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, NOVEMBER 29, 1917. NO. 48

HE THAT RECEIVETH YOU RECEIVETH ME, AND HE THAT RECEIVETH ME RECEIVETH HIM THAT SENT ME. HE THAT RECEIVETH A PROPHET IN THE NAME OF A PROPHET SHALL RECEIVE A PROPHET'S REWARD; AND HE THAT RECEIVETH A RIGHTEOUS MAN IN THE NAME OF A RIGHTEOUS MAN SHALL RECEIVE A RIGHTEOUS MAN'S REWARD. AND WHOEVER SHALL GIVE TO DRINK UNTO ONE OF THESE LITTLE ONES A CUP OF COLD WATER ONLY IN THE NAME OF A DISCIPLE, VERILY I SAY UNTO YOU, HE SHALL IN NO WISE LOSE HIS REWARD.—Matthew 10:40-42.

A CONSERVATIVELY PROGRESSIVE PROGRAM.

While the discussion of the "Laymen's Address" in the press of our Church has engendered some feeling and provoked some asperities, yet the total effect has undoubtedly been good. It has elicited frank criticism and valuable suggestions. The open consideration of polity and administration prevents stagnation and prepares the way for the Church as a whole to understand its problems. In civil government there are usually two parties which alternate in power, and each serves as a wholesome stimulus and needed restraint upon the other. It is noticeable that the long continuance of either party in authority results in lessened efficiency and deterioration of ideals. The same may be true in the Church. The generous rivalry of the progressives and the conservatives tends to keep the Church at its best. In our own denomination, immediately following the wreck of civil war the spirit of hope and progress animated our General Conferences and fruitful legislation was enacted and a period of remarkable recuperation and advance ensued. When our material and numerical strength is considered, it can hardly be maintained that our last twenty-five years have been as satisfactory as were the preceding twenty-five. Careful scrutiny will probably reveal a lack of practical adjustment to the spirit and needs of our age. There is a growing conviction among both laymen and preachers that we need a more aggressive leadership and that certain modifications of polity and administration are required to harmonize the leadership and the membership. Other denominations, influenced by our liberal doctrines and evangelical spirit, are, without our form of organization, rivaling our progress. In this we heartily rejoice, but we believe that with methods better adapted to present conditions, we could accomplish results more nearly commensurate with our numbers and resources. We have encouraged our laymen to increase their activities, and they now feel that with their added responsibilities they are entitled to fuller recognition in administration. The movement has two aspects, namely, the desire for more genuine democracy and for a better correlation of the episcopacy to the practical life of the Church.

As explained in a previous editorial, democracy may express itself under various forms. We are confident that our people are not demanding pure democracy, or the direct participation of the membership in all the affairs of the Church, but action through forms which permit genuine representation. We have laymen in all of our conferences, but the method by which they become members does not make them in the true sense representatives of the laity. The membership of a charge does not elect or confirm the lay members of a quarterly conference, but they are nominated by the pastor and elected by a quarterly conference previously constituted in the same way. They are usually the men whom the charge would select, but the charge did not have the privilege of selecting them. These men elect delegates to district conference, and these with certain ex-officio members elect delegates to the annual conference, and these in turn elect lay members of the General Conference. Thus, while a General Conference is composed of an equal number of preachers and laymen, the latter represent, not the great body of laymen, but a body virtually selected by the preachers. When it is remembered that the preachers have been appointed by the Bishops, who may or may not hear the laymen, and the Bishops are advised by the presiding elders whom they have appointed and whose advice they are not required to follow, it appears that directly or indirectly the laymen in all conferences above the church conferference are the appointees of the preachers, who are themselves the appointees of the Bishops. When this relation of the episcopacy to the composition of the General Conference is recognized, and it is further remembered that the Bishops are the presidents of the General Conference, by courtesy appoint some of its committees, by formal address recommend measures, and have the power of veto, the Bishops themselves are to be commended and the Church congratulated that rarely has this tremendous authority and influence been improperly used either by an individual Bishop or by the Episcopal College. Ecclesiastical and civil history may be searched almost in vain to find other instances of such careful and unselfish use of official power. Indeed history furnishes numberless examples of the flagrant abuse of power by those who directly represented their constituency. All this may be admitted, and yet it is a fact that our most intelligent and loyal laymen are restive and would feel a keener responsibility for the work of the Church if they were so connected with its government that they felt that they were really trusted as integral factors in the administration.

Our analysis clearly reveals the fact that, without any personal animus toward the Bishops, the laymen are forced to consider the episcopacy when they seek to democratize the Church. They need not charge autocratic conduct or maladministration, and yet may honestly feel that modifications are desirable. The warmest admirers of our Bishops may in all kindliness and genuine loyalty advocate certain changes with a view to harmonizing our polity with present condiitons. Indeed, we feel confident that with slight modifications in methods all our Bishops would be able to influence the Church for good even more than they now do. What is needed is not a weak executive, but an executive who is strong in the knowledge that he has the hearty co-operation of preachers and people. Is it possible to secure such modification? We think it is, and without attempting to give credit for the many suggestions that have been made, let us endeavor briefly to outline a consistent policy.

1. Let the Church Conference be composed of all members twenty-one years old who have belonged to the church one year and the society three months. On nomination of the pastor let all official members be elected. Require that all financial plans shall have the approval of the Church Conference and that the pastor shall submit his reports.

8. Let the membership of the Quarterly Conference be practically as now, but elected as above suggested. A Quarterly Conference is absolutely necessary for the unity of a circuit and as the executive committee in stations.

3. The District Conference might have certain ex-officio members as now and others elected by the Quarterly Conference. The District Conference following each General Conference should elect its representatives on the several Annual Conference Boards.

4. These laymen elected by the District Conferences as members of Boards should become members of the Annual Conference as well as of its Boards. To elect a layman from each pastoral charge would make the Annual Conference too large and would fill it with men who would for the most part be mere spectators, as most of the business of an Annual Conference is connected with preachers. If Boards were to be constituted of laymen elected annually from the charges there would be no guaranty of a continuous membership and the Boards would be inefficient. Then it is impossible to get many laymen to attend the Annual Conference.

6. The fact that a layman could not fairly represent any charge but his own is sufficient reason for rejecting the proposition of a layman from each District in the Cabinet, but each Quarterly Conference might be authorized to elect a layman who, if the Quarterly Conference directed, might represent the charge in communicating with the Bishop.

7. In order that presiding elders known to be incompetent might not be appointed, the Bishop might be required to secure the approval by the Annual Conference, by a two-thirds vote, of his selections for the presiding eldership.

8. If all the Presiding Elders objected to an appointment, they and the Bishop might be required to present in writing their reasons to a committee of the General Conference.

9. The matter of episcopal residence is unimportant; but in order that all who desire it may have opportunity to confer with a Bishop, he should be required to visit each District in his Conferences once a year after due announcement of places and dates of visitation.

10. A Bishop should not hold two Annual Conferences in successive weeks, but should be at the seat of conference the day before opening, and with the Presiding Elders should meet the several Boards to discuss their policies, and on adjournment should call the Presiding Elders and Boards together for full understanding of the policies of the new year. Then throughout the year there should be team work under the leadership of the Bishop.

With such a plan of administration Bishops, preachers, and laymen would be brought into close working relations, many misunderstandings would be avoided, and genuine and hearty co-operation would be secured. Under these circumstances a Bishop's term of service would regulate itself.

"GERMAN EFFICIENCY AND THE SOUL."

Under the above caption there has appeared in the Scientific American a remarkable editorial, especially worthy of notice because it is in a journal devoted not to the discussion of spiritual, but of material things. A preacher might have been expected to utter such language, a scientific editor never. The following are extracts: "In the olden days, somebody once asked, 'What shall it profit a man, if he gain the whole world and lose his own soul?' And Prussia, in these later days, has answered—soldier, philosopher, and economist alike—, that it would profit immeasurably; that the loss of a soul was but a small price to pay for the winning of the whole world, and the setting up of a State which, in power, wealth, and prestige, should overtop even the Roman Empire itself in the most august days of the Caesars. * * * The Prussian, of course, would indignantly deny that he had lost his soul. Judging from the Kaiser's boisterous announcement of his copartnership with the Almighty, he believes, doubtless, that in discarding the soul of Christianity he has found the super-soul of Kultur, the soul of the superman. * * * In material things, at least, the Prussian is nothing if he is not logical; and when he set out to conquer the world by military methods he determined to apply to the problem the acid test of material efficiency.

(Continued on Page 3, Column 3.)

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Little Rock Conference, at Arkadelphia, Dec. 5.

PERSONAL AND OTHER ITEMS.

OUR TRUE FRIENDS WILL PROVE THEIR FRIENDSHIP NOW BY PROMPTLY REMITTING ON ARREARS, AND BY SECURING NEW SUBSCRIBERS.

At a local option election Los Angeles, Cal., voted saloons out.

The Northern Methodists are planning to raise $75,000,000 for home and foreign missions during the next five years.

Of the clerical delegates from the Western North Carolina Conference not one was a delegate to the last General Conference.

Dr. James Thomas, Commissioner for Hendrix College, preached the dedicatory sermon at First Church, Batesville, last Sunday.

Last week while attending the Masonic Grand Lodge Bros. R. A. Bennett and W. M. Bennett of London and G. M. North of Lamar called.

Rev. J. D. Baker, pastor of our Twenty-eighth Street Church, has been accepted for Army Y. M. C. A. work and is ready for his assignment to duty.

Saturday Rev. G. B. Griffin of Kibler Circuit called. He was visiting relatives in our city before going to conference at Helena. He has had a good year.

There was a decrease of about 400 members in the Memphis Conference last year, but North Texas reports a gain of 3,400, and East Oklahoma a gain of 282.

At Meharry Medical College, Nashville, Tenn., a building was recently opened which was the gift of a negro physician who had been educated in the institution.

Last week Rev. S. S. Key of Dardanelle called. He is in fine health and is spending a few days in our city with his daughter as he goes to conference at Helena.

The address of our Bishops on another page, "The Church in the War," is a terrific arraignment of the godless forces which brought on the war and a mighty appeal for spiritual activity.

In the report of the St. Louis Preachers' Meeting recently there appeared the following unconscious humor: "Presiding elder preached in the morning. Canned food contributed for K. H."

Certainly not within the lives of any of the persons in the world today will liquor ever be called upon to go through what it has passed through in the last few days.—Mida's Criterion for November.

The colored members of the Methodist Episcopal Church in South Carolina have just completed a campaign for $50,000 to endow their school, Claflin University. The last $5,000 was given in Liberty Bonds.

Rev. Casper S. Wright, who for two years has been looking after the financial interests of Southern Methodist University, has returned to the pastorate, and has been appointed to First Church, Austin, Texas.

It is reported that the South Georgia Conference refused to request the appointment of Dr. Ed. F. Cook to a professorship in the Moody Institute, and then Dr. Cook on his own request was granted a location.

The appeal of stricken Armenia is touching. Let those who can contribute send their money to Cleveland H. Dodge, Treasurer of American Committee for Armenian and Syrian Relief, No. 1 Madison Ave., New York.

Rev. J. W. Copeland, pastor of Norfolk Circuit, Batesville District, writes that he has moved to Midlothian, Oklahoma, and is well pleased with the country. He thinks that there are fine opportunities there for preachers.

The American University, the graduate institution of the Methodist Episcopal Church, located at Washington, D. C., has granted the use without charge of part of its buildings and grounds to the U. S. Government for military purposes.

The following Hendrix College graduates who have been in training at Leon Springs, Texas, have received commissions: J. J. Harrison of Little Rock, captain; W. M. Harton, J. R. Holmes, and W. R. James, all of Conway, first lieutenants.

Prof. J. J. Harrison, recently superintendent of Fordyce schools, who has been in training at Leon Springs, Texas, has received a captain's commission. He is a son of Rev. W. R. Harrison of Little Rock Conference and a graduate of Hendrix College.

Last week we received a very long obituary without any name signed to it. If the brother who sent it will notify us, it will be returned for revision, as it is too long to publish. We cannot use obituaries or articles of any kind unless the writers are known to us.

A call has been issued for a Conference in behalf of Israel under the auspices of the Chicago Hebrew Mission. It will be held in the Moody Tabernacle, Chicago, January 22-25. All interested in the Jews and in the coming of the Kingdom of Jesus Christ are invited.

Since August 1 the railroads of our country have safely transported 1,500,000 soldiers to training camps and embarkation points. One-third of them have journeyed over night and have been moved in Pullman sleepers. The railroads are seeking to render the government the best possible service.

Beer will become more popular than it has ever been before in the United States. It is the national beverage and it will stay with us. Its popularity will increase and the masses of the people will not permit an insignificant minority of designing knaves and ignorant fools to take it away from them.—Brewers' Journal.

At the request of the trustees of Washington and Lee University Dr. Franklin L. Riley, of the Department of History, is collecting every available fact pertaining to Gen. Robert E. Lee's connection with the institution. He will appreciate information from old students and others who knew General Lee, Address him at Lexington, Va.

Last Friday Rev. J. W. Nethercutt of Austin Circuit called. He is closing a remarkable year, having received 151 new members with salary running over and all claims in full. There are now more than 1,000 members on this circuit. This is now not simply the strongest circuit numerically in Arkansas but one of the strongest in our Church.

Every young Methodist preacher ought to read Dr. J. E. Godbey's "Lights and Shadows of Seventy Years" to know the experiences of a circuit preacher and presiding elder during and after the war. His diplomatic methods of handling troubles are helpful. Send him $1 at Kirkwood, Mo., and you will not lay the book down till you have finished it.

In January the Bishops of the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Colored Methodist Episcopal Churches will meet together to consider the questions of common interest. They represent about 1,800,000 negro Methodists who should be able to reach some agreement for unification.

On Friday, November 16, the 400 clerical and lay members of the Virginia Conference, then holding its annual session in Lynchburg, were invited to visit Randolph-Macon College. They were entertained with a reception in Smith Hall, given by the faculty, and were given an opportunity to inspect the grounds and buildings under the escort of the Seniors.

The railroad war board announces that it may become necessary to forbid transportation of 525 articles, so that the roads may be able to move the articles that are absolutely essential to life and the winning of the war. Let them be shut off if necessary. The whole liquor business in all its departments should be the first to be shut off.—Herald and Presbyter.

The last ounce of opium was sold in China on March 31. A foreign syndicate offered $7,000,000 for the opportunity to sell opium another six months, and the Chinese government refused, although then seeking to borrow $5,000,000 of this country. Prohibition of opium was not to be bartered for revenue, as many good men would barter prohibition of alcohol here.—National Advocate.

Rev. S. K. Burnett of Ashdown reports that one man has agreed to give seven acres of land for a superannuate home, $100 has been given to start the building of the home, and $250 has been promised on condition that the Woman's Missionary Society will secure an equal amount. This is encouraging to those who are interested in that worthy cause. That home will undoubtedly be established.

Students and faculty at the University of Arkansas subscribed over $3,200 for the war work of the Y. M. C. A. The quota for the University was $3,000. Most of the pledges made by students involved real sacrifice. Very few students asked their parents for extra money. Practically all contributed their bit by practicing self-denial in doing without luxuries such as candy or the movies or new clothes.

Rev. J. A. Sage sends the following notice: "Mrs. B. M. Blakeley, widow of Rev. J. H. Blakeley, a former member of the Little Rock Conference, died in a hospital in Little Rock Thursday, November 22. She was buried in the cemetery at Mt. Pleasant Church, near Monticello, the funeral service being conducted by Dr. M. B. Corrigan. She was a woman of rarely beautiful Christian character. A suitable memoir will be furnished later."

The Springfield Republican says: "Cleveland H. Dodge of New York City, in giving $500,000 more to the war fund of the Young Men's Christian Association, revealed the fact that he is cutting into his principal, and added the comment: 'This is a national crisis. We cannot hide behind increased taxes and fail to give.' Let those to whom these words apply take a second thought and come to the help of the Lord against the mighty."

The union meeting at the Tabernacle in our city has been attracting much attention. Large congregations have been present at almost all services. Sunday morning, when all of the participating churches suspended their own services, a collection of $7,500 was taken to pay for the Tabernacle, which is to belong to the churches of the city and will be preserved for the use of large assemblies. The meeting is to continue until December 10.

The editor last Sunday morning enjoyed his first opportunity this year to worship with Rev. P. Q. Rorie and his people at Hunter Memorial Church. A fair congregation was present and the pastor preached a forceful sermon, which was well received. His salary has been paid in full and he hopes to make a good report at conference. This is one of our important churches, as it cares for the spiritual interests of the eastern portion of our city.

The Government asks people to have meatless days and wheatless days and use less sugar, in order to conserve the food supply and so help to feed the nations. Why not beerless and ginless days, as well as whiskeyless days, one, or two, or, better still, seven days a week, and why not give food conservation its greatest aid by ordering that no grain, sugar or other matter that serves as food be used in the manufacture of drink.—Herald and Presbyter.

At Central Texas Conference the following appointments of interest to our readers were made: Zephyr, N. E. Gardner; Rising Star, Seba Kirkpatrick; Corsicana District, A. D. Porter, presiding elder; Corsicana, Eleventh Avenue, W. J. Hearon; Frost, R. A. Crosby; Mart, Alonzo Monk, Jr.; Olney, J. W. Head; transferred to North Arkansas Conference, F. E. Singleton and A. C. Chappell; supernumerary, Franklin Moore; superannuate, W. W. Noble, I. F. Harris, J. Haralson, F. M. Winburne.

Dr. Carroll G. Bull, a native of Sevier County, Tenn., now connected with the Rockefeller Insti-

tute for Medical Research, has discovered a remedy for and preventive of gas gangrene, which is one of the most awful scourges of trench warfare. With few early opportunities, he entered the preparatory department of Carson and Newman College, a small Baptist school, and then completed his education in Peabody College. This is another instance in which a small college started an ambitious boy in the right way.

An indication of the effect of the negro migration to the North was given by Bishop Nicholson, who said that a year and a half ago he had a survey made of the section around South Park Avenue, Chicago, which showed that twenty-three per cent of the population was negro. Last May the negro population had increased to fifty per cent of the whole. A survey made a week ago revealed the astonishing fact that the negro population is now eighty per cent of the whole. This has created a very serious situation in Chicago.—Ex.

"Conservation" is a great word nowadays. It means to put a little less butter on your bread, a little less sugar in your coffee, a little less meat on your table, and a little less dessert for the wind-up. Cook less and leave less on your plate; this economizes going and coming. Cut out one or two of the fires in the house; eat in the kitchen; burn waste wood and broken planks; mend old clothes so as to make them last another winter. Study other ways to do with less and to do without. It will help in many directions.—Midland Methodist.

In the Methodist preachers' meeting in Birmingham last Monday George Stuart uttered a few sentences that we pass on to the Advocate family. Ponder what he says and act accordingly: "One of the saddest things to me is that the devil has captured our holidays and church festivals. Thanksgiving is not a day of thanks to God, but a day of gluttony. Easter has become a day of dress parade, a day of vanity and show. Christmas is a day for carousing and drunkenness. Let's recapture these days for our Lord and make them what they ought to be—days of religious gladness and joy."—Alabama Christian Advocate.

Mrs. James S. Cushman, chairman of the Women's War Work Council of the National Y. W. C. A., says that the effort of the women of America to "mother" and "sister" the soldiers is causing trouble. It is one thing for a middle-aged woman to offer hospitality to a strange man who happens to be a soldier, and quite another thing for her daughter to do it. She says: "If the mothers of America would realize this difference and would safeguard their daughters in their intercourse with the soldiers in the training camps as they do in their association with men in civil life, many of the problems which have arisen in the environment of these camps would be obviated."

Rev. L. C. Craig was reappointed to Spiro for another year, under unusual circumstances. The General Conference passed a law that an unexpired term of less than six months would not count. Rev. Craig was appointed to Spiro by Bishop Murrah, May 22, 1913, and the Annual Conference met at Ada, Okla., November 11, 1913. This made the first term less than six months. Bishop Mouzon stated at Durant that Mr. Craig was eligible for another year and so he was reappointed with the understanding that he would still continue to act as secretary of The LeFlore County Council of Defense. His reappointment meets the approval of the Executive Committee of the county organization and gives general satisfaction to the Methodist Church and the citizens of Spiro and community.—Spiro Tribune.

It is with regret that The Tribune announces the going away, for a time at least, of Rev. W. H. Neal and his estimable family, who are on the verge of moving to Fayetteville. Brother Neal is an earnest and forceful speaker and during his three years' pastorate of the M. E. Church, South, at this place much and lasting good was accomplished, and, as a monument to his memory, we have our beautiful Methodist Church building. For a time the struggle was hard, but he accomplished his undertaking. During his care of the church there were 150 members added to its list. And, throughout his work, we wish to add that he has been ably assisted by his cultured and refined wife, who is not only a worker in the church, the League and the Ladies' Home Mission Society, but the community in general. Aside from Brother Neal's work in Green Forest he organized strong congregations at Alpena, Coin and Denver, and during the past year he has been engaged in evangelistic work which has called him into many different fields of labor in Arkansas and Missouri and his labors have always been crowned with gratifying results. Again we say it is with regret that this good family is going from among us and to the people of Fayetteville we can say you have gained much.—Green Forest Tribune.

NATIONAL TUBERCULOSIS WAR PROBLEM.

We take pleasure in commending the work which is explained in the following statement: "The National Association for the Study and Prevention of Tuberculosis is co-operating with the National Council of Defense and the American Red Cross in a very definite war program, and the tuberculosis associations of all the States are making strenuous efforts to meet both the opportunity and the emergency presented by the war. Never before have so many people been subject to physical examinations. Arrangements have been made with the national authorities for local associations to be furnished through the State Health Department with the list of men rejected from military service because of tuberculosis, and the local committees which have been formed in each county will undertake to have these cases followed up and given proper attention, and to have educational work done in the family to prevent the spread of the disease. Returning tuberculous soldiers and men discharged from service in this country on account of tuberculosis will likewise be looked after. An educational program will be put on in the military camps under the direction of the Government authorities, and it is to complete the machinery for this war work, as well as its general educational work, that the Arkansas Public Health Association is making a State-wide effort to raise the necessary funds. The president of the Arkansas Public Health Association, Dr. A. C. Shipp, states that Arkansas has asked only for the small sum of $20,000 because the State generally is not familiar with the work, but that the State Association hopes the counties will exceed their quota, and Dr. Shipp is urging that every man, woman and child in the State buy the Red Cross seals this year. He calls attention to the fact that the annual death rate in the United States is 160,000 from this cause, and that it is the most expensive disease in that it claims most of its victims between the ages of 18 and 35, the most productive age. The State Health Department is co-operating with the Arkansas Public Health Association in this movement."

CHANCELLOR DAY'S OPINION OF THE RELIGIOUS WEEKLY.

The Christian Advocate (New York) gives the following as the opinion of Chancellor J. R. Day of Syracuse University, the man who declined the bishopric to remain in educational work: "There is no field so wide, so full of interest, as that sphere filled by the religious weekly paper. If the editor is alive it touches all centers and circumferences. It conserves the sermon, it carries forward to high summits the enterprises of aggressive laymen, it breathes a spirit, the quickening spirit, into all of our great endeavors. I know of no man who touches so many vibrant electrical wires running out into so many parts of the world as does the editor of the religious newspaper. He brings back to you over a golden wire of holy flame the victory for which we pray and preach in the story of the triumphant saint. And men cannot live collectively as church communities and discuss intelligently their common faith and duty and heirship without the sum of each week's thought and activity in the great general Church and the communion of the life of their own church fellowship."

HENDRIX ENDOWMENT.

The fundamental task of the church in Arkansas today is to raise $500,000 for Hendrix College.

Liberal, immediate help is needed. The calls of our country and the world were never more insistent or more numerous. All are meritorious. Most of these calls have to do with material comfort and provision.

Only the church of the living God will call for the higher spiritual affairs. Reader, if you do not do your share, it will not be done. Hendrix College is in a critical condition. The two Conferences in Arkansas, the Board of Trustees, the Educational Committees, our leaders, all declare it absolutely necessary to secure $500,000 in cash and gilt-edge pledges. The equipment and endowment of Hendrix College is the most important need of our church in Arkansas today.

I beg you, my brothers and sisters, to help now. Send us Liberty Bonds; they are just as good as cash. Help make Hendrix College more efficient in training leaders so greatly needed. Help us now! We will succeed provided all our people, rich and poor, do their best.

On to $500,000!—James Thomas, Agent.

ARKANSAS METHODIST COMMISSION.

Received from North Arkansas Conference since last report	$34.00
Received from Little Rock Conference since last report	11.39

James Thomas, Treas.

NEW CASH SUBSCRIBERS ON THE CIRCULATION CAMPAIGN.

North Arkansas Conference.

Batesville District, B. L. Wilford, P. E.	73
Booneville District, J. H. O'Bryant, P. E.	28
Conway District, James A. Anderson, P. E.	80
Fayetteville District, G. G. Davidson, P. E.	280
Fort Smith District, J. K. Farris, P. E.	55
Helena District, W. F. Evans, P. E.	104
Jonesboro District, F. M. Tolleson, P. E.	141
Paragould District, J. M. Hughey, P. E.	17
Searcy District, R. C. Morehead, P. E.	85
Total	863

Little Rock Conference.

Arkadelphia District, B. A. Few, P. E.	96
Camden District, J. A. Sage, P. E.	93
Little Rock District, Alonzo Monk, P. E.	248
Monticello District, W. C. Davidson, P. E.	111
Pine Bluff District, W. C. Watson, P. E.	109
Prescott District, J. A. Henderson, P. E.	137
Texarkana District, J. A. Biggs, P. E.	106
Total	900

"GERMAN EFFICIENCY AND THE SOUL."

(Continued from Page 1.)

He passed in review the whole range of mundane life, all that goes to make up the sum total of human activity. Everything that would conduce to the winning of world domination he retained. Every thing that would not he cast out. During the process of selection, he came to consider the soul, with its attributes of honor, mercy, humanity, fidelity, chivalry, charity, and moral rectitude. And he found that, so far from contributing to the highest military success, the soul of Christianity and civilization, with its obligations to magnanimity, generosity, and good faith, was utterly incompatible with that cold, remorseless, material and military efficiency, by the development and exercise of which he hoped at once to Prussianize and possess the world. And so, with deliberation and with clear-eyed knowledge of what he was doing, he put aside the soul as likely to prove not only unserviceable, but utterly destructive of his unholy philosophy and the barbaric dream which it cloaked, but did not entirely conceal. * * * By the degree to which Germany has been fruitful in art, science, industry, and social uplift, by so much the more was the murder of her own soul a foul deed, first against herself and then, as the present frightful catastrophe has shown, against the whole of humanity." Then, after enumerating inhumanities and treacheries, this scientific editor concludes: "When we read of such doings, let us cease to cry, 'How can these things be?' and remember that, when a nation has lost its own soul, these are the very things that will inevitably happen."

The United States of America in the last one hundred years has made a great record as a missionary nation. Her churches have given millions of dollars and hundreds of her members for missionary work. Now the nation is called upon to send forth her sons as missionaries to fight for the principles of Jesus Christ in ethical standards and political freedom expressed in Christian democracy. Will the nation stand the test and respond to the missionary gospel preached for the past fifty years with such commendable results? The world weighs us in the balance. In the hour of testing we shall not be found wanting.—Western Christian Advocate.

CONTRIBUTIONS.

THE OUTLOOK AND THE UPLOOK.

"When the outook is dark, try the uplook."
These words hold a message of cheer;
Be glad while repeating them over,
And smile when the shadows appear.
Above and beyond stands the Master.
He sees what we do for his sake;
He never will fail nor forsake us,
"He knoweth the way that we take."

"When the outook is dark, try the uplook."
The uplook of faith and good cheer;
The love of the Father surrounds us,
He knows when the shadows are near.
Be brave, then, and keep the eyes lifted.
And smile on the dreariest day;
His smile will glow in the darkness;
His light will illumine the way.
—The British Weekly.

THE CHURCH IN THE WAR.

An Address By the College of Bishops To the Ministers and Members of the Methodist Episcopal Church, South.

When at the recent meeting of the College of Bishops in Jackson, Tenn., the Bishops had under consideration the religious work in behalf of the soldiers within our territory, a motion was passed constituting the undersigned a committee to issue an address to the Church touching this most important field of religious activity. Concurrently with this discussion another paper was adopted containing three resolutions of the following substance: First, that the Committee on Chaplains be requested to take in hand the added work of evangelism, and such other lines of effort at home and abroad as that committee may deem expedient; and, second, that the committee be authorized to raise the sum of one hundred thousand dollars for war work, apportioning the same to the Church for voluntary contributions; and third, that the chairman of the Chaplains' Committee, the Secretaries of the Home Department of the Board of Missions and of Church Extension should be released for the present from other duties for the organization and execution of this work in so far as the demands of their respective fields may permit.

The Issue.

In order that the Church may in the prosecution of this work more fully realize its duties and privileges, it is necessary to glance at the issues involved. The rationale of any situation or process is by far the most important element in its consideration. The rationale of this world-upheaval is complex in the extreme. It embraces every domain of human interest. It is world-wide, but it has other dimensions; it is as high and as deep as the range of human thinking can carry. But there are in it certain elements which are not so difficult to see and measure.

The question has been asked, is this a religious war? Technically and avowedly, No; truly and essentially, Yes. This has been true of many of the great wars of the past, but of none perhaps so much as of this. In truth, rationalism as a form of belief is more than anything else the source of all this trouble. Rationalism is the most occult and insidious form of unbelief the Christian Church has ever had to encounter. It has gained the adherence of a controlling number of the ablest and most learned of the German teachers, preachers, philosophers, statesmen and rulers until it has dominated the life of Germany and is now tugging at the very foundations of the world in this titanic struggle for supremacy. While the agnostic is a sort of honorary member of this same cult, he is at bottom nothing more than a common atheist turned coward and running for coverture. The rationalist on the other hand stands boldly forth clad in a coat of impenetrable egoism, and challenges all the faiths of mankind, and rationalism as a religious cult has so little to lose that it can afford to occupy any form of religious organization as the organ of its hypocrisy in order to gain the ends at which it aims. Its aim, in short ,is to establish a kingdom of man in the earth instead of a kingdom of God. This is the real issue which is now being fought out on the fields of Europe and Asia. But rationalism given, materialism follows as inevitably as any other effect follows its cause. Materialism is a form of philosophy which locates the causation and processes of this earthly life in the forms and forces of matter, in what Christianity calls the creature, instead of in God the Creator. It is easy to see that materialism calls for militarism. If these earthly resources are to be controlled, they must be controlled by men, and if so the men must be controlled and the best instrument by which to control men, says this heartless system, is the gun. It becomes then a question only of the best gun in the hands of the equal or superior man. In short, the gospel of materialism is the gospel of salt peter and gun cotton of which the Kaiser and Krupp are just now the chief apostles. It requires no strain of logic to see that out of these three preceding causes comes a state which can best be described as sheer diabolism. The world saw and was horrified by it at the beginning and is seeing more and more of it with the progress of events. This diabolism has revealed itself in the mutilation and crucifixion of babes, the torturing and slaying of decrepit old men, the wanton murder of devoted nurses, the outraging of girls and women by thousands, the sending of other thousands into a permanent state of enforced white slavery, the subjection of non-combatants to the labors and hardships of galley slaves, the murder on the high seas of thousands of innocent victims, including helpless women and children, the subjection of other thousands to suffering and death in the open boats regardless of the weather and the running of the seas, the butchery of millions on the field of battle, the mutilation for life of many more millions, the killing of many innocent and helpless citizens by bombs dropped without military aim or justification, the dastardly and treacherous betrayal of relations of friendship and trust and the filling of all lands with a system of espionage and incendiarism, and the constant practicing forms of official infidelity and falsehood hitherto undreamed-of in the lives of savage men. Already a verified record of outrages committed in one land alone fills a volume. When the full record is written the world will stand aghast, and all men will see what it means for the German people to make and sing the Hymn of Hate.

Rationalism, materialism, militarism, diabolism; this is the quartette of inevitables born out of unbelief and tending toward the destruction of all human civilization.

The Opportunity.

Against that tide of iniquity the Entente Allies are standing with all their powers and resources, and of late our own beloved Nation among them. Our Government did not enter this struggle out of a present military necessity, but from a higher compulsion—by a compelling sense of comradeship with all that is highest and best in human civilization. She thus stands somewhat as an apostle among the nations, teaching that the law of self-sacrifice for the well-being of men is the law which shall at last direct not only the moral but material forces of mankind.

It was said at the outbreak of the conflict that it was a commercial war. This was doubtless true of our enemies, but far otherwise with our allies and ourselves. It was seen from the outset to be a fight to the death for the maintenance of the ideals which save and glorify men and nations—the ideals of righteousness which are born alone of the gospel of Christ. It is a fight on the one hand for the enslavement of mankind to the few for grossly material ends; and on the other, for the universal freedom of the race from the baseborn ideals which spring from the "gospel of dirt." It is a conflict of Christianity with its love of the universal good, its altruism and its charities against a Kultur of the rankest barbarism, against the old time Hun who in the same spirit of savagery, and armed with the implements and powers of modern science, seeks to subvert existing civilizations and found his own empire upon the wreck of all those higher things for which humanity has striven upward through thousands of years. It is to save a genuine democracy to the world in order that that democracy may civically save the world—that men of all nations and nations of all sizes may be allowed to work out their destinies unimpeded and unafraid. It is in other words the final strife of the Hun and the Anglo-Saxon for the supremacy of the race. As this war goes, so will the world thereafter go for many centuries at least. It is, therefore, unthinkable that the Protestant Church should be on any other side than that of the soldiers of human freedom.

It is not in view of these things difficult to see that the opportunities brought to the American citizen and especially to the Churches of America are greater than any that have come in all our past history. The elements in the situation are so numerous as to forbid even a mention of them in so short a paper as this, but there are a few which can not be omitted. The first of these is that millions of our picked men are placing their lives at the disposal of this holy cause, and in doing so are enduring the most complete isolation possible, going from three to five thousand miles from their homes and homeland There they can be reached only through the officers of patriotism and religion. Whatever can be done to alleviate that situation is certainly due.

But the supreme element is the fact that the magnitude and extremeness of the struggle as already seen is producing a sense of universal self-sacrifice. This purpose of self-immolation on the part of millions of stalwart men in the belief of the good of others, even of millions yet unborn, has thrown the consciousness of these men wide open to the approach of the powers of the spiritual world. It prepares them as nothing else can for a correct and symphathetic view of the atonement. It disposes them powerfully toward religion, and as they see not only fortifications but civilizations crumbling under the terrific machinery of war, they look with new favor upon the things which remain only because they can not be shaken. They are witnessing the horrible outcome of the anti-Christian theories of life and are thus being led to see more clearly than ever before the need of entering the only impregnable fortress, that of personal religious character. It seems impossible but that Christian everywhere should be deeply aroused by a situation so full of need and of opportunity for immediate religious results.

It is gratifying to note that much work has already been undertaken in the cantonments in the South where about two-thirds of the soldiers in training are located, but there is need of much more and of varied kinds. The Government recognizes two forms of Protestant religious service to the men, one of them is the chaplaincy, aod the other the Young Men's Christian Association. The Y. M. C. A. is, of course, an interdenominational institution and stands for most of the Churches. It is a creature of the Church, Its various grades of work are all valuable, but its largest value just now is probably found in the fact that it furnishes within the camp the opportunity for many forms of religious instruction, and gives entre to the sustaining Churches to furnish an order of spiritual service which is of the first importance. It is to the right occupancy of this privilege that the Church is called just now. There is need for men who by equipment and experience are capable of furnishing genuine spiritual guidance to enter through this organization into this most inviting and fruitful field of evangelism. The funds called for are for sustaining such men, the building of tabernacles, the furnishing of literature, and the doing of such other work as makes a well-equipped organization. Let it be noted that while the value of this work for the time the war lasts is extremely important it is much more far-reaching than that. The men who survive, which will doubtless be most of them, will return a thoroughly disciplined host to have charge in a large measure of the affairs of American life, and the supreme question will be that of their preparedness for exerting the right kind of influence upon our civilization. But apart from these considerations the need is very great. Many and severe temptations assail men in the camp. Kipling has expressed the results of his observations in the statement that "single men in barracks don't grow into plaster saints." Even the religious among them are subjected to severe tests, and the irreligious are made bolder and harder by companionship in wickedness. It is much better to save a young man from the wreck of his faith and character than to save him from being shot, and this is the work to which the Church is called at a time when the situation makes the soldiers peculiarly sensitive to religious influences. That such sensitiveness exists is the testimony from all the camps. This opportunity missed can not be bought back at any price, The immortal destiny of multiplied thousands hangs upon what the Churches do while the boys are still within our reach, and they are con-

stantly going by ship loads beyond the reach of all but our love and our prayers.

Let there be no lagging in the gift of funds and men for this work on the ground that the war will soon be over. No man can yet see the end of it, and no informed and prudent man will dare to prophesy as to the time of its closing. If Russia had stood full four-square to the shock and if the recent invasion of Italy had not heartened the people of the Central Powers the end might have come within a year or two, but as the case now stands there is a prospect of a very prolonged and desperate struggle. It will happen on this account that these military cities which have sprung up as it were in a night shall have greater permanency than men think. As their present populations go out others will come in, so that some of these camps will stand through many years. The Church should, therefore, effect such organization and provide such funds as will meet this demand for years to come. If the men can give their lives to insure human freedom, which is distinctly a doctrine of the Christian faith, can not the members of the Church give the small fund necessary to do the work needed for the spiritual welfare of the soldiers? To ask this question is to answer it. And the Church will give a noble response.

JAMES ATKINS,
W. B. MURRAH,
J. H. McCOY,
Committee.

AN OPEN LETTER TO THE COLLEGE MEN OF THE SOUTH.

On two previous occasions the University Commission on Southern Race Questions addressed Open Letters to the College Men of the South, setting forth briefly the results of their studies and conferences on topics of importance to both races. The first of these dealt with The Lynching Evil, and, after pointing out the inherent injustice of it and its menace to the established institutions of society, emphasized the fact that human actions are like boomerangs, affecting those who act, as much as,if not more than, those who are acted upon. It is becoming more and more recognized that the white race in many subtle ways has suffered more from lynching and its consequences than has the black.

The second letter dealt with The Education of the Negro, and stressed the need of larger support, better teachers, longer terms, and more adequate facilities, again on the ground of inherent justice of the proposal, and the fact that in doing for others we do even more for ourselves.

In the present letter the Commission wishes to address the college men on what it considers the most immediate pressing problem of the South, and one of the most important for the nation, namely, Negro Migration. The present migration of the negro is not an anomalous phenomenon in human affairs. The economic and social laws that affect the lives and actions of white men produce practically the same effects upon the negro. It should not be surprising, therefore, to find him obeying so promptly and in such large numbers the economic law of demand and supply. There was no extensive migration until the industrial centers, facing a dangerous shortage of labor, owing to the complete shutting off of the European sources of supply, turned to the South where large sources were available. And so they sent their agents with very alluring promises and liberally used the negro press, hand-bills, letters, lecturers, and other means designed quickly to uproot the negro and draw him to the railroads, factories and mines where his labor is sorely needed. The dollar has lured the negro to the East and North, as it has lured the white man even to the most inaccessable and forbidding regions of the earth. But the human being is moved and held not by money alone. Birthplace, home-ties, family, friends, associations and attachments of numerous kinds, fair treatment, opportunity to labor and enjoy the legitimate fruits of labor, assurance of even-handed justice in the courts, good educational facilities, sanitary living conditions, tolerance, and sympathy, these things and others like them make an even stronger appeal to the human mind and heart than does money.

The South cannot compete on a financial basis with other sections of the country for the labor of the negro, but the South can easily keep her negroes against all allurements, if she will give them a larger measure of those things that human beings hold dearer than material goods, Generosity begets gratitude, and gratitude grips and holds man more powerfully than hooks of steel. It is axiomatic that fair dealing, sympathy, patience, tolerance, and other human virtues benefit those who exercise them even more than the beneficiaries of them. It pays to be just and kind, both spiritually and materially. Surely the South has nothing to lose and much to gain by adopting an attitude like that indicated above.

(Signed). E. C. Branson, Professor of Rural Economics and Sociology, University of North Carolina.

R. P. Brooks, Professor of History, University of Georgia.

Jas. J. Doster, Dean of the School of Education and Professor of Education, University of Alabama, Chairman.

James W. Farr, Professor of English, University of Florida.

James D. Hoskins, Dean of the University of Tennessee.

W. M. Hunley, Professor of Economics and Political Science, V. M. I. Secretary.

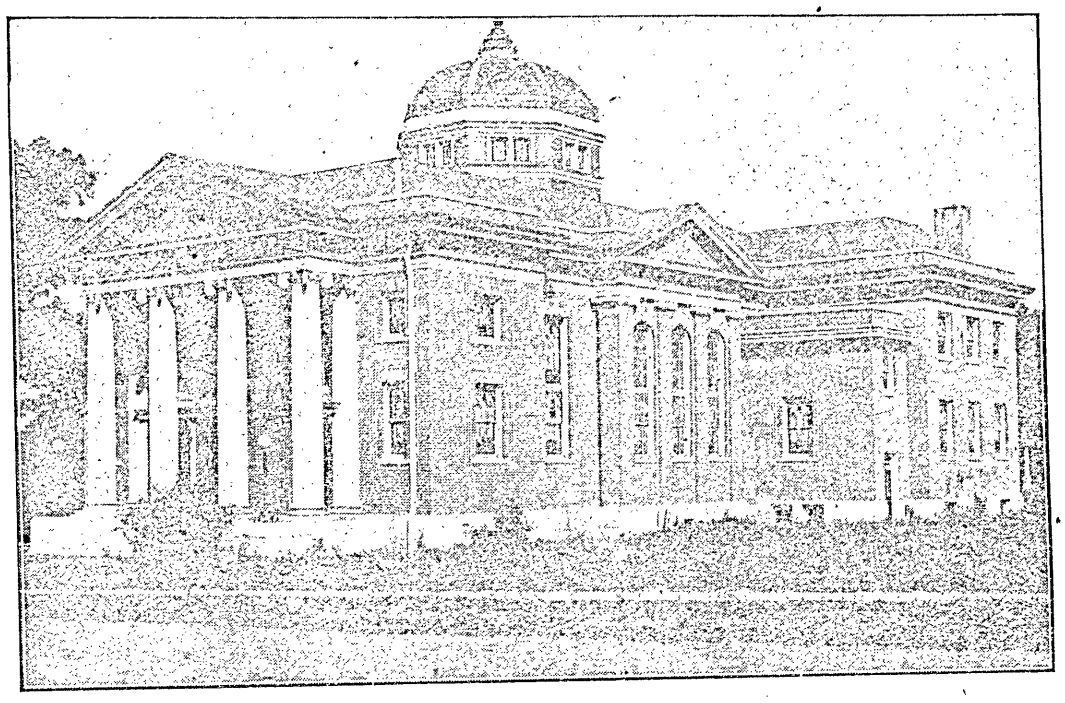
W. L. Kennon, Professor of Physics, University of Mississippi.

Josiah Morse, Professor of Psychology and Philosophy, University of South Carolina.

W. O. Scroggs, Professor of Economics and Sociology, Louisiana State University.

W. S. Sutton, Dean of School of Education, University of Texas.

D. Y. Thomas, Professor of History and Political Science, University of Arkansas.



First Church, Batesville; Rev. J. B. Stevenson, Pastor.

FIRST CHURCH OF BATESVILLE DEDICATED.

The dedication of our First Church at Batesville last Sunday was an event of more than ordinary importance to our Methodism in Northeast Arkansas. This great church was cleared of debt a few days ago, and considering the drouths and two overflows in all the White River section—the greatest floods experienced in that section in the last half century, entailing tremendous loss to our people—it was a heroic task to build and pay for this great building. Much of the foundation and trimming is of Batesville marble. The imposing columns at the front being of Arkansas marble. It is one of the best equipped churches for modern Sunday school and church work to be found in the state.

The building was finished in 1914 during the pastorate of Rev. T. Y. Ramsey. The last ten thousand dollars was cancelled by the officials of the church a few days ago, no public collection being taken.

This church will report all told this year for benevolences and education, not counting any of its contributions to war claims, something like forty thousand dollars.

The sermon on the occasion of the dedication was preached by Rev. James Thomas, D. D., and the sermon at night by Rev. Sidney H. Babcock, presiding elder of Durant District, East Oklahoma Conference. It was a great occasion with our Batesville Methodism. The First Church, Batesville, is a historic church with us. It was here in 1836 that the Methodist Church organized the first annual conference, having been connected with Missouri Methodism as one of the districts of Missouri until that date. It was at this Conference held in Batesville the same year that Arkansas was admitted into the Union as a State, that Dr. Andrew Hunter joined the itinerant ranks. And for sixty years or more he gave his great life as a blessing to Arkansas Methodism. Among the early preachers who served our Methodism in Batesville were men like Burnell Lee, whose name is inscribed on a marble slab and placed as a memorial tablet in the walls of our First Church. Brother Lee's name occurs the first time in the list of Arkansas preachers in 1834. John M. Steel, Ben F. Hall, and other pioneer preachers have left a broad mark on our Methodism of this section.

Many distinguished preachers have served the Batesville Church. In the list will be found the names of A. R. Winfield, Josephus Anderson, John W. Boswell, Benjamin Lee, M. J. F. Beasley, Julian C. Brown, J. M. Hawley, Z. T. Bennett, R. A. and A. E. Holloway, R. C. Morehead and a number of other faithful and able ministers. The present pastor, Rev. J. B. Stevenson, served the church two years and a half, filling out the unexpired term of Rev. J. M. Hawley, who took the Chair of English in Hendrix College. After nineteen years' absence Brother Stevenson was returned to Batesville and is completing his third year.

We congratulate our Batesville brethren on the completion and dedication of their church and predict for this church a career of ever widening influence.—Reporter.

WHAT DO THEY WANT?

I'd be glad if some layman would tell us just what modifications, eliminations or additions to our ecclesiastical constitution and government they want and why they want it? They have equal rights and privileges with the clergy from the Church Conference to the General Conference. Do they want more?

It is true that the changes in national, poltical, social, economical and commercial conditions of the world might demand some changes in our Constitution and government, but let us examine every wheel in our church machinery and see if the con-

ditions of the times demand such radical changes as is purposed by some. This whole question resolves itself into a matter of administration.—T. A. Martin.

A WORD TO MR. C. A. BATTLE.

In his "A Reply to Mr. Geo. W. Droke", published in the Arkansas Methodist of November 22, Mr. Battle speaks as one gentleman should speak of another, and I shall carefully respect his feelings in what I have to say.

Mr. Battle quotes some resolutions adopted by the last General Conference, but this was wasting "sweetness on the desert air", for I, too, think Bishop Hoss is a great and good man, as are all our Bishops, and I can say sincerely and fervently, may God bless them. However, "greatness may make mistakes", and I do not believe that our Bishops lay any claim to infallibility. In fact, I am persuaded that Bishop Hoss is somewhat headstrong, and I am sure that the writer has a well developed case of this prevalent malady. But this is just an opinion, and I trust that I may not be charged with "malignity" and "slander", for expressing it.

But this is not the question, the fight is not against our Bishops and our itinerant system, but against the "yaller" thread of autocracy that runs through almost the whole system—a splendid system—but it was not dropped down from heaven, perfect and full grown. In the Revolutionary War, the old flintlock rifle was a dangerous weapon, but "machine guns" are preferred at the present time. The same may be said of the development of the locomotive.

Another case of "side stepping" is the frequent reference to Dr. Cook and his "penny pamphlet". I have never seen this bitterly denounced document and care nothing about it. My interest centers in the "Laymen's Address". I do not know Dr. Cook personally, but he has gone "in and out" among us for years, and many words of appreciation and good will have been written about him. Perhaps Dr. Cook is only one of a great company of good men who have gone down under the episcopal displeasure, to put it mildly.

Mr. Battle thinks that I am guilty of saying "some hard things". That is his privilige. "Look out ye disgruntled laymen, the Bishops are in the saddle!" is given as an example. That expression was elicited by what seems to me a boastful threat in Bishop Hoss's paper, "Going For the Bishops". A milder protest was out of the question. No sugar-coating is needed, let it stand. A second example is, "It is quite probable that the headiness etc." In this there is no charge of immorality. In fact, it is not a charge at all, it is only an opinion expressed somewhat doubtfully, as indicated by "quite probable". Let it stand, others believe the same thing. Mr Battle asks, "Why does not Mr. Droke give the minister's name?" That is a strange question. He is one of the best and most useful preachers in the Southern Methodist Church, why should he lose his "job" simply because he has an opinion? There was no request for secrecy; in fact, there were three present—the third, a well informed preacher, who made no objection to the statement. It is almost certain all three believed the same thing.

To quote Mr. Battle again, "In Bishop Hoss' utterance, to which Mr. Droke so severely objects, there is not a word of condemnation for the lay brethren loyal to the doctrines and polity of the Southern Methodist Church." If I understand Mr. Battle, he affirms that the one hundred and eighty-six laymen who signed the "Laymen's Address" are not loyal to the doctrines and polity of the Southern Methodist Church. If that is his meaning, he is indulging in "hard sayings" himself. When did such men as A. Trieschmann, W. B. Stubbs, T. S. Southgate, P. W. Furry, John H. Hinemon, A. E. Bonnell and Julian S. Carr becomes disloyal to the doctrines of the Methodist Church? Should a desire for a few changes in the polity of said Church—changes which they believe are imperative—subject them to the charge of disloyalty and treason? No, my brother, they are as loyal as you and I. Hold! I must not say "I", for the charge of falsehood already hangs over my head, and doubtless disloyalty and treason will follow. But suppose you write to anybody in my home town, Fayetteville, Ark., and inform yourself as to my loyalty to the Methodist Church. I have lived here thirty years.

Mr. Battle says that the Bishops "have never used" the so-called veto power "but two or three times in the whole history of the church". I thank him for that information, that's just the think I desire to learn. It is claimed that this "so-called veto power" is only a very innocent, puny episcopal prerogative. Will Mr. Battle be so kind as to give me "further light" on this point? "By their fruits ye shall know them." What effect does such prerogative have? Is there a case on record in which this little prerogative did not have the effect of an absolute veto? These questions are asked seriously.

Mr. Battle says that the "good Bishop almost gave his life for the defense of the rights of the Church in Vanderbilt University." That is news to me. Of course, I have heard of the good Bishop's serious illness since 1910. But who knows what brought on this almost fatal attack? "Post hoc, ergo propter hoc," is, I believe, at the present time considered a fallacy.

Finally, Mr. Battle says that "Mr. Droke delivered an utterance against Bishop Hoss", which he thinks "should not be allowed to go unanswered". Doubtless, at the time of writing this he had not read the Arkansas Methodist of November 15. If he had read, "Two (Killed) at A Time, (parenthesis mine), he surely would have thought, "Nuff sed". That issue of the Methodist contained a broadside against me to which I shall pay my respects at some future time, if the gracious Editor will permit.—Geo. W. Droke.

ARKANSAS SONG LEAFLET.

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

Sunshine and shower at the roots of the flower brings bloom, and glory. We must let the sunshine, and love of God get down to the roots of life before we can really blossom into beautiful character.—Ex.

DEATH OF MRS. E. D. MOUZON.

After an illness of many months, Mrs. Mouzon, wife of Bishop E. D. Mouzon, died at their residence in Dallas last Monday at noon. A large congregation paid tribute to her memory in the last sad services at our Frist Church at 2:30 o'clock Tuesday afternoon. Dr. H. M. Dobbs conducted the services and was assisted by Rev. C. G. Chappell, pastor of the Highland Park Church, Rev. S. H. C. Burgin, pastor of the First Church, Rev. James Kilgore, professor in the School of Theology, and the editor of the Advocate. Mrs. H. M. Whaling, Jr., presided at the organ and Mrs. Roscoe Golden sang.

In the large audience were many of our pastors from over the State. The editor of the Advocate and Dr. Dobbs in the order named, paid tributes to the beautiful character of Sister Mouzon. Her Christian faith, her love of home and her sunny disposition were spoken of by the speakers.

Sister Mouzon is survived by her husband, one of our beloved chief pastors, and by six noble children: Hattie, Julia, Edwin D. Jr., Mary Josephine, James Carlisle and Olin. Present at the funeral were these relatives: Mr. D. Mike, Bryan; Mr. J. M, Mike, McKinney; Mrs. Jas. Nellin, San Antonio; Mrs. Laura Koppe, Houston; Mrs. Will Beaton, Bryan; Mrs. Mattie Scrimshire, Port Arthur.

The editor of the Advocate often has been guest in the home of Bishop and Sister Mouzon. He bears loving tribute to her noble character as a Christian, a mother and a wife. Her home came first and her husband and her children call her blessed.

The entire Church will remember Bishop Mouzon in this hour of his sorrow. We commend him to the great gospel which he has been preaching for nearly thirty years. Upon the bereaved children and the stricken brothers and sisters we pray the choicest benedictions of heaven.—Texas Christian Advocate.

DR. WALLER E. BOGGS.

As we approach the Annual Conference session I have been deeply moved as I have thought of changes which have come through the year. To me none have been more pungently felt than the transfer of Dr. W. E. Boggs to the church above. Dr. Boggs was a Virginian by birth and held much of the spirit and bearing of a true Southerner. He was among the most satisfactory friends I have ever known. I touched his life as it was ripening for the harvest and found it richly stored with both the grace and the knowledge of God. In the very best sense he was both a scholar and a Christian. Dr. Boggs was reared in the Protestant Episcopal Church, and educated for the profession of law. But God ordered it otherwise. In a diary kept in his earlier life is found the following entry which shows both the strength of his conviction and his loyalty to his conceptions of duty. "At the morning service today, July 17th, 1881, after due consideration, I was received by Rev. J. T. Whitley into the Methodist Church, South. Some months since I became convinced that I was not a child of God. Though I had been baptized and confirmed in the Protestant Episcopal Church, I had never known God in the Spirit, nor Christ as a redeeming Savior. In a short time after this, having devoted myself to prayer and the study of God's word, my heart was impressed with the all-sufficiency of Christ, and of my need of Him, and I determined to give my life to him in service."

Two years later there appeared this additional entry in his diary on the subject. "I have never regretted the step I took on the 17th of July, 1881. I shall ever regard as the most important event of my life the spiritual work which took place in my heart on March 10th, 1881. The pretentious confidence I had long since placed in moral rectitude independent of God's grace was there forever severed. I look back with wonder upon my past life and can but praise God's holy name that I was cut off in my course and not permitted to enter the holy ministry without a more important preparation than that with which I entered the Seminary at Alexandria, Virginia. Salvation can not be found in Reformation." Through thirty-six years of service in the ministry Dr. Boggs never lost the inspiration of these earlier convictions and experiences. He said to the writer a few weeks before his death "I would rather go from my pulpit into the presence of our Heavenly Father than to rule the Universe in any other realm of life."

I regret that I have not the data at hand to give a complete record of his labors in the church. He joined the West Virginia Conference in 1881. Was ordained deacon by Bishop Granberry October 14, 1883. Was ordained elder by Bishop Keener October 14, 1885. He served the church in Virginia, Kentucky, Louisiana, Texas and Arkansas. He brought to bear upon whatever task was assigned him the concentrated forces of a strong, vigorous body, mind and soul. He wrought well and was ready. When the end came he was found doing the thing he had been sent to do. He was stricken while preaching in a union service in his pastorate (Fayetteville) August 19, and passed to his reward on the 23rd. We miss him, but we shall see him again.—G. G. Davidson.

THE IMPORTANCE OF TITLES TO REAL ESTATE.

In its relation to real estate, the term "title" is defined by the best authorities as "the means whereby the owner of lands has the just possession of his property."

In this country the present condition of land titles may be said to be good, doubtful, and bad. The purchaser of an estate acquires no property therein if, in such a purchase, he gets a bad title. A purchaser of land where the title is even doubtful would perhaps be considered unwise should he allow the consideration to pass without first demanding and securing a title at least marketable. A good title is one which the law, under all conditions, would enforce, and which by right would entitle a party to possession.

The modern business of real estate brokerage, wherein lands are listed, sold and bought, has popularized another descriptive term mentioned above, "marketable title," and which has come to be a universally adopted legal term.

While such a title might not be entirely free from legal criticism, its clearness might be such as an equity court would enforce.

It may be said that the fatally defective real estate titles found in many parts of our commonwealths is not in any respect due to legislation, for our lawmaking bodies in all their enactments touching real estate titles have labored to maintain and preserve, as far as possible, the simplicity of conveying title to lands and realty.

The vital relation of titles to real estate presents itself in many respects, in none more forcefully than that of homestead rights. The fundamental idea of family and home are bound up in it. Any legislation that looks to fortifying and guaranteeing of homestead rights tends to hedge about one of the main bulwarks of civilization. Under such law there may be some sacrifice of individualism and personal liberty of civil contract, but out of it is a wholesome exaltation of the domicile.

With such legislation came a new recognition of the rights of the wife and children, the prime units of every home. With a guarantee of absolute title in a homestead under our law has come a fuller recognition of the home as an essential element in our governmental and social organism. Under this right came the surrender of the absolute prerogative of the husband to convey title without the consent of his wife and her admission to share in such alienation.

This peculiar care of homestead title is most fortunate in that the family is assured of a residence free from the reach of creditor, a home where none dare approach with a legal writ to dispossess.

Then in the great lines of commerce, where lands are continually passed by conveyance back and forth, the question of title is a paramount consideration. Herein is also seen the necessity of extreme care in the preservation of title to one's possessions.

For almost a hundred years the great mass of the citizens of our country gave but little concern as to the nature of the titles they secured to lands purchased. If the vendor executed a warranty on the property conveyed, our fathers looked no further for the title conveyed, but thought that they were getting always just what their conveyance purported to be. Deeds of whatever nature were carried home, deposited in the trunk or some other nook and forgotten.

At last, here and there, when tests were made in the courts of our land as to the validity of claims, some unfortunately careless ones found that they had no title. Our statutes have all the way along set forth the law of title and how it may be preserved.

Recordation of every document carrying titles to real estate is required by our law and the danger pointed out for such neglect.

Not long since a party came to the writer with his abstract of title for an opinion as to its nature, and among the papers were at least a dozen deeds and government patents that had never been recorded as the statute directs, some of them dating back more than sixty years. It was a very simple matter to tell him that he had a very disconnected chain of title so far as the public record showed, and that he needed to furnish the clerk with some new work.

There have come under the writer's personal knowledge within the past few years at least two cases where the Methodist Church has lost property because there was no record of title, and this in local rural communities.

Incidentally, in this connection, I would emphasize the necessity of scrupulous care of our Quarterly Conference records, for the reason that they would be mighty good evidence in a question of title to church property.

In one of the above mentioned cases the writer sought with much diligence for the old Quarterly Conference record wherein action was had touching the property in question, but its absence was as conspicuous as that of the deed that should have been on the county record.

In many places our country charges are throwing into the scrap piles these records as fast as they are filled, and no one knows in a few years what ever became of the books. Why do we take the trouble to keep such books just to throw away?

It might be wholesome if our statutory laws would go a little further on the question of regulating titles to realty and provide that no deed shall be effective to convey any title whatever till put on record in the recorder's office?

When our law prescribes certain absolutely necessary elements in order to convey title in a deed it is hazardous for one to depend upon a novice for the preparation of such an important document.

Great care is necessary in proper description of property where title is conveyed, and error is perhaps more common at this point than any other. In a certain county in this State the writer was retained to save the homestead of a client because the party preparing the conveyance had described the property as being just 12 miles south of where it really was.—G. N. Cannon.

TO THE BISHOP AND CABINET OF THE SOUTH GEORGIA CONFERENCE.

Dear Brethren: No spirit of carping criticism indites these lines. Far be it from me to criticize a system that is second to none in sending the Gospel of the Son of God to every part of the earth. And, yet, there has come under my observation in the seven years that I have traveled from one of our Conferences to the other, conditions that have seemed to be unnecessary in the final announcement of the appointments.

It does seem that in a Conference as large as the South Georgia, it ought never to be necessary to send a man to an appointment where there is a school of such low grade that at the critical period of the educational life of the children they are forced to remain out of school. A large family and a small salary places the parents where they are unable to send the children to some other place. Why cannot a preacher with children of younger years be sent to a place like this? Would not all the interest of the Kingdom be as fully met?

Since about all that the average Methodist preacher can expect to leave his children as a preparation of taking care of themselves is an education let's see to it that they be given the opportunity.

Again, is it absolutely necessary in the final adjustments of men before the appointments are announced, to move a man from one end of the Conference to the other? I can think of some conditions where it is best for the man and best for the work that this be done. But here is a case of real experience (and I know of some others). One of our preachers and his self-denying wife had saved up about one hundred dollars against the day to come, but a move clear across the Conference practically took every penny. Could he not have been placed just as advantageously for all purposes concerned in the District adjoining, or at least in a District not requiring a move of two hundred miles and more?

Might not a closer study of men and places very largely correct mistakes like these?

These lines are not written to provoke the slightest discussion, nor is there in them any unkind criticism of the Bishop and his cabinet. And yet who will say that brotherly suggestions are not often timely and helpful?—J. A. Smith in Wesleyan Christian Advocate.

MEMORIAL ON SUPPORT OF CONFERENCE CLAIMANTS.

The Tennesse Conference, at its recent session, adopted the following memorial, which touches a matter of vital importance to the entire Church:

"Whereas the support of superannuated preachers, widows, and children of deceased preachers in our Church has never been sufficient to meet the demands; and whereas necessity has been the recognized basis of their support and the entire method of dealing with them conforms to this idea, thus placing them in the undesirable and uncomplimentary attitude of charity wards rather than that of honorable pensioners, going even to the extent of requiring them to furnish inventories of their property holdings, if they have any, and of laying bare their private affairs, making it the duty of officers of the Joint Board of Finance to investigate their pecuniary circumstances, which Board also is finally to determine the amount to be paid to each claimant, 'according to their best judgment of their several necessities;' and whereas only the slightest recognition is given to the length of service rendered by the claimants as influencing the amounts they shall receive—therefore we, the Tennessee Annual Conference, in session at Gallatin, Tenn., do most respectfully memorialize the General Conference to assemble at Atlanta, Ga., in May, 1918, as follows: (1) To make the time of active service rendered by superannuated preachers, and in case of widows and children the time of active service rendered by deceased preachers the basis of support, making such concessions in cases of special need as may be proper; (2) To recognize Conference claimants as honorable pensioners and not as necessitous dependents; (3) To adopt measures to proceed immediately to secure adequate pensions for Conference claimants, by encouraging the growth of Conference endowment funds by completing the superannuate endowment fund as contemplated at the time of its origin; (4) To provide for the freest and fullest co-operation between the Board having charge of the general fund and the Annual Conference Boards in conducting campaigns for the raising and administration of said endowment funds; (5) To give special recognition and right of way during the coming quadrennium to the cause of Conference claimants for a Church-wide campaign, Conference by Conference, to be continued until adequate pensions shall have been provided to secure the comfort of all our Conference claimants."

ARE PREACHERS GOOD BUSINESS MEN?

Is it not about as reasonable to expect a business man to be a good preacher as it is to expect a preacher to be a good business man? It is so often said, "Preachers are not good business men." Suppose for the time we let the statement stand as absolutely correct. Then what? Is it a compliment or not? It is certainly not so intended. Under this charge, the preacher is placed among the goods that are marked at a "discount."

They said of the Savior, slurringly: "He saved others; himself he cannot save." Their purpose was to put Him in the "discount." They did not know they were saying the biggest thing that could be said of Him. To save others, and not Himself, was the mission of His life. And to fulfill that mission was the highest proof of His

real greatness and His divine goodness. What a crown of glory they placed upon His head!

Preachers are not good business men! Be careful now, lest you pay them a tribute you do not intend. Are they called to be business men, or are they called to be preacher men? You may say of the business man, "He is not a good preacher." Certainly he is not, as a general rule, but is that any reflection on him? The business man is a good business man, and he makes money. The preacher man is a good preacher man, and he makes character, and creates happiness,

Let the business man go on making money. Let him build great buildings, and carry on mighty commercial enterprises, and do his legitimate work in the world. But let the preacher be the spiritual architect and builder, and become an expert in that high realm, for he is much needed today. The children and the young people need him. The homes need him. The sorrowing and the broken-hearted need him. The hopeless and the despairing need him. The blind and the halt and the lame need him. The rich and the poor need him. The state and the Nation need him. The business man needs him, for the business man will be moving some day out into that "house not made with hands," and the preacher man, expert spiritual guide, will be a mighty fine chap to have around just to lean on a little, and ask a few questions about the road.

The better the preacher is acquainted with God, the more he will be worth to men and the greater value he will be to the world. Now won't it be fine for the men who make money to create a great fund for the care of preachers when they are too old to preach any more? When that is done, the preachers can give better attention to their real mission in life, and they will be more efficient in the work of God's Kingdom. And that is what the endowment fund means. What do you say we make it a half million for the Nebraska Conference? The business sense of the good laymen of this state will lead them to respond heartily and generously. And thereby they will demonstrate that business men are good business men. —J. R. Gettys, in Christian Advocate.

OUR METHODIST COLLEGES.

Concerning the student enrollment of our church schools, Mr. W. E. Hogan, Assistant Secretary of Education, says:

"During the past summer there was carried on a remarkable campaign in the interest of enrollment for institutions of higher learning. All of our Southern Methodist colleges participated to a greater or less extent in this nation-wide educational propaganda. The present enrollment in our colleges shows the gratifying results of this organized effort to keep the greatest possible number of students in our colleges.

"Reports just received from fifty-three of the fifty-five colleges, including junior colleges, of our church discloses the following facts:

"1. Thirty-one of the fifty-three colleges report an enrollment larger than that of last year. In three others the attendance is the same as it was last year. The increase is from two to thirty-five per cent. Nineteen colleges have more than ten per cent increase in attendance; ten have more than twenty per cent increase, and two have more than thirty per cent increase.

"2. As was to be expected, the falling off in attendance is at colleges for men and co-educational institutions. Only two colleges for women have decreased in enrollment, and only five co-educational institutions report a decrease in number of girls. Four colleges report an increase in the number of boys.

"3. In the nineteen colleges which have a smaller attendance than last year the amount of decrease varies from two to thirty-five per cent, although only one has a decrease of as much as thirty per cent; in eleven the decrease is between twenty and thirty per cent.

"4. A number of colleges for women would now have more students if they had the dormitories to accommodate them. While the blank used in collecting this information did not call for it, several colleges reported that girls were refused admission for lack of room."

SCATTER JOY AND SUNSHINE.

What can I do? Yes, what can I do? Most of us think that we must wait until we are grown and then go to the slum of some large city. But, my friend, you know after all that most of our cities are just big, overgrown villages, and why not start at home? It would be stretching the word "slum" to make it fit anything we have at our homes. Oh, indeed! We have poor folks and without a question there are scores and scores of homes where a good, square meal and an encouraging word would be the most practical kind of sunshine to bring. And you would find many more places where the food is abundant, and where your money would be superfluous, and yet where peace and joy are words without meaning, in any real sense. You could find men, women and children without clothes to keep off the cold, or food to nourish their bodies. These are pitiful sights. You can find others whose mere necessities would be luxury for the masses of people, and yet whose souls are barren wastes, knowing not that the world was created for any other use than to minister to their own pampered appetites. These are yet more pitiful. In our towns, which are not essentially different from a thousand others, you can step from a mansion of a millionaire cross the street and go through a back alley into the tumble-down shack of a timid, shivering wretch for whom the bare necessities of existence seem often a hopeless thing to achieve. Hunger, want, disease and famine stalks at the heels of extravagance and beg for the twentieth century crumbs of charity just in the same old way that Lazarus lay at the gate of Dives in the story that Christ gave two thousand years ago, and the crumbs are what they get.

I suspect, my friends that you can find the same kind of people within easy walking distance of your own home. And you would find that just the same kind of sunshine and good cheer would be as good for them as for the most hopeless inhabitant of a great city's slums. Youth rushes up the hill of life at a lively pace, but the weary feet of old age move carefully, slowly, down the hill. When we are bent with age, and as we look back over the rough road we have traveled, let us be able to say that we were not as blind to the pitiful sights and as deaf to the Macedonian cry as many another calous pilgrim through life, who has spent his time and thought chiefly in supplying his own financial needs. "Look all around you, find some one in need"—read and think and act. If you are beginning to show interest in this poverty-stricken world it may lead you out into some great field of effort and give you a large share in the work of help and uplift. If not, just keep in mind, 'tis not quantity that counts, but quality, and that a sweet, lovable, helpful disposition cannot be lost in the most obscure place. Cultivate mercy, humility, and love. Find out what it was that made Jesus Christ gain the love and reverence of uncounted millions for two thousand years, and emulate that.

Jesus knocks at the door of your heart tonight, open it and welcome him gladly.—Winnie D. Gardner, Galloway College.

RURAL READING CLUBS.

One of the best agencies for community social service is the Rural Church Reading Club. Not only does it render immediate service in securing intellectual development and social intercourse among the persons composing the club, it also lays the foundation for future social service in other lines of community activities.

Before the rural people will act, it is necessary to show them why, how, and where to act. The first requirement is to give them the necessary information. Then only will follow the conviction and after that comes action. The reading club is designed to impart the information to the leading individuals of a community so that intelligent action may be secured when a specific phase of community betterment is initiated or suggested. Without an intelligent understanding of a movement, little may be expected of it, and it is apt to pass away as suddenly as it came.

The minister is certainly one of the logical leaders in the community in matters pertaining to social and institutional advancement. The minister is the community builder. The Rural Church Reading Club is a community project, and no person is better fit to organize and guide its destiny than a minister of a community church. This is one of the social functions that the community has a right to expect of him.

Object.—As its name denotes, the Rural Church Reading Club is an association of individuals in a country district of rural towns for the purpose of pursuing a definite course of reading. Let it be emphasized that there should be a definite aim in planning a reading course. There are many proper aims, but the wise rural leader will select one that shall lend tiself to both personal and community improvement. The two purposes are not inimical, but complementary.

Organize the Club. — In carrying out the reading club idea, it will be necessary to form an organization, in order to secure organized effort. Arrange a meeting of all the leading, most influential persons of the town or countryside at one of the homes of the community. Announce a social time, and also the purpose of organizing a community reading club. Have all explanations and plans well in hand. Elect the usual organization officers, appoint a committee on by-laws, and elect a program committee to determine the program at each meeting.

At the second meeting all committees should have definite reports to make. The details for the running of the club should be worked out and explained, and care must be taken to maintain much freedom and elasticity for future management. The third meeting should see the club in complete running order.

Meetings.—The meetings of the club should not be too infrequent. Weekly or bi-weekly meetings have been found acceptable. Meetings should begin promptly on time and should also terminate at a given hour. In the open country, the calendar should be consulted, and meetings arranged in the light of the moon. Evening meetings will invariably be found the most popular.

The meetings should be kept under strict control, for there is great danger of their becoming diverted into "gossip societies" or social clubs, etc. It is recommended that about half of the time be devoted to social life, entertainment, and recreation, but the first half of the evening should be devoted strictly to the business for which the club was created.

The programs of the various evenings may be varied in a great number of ways which any committee with members of originality and reading may devise. Written reports, round-table discussions, debates, reading in turn with occasional comments, teacher and class plan, dramatization of occasional subject-matter by groups of the club, and an occasional address by a specialist from some college—these are a few of the many ways to secure variety and to keep the club in a healthy condition. The program for the year may be printed and a sub-topic of the general topic may be assigned to each member.

The second part of each meeting should be made an informal, inexpensive social occasion.

Meeting Place.—The best place to hold the meetings of the club is in the homes of the community. Nothing does more to tone up the home life and give it variety than to have as its guests the best people of the community. The meetings will add zest and interest to the life of the adults, and the children, by their presence, will receive valuable lessons in decorum and other social virtues.

The Rural Church Reading Club Movement embodies all these things and more. It recognizes the basic principle of "information first, action afterward." The reading club gives the minister a living organization to work with, and its very tendency is toward better things. Professor Garland A. Bricker of Syracuse University, Syracuse, N. Y., the founder of the movement, will give complete information on request.

Think This Over.—The reading club may be the place to take hold in the social development of the rural community for which circumstances have made you responsible. If so, it is now your move.

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.

"Give us vision, that we may rise to the opportunities of our task. And may each new opportunity challenge us to nobler effort!"

COUNT YOUR MANY BLESSINGS.

Our days are filled with blessings. In this season of Thanksgiving we are thankful that we live in America and that our land is not devastated by war. We are thankful that from the abundance in our fields, of our flocks and herds and our vast mineral wealth we may send sustenance to the nations who are in dire want. We are thankful that we were not drawn into the world war for national gain, and that our sons and brothers are fighting for humanity. We are thankful that as a nation we honor God, the Creator, Preserver, and Redeemer of mankind; and that in our Christian homes the immanence of the Holy Spirit brings rejoicing. For these and countless other blessings we humbly return unfeigned thanks.

DON'T FORGET

To work with a will in December; to see that all dues and pledges are paid in full on Harvest Day; to order pledge cards from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn., and to elect your auxiliary officers, choosing consecrated women who will study the mission fields and will lay the work of the Council upon the hearts of our members throughout the year to come.

REMEMBER

"That the work of the Council depends upon your Conference.

That your Conference depends upon your auxiliary.

That your auxiliary depends upon YOU."

NORTH ARKANSAS CONFERENCE W. M. S.

HARVEST DAY.

As we come to the close of another year and the celebration of Harvest Day, it might be well for us to take a glance over the work done and offerings given these last eleven months to be sure that we will pay everything in full.

Although this has been a year of war and unrest, we have much for which we are grateful, we have heard the urgent calls of the Red Cross and Y. M. C. A., and bought Liberty bonds, just as good American should have done, for it will take this and more to win this war, and win we must; but we cannot afford to fall short in the work of the church and missionary society.

As you know, the pledge for the North Arkansas Conference is $6,000, and it is but little over half paid; while we have paid $200 more dues thus far than last year and $500 more on the pledge, still there are auxiliaries who have not had a part in this free will offering. Are you one of them? Surely we cannot fail our missionaries in this time of greatest need.

I have the assurance that every dollar pledged by some of the districts will be raised, which will mean persistent, prayerful work on the part of the secretaries and auxiliary treasurers. Is your district in this list? If not, it should be; nothing is too hard if we put our whole heart into it and ask His help.

God has given us a wonderful harvest. Let us not withhold from him anything, but meet every obligation. —Mary Fuller, Treasurer North Arkansas Conference W. M. S.

ITEMS FROM AUXILIARIES.

Carmel Auxiliary.

Mrs. W. S. Anderson, secretary Monticello District, writes:

Recently I went over to Carmel Church and reorganized the Missionary Society. Please make mention of it in the Methodist, that all the Conference officers may note, the officers of this new auxiliary: President, Mrs. Annie Turner, Route 3, Warren, Ark.; treasurer and corresponding secretary, Mrs. Alice Singer, who has the same address. As the auxiliary is quite small, they decided that the young people and children who might be interested could join in with them for the present. I urged them to subscribe for the Young Christian Worker and let the younger ones find material in it for their meetings.

First Church, Texarkana.

A very beautiful program was given at the meeting of the Missionary Society of First Methodist Church Monday afternoon as part of the observance of the Week of Prayer. The program follows:

Devotional led by Mrs. M. A. Blocker.

Remarks, Mrs. A. B. Ross.

Vote of thanks tendered Dr. and Mrs. Fletcher.

Reading, "What Your Prayer, Service and Money Make Posisble," Mrs. Tom Wile.

Violin solo, Miss Gladys Hodges.

Reading, "Social Conditions on the Gulf Coast," Mrs. A. B. Moore.

Prayer by Mrs. O. P. McDonald.

Girls' Junior Department represented by Misses Fairy Burch and Annette Elder in readings.

Vocal, "Jewel Song," Mrs. C. M. Robertson.

Reading, "Lighthouses on the Gulf Coast," Miss Doris Robkins.

Chorus, "Let the Lower Lights Be Burning."

Prayer, Mrs. A. S. DeLamar.

Reading, Mrs. David Venable.

Solo, Miss Claire Payne.

Story, "The Comrade in White," Mrs. Y. E. Montgomery.

Double Trio, Miss Claire Payne, Mesdames Robertson, Hendricks, Martin and Wellborn. Mrs. Pratt Bacon accompanist.

Offertory.

Doxology.

Prayer, Mrs. H. M. Harper.

In her address Mrs. A. B. Ross laid special stress upon the beautiful work that had been done in the church by Dr. and Mrs. Philip Cone Fletcher during the last four years, and the rising vote of thanks to them both came at the conclusion of Mrs. Ross' talk.

The offering will be devoted to medical work in China and the Gulf Coast.

Camden.

Mrs. V. O. Buck, superintendent of publicity, writes that the Camden auxiliary is in splendid condition; finances well up, and the young people and children are working well under able leadership. They observed Lou A. Hotchkiss Memorial Day and have fine classes in mission work and Bible study. Of the Week of Prayer she says:

Sunday, November 4, at the morning hour, Rev. M. S. Monk preached a strong missionary sermon, taking as his text, "Go ye unto all the world and preach the gospel to every creature."

This service was one of preparation and inspiration for the days of prayer and self-denial of the week.

Each afternoon at 3 o'clock we met in the church parlors, discussing our subjects, "Gulf Coast Work" and "Medical Missions in China."

The meetings of the entire week were a great success, numerically, financially, and spiritually.

We endeavored to minister to the whole woman. On Monday a social time was held in an informal reception. Each day we had suitable devotional service of song, prayer, and Scripture reading. We then had instrumental and vocal selections which were enjoyed by all. And last of all, offerings to God for the advancement of his work brought blessings.

Last, but by no means least, the Young Ladies' Church Club, under the leadership of Mrs. F. B. Chidester, Sr., gave us a splendid program on "Misisons." It is great to see girls take such an interest in the Lord's work and to lead out so beautifully. From these girls we expect great leaders for our church.

We closed the Week of Prayer and Self-denial, giving God thanks for its great success.

PROGRAM FOR DECEMBER.

Topic: "The Kingdom of God in Legislation."

Bible Lesson: "Our Lord's Prayer." (Matt. 6:9-16.)

Hymns 348 and 350.

Prayer: For the women of the church, that they may recognize their responsibility for righteous legislation.

Reports of officers.

Reports of committees.

General business.

Topic: "Social Legislation Regarding the Family."

Observance of Harvest Day.

Note: Finish business for quarter. Send reports!

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 9th day of November, A. D. 1917, in a certain cause (No. 21427), then pending therein between Pearl L. Sanders, complainant, and J. D. Sanders and Elva Sanders, 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 Thursday, the 6th day of December, A. D. 1917, the following described real estate, to-wit: The west 50 feet of Lot 1, Stilwell & Buchanan's Addition to the City of Littel Rock, in Pulaski County, Arkansas.

Terms of Sale: On a credit of three months, the purchaser being required to execute a bond as required by law and the order and decree of said court in said case, 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 14th day of November, A. D. 1917.

W. S. BOONE,
Commissioner in Chancery.

NOTICE.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
L. B. Leigh, Ex Parte.
No. 22051.

Notice is hereby given that L. B. Leigh has this day filed in the office of the Clerk of the Pulaski Chancery Court a petition asking for a decree of said court quieting and vesting in him the title to:

All of Secton 34; all of Section 35, except the east half of the southwest quarter and the southwest quarter of the southeast quarter; north half of the north half, Section 36; south half and the east half of the northeast quarter and the southwest quarter of the northeast quarter, and the southeast quarter of the northwest quarter of Section 27; and the south half of Section 26; all of the foregoing described lands being in Township 3 north, Range 11 west. All of Section 1, except the south half of the southwest quarter; all of Section 2, except the southeast quarter of the southwest quarter; north half of the northwest quarter of Section 3; east half of the northeast quarter of the northeast quarter of Section 4; north half of the northwest quarter of Section 11, except all that part of the northeast quarter of the northwest quarter lying north and west of the Pulaski County Pike Road, containing five acres; being situated in Township 2 north, Range 11 west; all of said lands being in Pulaski County, Arkansas.

All persons who claim any interest in said lands are hereby notified to appear in said Chancery Court of Pulaski County and show cause why the title of the petitioner should not be established, quieted and confirmed in him.

Little Rock, Ark., Nov. 7, 1917.

W. S. BOONE,
Clerk of Pulaski Chancery Court.
J. A. Watkins, Attorney for Petitioner.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.
In the Pulaski Chancery Court.
Fletcher Ware, Plaintiff,
vs. No. 22123.
Mamie Ware, Defendant.

The defendant, Mamie Ware, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Fletcher Ware.

November 26, 1917.

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

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 NOTES FOR DECEMBER 9.

By J. Q. Schisler.

Ezra and Nehemiah Teach the Law. Nehemiah 8.

Lesson Outline: 1. Needing the law; 2. Teaching the law; 3. Some effects of a knowledge of the law.

1. Needing the Law.—Going back to chapter five, verses one to five, we find the reason for the need of the law. A cry arose because the rich oppressed the poor and many did not have sufficient grain to eat and many had to mortgage their fields and vineyards and houses to get money to pay their heavy taxes and some of them had even been forced to sell their children as slaves and it was not "in their power to help it." When these things were brought to the attention of Nehemiah he became angry and "contended with the nobles and rulers" and "called a great assembly against them." But in that assembly he used conciliation. He appealed to the rich to restore the houses, fields and vineyards and to ransom their brethren that had been sold into slavery. Dr. Harry F. Ward says: "He appealed to their conscience. They gave him their promise and confirmed it with an oath. After the success of persuasion, then Nehemiah took steps to have the law enforced regularly in the community life. It is the sound method. Compulsion is the means of last resort, to be held in reserve until appeal has failed." Nehemiah, realizing the need of a knowledge of the law, worked with Ezra, the scribe, to give it to the people in a way that could be understood.

1. Teaching the Law.—Ch. 8. vs. 1 and 2. "All the people gathered themselves together." Men, women and children were in this Bible school. A broad place between the temple and the water-gate was chosen and Ezra and his assistants occupied a position on a wooden platform or pulpit. Ezra, the scribe and priest, is the key man here. Nehemiah was a statesman, a builder of walls, a pious layman. But the scribe and priest was called upon to teach the law. And from that day till this the teacher of the law, the prophet, the preacher has been the key man in the religious assembly. He is such because God has called him to that mission. The layman has an important task to perform in the ongoing of God's kingdom. But with all his usefulness he will not usurp the preacher's place of honor and usefulness if the preacher is faithful in teaching and preaching the law. The success of this political and religious revival in Jerusalem was due largely to the co-operation of Nehemiah, the layman, and Ezra, the scribe and priest. And it is encouraging that a vast majority of the laymen and preachers today are so busy co-operating for the advancement of God's kingdom that they do not have time to take much stock in the "democratization" of the church.

Vs. 3-8. Ezra stood up and blessed Jehovah and the people answered: "Amen! Amen!" This was important for the law could be of no effect until the people said "Amen" to it and made it their own. Then Ezra and his assistants "read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading". There was no quibbling over disputed passages, no drawing of fine distinctions for which thing the later Jews were noted, but a very earnest effort to get at the meaning of the law and to explain that meaning so that the people could understand it.

3. Some Effects of a Knowledge of the Law.—Vs. 9. "All the people wept when they heard the words of the law." Their consciences were aroused. They realized how great had been their disobedience and how worthy of sore punishment they were. One of the great blessings that comes from an understanding of the word of God is it leads one to see his need of a Redeemer.

Vs. 9 and 10. "Mourn not nor weep. Go your way, eat the fat and drink the sweet and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord; neither be ye grieved; for the joy of Jehovah is your strength." Godly sorrow for sin, the granting of pardon, the joy of the convert, the doing of good deeds: this has ever been the order of events in the restoration of the sinner to divine favor.

Vs. 13. On the second day the heads of families, the priests and the Levites came together to Ezra again to hear the law. They learned of Moses' command for keeping the Feast of Booths and immediately they began making preparations to observe it. Since the days of Joshua the son of Nun the Jews had not observed this feast, but now that it was revived "there was great gladness" among the people.

Ch. 9, Vs. 1. Another effect of this knowledge of the law was a solemn fasting "with sackcloth and earth upon them." It was a time of separation from foreigners and of confession of sins and iniquities. A fourth part of the day they read the book of the law and a fourth part of the day they confessed and worshipped God.

Ch. 10, Vs. 28-39. They bound themselves with an oath to observe all the commandments of Jehovah. That oath included refraining from intermarriage with foreigners, observance of the Sabbath, foregoing "the seventh year and exacting any debt", taxing themselves for the support of the house of God, giving tithes, and not forsaking "the house of our God". This is truly a remarkable catalog of reforms and they arose largely out of the fact that the people had been taught the law of God.

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 DECEMBER 9.

"Africa Rally Day." Isa. 8-31:32. 18-7,

Suggestions To Leaders.

Have "African" ushers (young men blacked) and let them give to each attendant as he or she enters the room a bit of African money—salt or a bead or two.

Arrange for several negro selections in the way of special music; a quartet if possible. "Steal Away To Jesus", "I Want To Be Like Jesus in My Heart", "Old Black Joe", "Swing Low Sweet Chariot". Any of these would be appropriate, and others that you may know of in your local community. Have Africans or whites blacked sing the above songs. A book of negro songs may be had from Fisk University, Nashville, Tenn.

Have a large map conveniently placed on the wall, or what is better, an outline of Africa drawn on the blackboard, with an arrow pointing to our mission.

Send postcard at once to G. C. Hounshell, 810 Broadway, Nashville, Tenn., for enough leaflets entitled, "A Mission Four-Square" for distribution among your Leaguers at Sunday school or the week before. The leaflets are free, it will just cost you a post card to get them.

MISSION PLEDGE.

If you have not already made a pledge for the African Special, get this pledge at this service. If your Chapter has made a pledge and has not paid the first half which was due November 1, use this occasion to get it subscribed and send to the treasurer, J. H. Pierce, Box 529, Little Rock. It may be too that through the inspiration of this service your Chapter will want to increase its pledge, if so send the amount of increase to be paid later to Miss Marcie Coltart, 2318 W. Third, Little Rock, Ark.

Advertise! Let folks know that you are going to have a treat. Begin on time! Have something doing every minute.

PROGRAM.

Song—"Onward Christian Soldiers."

Prayer—"Remembering each of the Missionaries in Africa."

Song—"The Son of God Goes Forth to War."

Scripture—(Repeated by three, a verse for each from memory).

Talk—(By Good Speaker)—"Why Have Africa Rally Day?"

Address—"Our Congo Mission, Its Origin and Achievements."

Quartet—(One of the songs suggested above).

Talk—"Is Africa Worth Saving?"

Talk—"Why Have You Not Told Us Before?"

Song—"Africa For Christ."

Ask the audience the following questions. The answers will have been brought out in the discussions of those on program, so urge close attention to speakers at beginning. Who founded the Congo Mission? When? Where? Name the first six missionaries Which was the first to return? What two remained continuously? Name the present missionaries. How much has the mission cost us thus far? What organization in the church paid the larger part of this money? Why is it called a mission foursquare?

Benediction.

WONDERFUL TRANSFORMATION.

The first tribe I visited was in Gazaland, some three hundred miles from the East Coast. Twenty years before they were cannibals, and their customs were of almost revolting nature. I expected to find them naked and brandishing spears and clubs. I found them for most part clothed, following the peaceful pursuit of agriculture, and very friendly. I was met by a band of Christian villagers in two rows, men on one side, women on the other, all well dressed, not a spear or club in sight, but armed, one and all with palm branches. As I rode on horseback between the lines they waved the palm branches and sang in English:

"From Greenland's icy mountains,
From India's coral strand."

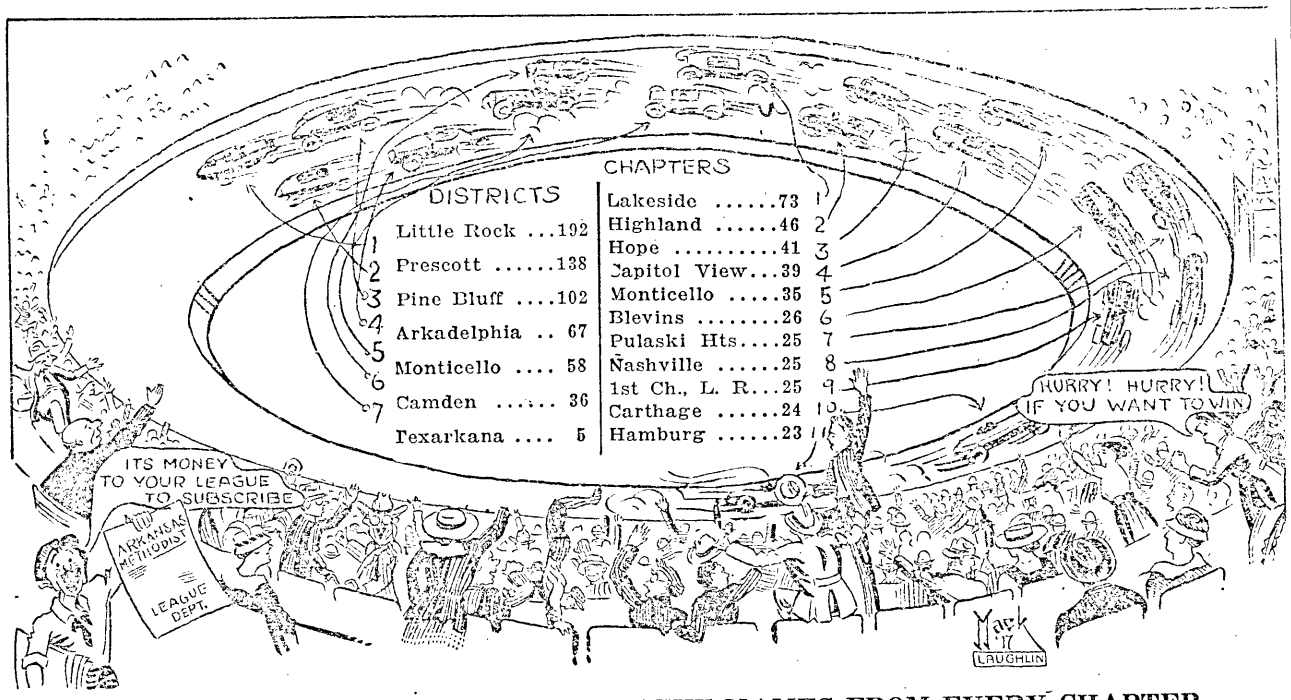
ASTONISHING RESULTS.

You have heard of the warlike Zulus, that fierce tribe which caused the British Government so much trouble, considered to be the finest piece of muscle on the face of the earth. What can Christianity do among them? In a little cemetery I found the grave of the first convert, an old blind woman who was brought to Christ after the early missionaries had labored eleven years without visible result. Standing there I asked our native pastors how many church members we have among the Zulus today. "Sixty thousand," they said. "Think of that!" I replied. "And here is the grave of number one." But how many Christian adherents have you, including the members of Christian families?" They answered, "Two hundred and fifty thousand." That is the statistical result of seventy-five years of missionary effort.—C. H. Payton.

TAKING THE BIBLE FOR IT.

When surprise was expressed at the generous contribution of a small African mission church, the native leader replied: "Being ignorant people, with no one to instruct us, we looked into the Bible for instructions, and we saw that at least a tenth of our income must be given to the Lord Jesus." One devout Christian explained the fact that his church was self-supporting by

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



THE GOAL FOR NEXT WEEK—FIVE NEW NAMES FROM EVERY CHAPTER.

One more week left of the campaign. The 1,000 mark has not yet been reached, but we are confidently expecting every Leaguer to put his shoulder to the wheel and help secure that number. **You cannot afford to fail.** If every chapter will send in five names by Monday you will have gained your goal. Every chapter can do that much. **Remember,** midnight of December 3 the contest closes. On to 1,000!

saying that years before the believers had learned the secret of giving, which was that giving is an offering to the Lord and a part of the worship of God.

THE TEXAS BOAT.

The four League Conferences of Texas have pledged $10,000 with which to buy a boat for the Congo mission. This boat is to be used in carrying supplies up the river from the ocean to the mission station, and also to provide a means of transportation for the missionaries. All this $10,000 has already been pledged, and is to be paid this year and next year. Our Little Rock Conference has pledged $1,000 to the African Mission for this year. Would that the Leaguers of the entire state could center on some definite appeal with reference to this great work that would bring a fitting response commensurate with our resources. We ought to do some large thing. This is the opportunity calling. Are we going to measure up?

THE CONVERSION OF AN AFRICAN PRINCE.

Rev. A. Scott Patterson, a Southern Baptist missionary, sends this interesting story from Africa:

"Recently I visited an interesting village which, so far as I know, had never before been entered by a missionary. A year ago, however, a native Christian from the church at Ede, where I lived and worked for eight months, went to this village as a tailor. He had friends and soon began to preach to the people, and seven found Christ.

The leading prince in the place got interested and has become virtually a Christian. He recently became king of the village. I reached the village last Sunday afternoon and in a few minutes he and his chiefs came to call. Learning that I wished to spend Sunday with them, he called a messenger and ordered that all the people observe Sunday as a day of rest.

The next morning at six o'clock more than five hundred people, including the king, gathered in the market place, where we had two sermons and a song service. The king joined with us in the Lord's prayer and advised his people to learn about Jesus. Thirty young men came and begged me to help them get a teacher for a day school. I promised to help all I could, and they promised to raise a crop to provide the teacher's food. They have built a small church that will seat fifty or more."

HOW THE CHAPTERS STAND.

Lakeside, P. B.	73
Highland	46
Hope	41
Capitol View	39
Monticello	35
Blevins	26
Pulaski Heights	25
Nashville	25
First Church, L. R.	25
Carthage	24
Hamburg	23
Mineral Springs	21
Malvern	20
Prescott	20
Central Avenue	17
Camden	15
Winfield	14
Bethlehem	13
Hawley Memorial	10
Good Faith	10
Mt. Zion	10
El Dorado	9
Hunter Memorial	8
Fordyce	7
Arkadelphia	6
First Church, P. B.	6
Carlisle	5
Texarkana, F. C.	4
Mt. Tabor	3
Center Point	3
Kingsland	3
DeWitt	3
Des Arc	3
Junction City	2
Rocky Mound	2
28th St.	1
Lewisville	1
Total	598

SPECIAL AWARDS TO BE MADE.

The Malvern League having paid their entire pledge of $100 before November 1st, will be given a special award at the Epworth League Annual Conference next June, and all others paying their pledges on or before the dates required by the Conference will be given awards at said Conference. These dates are one-half November 1, 1917, and the other half not later than April 1st, 1918.

"AFRICA FOR CHRIST."

(Tune "Loyalty to Christ.")

We were late to take our stand
In Africa's dark land,
For Africa, Africa, Africa, for Christ;
But now we're moving on;
We'll all take up the song
Of Africa, Africa, Africa for Christ.

Chorus:

On to Africa! On to Africa!
On to Africa we'll go!
We'll lend a helping hand
To win that darkened land
Of Africa, Africa, yes, Africa for Christ.

O come, ye brave and true;
There's work for you to do
For Africa, Africa, Africa and Christ.
Let all obey the call
And lift the dreadful pall
From Africa, Africa, yes Africa for Christ.

There comes to you and me
From far across the sea,
For Africa, Africa, Africa for Christ,
A call to give or go;
For all may help we know—
Win Africa, Africa, Africa for Christ.

While some are far away
And some among us stay,
Yet Africans, Africans, Africans are Christ's,
No matter where they live,
To them we'll go or give,
For Africans, Africans, Africans are Christ's.

THE FIRST TO GO.

Bishop Lambuth's first visit to Wembo-Niama was made in February, 1912, accompanied by Dr. Gilbert. In February, 1914, he went back and founded the mission accompanied by Dr. and Mrs. D. L. Mumpower and Baby Elizabeth, Rev. and Mrs. C. C. Bush, and Mr. and Mrs. J. A. Stockwell. The big chief Wembo-Niama lent men to help clear the concession, make roads, and build houses. A church was erected, a hospital, a school, a workshop and residence for the missionaries.

PAYING THE PRICE.

Going as missionaries to Africa may seem easy, but let nobody suppose it was. The isolation, the privation, the constant strain of effort to meet limitless need, the daily contact with the sordid depravity of barbarism—these were burdens under which the strongest might break. Mrs. Bush was the first to succumb and had to return to America, accompanied by her husband. After two years the Stockwells came back to save the life of their baby boy, Walter Lambuth, attacked by a tropical disease. For months the Mumpowers held the fort alone, leagues distant from the nearest missionary, many miles from the nearest white man, surrounded by thousands of savages among whom cannibalism was still a fresh and haunting memory. It was a test of courage and devotion such as men are rarely called upon to meet.

RE-INFORCEMEITS.

Then came relief. In the autumn of 1916 the Board sent out to re-enforce the thin line Rev. and Mrs. H. P. Anker, Rev. Thomas E. Reeve, and Mr. E. B. Stilz. Braving the European submarine zone and spending months on the way, they arrived at Wembo-Niama shortly after Christmas. Reeve was straightway sent to open a new station at Lubefu, fifty miles distant, and the others fell immediately into the many activities at Wembo-Niama and in the surrounding villages. In the summer of 1917 the Stockwells started back, leaving the three-year-old boy in America, for the doctors said his return woud probably be fatal. Another test of heroism and devotion that few would care to face. They were accompanied by three missionaries sent by the Woman's Department—Misses Etta Lee Woolsey, Kathron Wilson, and Etha V. Mills. With these re-enforcements the work will be well manned and should go forward at a rapid rate. From "A Mission Four Square."

PRESENT STATUS.

This mission now has two stations, and work is being done also in a number of surrounding villages, in one of which a church has been built. At Odoku a catechism class of forty has been organized by one of the native preachers. The average weekly church attendance is four hundred or more. There are one hundred and eighteen earnest church members and more than three hundred candidates under instruction. Many messengers have come from distant villages, pleading in vain for missionaries. Sixty-nine boys and men are enrolled in the training school, preparing for evangelistic work. The total school enrollment is one hundred and fifty or more.

AN EXAMPLE FROM THE FIELD.

King Khama, of Bechuanaland, South Africa, is a living witness to the fact that the power of the gospel can make great and good men from material that many despise and in an environment that would test metal of

the finest temper. Having eagerly responded to the gospel message, for years he endured th bitterest sort of persecution. His father was both chief and sorcerer, and wished Khama to become his successor in the double office. Through innumerable petty annoyances, continual calumny and murderous treachery Khama bore himself as a dutiful son, except where filial obedience crossed godliness, with forbearance, gentleness, patience, and dignity. His steadfastness to Christ never wavered. The people were not slow to discover the superior quality of the son, and, after some years of conservative hesitation, chose Khama as chief in his father's stead.

AN ITEM OF GROWTH.

According to the census of 1911, 200,733 enrolled themselves as Protestant Christians in Uganda. The Church of England had 179,000 baptized Christians (6,051 having been baptized during the year). The contributions of the native Christians were $22,000. There are 15 training institutions, with 411 students, and 166 schools, with 55,000 scholars. The demand for copies of the Scripture increases; 1,737 Bibles, 7,052 New Testaments, and 8,278 portions were sold. Mr. Roosevelt, in 1910, wrote of the people: "Many thousands of them are sincerely Christian and show their Christianity in practical fashion by putting conduct above ceremonial aud dogma." Native missionaries are going to surrounding tribes.

PASTORS.

Please do not report Leagues at Conference that you have not in existence. There were several of this kind reported at last Conference is the reason for the request to be accurate, that our records may tally.

MONTICELLO DISTRICT INSTITUTE A SUCCESS.

The Monticello District Institute met at Hamburg November 15-16. A splendid program was rendered by pastors and leaders from different charges in the district.

Rev. H. F. Buhler of Little Rock gave a splendid talk on each department's work, also on "The Joy of Winning and Giving." Brother Buhler is a fine League worker and if your League needs new life in it get him to visit you. We wish to thank him for his help in this, our first institute.

Brother T. O. Owen of Monticello gave two splendid talks: "The Big Drive, What Shall We Do in Our District", and "The Value of District Institutes."

Rev. M. J. Rhodes of Crossett talked on the important subject of "Financing the League." He told us to give according to our means and not a certain amount just because some other person gave it. Why should our League always be without means. It should not be. Leaguers let us see that we finance our League as we do other things.

CHILDREN'S DEPARTMENT.

THE CALLERS.

When anybody comes to call
My mother gives them tea,
And asks them how they are this fall,
And then begins on me.
She says I'm growing up so fast
She's lengthened all my frocks;
And that she's had to have, at last,
A pantry door that locks.

She says when I was seven or eight,
She thought my eye was crossed;
That now my hair is growing straight—
Its baby curl is lost—
She says that I get very bruised
In climbing neighbor's trees.
She asks them if they've ever used
Hot water for lame knees.

She says I like my teachers now,
But didn't much at first;
That school's a problem, anyhow;
She hopes I'm through the worst.
She says no little girl alive
Gets marks as odd as mine,
Because sometimes I'm sixty-five,
And sometimes ninety-nine.

I wonder why she likes to tell
About her little girl.
I'm very sorry I can't spell,
And that my hair won't curl.
And I don't think it's hardly fair
To hint I take the jam—
I wonder if the callers care
How mortified I am!
—Ethel M. Kelley in St. Nicholas.

"The Need of Trained Leaders" was beautifully discussed by Mrs. Britton of Hamburg.

Miss Ruby Mendenhall of Hamburg told us many interesting facts about "Africa Special" and "Our Home Work."

The District Secretary, Miss Harvey Haley of Hamburg, spoke on the importance of using report blanks. She showed us how impossible it would be for our district to make a good showing without the help of every League. The officers who were elected were installed at the closing service by Rev. H. F. Buhler. Officers of Monticello District are: District secretary, Miss Harvey Haley, Hamburg; president, Dr. H. J. Crume, Hamburg; vice president, Mr. H. Landfair, Tillar; secretary, Miss Gertrude Harvill, Crossett; treasurer, Miss LaBonne Fench, Monticello.

The delegates wish to extend their thanks to the people of Hamburg for their hospitality during our stay with them. In the welcome address Prof. Montgomery said: "You are welcome to everything in Hamburg except the calaboose." We found this to be true. We hope to have the next Institute in Crossett.—Gertrude Harvill, Secretary.

CHAPTERS PAYING THEIR PLEDGES SINCE LAST WEEK.

Rocky Mound	$ 2.50
Hazen	10.00
Center Point	10.00
Carlisle	5.00
Mineral Springs Jr.	5.00
Highland	12.50
Friendship	7.00—$ 52.00
Previously reported	$579.75
Total paid to date	$631.75

Leagues, one-half of your mission pledge was due November 1st. Please send your check at once to Mr. J. H. Pierce, Box 529, Little Rock. We are anxious to bring the total to $1,000 by Conference.

ORDERS.

"Eugene," said Mr. Mehaffie, "pile the wood in the woodshed on the side next the barn. You'd better do it this morning."

Eugene went to the woodshed as his father went off to work. He did not object to piling up wood. He was not at all lazy, and there was nothing in particular to do that morning; so he whistled as he carried the wood in armful by armful. Then he looked around the shed.

"Pile it on the side next the barn," his father had said. There was no reason at all for that, and it meant more steps; so Eugene piled the wood on the side next the door. He was very painstaking.

At noon Mr. Mehaffie came home in a little electric automobile. He tried to run it into the woodshed, but the wood stuck out several feet and prevented him from getting in.

"Eugene!" he cried. "I thought I told you to pile the wood over there!"

"I didn't think it would make any difference."

"It does. I am to have the use of the Hamilton's car while they are out of town. The woodshed was where I planned to keep it."

"I didn't know—" began Eugene. He was already throwing the wood across the shed.

"I told you what to do. You should learn to take orders without always knowing why."

But that was just a home episode, and the lesson did not sink deep into the boy's consciousness.

He had similar experiences all the way through school. In spite of his good mind and his willingness to work, the teachers, found him annoying. It was difficult for him to obey orders exactly; in his own mind he could always see a better way. But he had no serious difficulty until he went into the high school. He was taking his first year's work in chemistry. Dr. Raubens gave them instructions for the arsenic test.

"On no account must the hydrogen be lighted until it is certain that all the air in the generator has been driven off," he said to the class. "Collect the gas in small quantities and test it away from your bench. It will require twenty minutes before you can make the final test at the generator."

Engene timed himself. Fifteen minutes—sixteen." There was only a faint "pop" when he had made his test after twelve minutes. "I guess it will be all right now," he thought, "and I am tired of waiting."

He touched a match to the nozzle of the generator. Something exploded like a bomb. The generator flask was splintered, and the hot acid ran over his hands and burned them like fire, and ate into the sleeves of his coat.

In college Eugene took the engineering course. His work was good, and the instructors used their efforts to get him a position. He went to one of the big offices of a railway. His superior officer, the chief clerk, was a man of few words who gave his orders without unnecessary explanation.

"Let the Queen bridge work go and complete these," said the clerk, coming in one morning from his office and handing the data to Eugene.

Eugene looked them over. They were mere fragments in construction work. He could do the whole thing in two or three hours. At present he was in the midst of the most difficult part of his bridge work. He would finish up the one difficult point, and take up this new piece of work when he came back from luncheon.

He finished his computations and went out to luncheon. When he came back at 2 o'clock he found the chief clerk, the master mechanic and the chief engineer at his desk.

"I was just about to begin them," he said.

An unpleasant scene followed. There had been a wreck of one of the flyers, and a viaduct had been so badly shapened up that reinforced concrete must be put in before trains could use it. Meanwhile they were making a detour of twenty miles. The construction crew were to go out on a 2 o'clock special. They were waiting for those drafts.

"I could have had them done an hour ago, if you had told me they were important."

"I don't ask questions!" roared the chief clerk. "I obey orders as they come in, and that is what every man in my office will do."

It delayed Eugene's promotion; it nearly cost him his position. But it will take a long, long time for him to learn his lesson.—Youth's Companion.

NEWS OF THE CHURCHES.

ANTI-SALOON LEAGUE CONVENTION.

Beginning December 10 and closing the 13th will be held the Annual Convention of The American Anti-Saloon League in Washington, D. C.

It will be a great meeting and will be held at a time to impress the National Congress. Governor Brough will head the delegation from Arkansas. President of the Senate, Hon. Wm. D. Davenport is also a delegate. A few others have been chosen, but it is the desire of the Arkansas Anti-Saloon League that many more will go to that great Convention and I am authorized and will be glad to appoint such as can go.

The program includes some of the strongest men in the United States. It will be interesting and profitable from start to finish.

The Trunk Line Association has granted special rates to the Convention as follows, two cents per mile in each direction, tickets to be sold December 8-10, good returning to starting point until December 17.—Geo. Thornburgh, President, Arkansas Anti-Saloon League.

LETTER FROM AN EVANGELISTIC SINGER.

I have had the pleasure of assisting in revival meetings in your good state this year, and wish to express my appreciation to the good brethren and friends through the Methodist.

The meetings I assisted in were at Malvern, El Dorado, Warren, Benton, Arkadelphia, Davidson Camp, Eudora, Lake Village, also spent one week at the Ben Few Camp-meeting.

We enjoyed the good fellowship of the brethren and friends at these places and the Lord blessed us wonderfully in His cause.

Rev. John A. May, conference evangelist of North Alabama, and I have been associated together most all the year. Brother May is a good and earnest evangelist.

I am now with Brother J. O. Hanes, general evangelist, of Birmingham, Ala., and in our third meeting together.

We are beginning our second week at Paintsville, Ky. Our church here is a sixty-thousand dollar building, founded by the late multi-millionaire, John C. C. Mayo, who helped to establish so many churches in this part of the country.

Brother H. G. Sowards is our pastor here, and a beloved man he is, and he is doing a great work.

Brother Hanes is a strong and forceful preacher, as all the brethren know who have had him in a meeting. To date there have been a number of conversions, reclamations and additions to the church.

The singing is among the very best. Have a chorus of 40 voices, pipe organ, piano, two violins and two horns. Music and singing is fine, but have a poor leader (myself).

Best wishes to the Methodist and all of my friends.—M. L. Lifsey.

BLEVINS.

I came here four years ago the 1st of December. The first man I saw after arriving in Blevins was Brother Nelson, who is a member of the Baptist Church and he in his characteristic way proceeded to introduce the new M. E. P., as he called him.

In looking around to see what was in sight I found a charge without a parsonage, as I saw it, and scattered all over the country, from four miles south of Prescott to Blevins. I at once saw what was to be done and began the arrangement and at the next Annual Conference the Bishop saw the point and arranged things as they now are. At Blevins on the first Sunday in December, 1914, I found a small congregation in a very small church. I saw the people were responsive to anything that was good for them and the church, so I preached that day and there are men here now who remember the text.

We began talking a new church and the idea seemed to please all the people, and we sold the old church to the Christian brethren and at once erected our new one, which is a credit to any town of Blevins' size, as you know. So where we then had three hundred dollars' worth of church property we now have a church easily worth two thousand dollars and, as we had no parsonage we began laying plans to build and as we had two hundred and fifty dollars the churches of the charge put their heads and hearts together and we erected one that is commodious and new and a tract of two acres of good truck land as can be shown by what this boy has done on it this year farming.

On November 21 we held our sixteenth quarterly conference since we came. We had a great day at New Hope. A large crowd had gathered. When the time for worship came Brother Henderson was at his best and preached a fine sermon from John's great statement, "Behold, I set before you an open door." After the preaching was over we had dinner. The good ladies of New Hope had gone to much trouble and were anxious to serve us that day with a fine meal.

After we had rested a few moments the presiding elder called the conference to order and nearly all were anxious to see what was going to be the outcome of the election and report both of which were about full and all well pleased.

Brother and Sister J. C. Johnston of the Prescott Circuit were with us as visitors and we enjoyed their presence very much. Mr. Editor, to undertake to write all that has been done by the Blevins charge in the last four years will take too much of your space. But I will say that I have enjoyed my stay here and the people have been kind to us. For all of this I feel grateful and as I must go to another field, I shall ever remember the many good words spoken while here. May the Lord bless.—J. D. Dunn.

ASHDOWN.

We have not done any wonders, nor had any professional evangelist, but we have tried to do a work that will abide and hence we secured, in April, the services for the first week, of Brother E. R. Steel of First Church, Pine Bluff, and Brother Walter Scott of Center Point for the second week. Both of these brethren did some fine preaching and to the delight of the people of Ashdown. This is a part of what was Brother Steel's first appointment and he has many warm friends here who love him tenderly. This was Brother Scott's first visit to Ashdown and he made many friends who will watch his very promising future with peculiar interest.

We have had one of the most delightful years of our ministry. These are as cultured and as fine people as can be found anywhere. They appreciate their pastor and his family and certainly know how to treat them nicely.

Every department of the church is in good condition and making a steady growth. Pastor's and P. E.'s salary is paid in full, the claims will be paid, and we have paid about $800 on the church debt, and several hundred dollars to the Red Cross and Y. M. C. A. fund and we have one man who has given seven acres of land for a superannuate home to be established and we have raised $100 for the purpose of starting the building of the home. I have the promise of another $250 on the building on condition that the Woman's Missionary Society raise another $250 and I am sure they will do it.

We have received 46 into the church this year. Judge J. S. Steel and I have organized a church and Sunday school out about 10 miles in a mission territory. Dr. Biggs is a good P. E. and we all want him to finish his quadrennium on the district.—S. K. Burnett, P. C.

LA GRANGE.

Had a good year. Did much constructive work. Two churches painted. Will have seats ready for another. Three runners and two rugs in church at Poplar Grove. One church on new pillars and repainted on inside. Raised for Red Cross and the Y. M. C. A. some $2,000. Will pay the preacher in full and more at La Grange and Popler Grove. La Grange makes the preacher a present of a fine $9 Bible, thumb-indexed, name stamped in gold on back. Such tokens of love will linger long. No revivals held on account of sickness in home. Four new subscribers for the paper. Some preacher will have an easy field for this work next year. Blessings upon the people.—H. G. Summers.

SUPERANNUATE SUNDAY.

I have received the following amounts since the last report:

First Church, Little Rock, by Forney Hutchinson	$20.12
Keo. by T. O. Rorie, Jr.	5.00
Primrose S. S., by A. M. Dixon	2.00
Washington S. S., by J. H. Gold	2.05
Jersey S. S., by Elma Smith	1.20
Carthage S. S., by E. S. Nutt	5.09
McCaskill S. S., by J. W. Hampton	4.97
Lonsdale S. S., by Mrs. O. H. Keadle	.70
Strong S. S., by A. C. Rogers	2.55
Mabelvale	5.50
Bryant S. S.	14.00
Third St., Hot Springs, by R. L. Keith	19.48
Glenwood S. S., by C. Ligon	5.80
Bauxite, by J. J. Menefee	8.00
Lakeside S. S., by John M. McCain	8.00
Sheridan	6.00
First Church, Pine Bluff	50.00
Mt. Tabor S. S., Mt. Pleasant Ct., by W. H. Thompson	2.00
Sardis S. S., by W. M. Mann	3.50
Sardis Church	37.25
Carr Memorial, Pine Bluff	5.00
McGehee, by Hoover	25.00

T. F. Hughes.

SHERRILL CHARGE.

We have just closed a two weeks' revival at Sherrill, in which our pastor, Brother McClintock, was assisted by the Rev. Jack Linn and Mrs. Linn. Brother Linn did the preaching and Mrs. Linn led the singing. Brother Linn is a forceful preacher of the gospel, and no one knows but that he preaches salvation to sinners followed by repentance of the soul and faith. Mrs. Linn is an excellent leader in song as choir leader, and her solos added much stress to Brother Linn's preaching. Her singing is plain and simple and full of melody and the spirit. The children's service was great. It was led by Brother Linn, assisted by Mrs. Linn. Mrs. Claude Caples was organist throughout the meeting and did excellent work. As a

result of the meeting we have received a good number into the church. There are some others to come in yet. Many were consecrated to God's work. The church and community have been greatly benefited by the meeting and proud to have Brother and Mrs. Linn come to us at this time. We wish our prayer to follow them on their way.—H. R. Barrett.

DALARK.

Everything is in good shape at Dalark. Everything will be paid in full. We have been here two years, and if we have a critic we have not heard from him. The people are in great favor with the pastor. Will give a more extended account of the work at Conference.—T. O. Rorie.

ASBURY CHURCH, LITTLE ROCK.

This has been a good year in this congregation. The pastor's salary was increased $400, and yet has been paid without a struggle. The assessment for the claims will be paid in full, besides missionary specials amounting to about $200. The W. M. S. has done a large amount of local work, paid its pledge of $160, and put good sums on specials. The pastor is specially pleased with the steadiness, quietness and ease with which all our church money has been raised. We have a good Senior League and a good Junior League. The Sunday school enrollment is some larger.

We have received 130 into the church to date, 37 on profession and 93 by letter. We have lost 34, nine by death and 25 by letter and withdrawal. We should, therefore, report a net increase of 96, but the printed statistics last year showed that we had 570 members, when the number should have been 474. So, unless I receive a few more before I go to Conference, I shall have to report a small decrease in membership.

Some of those we do report must be dropped next year unless they wake up. I believe the constant absence from services and the constant failure to support the church on the part of members who are well and able should be interpreted by church conference as a withdrawal from the membership.

There is a fine spirit among our people. The relation between pastor and congregation has been most pleasant. The church has sustained the pastor in his sorrow and in his work.—W. P. Whaley.

THE ORPHANAGE.

Since my last report in the Methodist I have received special contributions for the Orphanage as follows: Several visitors to the Orphanage on Sunday, November 4, $3.00; one box girls' clothing from Missionary Society at Nashville, by Miss Laura Sanger; two Victrola Records from Geo. B. Rose, Little Rock; 3 comforters from Helping Hand Class of the Sunday school at Huntington; 7 pairs gloves from Missionary Society, Highland Church, Little Rock, by Mrs. W. F. Gazette; one box clothing from Epworth League at Lewisville by Miss Etta Heard; one box clothing and flannel from Missionary Society at Wynne by Mrs. C. B. Hall; one box girls' clothing from Missionary Society at Ashdown, by Mrs. Seth Reynolds; 3 sacks potatoes from Dr. S. A. Scott, Little Rock; candy and apples and one day's sewing (completed 8 garments) by Ladies of Pulaski Heights Circle of First Church Missionary Society, Little Rock, Mrs. A. C. Butterworth, chairman; ten wild ducks from J. A. Rasco, Little Rock; girls' clothing from Mrs. H. P. Cowden, Mrs. Tracy Mills and Mrs. Sawyer, Pine Bluff.—Geo. Thornburgh, President.

LAKE CITY.

Rev. G. W. Pyles has just closed his conference year at this place, and in a few days will leave for Conference, where a report of his year's work will be made.

Rev. Pyles came to Lake City fresh from school, and Lake City is his first place to serve in the ministry. From the beginning the church has been putting on new life, and today finds it in a much better condition, financially and otherwise, than ever before. Every branch of the church has seen active service, and the Woman's Missionary Society and Sunday school have especially done good work under the guidance of Rev. and Mrs. G. W. Pyles.

We give below a comparison of the past conference year with the one just preceding it from a financial standpoint:

This conference year: Indebtedness, $124; spent on churches, $71; spent on parsonage, $595; paid for ministerial support (two preachers), $672; paid on conference claims. $262; total amount raised, $2,000.

Last conference year: Indebtedness, $580; spent on churches, $341; spent on parsonage, none; paid on ministerial support (one preacher), $648; paid on conference claims, $221; total amount raised, $1,422, or a difference of $578 in favor of Rev. Pyles.

Our people are circulating a petition this week to have Rev. Pyles returned to Lake City, and every person as far as we know has gladly signed the petition. His work here is to be commended, and his services should be conisdered invaluable. It can be truly said that Rev. Pyles has made a greater success in his work here than any minister we have ever had. We gladly join the petitioners in asking that Rev. Pyles be sent back to us next year.—Lake City Times.

AMERICAN BIBLE WEEK.

December 9th, being generally recognized by Protestant churches as Universal Bible Sunday, has a new significance this year, in that it comes in the midst of a big drive to send the Gospel message of courage, hope, and purity into the fighting ranks of the boys at the front. On this day churches throughout the United States will hold a day of prayer for the moral and spiritual needs of the soldiers of the army and navy, and contributions will be asked for a fund which will send a Testament to each American lad.

These little service Testaments, small enough to fit conveniently into the soldier's comfort kit, printed legibly on good paper, free from the usual trappings of gilt and morocco, and bound instead in the khaki of the service uniform—a book for the fighting man—will carry into the trenches the message of a religion militant for righteousness, the religion of purity, strength, and sacrifice.

The campaign to raise nearly half a million dollars for these Testaments has been undertaken by the American Bible Society in response to repeated demands from the Army and Navy Chaplains and the Y. M. C. A., and other agencies working for the spiritual welfare of the boys at the front, and December 1st to the 11th has been designated as American Bible Week. The appeal which the campaign will make is one which is bound to awaken a hearty response among those thoughtful, Christian people who recognize that the maintenance of army morale is one of the surest ways of insuring victory, and who would see the American army not only the strongest, but the cleanest and noblest army at the front.

Although the campaign will make an appeal to secular organizations, and to all patriotic citizens, the committee feels that the responsibility lies primarily with the Christian, Protestant churches. "One of the good and most frequent recurring reports coming to us from the trenches is that men are more and more turning toward religion," says the pamphlet issued recently in the interest of this special fund, and quotes a soldier as follows:

"Strange as it sounds—and, God's truth, I am far from being a religious man—the biggest factor in the war is God' However little religion you have got at home the biggest blackguard in the ranks prays as he goes into action."

Secular literature reflects today this trend, even when it comes from the pens of hitherto open agnostics. The Society argues that the Church, which cannot betake itself as an institution into the trenches, where there is this groping for light and help, can send the key and very heart of its message in the Word.

Governor Charles Whitman, of New York, in endorsing the effort, makes a very interesting comment: "If any of our men are taken prisoner," he says, "it is possible that the only reading matter which they will have for weeks, and perhaps months, will be this little service Testament." Gen. Pershing, President Wilson, and Theodoro Roosevelt are among many others who have endorsed the movement.

The movement has the backing of the Federal Council of Churches, the Congregationalists, the Bishops of the Northern Methodist, the Southern Methodist Church, the College of Bishops of the Episcopal Church, and the National Service Commission of the Presbyterian Church, the Dutch Reformed Church, and others.

The committee plans to issue a uniform programme for use in churches throughout the United States on December 9th. Further information about the campaign may be obtained from David Hinshaw, Executive Secretary of the Special Fund, 1 Madison Ave., New York City. Contributions to the fund should be addressed to William Foulke, Bible House, Astor Place, New York City.

OBITUARY.

VANDAGRIFF.—September 5 the death angel took from our midst Hoyt Vandagriff. Hoyt was born October 14, 1897, son of Mr. and Mrs. C. W. Vandagriff. His father was born in Tennessee and moved to Benton County, Arkansas, when a youth. Mrs. Vandagriff is a native of Kentucky, but she came to Arkansas in her childhood days and made Franklin County her home. Hoyt was born and reared in Franklin County. He professed faith in Christ and joined the M. E. Church, South, in 1909, Brother Villines being his pastor. He was married to Miss Furnie Dickerson March 1, 1914. A few days before his death he went to Yale, Okla., to work in the oil fields, and contracted typhoid fever and was sick 14 days. While sick he suffered intense pain, but bore his sufferings with a tremendous will until the Heavenly Father said, "Come, abide with me." He was buried in the Beech Grove Cemetery September 6. Funeral services conducted by Brother Lewis. Nearly two years ago his father was put beneath the sod at the same place.

Hoyt was a bright and talented young man and leaves a host of friends and relatives to mourn his death. There will be a vacant place in that home, in our Sunday school, and in our singing class, but he has only paid the debt which we too must some day pay.—A Friend, Arrie Dickerson, and His Pastor, Rev. H. M. Lewis.

BAKER.—Sister Etta Baker, (nee Byrd) was born in Johnson County, Ark., May 24, 1888. When she was a girl she moved with her parents to Beech Grove, in Franklin County, where she was reared to womanhood. She was one of the jewels of Beech Grove neighborhood and one whom everybody loved. Her's were the ways of the pure in heart. To know

her was to love here. She had winning ways and a sweeter girl was not known on Mulberry River. At the age of 21 she gave her heart to God under the ministry of Rev. J. N. Villines, and joined the M. E. Church, South. On September 20, 1912, she was married to Mr. Daily Baker of Indian Creek, near Beech Grove and to that union was born July 1, 1915, a sweet baby to make their home happier. The writer was a visitor and is a witness that it was a home of love. On February 3, 1917, as our sister was near the heating stove in her home, her dress caught fire and burned her so much that all that willing hands and medical aid could do could not help her much. On February 6, the pale horse with his rider came to take away our beloved friend. She was laid to rest in the old Beech Grove Cemetery, the services being attended by a large audience of sorrowing relatives and friends.—Her Pastor, H. M. Lewis.

HIVELY.—Rev. Thomas R. Hively was born August 24, 1836; died November 16, 1917. Brother Hively was the father of seventeen children. He was married twice, and leaves a wife and six children to mourn his death. Uncle Tom is the father of Rev. C. F. Hively, who is stationed at Argenta. He also has a son who is a preacher in Oklahoma. Brother Hively was a Methodist preacher for sixty years. He was of the old-time style. He was indeed what may be termed a pioneer preacher. In an early day he went all over the country as a local preacher without money and without price to the people. He was a great lover of the fundamental doctrine of the Methodist Church—justification by faith, repentance, regeneration, and adoption, which he preached with no uncertain sound, and as a result of this, many were brought to a saving faith in Christ. The judgment must come before we can know the good that was done by Uncle Tom; for he will live on in the lives of others, and thereby his ministry of good works will be going on until the end of time. Thank God that his mantle has fallen on his boy, Charlie, who is giving his life to the Church. Uncle Tom fought hard for many years. Just as the end was almost come, Brother Charlie, holding his father in his arms, asked him about the future, and he said, "That is fixed, all is well," and he "fell asleep." We laid him away at old Wayland Arbor, where he had preached so many times, to await the beautiful resurrection morning.—His Friend, J. E. Snell.

SIMPSON.—Mr. J. A. Simpson (Uncle Jack) was born and reared in Alabama, came to Arkansas in 1858. Died at his daughter's in Hamburg early Sunday morning, April 8, 1917. He was 91 years old, joined the Methodist Church in early life. He was superintendent of Sunday school for many years. He loved his Church. He loved his pastors—was a faithful servant of God. He gave four years of his life as a Confederate soldier. One of his comrades paid this high compliment to him, "That he entered the war a Christian, lived the Christian life in the army and came out in 1865, a Christian." After the death of his wife several years ago he made his home with his son, Dr. J. W. Simpson, and his daughter, Mrs. J. R. Spivey. All the Methodist preachers who traveled in this section for the past fifty years knew "Uncle Jack," and many of them enjoyed the hospitality of his home. It fell to my good fortune to be his pastor and minister to him and the relatives in his last moments and conduct the funeral services in the Methodist Church of Hamburg, of which he was a member.—S. C. Dean.

REA.—Ermy Leother, a very bright little girl, was born to Frank and Lena Rea January 22, 1914, and went to live with the angels April 27, 1917. She left behind father, mother, sister Fay and brother Doyle to mourn their loss. Rev. J. M. McAnally and this pastor conducted the funeral services.—D. U. Cline.

KEY.—Miss Julia H. McCarty was born October 20, 1829, at Augusta, Ga. Came to Arkansas when about twelve years of age. Her mother being dead, she kept house for her father until 1855, when she was married to Wm. Key. To this union were born three children, Floyd, who preceded her, Mattie and Frank, who survive her. She made her home with her daughter, Mrs. Mattie Coleman, of Texarkana, at which place she fell asleep in Jesus Wednesday night, November 7. She was converted and joined the M. E. Church, South, in 1885, in which church she lived a consistent Christian life until the end She was one of the oldest members of College Hill Church. She was of a lovable disposition, making people feel free and easy in her presence, and making her home pleasant. She was sensitive to duty. She disciplined herself in this respect until she found great peace and joy in paths of service. She willingly and gladly sacrificed for others. She seemed more concerned about the welfare of her loved ones and friends than her own. During the long months of her illness these characteristics were manifested again and again. This was possible by her faith in God. It was not a complex faith, but a warm, loving trust and confidence in God, born of a deep religious experience. She loved the Church and loved her pastor and it was a joy when I had the privilege of visiting her. With St. Paul she might have said, "I have fought a good fight. I have finished my course, I have kept the faith." The language of Arthur Brooks appropriately describes her life. "God be praised for such a life. From God she came; with God she walked; God's world she loved; God's children she helped; in God's Church she lived; God's blessed Son she followed; God's nearness she enjoyed; with God she dwells."—S. T. Baugh, Pastor.

ROBERTSON. — Woodrow, infant son of Rev. B. E. and Mrs. Birdie Robertson, was born August 16, 1917. Woodrow stayed with them only a few days and God took him September 1, 1917. These few days endeared him to them and they mourn his going. The mother was broken in health for weeks because of his going, but some day she will find her babe safely housed in the Kingdom of Heaven.—D. U. Cline.

KELLEY.—John Wesley Kelley was born February 16, 1862, was married to Miss Florence Wooton, January 28, 1885. United with the Methodist Episcopal Church, South, at Bolding, Ark., in the summer of 1915. Died April 17, 1917. Brother Kelley was a kind and loving husband and father, and a much appreciated neighbor. He was

Henderson-Brown College Campaign

DO IT NOW---PROPERTY WORTH $155,000.00

This must be cared for. Can the Little Rock Conference do this? Yes. They are doing it. Semi-annual interest paid November 6.

PRAYER

Do you believe in it? Of course you do.
Will you then pray?
That a man, with the burden of the College on his heart, take up the unfinished work of paying the debt;
That wisdom be given our leaders in planning the raising of the debt.

TWO HUNDRED AND TWENTY-ONE

of the pick of Arkansas young people now in College. It is our own children we are working for. Working for their College home. **We must win!**

The subscriptions secured by our ascended Brother A. O. Evans are being cheerfully paid. But we need NEW SUBSCRIPTIONS.

We are enrolling new students every week. Business course may be taken up at any time.

a moral man, and never united with any church till late in life, but was a supporter of the Methodist Church. In the summer of 1915 Brother S. K. Burnett, then of Huttig, Ark., held the revival meeting for the writer, during which meeting Brother Kelley was converted and united with the church, and lived a consistent member till God called him home. He leaves behind him to mourn his loss the wife and eleven children and a host of friends.—His Pastor, Alva C. Rogers.

JACKSON.—George P. Jackson was born in Benton County, three miles west of Bentonville, Ark., June 16, 1855, and died November 7, 1917. His entire life was spent in and around Bentonville. At the age of about 30 years he, with his brother, went into the mercantile business at Bentonville. The result was a business second to none of its kind in this part of the country. His brother passed away some 20 years ago, but he with his sons carried on the business till a few years ago, when he went out of the mercantile business. Since that time he has given his time to banking and other interests. He was married to Virginia Jackson, December 16, 1875. They, two as one soul, have traveled life's journey together for these 42 years. This union was blessed with three sons, two of whom still live: Edwin, of Rogers, Ark., and Elmer, of Bentonville. Brother Jackson professed faith in Christ and joined the Methodist Episcopal Church, South, in the spring of 1888, and remained a devoted member of this Church till God called him home. He has been a member of the official board, both as steward and trustee, most of the time since he united with the church, and was chairman of the board when he died. He has served as district steward for years, and was also trustee of the district parsonage property. He loved his church and gave much of his time, thought and money to the support of the church. He rejoiced when the church moved forward in her work, he mourned when her interests lagged. If his accustomed place was not occupied at the church service, the pastor usually knew why. He was a devoted husband, a tender, loving father, a true friend. He was devoted to his family, his family devoted to him. But he not only belonged to the family, he belonged to the church, to the town, to the country. In all these he took much interest, by all these he will be greatly missed. After all had been done that could be done by loved ones, friends and medical skill, he passed away Wednesday morning, November 7, at St. Louis, where he had been taken three weeks before for medical treatment. The body was brought back to his home in Bentonville, where the funeral services were conducted by the pastor, assisted by Rev. E. R. Steele of Pine Bluff. He leaves to mourn, because of the separation caused by his going, a companion, two sons, both of whom are active in church life, three grandchildren, one niece and a host of other relatives and friends.—Jefferson Sherman, Pastor.

WRIGHT.—Robert A. Wright was born in Camden, Ark., February 6, 1910. He lived there until the fall of 1915, when the family moved to Portland, Ark. Here I became acquainted with them and was their pastor for nearly two years. In the fall of this year they moved to North Little Rock, where Robert died Monday, October 15.

Robert was a bright-faced little fellow, and being of a friendly disposition, was liked by everyone who knew him. His death cast a gloom over the school where he once attended and the floral offerings and letters of condolence sent by the Portland people bear testimony to the affection in which he was held.

He was a Sunday school boy, and sickness alone kept him from his usual place on Sunday morning. His funeral was conducted in the First Church, North Little Rock, by Revs. W. P. Whaley, J. T. Wilcoxen and Roy Farr. Interment took place in Oakland Cemetery.—Roy Farr, Pastor.

WARD.—At the close of a long, useful and triumphant life Sister Ward departed this life November 9, 1917. Sister L. M. Tatum was born at Terry, Hinds County, Mississippi, July 30, 1849, where she grew to womanhood. In 1866 she was united in wedlock to C. C. Clatworthy. To this union six children came to bless the home. Five remain to mourn her departure. They are: Wiley Clatworthy, of Clarendon, Ark.; C. C. Clatworthy, Jr., of Marvell, Ark.; Cary Porter, Silviton, Tex.; D. J. Clatworthy, of Turner, Ark., and Jim Ward, of Mulberry, Ark. In August, 1881, Sister Ward laid to rest her first companion. In November, 1882, she was united in marriage to J. T. Ward, who has gone on before. Sister Ward accepted Jesus Christ as her personal savior in early life, united with the church and lived a faithful follower of the Lord all her life. She, like our Savior, was reconciled to God's will and we can say of her in the language of John, the Revelator, "Blessed are the dead which die in the Lord. From henceforth yea saith the spirit that they may rest from their labors, but their works do follow them." The family have the sympathy of all who knew her for to know her was to love her.—W. A. Williams, Pastor.

TIMBERLAKE. — Luke Timberlake was born in Hempstead County, Ark., near Washington, November 4, 1886, and departed this life March 12, 1917. He grew to manhood at the place of his birth. About six years of age he united with the M. E. Church, South. As a boy he was quiet and gentle; as a man he possessed a gentle disposition and was known as a peacemaker in his community. In the summer of 1915, being dissatisfied with his religious life, he came to the altar of prayer and found peace. From that time he lived a happy Christian life. He was married to Miss Bessie Ward, with whom he lived happily for about five years. She and two children, Ruby Faye and Luke Ward, survive him. He was taken sick about January 1, 1916, and his strength gradually declined till the end came. While sick he said everybody was so good and God was so good. He expressed a desire to live that he might care for his family and do more for his Master, but said he was ready to go and made his brothers promise to meet him.

A good and useful man has gone home. He is waiting for us.—F. C. Cannon.

McMAHAN. — Grandma McMahan was born in Walker County, Georgia, July 12, 1843, and died July 21, 1917. She was converted and joined the Baptist Church when she was 15 years old, afterwards uniting with the Methodist Church. She had been a great sufferer for many years. She moved to Petit Jean Mountain in 1860, and was the last of the anti-bellum settlers on the mountain. She was much loved and will be greatly missed by many friends and relatives.

She was first married to a Mr. Johnson, the father of our brother, Will Johnson. He is the only living child, but there are a host of grandchildren.

I visited her every time I went into the community and she enjoyed my visits as her pastor very much. She said she was just waiting to go,

When she was dying she noticed some one examining her feet and said:

"My feet are not cold. It's not cold passing over Jordan if you are prepared to go."—W. H. Cloninger.

BROWN. — "Appie" Brown was born near Woolsey, Ark., in 1855, and died at his home at Brentwood, Ark., Nov. 1, 1917. He leaves a wife and many friends. He became ill while serving on the jury at Fayetteville and went home on Monday and died Thursday night. After the funeral sermon by the writer his body was laid to rest at the Brentwood Cemetery by the Odd Fellows and Masonic Lodges.—O. H. Tucker.

CONFERENCE NOTICES.

NOTICE CLASS OF THIRD YEAR.

The committee and class of the third year are called to meet Monday evening at 7:30 at the Methodist Church in Arkadelphia.—S. R. Twitty, Chairman.

JOINT BOARD, LITTLE ROCK CONFERENCE.

The Joint Board of Finance of the Little Rock Conference is called to meet at the Methodist Church in Arkadelphia, Tuesday, December 4, at 2 p. m.—W. W. Christie, Chairman.

CLASS OF THE FIRST YEAR, LITTLE ROCK CONFERENCE.

The members and committee of the class of the first year are requested to meet at the Methodist Church at Arkadelphia on Tuesday, December 4, at 10 a. m. Come prepared for a written examination.—Clem Baker, Sec.

LITTLE ROCK CONFERENCE, ANNIVERSARY OF SUNDAY SCHOOL BOARD.

The Little Rock Conference Sunday School Board will hold its Conference anniversary service at Arkadelphia, Wednesday night, December 5. Let all members of the Sunday School Board and visiting superintendents plan to be present.—Clem Baker, Field Sec. of Board.

CLASS OF THE SECOND YEAR, LITTLE ROCK CONFERENCE.

The members and committee of the class of the second year are requested to meet at the Methodist Church at Arkadelphia on Tuesday, December 4, at 10 a. m. Please come prepared for a written examination.—W. D. Sharp.

CHURCH EXTENSION NOTICE.

We have quite a number of applications for help on churches and parsonages, and will need all the money we can get. Please do your best to bring up the assessment in full, and, if possible, get a special.—W. D. Sharp, Sec.