WESTERN METHODIST.

Successor to Arkansas Methodist. "Speak Thou the Things That Become Sound Doctrine." Successor to Western Christian Advocate.

OFFICIAL ORGAN OF ARKANSAS, LITTLE ROCK , WHITE RIVER AND OKLAHOMA CONFERENCES OF METHODIST EPISCOPAL CHURCH, SOUTH

VOL. XXXI. Little Rock, Ark., Thursday, September 5, 1912. No. 35

EDITORIALS

WOODROW WILSON AND LOCAL OPTION.

The liquor men are making much of the fact that Woodrow Wilson has declared himself in favor of local option. We have alluded to the matter once before, but it will be well to set the case in a more definite position.

Here is the declaration of Mr. Wilson:

"I am in favor of local option. I am a thorough believer in local self-government and believe that every self-governing community which constitutes a social unit should have the right to control the matter of the regulation or the withholding of licenses.

"But the questions involved are social and moral and are not susceptible of being made part of a party program. Whenever they have been made the subject-matter of party contests they have cut the lines of party organization and party action athwart, to the utter confusion of political action in every other field. They have thrown every other question, however important, into the background and have made constructive party action impossible for long years together.

"So far as I am myself concerned, therefore, I can never consent to have the question of local option made an issue between political parties in this State.

"My judgment is very clear in this matter. I do not believe party programs, of the highest consequence to the political life of the State and of the Nation, ought to be thrust on one side and hopelessly embarrassed for long periods together by making a political issue of a great question which is essentially nonpolitical, nonpartisan, moral, and social in its nature."

If we understand the viewpoint of Dr. Wilson, we can approve every word of this statement. If we were in New Jersey, we should be a local optionist. If we were in Nebraska or in Pennsylvania, we should stand for local option. We should be in any of these States a local optionist for precisely the same reason we were a local optionist for more than a quarter of a century in Arkansas. These States have not yet gotten so far in restricting the sale of liquor as to grant the right of local option; they have no county unit, nor smaller units in which they can by vote forbid the sale of liquor. The temperance people in those States are struggling for local option rights. Mr. Bryan made a great fight for such rights in the last campaign in Nebraska.

Local option properly so called is a method of restricting the sale of liquor. Mr. Wilson is a local optionist in that meaning of the terms. These fellows that are pretending to be local optionists in Arkansas are seeking to establish and maintain a right to sell liquor. Mr. Wilson is not a local optionist in that meaning of the terms.

Mr. Wilson defines in express terms his own meaning when he says that every self-governing community which is a social unit should be allowed to settle the question for itself. Is anyone foolish enough to suppose that Woodrow Wilson thinks a ward in a city or a municipality or a township or a county is a self-governing community? Does he not know that not one of these smaller units has any powers at all which it did not derive from the State? We have but two self-governing communities in America, the Nation and the State. If any smaller units have powers, they are not self-powers, they are derived from one or the other self-governing units.

But we are not left to speculate upon what Mr. Wilson meant; in the recent great battle over this very issue in Texas, the issue between local option and Statewide prohibition in Texas, he let the Texans know that he was decidedly upon the side of Statewide prohibition.

When Mr. Wilson says this is not a party question and that he can never consent to make it such, he is entirely correct. Parties are not supposed to divide upon distinctly moral issues; all parties must at least profess to stand for good morals. But on this very ground this is not a party issue an Arkansas at this moment.

When he says the question is not political, we take him to mean it cannot rightly be a question of partisan politics, as the preceding paragraph implies.

We entirely sympathize with the sentiment that temperance agitation should not be permitted to cut a thwart the honest programs of parties affecting public policies. It is a pity that it should ever be so. But when the liquor men themselves face us with a vast machine which proposes to run the whole political machinery of a great State, to control its elections and dictate its legislation, they, and not we, must take the responsibility of lines of cleavage in political parties over the liquor question. If we must be ruled by them or destroy them, we are going to destroy them.

WATCH THE POLLS.

The whisky men are arranging to steal every precinct in Arkansas they can get their hands on. They have made a desperate struggle to get control of the election machinery. In some places they have succeeded. You can tell who is in control when you consider who are to be judges of election in your precinct. We warn all good citizens to take no chances with judges who are known to favor whisky. We warn them that barrels of money are ready to buy up corrupt judges. If you are satisfied as to the honesty of your judges, go ahead and co-operate with them. If you are in doubt, prepare for war. There is but one thing to do in such a case, and that is to station a good man at every such voting precinct, a brave and true man, who will keep a register of every voter, with the number of his ballot. A man who votes for Statewide prohibition will give you his name in almost all cases. If a man will not give his name, it is safe to count him on the other side; put him down as voting against us. Give open notice of what you are doing. Let the judges themselves know it, and let them know that if their ballot comes in crooked, they will "go over the road." In all such cases, keep your eye on the ballot-box till the official count is announced; give no rascal any ten seconds in which he can tamper with it. If they lock it up in a vault, stay in front of that vault till they unlock it, and keep your eye on it till the official count is made. This may keep you up all night, even two nights; but stay with it! This is the way we put St. Francis County dry two years ago, and it is perhaps the only way we could ever have put it dry. The good people of that county rose up, they stood to their guns till the thing was over—and then it was over. It took heroism, but it was done. It is going to take nerve in some places this time, or else we are going to be stolen out. Prompt and decisive action is needed.

WILL STATEWIDE PROHIBITION REPEAL LOCAL OPTION LAWS?

Suppose it would? What would then be the legal situation? We would have prohibition throughout the State; what more do you want? And how would any man then acquire the right to sell liquor? He would have to get a law passed allowing him that privilege. On that point we should be perfectly willing to take our chances; we will attend to them when they undertake to put such a law through any subsequent legislature.

But we think it absurd to suppose that Statewide prohbition will repeal any law against the sale of liquor. A law against the sale of liquor is not "in conflict" with a Statewide law against the sale of liquor; it is accessory to it, complementary to it; in line with it; both laws looking in the same direction. We first enacted our no license law, under which we vote against the sale of liquor. We later enacted our three-mile law, under which we petition whisky out of a given territory. Did the enactment of the latter law repeal the former law? We then proceeded to enact a number of special acts for special localities. Did these special acts repeal in any place the local option law or the three-mile law? They may have rendered unnecessary, to be sure; but did such action repeal them?

But who are these chaps that are telling us that Statewide prohibition will repeal our local option laws? And when did these liquor men and their miserable hireling lawyers get so in love with local option laws that they should be so zealous to preserve them? It is not that they ever wanted these laws; it is the hard fact that Statewide prohibition repeals the right to sell whisky at all in this State—that is what is making them quake and—ache.

LAW-ABIDING SALOONKEEPERS.

Inside the last two weeks County Judge Greenfield Quarles, of Phillips County, has revoked the license of four saloons in the city of Helena, Ark. They were all violating the law, three of them in a dastardly way. It is a striking commentary upon the law-abiding character of saloonkeepers that they cannot obey the law when an election is pending which threatens to wipe them off the map. However, this beautiful boodling bunch at Little Rock, calling themselves the "Local Option and Self-Government League," are telling the people that prohibition will increase crime, that saloons are conservators of righteousness!

THIRTY-ONE MURDERS AND 4,000 NEGROES.

Rev. W. C. Davidson is our authority for the statement that there have been in the last two years 31 murders committed in the saloon county of Jefferson. The court records will show that 80 per cent of them at least are traceable to the saloons. And yet the saloon men have lined up 4,000 negroes in Jefferson County to fasten whisky on those people and on Arkansas. Every man who votes against Statewide prohibition is voting with the 4,000 negroes and the saloon bosses, whether he wants to be of their crowd or not. And every man who votes with them is voting against the great majority of the American white people of Arkansas.

WESTERN METHODIST

PUBLISHED EVERY THURSDAY.

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ANDERSON, MILLAR & CO.....Publishers

One Year $1.50
Six Months 75
To Preachers 1.00

Office of Publication: 122 East Fourth Street.
For advertising rates, address the Publishers.
Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897.

Remittances.—As our bank now charges for collection of out of the city checks we request that in every instance our friends remit by postal money order, express money order, St. Louis, New York or Little Rock bank exchange. Make all money orders or drafts payable to Anderson, Millar & Co.

Don't forget the meeting at Oklahoma City on the 18th.

Rev. W. C. Davidson is doing heroic service for Statewide prohibition in Jefferson County.

Rev. A. F. Skinner, presiding elder of the Searcy District, has built an elegant district parsonage in Searcy, just completed.

Rev. J. G. Parker is assisting Rev. C. L. Castleberry, of Rector Circuit, in his protracted meetings. They make a strong team.

Dr. J. H. Dye, of Searcy, spent Sunday in the city, preaching for the First Presbyterian congregation, and made us a brief call Monday.

Rev. R. C. Morehead, Searcy Station, serves one of the most desirable charges in the State, and they have one of the best preachers.

Dr. C. C. Godden, who was president of Galloway College for ten years, is at Searcy quite sick. We very much hope he will soon recover.

Rev. W. S. Ricks, agent for the American Sunday School Union, has his home in Searcy. He has a noble work, and is doing much good.

President J. M. Williams, Galloway College, reports prospects extra good for a fall opening. Only a few vacant rooms, and new applications every day.

Dr. George H. Crowell, president of Henderson-Brown College, made us a brief call Wednesday and reported the prospects for the college never so bright.

Rev. H. H. Hunt, Heber Springs, is having a fine year. He has been quite busy lecturing on Statewide prohibition. No grass ever grows under Hunt's feet.

Rev. G. B. Griffin, Bellefonte, is having some fine meetings on his circuit. He has an important charge, and he and his good wife are faithfully looking after it.

Rev. J. A. Reynolds, of Green Forest, is having a prosperous year. This is the first year for this charge as a station. He is a Hendrix graduate and is well equipped for good service.

Rev. J. L. Bryant lectured at Marshall and Leslie to appreciative audiences on Statewide prohibition. He makes it very strong and plain. He has done much in Carroll, his own county.

Rev. John P. Lowry, one of the best known men of Arkansas Methodism, has for some weeks been very ill at his home in this city, and his friends are still apprehensive of the outcome.

Rev. J. H. Barrentine, West Searcy, has been by the bed of a sick daughter, who, we are glad to say, is improving. He has been having a good year. He is a valuable man and good preacher.

Governor Donaghey is making strong prohibition speeches, urging the people to adopt Statewide prohibition. Having visited Maine recently, he pronounces her law and conditions satisfactory.

Rev. Everett Faulkner, Marshall Station, is in his second year. He has more than doubled his membership, and has built up the Sunday school until they need more room. He is a great success.

Rev. Fay C. Sterling, Leslie, Ark., has been keeping his people fully posted on Statewide prohibition, using cartoons of his own drawing. Sterling is a genius and is highly appreciated by his church.

Rev. John H. Glass, our pastor at Devalls Bluff, has done a lot of very effectual prohibition work during the Statewide campaign. His tracts and speeches will undoubtedly have a very wholesome effect in the election Monday.

Rev. W. T. Martin, presiding elder of the Harrison District, is faithfully looking after every interest of his district. He is a great worker, and, being a Hendrix trained preacher, is well qualified. He reports well of his district.

Rev. J. Ward Nelson, pastor of St. John's Church, El Reno, Okla., sending a subscription to the Western Methodist, states: "All goes well with us." How could it be otherwise with such a fine preacher in charge of this church?

Rev. J. B. Stevenson, presiding elder of the Fayetteville District, is very popular with his preachers and brethren. He preaches a gospel of love and is a great soul-winner for his divine Lord. He loves to help his brethren in meetings.

Mr. N. J. Anderson, of Brownsville, Tenn., father of Dr. James A. Anderson, of our editorial staff, made the Methodist office a pleasant call on his way to visit his son and grandchildren at Conway. He is 91 years old and able to travel alone.

We wish to make special mention of the good work done in the Statewide campaign by Rev. W. M. Wilson, presiding elder at the Muskogee District, East Oklahoma Conference. He traveled a good distance, largely at his own expense, and made several effective speeches against the saloons.

The Rev. W. M. Hayes, our pastor at England (the original William Hayes), has been in a successful revival with Rev. J. M. Workman at Malvern, and while returning home through the city made us a brotherly call. Hayes is one of the best-humored preachers we know of. He always brings a large slice of sunshine with him and manages to carry more away than he brought.

Rev. J. A. Womack, of Harrison, is much pleased with the week's meeting in his church, Dr. F. S. H. Johnston doing the preaching. There were about 15 professions, and as many accessions. They set on foot the building of a new $10,000,000 church, securing subscriptions enough to assure success. This is Brother Womack's fourth and best year.

While Hon. J. T. Robinson, candidate for Governor, favors local option, he positively pledges himself to exhaust the powers of the Governor's office to enforce the law if the people place Statewide prohibition on the statute book. Recently he said he would resign if he could not enforce it, which means that it can be enforced. This declaration is an immense argument for passing the law.

We were honored last Saturday by the presence in our office of Prof. R. T. Bond, of Central College, Missouri, who is visiting his brother, Dr. J. B. Bond, and who never fails to remember his old Missouri friends. He is an enthusiastic prohibitionist, and is rejoicing in a hard-won victory over the saloons in his own town, and wishing that he might have the privilege of voting in Arkansas next Monday.

Our good friend and high-minded citizen, Right Rev. J. M. Lucey, of Pine Bluff, one of the most influential leaders of the Roman Catholic Church in Arkansas, although refusing to dictate to members of his church, announces his purpose to vote against the saloon by voting for Statewide prohibition. When it is recognized that many influential Catholics support the liquor traffic, we must honor the bravery of Father Lucey in making this declaration; but those who have long known this noble ex-Confederate soldier and faithful priest do not question his high moral courage.

Recently in Faulkner County, the home of Hendrix College, Central College, and the State Normal, as a result of a movement led by Prof. J. M. C. Vaughter, a leading Baptist and former State Senator, petitions requesting the appointment of proper election judges were sent from all parts of the county to the election commissioners. Almost every white voter signed the petition, and practically all in addition pledged himself to vote for Statewide prohibition. As this is Governor Donaghey's home county, it must be gratifying to him, as he advocates the cause.

BISHOP E. E. HOSS.

Our readers will be gravely concerned to know that Bishop Hoss is in a precarious situation. He was smitten some days ago with facial paralysis. He is in no immediate danger; yet his physicians have ordered an absolute cessation of all work for months to come. He must simply await developments. We sincerely deplore any evil thing that happens to Bishop Hoss, and pray that he may be spared to the church he so greatly loves.

OUR CHALLENGE.

Recently there has appeared as a paid advertisement in some of the secular papers a reply to the challenge of the Western Methodist to name the States that have tried prohibition and then repudiated it. The writer gleefully presents a list of 25 States in which prohibition has been tried, and repudiated in 17, and questions our right to make the editorial statement. Reference to previous utterances will show that we knew that several States, most of them just before or soon after the war between the States, had passed and repealed Statewide prohibition laws. Conditions existed then that do not exist now, and we were arguing the question in the light of present-day conditions. With that understanding which we have had with our readers, we are still prepared to assert that only one State, Alabama, has repudiated prohibition. It would be an insult to the intelligence of our readers to assume that they did not measurably appreciate the vast difference in conditions which eliminate these States from any bearing on the issues of today.

In all reform movements there are periods of ebb and flow. Oversanguine enthusiasts on the one hand expect quick and large results; opponents on the other hand try to hinder progress and assist in the fulfilment of their predictions. Thus, in the early days of reform, there are disappointment and reverses. There are counties in Arkansas that voted dry and then wet that are now dry and will continue dry. In Alabama a premature effort to secure a constitutional amendment was coupled with the fortunes of certain prominent politicians and factions were responsible for the temporary reverses of prohibition. But any careful student of current history knows that the last quarter of a century has shown such marvelous progress in prohibition sentiment that a large per cent of the population of the United States, outside of the larger cities, are living under prohibition. This has been accomplished in most States by the method first used by prohibitionists and bitterly opposed by liquorites, local option, and in many States, as in Arkansas, the saloons have become intrenched in their last strong-

holds and can only be finally dislodged by State-wide prohibition, which is the final step and logical outcome of local option.

The prohibition movement is one of those slow but irresistible social revolutions recognized by true statesmen. The mere politician, the man who sees only the surface and not the significance of social movements, may be so misled that he identifies himself with a seemingly active cause that is really active only because it is in its death struggle. The rising tide of social morality and the demand for economic efficiency will in a few years absolutely overthrow the liquor traffic, and these short-sighted politicians will find themselves in the rear of a triumphant procession.

If prohibition should fail to carry in Arkansas this year, that is not the end. The liquor traffic is wasting its money on a battle which they may win, but the prohibitionists are wasting no money, because they are in a campaign that will continue till complete victory is won. The wise man looks far ahead and calculates the cost and the results of the complete campaign.

We advise our liquor friends to save their money and invest it in good real estate that will increase in value when their saloons have vanished; because we promise them that the fight will continue until they are absolutely vanquished. The God of Hosts is with us and we shall at last prevail.

SALOON MISREPRESENTATION.

Elsewhere we refer to an advertisement of the liquorites. In this same advertisement they publish the fact that in eight dry States there are 12,909 internal revenue licenses, and they argue that there is that number of "blind tigers," but they fail to say that most of these are taken out by druggists who can not carry on their legitimate business without government license. On the other hand, it is a notorious fact that more "blind tigers" are found in saloon towns than in dry territory. The distiller, the brewer, the wholesaler do not try to close them because they get as much for "blind tiger" liquor as for saloon liquor. The retail dealer does not dare to report, because he violates the law forbidding sales to minors, and the "blind tiger" man would retaliate by exposing the crimes of the saloonist, but the liquor men see to it that every conviction of a "blind tiger" is heralded far and wide in the press so that the people may be led to believe that illicit selling is common and widespread.

"LOOK AT MEMPHIS!"

The whisky situation in Memphis demonstrates just two things. It demonstrates, in the first place, the utter lawlessness of the liquor people; and it demonstrates, in the second place, that the legislature of Tennessee did not provide adequate legal machinery to enforce their State-wide law.

The Western Methodist published in plain words, before the Tennessee Statewide law went into effect, what would take place in Memphis. We pointed out most distinctly the remedy. We asked for an enforcement commission in the State of Tennessee, such as we have in Oklahoma. The Tennessee legislature could have provided that commission at the time, for they had a two-thirds majority in that very legislature. They did not provide it, and the inevitable has happened in Memphis.

It is monstrous to say that the Memphis situation demonstrates that the people of a great commonwealth cannot make and enforce a law, any law, that is for the welfare of its people. Are we going to turn over any part of the State to a band of lawless fellows who stand up and tell us that we cannot enforce the law?

As against the situation in Memphis, we put the situation in North Carolina; we put the situation in Oklahoma; we put the situation in Kansas.

NO LIQUOR ADVERTISING IN MAINE.

When the army canteen bill was under consideration December 6, 1900, Hon. C. E. Littlefield of Maine, arose and said:

"I do not contend that it (the Maine law) is an absolute success, that it is enforced with such a degree of success as ought to attend it, but I do contend, and every man who has any knowledge of the conditions knows, that the result of the enactment and enforcement of the prohibitory law has been vastly in favor of the improvement of the people of Maine during the whole of its history. It has increased sobriety, and conserved law and order, and been conducive to good citizenship.

"I deny the proposition that during the history of the law there has been an increase of crime or of the evils that are attendant upon the sale of intoxicating liquor. I assert that the contrary is true. I deny the assertion that liquor is sold in Maine as openly as in any other community. In Washington, for instance, it is sold as openly as dry goods, groceries, and any other article of legitimate merchandise. The saloons advertise in the papers, by signs over their doors, upon their wondows, and by a display of their goods in the windows on the street to attract the attention of the traveler.

"I have lived in Maine all my life and I never saw or had my attention called to a saloon in Maine that thus advertised its business upon the streets or in the press, and I deny that there are any such. While there are saloons in Maine, principally in the cities and larger towns, they have been driven behind the door by the law, where they are looked for, instead of openly and publicly drawing the attention of customers by attractive devices, as do saloons elsewhere. And this, I submit, is far different from the open selling as it exists elsewhere."

PRESENTED WITH PORTRAIT.

At the morning service of the Winfield Memorial Methodist Church Sunday Attorney Thomas S. Buzbee, in behalf of the young men and young women of the Winfield Epworth League, presented to Chairman E. D. Irvine, of the Winfield official board, in behalf of the church, a handsome life-sized portrait of Col. George Thornburgh, in token of the high appreciation in which he is held by the young people of the church. The portrait was presented to Mr. Buzbee by C. C. Arnold, the League president, and Mr. Buzbee, after a presentation speech, presented it to Mr. Irvine, that it may be hung upon the walls of the chapel. Colonel Thornburgh, who was taken by surprise, responded with a few words of appreciation.

In commenting upon the incident, the Rev. P. C. Fletcher, the pastor, said:

"This is a beautiful and appropriate thing to do. It is well to bring out the alabaster boxes of our love and break them upon the heads of our friends while they yet live. Post-mortem eulogies are poor things. I would rather have a plain coffin without a flower; I would rather have a funeral without a eulogy, than to have a life without the sweetness of love and sympathy."—*Gazette*, Sept. 3.

BE FAIR TO GOVERNOR WILSON.

From the statements in the public prints pro and con, it would appear to the careless reader that Governor Wilson has contradicted himself on the prohibition question, but such is really not the case. The letter which is being used just now as indicating Governor Wilson to be against prohibition, was written by him May 10, 1911, and expressed his views in regard to local option in New Jersey. When it is understood that New Persey is the worse saloon ridden State in the Union and that our prohibition people are fighting for local option in that State, we can understand why Governor Wilson can be for local option, because that is the most forward step taken by the temperance people in that State. On the other hand, about the same time that he expressed himself as for local option in New Jersey, he wrote to Mr. Grogan in Texas, that conditions would alter the attitude of men to the question in different States, and he said to Mr. Grogan: "Knowing the conditions as I do in Texas, I believe that prohibition is not only practical, but desirable." This makes Governor Wilson consistent. In New Jersey he favors local option; in Texas he favors Statewide, and doubtless if he was in Arkansas, he would be for Statewide prohibition. Mr. Bell, of this city, wrote to Governor Wilson inclosing the clipping from the Gazette in which it was stated that Governor Wilson was circulating his letter in Maine, and was asked if that was correct. Governor Wilson answered, through his Secretary, that the letter referred to was more than a year old. That it was not written for the campaign in Maine and that he was not circulating that letter in Maine or anywhere else. The papers that have published the above statement which Governor Wilson contradicts should set the matter right before their readers, in justice to Governor Wilson.

GEORGE THORNBURGH.

GREAT EDUCATIONAL MEETING.

To the Pastors and Laymen of Both West and East Oklahoma Conferences: Let me urge you to be present at Oklahoma City on September 18, for the purpose of discussing and planning the educational interests of the State. Let nothing hinder you. This matter is of greatest importance to the interests of the church, in general, and to the educational interests of Oklahoma in particular. Yours fraternally,

W. A. SHELTON.

Atlanta, Ga., August 24, 1912.

My Dear Brother: You have seen the call of Bishop Mouzon for a great meeting of the preachers and laymen of Oklahoma to be held on September 18, at Oklahoma City.

Let me urge you to attend, if possible. Our church in Oklahoma can not suffer in its educational work without every other interest being injured with it.

The situation calls for the wisdom and strength of every preacher and layman in your great State to solve the problem which confronts you. Lend your counsel and presence to the great meeting which has been called. It is vastly important.

I regret exceedingly that other interests of the Church committed to my hands, of a like urgent nature, will prevent my being present. My heart will be with you.

The problem is one for Oklahoma us to solve for themselves, however, and my presence or absence is a matter of secondary importance.

Praying God's richest blessings upon you and the work, and with kindest regards, I am,

Yours fraternally,

WARREN A. CANDLER.

HENDRIX COLLEGE OPENING.

It should be remembered that our fall term begins September 11, a week earlier than usual, and that the committees will be ready to classify on Monday and Tuesday before the opening. Students wishing to board on the campus should send the $5.00 deposit at once to reserve room. We have arranged so that we may provide for 15 more who want meals at the hall and rooms near the campus. A. C. MILLAR, *President*.

Conway, Ark.

Dr. Samuel Jessup, who died recently in Syria, was one of the oldest Presbyterian missionaries on the foreign field. He was seventy-nine years of age and had been in Syria fifty years.

Finishing up the World

ROME, THE "ETERNAL" OR SEVEN HILLED CITY.

By Doctor W. B. Palmore.

LIX.

Italy is full of disenchantment. After all of one's dreams of the ruins of Rome, its moss covered walls, solitary desolation, its hooting owls and haunted halls, and wild beasts reposing in the shadows of broken columns, to alight from a train in a modern, magnificent and brilliantly lighted depot, and then enter a portion of the city as modern in style as the rebuilt district of Chicago, to thus have the spirit of modern innovation so suddenly obtrude upon you is not only disenchanting but really displeasing. But this modern quarter of Rome was small, and we were soon walking at midnight upon the debris of two thousand years, with the same moon and stars looking down upon us from the same Italian sky, as upon Romulus and Romus twenty-five centuries ago! A city whose real origin is lost amid the rubbish of tradition and antiquity.

After a few hours sleep we arose early to avail ourselves of the cool hours of the morning for sightseeing. Hiring a carriage and a guide we started out with our historic lenses adjusted, for he who sees Rome to best advantage is he who carries most history in his eyes. Time seems determined to bury the ancient city of Rome, as if it were a corpse and he the sexton. So that in nineteen centuries the soil over its grave has grown very deep by the slow scattering dust, and the accumulation of more modern decay upon older ruins.

TRAJAN'S FORUM

is one of the best specimens of what the centuries can do in the accumulation of dust and debris. The excavations show this to be about thirty feet below the level of the business and rattle around it. In this vast grave we look upon the footprints and finger prints of nearly twenty centuries. The old granite columns broken and fallen into confusion, are the great solid facts of the past, making ancient Rome actually sensible to the touch and to the eye. No study of history, nor force of thought, nor magic of song could so virtually assure us that ancient Rome once existed as these sturdy specimens of what its rulers and people wrought. On the north side of this forum is Trajan's column of pure marble, 147 feet high, around which is carved a spiral band three feet wide by 660 feet in length. Twenty-five hundred human figures are carved in this band, setting forth incidents of Trajan's war with the Dacians. The ghostly eyes of the dead emperor doubtless take very little delight in this column now, since the statue of Saint Peter stands on the top where his image once stood. All that rich sculpture of bloody warfare twining from the base of the shaft to the top is an ugly specter to him now, if he considers that this storied shaft may be laid before the final judgment as a piece of evidence of what he did in the flesh. "There are

"SERMONS IN STONE."

As Peter has pushed Trajan from the top of his monument, so Paul has supplanted Aurelius and taken his position on the top of the Aurelian column. These two Apostles now look down upon Rome as Wellington and Nelson look down upon London.

The Baths of the old Emperors are among the most spacious of the ruins. Those of Caracalla are the largest. The excavation under the Baths of Titus is a fair general specimen of how ruin piles upon ruin. The fame of Nero, who preceded him as Emperor was a great source of annoyance to him. He endeavored to obscure every object of Nero's glory, the greatest of which was his golden house. Titus filled this golden house with rock and rubbish on which to build his Baths. the golden Palace of Nero had already been built on the house of Maecenas. With lighted tapers we went down through these ruins upon ruins until we reached the Mosaic floors in the house of Maecenas. The frescoes though nearly two thousand years old are well preserved, and were the models from which Raphael decorated the corridors of the Vatican. By combining or blending these antique designs with the modern he became the autor of the Renaissane in mural and ceiling decoration.

In the outer alcoves around the bottom of the old theater of Marcellus are now tinker and blacksmith shops and chees factories. The central and great auditorium has been filled with stone, dirt and debris, on which the Orsini palace was built. In this old palace the old German historian

NIEBUHR

lived when he was Prussian Embassador. He said: As the streams lose themselves in the mightier ocean, so the history of people once disturbed along the Mediterranean shores is absorbed in that of the mighty mistress of the world, Rome.

The oldest structure in Rome, perfectly preserved is the Pantheon. The dome of our capitol at Washington is an exact copy, the height and diameter being equal, each 140 feet. It has no windows, except a round opening at the top in the center of the dome, through which the natural sun beams with splendid intensity exhibiting the peculiar depth of the Italian sky. The portico has sixteen granite columns, in single pieces 45 feet long, each weighing 120,000 pounds. As its name indicates, this building was dedicated to all the gods. Its interior niches once filled with pagan gods, are now occupied by Papal Saints. The place once occupied by Jupiter Tonans, is now filled by an altar dedicated to Mary. Jupiter, with a new head, is now Jew Peter, and occupies a place in Saint Peter's Church.

The brown gowned, bare-headed Capuchine monks are ubiquitous in Rome. They have a church, in the basement of which they have been buried through the centuries. One part of this basement is filled with dirt brought from Jerusalem. This is always filled with the bodies of dead Capuchines. If one dies today, they exhume the body of the one longest dead and put the new corpse in his place. Each sleeps in his turn in consecrated

JERUSALEM DUST,

attended with the embarrassment of having to get up long before daybreak. They can't even call their graves their own. The building is decorated with the bones, teeth, and nails of the dead monks! They make pyramids of skulls, arches of the arms and legs. With the small bones of the hands and feet, the nails and teeth, they make flowers, large and small, on the walls and ceilings. Such decoration has the merit of artistic and perverted ingenuity, and is grotesque in the extreme. How can one feel immortal here where the very altars are heaps of human bones!

Saint Peter's, the crowning glory of the architectural genius of Michael Angelo, covers six acres of ground, employed the time and treasure of 43 Popes 300 years and sixty million of dollars to erect, and requires $30,000.00 a year to keep in repair. In its magnificent appointments and gathered treasures it mocks comparison with any other church in the world. It is more like a great work or Nature than of art. You have to grow up to a capacity to appreciate its magnitude. The absorbing impression at every point is not the effect of any single feature of the building, but the exact symmetry and wonderful proportion of the whole. It is certainly a grand appeal to the senses, and well calculated to excite even a dull imagination. As you stroll through the long vaulted aisles the eye is under constant arrest by the marvels of the brush and chisel, the olfactories are dominated by the fumes of incense, while the ear is inclined to follow the swelling strains of the organ as they roll through such a wilderness of architecture. It is on the site of Nero's Circus where such a multitude of Christians were so cruelly murdered.

THE COLISEUM

occupies the site of Nero's pond, and is of greater interest to the tourist than Saint Peter's. It was begun by Vespasian in A. D. 71, and finished by Titus in 81, who employed 12,000 captive Jews, taken at Jerusalem. The foundation descends 40 feet below the ground and the walls rise 167 above. The circumference is 1,728 feet, rising up like the open crater of an extinguished volcano between the Esquiline and Palatine hills. Eighty-seven thousand spectators could be comfortably seated and 100,000 could stand.

As we approached the center of the old arena and turned the eye of the body around the receding and ascending thousands of seats, the imagination or eye of the soul was looking into 200,000 Pagan eyes, cruelly gazing upon us, with the spirits of ten thousand Christian martyrs leaning and looking from the battlements of heaven upon the spot where they poured out their blood to bequeath a pure faith to us, and taught their Pagan persecutors how Christians could die! The lower tiers for plebeans, next patricians, third merchants, fourth ladies, and last 1,800 sailors, who stretched or withdrew the canvass, which was often saturated with perfume, to fall in spray upon the multitudes. The inauguration ceremonies continued through 100 days, during which 5,000 animals were killed in the

GLADIATORIAL COMBATS.

Nineteen thousand were murdered in a single entertainment before Nero! It is enough to make one's blood curdle to walk along the subterranean passage through which those bodies were dragged, and hear the gurgling of the water in the sewer under this passage where their flowing blood was washed out into the Tiber, where their bodies were thrown. As we walked along the vast vaults where the beasts were chained and into the arena where they were unchained, we congratulated ourselves that so many centuries of the astonishing influence of the Sun of Righteousness interposed between us and the savage spirit of Nero. By moonlight at one o'clock at night, we looked down upon this most wonderful of all ruins, from the summit of the Palatine Hill, and repeated the following words of Charles Dickens: The most impressive, stately, solemn, grand, majestic, mournful sight conceivable, and God be praised a ruin!

Our last view of Rome was at sunset from the summit of the Pincian, the tallest of the seven hills. Which ever way you turn your eyes are scenes well worth gazing upon, both in themselves and for their historic value. As you look over the vast Campagna, through which the old aqueducts run to the Appenines on the one hand, or over the city on the other, you feel that it is no land of dreams, but the broadest page of history, crowded so full of memorable events that one obliterates another. Time has so crossed and recrossed his own records that they have grown illegible!

The British Columbia Conference of the Methodist Church of Canada reports for the year just closed a membership of 12,454, which is an increase for the year of 1,423. The contributions to general missionary purposes were $32,245.00, or more than $2.60 per member.

GOVERNOR DONAGHEY ON STATE-WIDE.

Governor George W. Donaghey opened his campaign for State-wide prohibition at Newark Friday, August 23, speaking to about 3,000 people. He poured grapeshot into the whisky ranks as follows:

As the chief executive of the state I am called upon to take a stand on a measure which has a great bearing on the moral, social and economic life of the people. It is contended by some that this is not a political question, yet there is now pending a law on the subject by the people of Arkansas—a law prohibiting the sale of intoxicating liquors within the limits of the state. Shall this law prevail, or shall the saloon be permitted to continue its operation?

A vote against the proposed law is a vote for the saloon. If the voter votes against Statewide prohibition, his vote may be considered in one of the following ways:

I want whisky sold, both where I live and in all other parts of the state, or, I do not want whisky sold where I live, but I do want it sold in other parts of the State.

But if he votes for Statewide prohibition he says unhesitatingly, I do not want whisky sold in Arkansas at all.

That is the question. Do you or do you not want whisky sold in Arkansas?

We are not considering the question of local option. We have that. We are voting on the issue of whether it is best for the people of Arkansas to have whisky sold in any part of the State or not.

Whatever improves the standard of citizenship, ought to be approved by all good citizens. If the saloon improves and uplifts the people; if it educates the younger generation in the higher offices of life; if it enhances economic values; if it encourages the pursuit of agriculture; if it builds up manufactures; if it makes clearer the way of commerce; if it improves the health of the people; if it makes a contented, happy and prosperous community; if the saloon creates and maintains all of these conditions, then it should be the duty of all statesmen to take the lead in its favor and of all other good vitizens to follow.

Always Voted Against Saloons.

But as governor of the State I cannot bring myself to the point where I believe the saloon is best for the people. As a private citizen I have always cast my vote against it, then as a public official I would be untrue to the life I have lived if I should take the opposite course. At the last primary this stand evidently set me back. Still, having made a record during my official life of which I am indeed proud and having advocated in all instances those things which I believed to be best for the people, I shall again discharge my duty in that manner most preferable to me and, as I see it, most profitable to the citizens of the State, by telling them that unquestionably it would be better for them if there were not a drop of liquor sold within the State's borders.

As a matter of fact, if it is good for a part of the State to be dry, it would be better for all of it to be dry. I think there is not a citizen in the whole commonwealth, no matter how well equipped for argument he may be, who would get upon the stump and endeavor to convince the people that saloons are conducive to good morals. The criminal records in my office show that more than seventy-five per cent of the applications for pardon set up the plea that the offender was under the influence of liquor when he committed the crime for which he was convicted, and that previous to that he had borne a good record. Such facts as these, however, are so well known to everyone that it would be useless to recite them further.

Regarding Circular "Facts."

I have seen a circular called Facts, which is being distributed by the saloon interests throughout the state. The statements therein contained are so erroneous and misleading that it is surprising that men of intelligence would permit them to be circulate in their name. I challenge some of the statements, as follows:

The salon men say they favor local option. But everyone knows that when local option was being fought out by the prohibitionists the saloon men then claimed they were in favor of Statewide prohibition and proclaimed at every opportunity that if they had the chance of voting for Statewide prohibition they would be glad to do so, but they were against local option.

They say: "Statewide prohibition destroys public morals."

They say: "Statewide prohibition promotes lawlessness."

They say: "Statewide prohibition increases crime and vice."

They say: "Statewide prohibition strikes down prosperity."

They say: "Statewide prohibition increases the burdens of taxation."

Evidently in making the above statements the saloon men expect their readers to believe them for no other reason than that they see them in print. The idea of Statewide prohibition destroying public morals is indeed a new one, and then the contention that the lack of whisky in a state promotes lawlessness is enough to make the proverbial mule laugh.

Again, the idea that if there is not plenty of whisky in the State crime will increase, and that without whisky there would be no prosperity, is indeed to be laughed at. Evidently they mean by prosperity affluence for the men who sell whisky.

CONTRADICTORY.

In a little pamphlet gotten out by those who oppose Statewide they give the opinion of eminent men on the subject. Among others they quote Abraham Lincoln as saying:

"Prohibition will work great injury to the cause of temperance. It is a species of intemperance within itself, for it goes beyond bounds of reason in that it attempts to control man's appetites by legislation, and in making crimes out of things that are not crimes. A prohibition law strikes a blow at principles on which our government was founded. I have always been found laboring to protect the weaker class from the stronger, and I never can give my consent to such a law as you propose to enact. Until my tongue shall be silenced in death, I will continue to fight for the rights of men."

Now, suppose we put, alongside of this, the verdict of Abraham Lincoln against the saloon:

"This legalized liquor traffic, as carried on in the saloon and grogshops is the tragedy of civilization. Good citizenship demands and requires that what is right should not only be made known but be made prevalent; that which is evil should not only be detected and defeated but destroyed. The saloon has proven itself to be the greatest foe, the most blighting curse of our civilization."

With this verdict of the departed President, a desire to help the weak against the strong, if he were in Arkansas today, he would say drive this "greatest foe" from the State. It has no right to exist; but should "be destroyed."

Our politicians are now saying: Prohibition is not a political question, but a moral question. It may not be a political question for the politician who is a little slow to decide for fear of losing some prestige or votes, but a statesman like Lincoln can speak out and outlaw and condemn the greatest foe of mankind, saying it should be destroyed, sooner or later, the sooner the better; the people will rise up and say, Go; and it will go. Whisky men hate local option; but it is to them better than Statewide. If our people will not be deceived by this awful Facts(?) sent out all over our fair State and will come up as we should and can, we will win the day. If they have all their facts(?) as crooked as the above quotations show them to be about Lincoln's views, they can't be much credited.

M. M. SMITH.

HOW CAMDEN WAS "RUINED."

The Camden Beacon was opposed to putting whisky out of Camden. But whisky was put out, has been out for more than a year. We do not know that the Beacon intended to give testimony as to the good effect of prohibition; perhaps it did not so intend, and if so, the following statement from that paper has all the more weight. It tells us how Camden was "ruined" by prohibition. We invite special attention to the several specific statements of the Beacon:

If you should happen to see a man coming down the street with two good eyes and two good ears and he refused to open his eyes but stumbled along in darkness, or if he had his ears stuffed with cotton so that he could not hear the sounds around him you would naturally think there was something wrong with that man. We think you would really feel sorry for him, yet he would not deserve your kindly feelings of compassion.

Now we recently heard a man of means saying that things had gone to the bow-wows in Camden. This poor deluded man needs have the scales taken from his eyes, the cotton removed from his ears. If he would but take a drive around Camdem with his eyes open he would see many new houses in course of construction; he would see many improvements going on; if he only kept his eyes open so he would not fall in the Ouachita River he would see Mr. Decker with a force of men building the piers for the new free bridge; he would see Ben Threadgill with men, mules and scrapers throwing up the dump that leads to the free bridge; he would see the cleanest town in the State of Arkansas. If he opened his ears and made a few inquiries he would hear the house wife tell him that there are fewer flies in Camden than any previous year, that notwithstanding all the rains we have had mosquitos are not so bad as in former years.

If he would go to the court house and ask Ben Tribble he would learn that fewer suits have been filed this year than last, that a less number of mortgages have been put on record than a year ago, this does not look like bow-wows, but really sounds like good times.

If our man of means would speak with the merchants he would learn that sales are larger than last year, that business is better. If he went to the banks he would find that they have many thousand dollars more on deposit than the same time a year ago. Complaining is a habit. The man that won't see is blind indeed and the man that won't hear is mighty deaf. We have a good occulist that can fit glasses for one and a good ear specialist that could probably help the other, but the best remedy is to go to other towns and see what they are doing and then return to good old Camden and you will see that we are wide awake, not dreaming. The only thing we need is a new set of harness so we can all pull together for the best town in Southwest Arkansas.

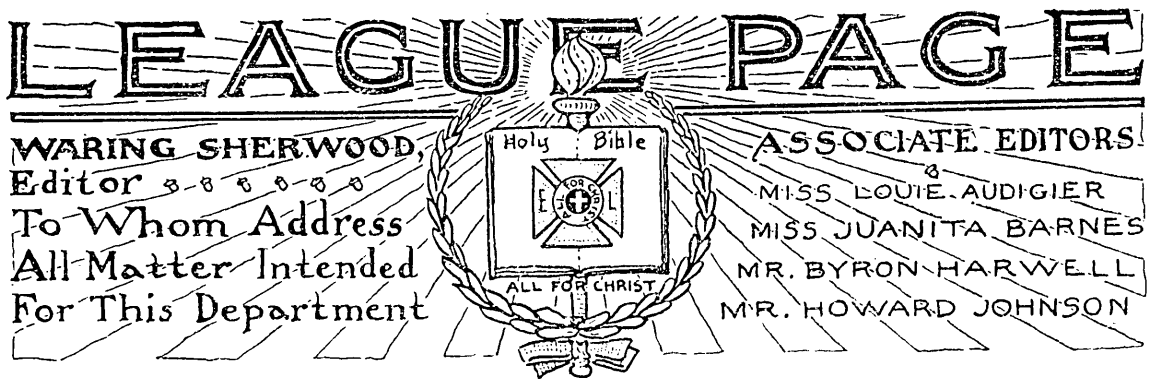
EFFECT OF WORK CURE.

The effect of the work cure upon bad boys is shown by the statement of the superintendent of the Illinois State Reformatory that since the introduction of a manual training school for the younger boys and a trade school for the older ones, only 15 per cent of the paroled boys are sent back to the institution, whereas formerly 60 per cent were returned. The boys must do a certain amount of work, and have to their credit a certain amount of money as pay for it, before they can be sent out. A most interesting result of the introduction of a Junior Republic, with a system of courts administered by the boys themselves, is the fact that a number of the boys who served as judges in these courts have been studying law since their release and four of them have been admitted to the bar in various cities. This is the difference between trying to save the boys and trying to punish them. One system makes them criminals, the other produces judges.—*Northwestern Christian Advocate.*

WHY SHERIFF'S CONSIDER?

The Sheriff of Washington County, Vermont, has applied the Sermon on the Mount to his prisoners with striking success. The law requires them to perform not more than ten hours of manual labor within or without the jail. He has found employment for men, sent them out in ordinary clothing, on their honor, and has given them a part of their earnings. The men have thus had a chance to help their families. The county has paid the State more for prison labor than the other thirteen counties combined, and out of over seven hundred men sent out to work only two have attempted to escape. Many of the men have repaid the confidence placed in them by making a new start in life.—*Northwestern Christian Advocate.*

No man is born into the world whose work is not born with him.—*Lowell.*



SEPTEMBER 15.

THE ATTESTATION OF SCRIPTURE.

Song Service.
Sentence Prayers, closed by pastor.
Duet by two young members.
Prayer by Leader.
Talks:
"Thou Art My Beloved Son, in Whom I Am Well Pleased," Mark 1:10, 11.
Other Similar Incidents in Christ's Life.
Similar Incidents in the Lives of Christians.
Open Meeting.
Song, during which the invitation to accept Christ is extended.
Prayer.
Benediction.
(This is the last day the school boys and girls will be with us. Give them a good handshake after the benediction.)

SUGGESTED PROGRAM:

THE TOPIC.

By Hugh D. Hart.

I sincerely sympathize with the honest doubter. Credulity is the mark of a simple character, while a desire in good faith to fully investigate any new proposition before becoming wholly committed to it, is a characteristic to be commended, rather than condemned. The man who accepts without requiring proof, every new thought, is just as easily turned from that thought to something else; he who combats every advance sought to be made upon his faith, and yields only when due proof is presented, is the man who grips to his principles with an iron hold, when once he is convinced. I like the old Scotch obstinacy, for it is an obstinacy that safeguards character, by lending stability to it; I dislike the vascillating credulity of the French, whose temperament renders them easily turned whither the wind listeth.

In view of these considerations, I do not look, as some men do, with scornful contempt upon those Jews who with fear and trembling from their heart's profoundest depths, wondered if that Man who walked as the humblest of the humble in their midst, was the heaven-sent king whose coming their ancient prophets had foretold far back when their race was young. Those Jews were a practical people; they minded their flocks upon the shady hills; they tended their nets out in the quiet waters of their seas; they farmed in the fertile valleys, and kept their shops in the narrow streets of their quaint villages. We are wont to look upon them as an idealistic race, yet they were essentially a materialistic people. It is a little wonder then that when they heard that a man born of them was performing miracles, teaching new doctrines, overthrowing time-worn Jewish customs, and proclaiming himself the Messiah so unusual an event would create upon their sternly practical and matter-of-fact minds, the gravest consternation and doubt. Was he a fakir, playing the roll of a religious demagogue, insulting the sacred traditions of their race with iconoclastic doctrines—or was he the Messiah, with ideals divinely beautiful, fulfilling the mission to the world which their prophetic sires had foretold? Was he a mock king, seeking to raise up rebellious strife against the sovereignty of the government and the authority of the law, or was he in fact the long-hoped-for Ruler, destined to subjugate all kingdoms to his kingship, to convert all hearts to his administration, to bow every knee to the dominion of his love? These were the propositions that wrought the Jewish people into opposing factions at the time of Christ's earthly ministry.

How did they answer these questions? Just as men answer them today; the unreasoning Pharisee condemned him without stopping to ascertain whether there were merit to his claims; credulous men like Peter believed him without thorough conviction at first, and consequently wavered when their faith was tested; the third class, the honest doubters, went out and investigated. They gathered around him and watched him at his work. not trusting to wild rumor of good or bad, but seeking the truth openly for themselves. They saw him touch a neighborhood cripple, and cause him to "take up his bed and walk." They gazed upon the sightless eyes of some blind man they knew, and when a prayer had fallen from the Healer's lips, they saw those sightless eyes begin to revel in the glorious power of vision. They saw the palsied on his couch of pain under the influence of his divinity forget his agonizing pain and leap to health and strength.

The honest doubter was performing a service not only to himself, for he was convinced, but an even greater service to future generations; he was, unconsciously perhaps, acting as a jury, with the Master on trial, and he was to hand down his verdict to the unborn ages. What was the decision of the honest doubter—of the vast multitude of sincere seekers after truth, after scrutinizing the God-like features of that Man, after watching his unselfish sacrifices, after observing his sublime altruism, after looking upon his sinless life? Numerous are the attestations of Scripture, but the verdict of history is the verdict of the honest doubters, voiced so perfectly in the words of Philip to Nathaniel:

"We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph."

IF I WERE THE LEADER.

This lesson is primarily a Bible Study Rally, to show the divinity of Christ, how it had been predicted that the Son of man must be delivered into the hands of sinful men and be crucified, and the third day rise again, and how that this was the one of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. Proving also the divinity of Christ was the voice which spoke to him out of the heavens saying, "This is my beloved Son, in whom I am well pleased;" also the transfiguration on the mountain and the raiment of the disciples becoming as white as snow.

1. If I were to lead this lesson I would take it up mainly as to the claims of the Bible: (1) Its inspiration—it came from God; (2) its genuineness—we have it substantially as it was given; (3) its credibility—it is amply attested as the Word of God.

Under "inspiration" some of the points that might be given are: (1) Our Lord repeatedly cited the Old Testament as inspired and placed his divine seal upon the three great divisions of the Jewish canon—the Law, the Prophets, and the Psalms. (2) Paul and Peter declared that the entire Old Testament was given by inspiration and that holy men were moved by the Holy Ghost to write it. (3) The claim of inspiration for the Old Testament was reverently received by the Jews, and for both Old and New Testaments by the early Christian church. Under the claim of genuineness, proven (1) by the reverence of copyists, whether Jewish or Christian, the severest penalties being denounced against mutilation or change; (2) by the fact that in the 2,000 known manuscripts of the Bible, some 1,500 years old, there are only trifling verbal and grammatical differences; (3) by the weekly public readings in both Jewish and Christian churches for thousands of years and by the jealousy of opposing sects preventing all corruption of the text.

1. Under credibility: (1) Its adaptation to man's needs; (2) undisputed integrity of its writers; (3) by the harmony of its writers; (4) fulfilled and fulfilling prophecy and repeated public miracles as seals of its truth; (5) by its reverent acceptance as the word of Almighty God by all classes in all ages.

2. I would have one person give each one of the above heads, dwelling and explaining each point that it would be clear to the listener and not tiresome.

3. I would also have each of the references in the lesson read and explained by different Leaguers. Make this service so inspiring and so full of good truths that your Leaguers will want to study the Bible more and to feel that it is their duty as Leaguers and as Christians to take up a systematic and thorough study of this most wonderful of all books.

NOTICE TO ERA AGENTS.

Let every local Era agent, in the Little Rock Conference send their names to me at once. Don't forget this, please. It is absolutely necessary, in order that this department may succeed.

CLEVELAND CABLER,
Era Agent, Little Rock Conference.
Box 491, Arkadelphia, Ark.

BRYAN'S ATTITUDE.

Inasmuch as Dan Windy Jones and his political prostitutes have seen fit to quote Hon. W. J. Bryan on the liquor question, using words uttered by him at a time and place, no doubt, when local option was the best thing in sight, and inasmuch as W. J. Bryan is the most highly respected and best-loved citizen of the United States, I here quote you a part of his speech delivered at Atlantic City, N. J., May 26, 1911. In part, he said:

I have spoken thus far upon the individual's connection with the liquor traffic; this is fundamental and admits of less dispute than questions of legislation. Whatever may be said in regard to the effect of laws intended to restrain the use of liquor no one will deny that total abstinence lessens to the extent that it is practiced the evils of intemperance.

But the Christian must act in conjunction with others as well as by himself. As a citizen he is jointly responsible with his neighbors for legislation on all subjects and he can not lay aside the obligations of his religion when he goes to the polls. A Christianity that does not make a man a better citizen would be difficult to defend. I shall not attempt to lay down rules to cover every legislative phase of the liquor question, but I venture to suggest a principle that is universal in its application and cannot be ignored at any time, in any place or under any circumstances, viz: That the liquor question is a moral question which must be dealt with as a question of conscience and not as a question of profit. Whatever decision one reaches as to the position he should take on any legislative phase of the liquor question he must be able to defend it before the bar of conscience. No advantage that he can secure in business, no money that he can directly or indirectly make out of his decision, and no advantage that he can win for his party can be allowed to weigh in the balance. "What shall it profit a man if he shall gain the whole world and lose his own soul."

I shall suggest a few things for your consideration in the way of legislation. I do not go as far as those do who assert that it is morally wrong to

license the sale of liquor at any time or under any circumstances. I would deal with the conditions to be met and adopt such measures as in my judgment would most effectively decrease the evils of intemperance and most rapidly establish total abstinence.

Any unit, however small or large, should be permitted to rid itself of the saloon or place restrictions upon the sale of liquor within the unit, the larger unit controlling the smaller whenever its influence for evil can no more be confined to the building in which it is conducted than can the odors of a slaughter house be confined to the block in which it is located.

Treating should not be permitted at any time or under any circumstances. The doctrine of personal liberty can not on any just ground stretch to cover the right to either give or sell liquor to another. That is a question with which the community has an undoubted right to deal. And I may add that the doctrine of personal liberty can not be invoked in behalf of the individual use of liquor to the extent of making him an injury to others or destroying his ability to meet his obligations to family and society.

It will be seen from the above that Mr. Bryan favors block-wide, county-wide, State-wide, nation-wide, or any other width necessary to control or suppress the "odors of a slaughter house." Individual or personal liberty, he says, cannot be invoked in behalf of the individual use of liquor to the extent of making him an injury to others or destroying his ability to meet his obligations to family and society. Mr. Bryan, Dan Windy will notice, favors the larger unit controlling the smaller unit when necessary. In other words, he believes that where a set of freebooters are in the saddle, such as control Pulaski County, the decent people of the State of Arkansas—the larger unit—should step in and fumigate. Fight for the liquor interest if you want to, Mr. Jones, but do not misrepresent the cleanest, purest and most beloved citizen of the United States in doing so. Dan Windy, why did you fail to tell the people that W. J. Bryan bolted and scratched the Democrat nominee for Governor of his State because of this nominee's position on the liquor question? It is to be regretted that a man who has been honored as Dan W. Jones has been honored by the people of Arkansas will cohabit with a gang of prostitutes that is a disgrace to any State, just as the band is ready to play his funeral dirge.

A. M. LEDBETTER.

Conway, Ark.

WAKED UP THE WRONG PASSENGER.

There is some one at Little Rock, evidently unacquainted with me personally, that is keeping me well supplied with "local option" literature, sometimes addressing me as "Rev.," "Mr.," "Esq.," and even "Judge," counting, as I suppose, on my support of local option. Never did one miss it further.

I am a native of this State, three years older than Arkansas as a State. I am an accredited minister of the gospel in the Methodist Church, and have been for nearly 60 years. All this while, to the extent of my ability, I have fought the saloon business, by voice, vote and pen, and not one foot of Arkansas soil would I be willing to see occupied by that business. All the facts, as I have observed them, from my youth up, confirm my judgment that the business—if, indeed, it can be called a business—is evil, only evil, everywhere, and at all times evil and no good. Arkansas' best interest, financially, politically, socially and morally, call loudly for its universal annihilation.

I was once called to visit a dear good friend, sadly addicted to drink, I said to him:

"A——y, you must know that you are making your wife a widow and your children fatherless."

"I know it, *I know it*, Brother Caldwell, and I would give all I possess here if I could commence life again, and there wasn't a drop of whisky in Arkansas."

Doubtless there have been and may be now many instances of this kind.

Oh, that the God of truth and right may put it in the heart of every lover of civic righteousness to say, at the ballot-box, September 9, 1912, "*The saloon must go!*" Amen.

JAMES E. CALDWELL.

Tulip, Ark.

THE EPWORTH ERA.

The September issue of the Epworth Era begins the new series and the twenty-ninth volume of that periodical. The new form is both pleasing and convenient. The cover design consists of violets, the Epworth League flower, and the contributed articles are printed in clear, old style ten point type, the correspondence and working material for the League in smaller type. The chief contributors are Bishop E. R. Hendrix, who writes on the Prayer Life of Jesus, the first of a series of articles on the Prayer Life; Dean W. F. Tillett, of Vanderbilt University, who gives in connection with a study of a hymn a sketch of the life of Frances Ridley Havergal, the author; Professor Thomas Carter, whose first article on "The Story of the New Testament," is vigorous and brilliant in style and full of promise of a most interesting series; Rev. S. T. Bartlett, General Secretary of Sunday Schools and Young People's Societies of the Methodist Church of Canada writes convincingly of the "Value of Junior Work"; Miss Mary H. Ferguson tells a wonderful story of the achievements of the North Texas Conference Epworth League during the 21 years of its history, the crowning glory of which is the Ruby Kendrick Memorial Fund, which is now supporting two missionaries in Korea. The editor writes confidently of the "Advancing Column," and the department columns are full of material for the practical work of the Leagues.

NOT A NEW LAW.

I have been surprised at the fear expressed that the Statewide law was going to repeal everything on the statute books in the category of liquor legislation. From some of these sources I could see the motive, but just why the Attorney General of the State should volunteer to say that the Statewide law will be a new law and repeal all the good laws I cannot understand. The Statewide Act is not new. It has been enforced for more than 30 years as Sections 5129 and 5131 of Kirby's Digest. The purpose of the Statewide Act is simply to extend the provisions of these sections to cover the entire State. In all the 30 years of the existence of this law I have never heard of the dire effects that are prophesied of it, if we make it Statewide. The Attorney General seems to think that we should have proposed a Statewide act that would not be so drastic, one that would allow men to give liquor away, and the like. He should remember that once it was so, but bad men took advantage of the law, and when arraigned for *selling* liquor, they would prove that they *gave* it away. So the law had to be changed to forbid *giving* as well as *selling*. And that has been the law in Arkansas for 20 years, and it has worked well. (Section 5129, Kirby's Digest.) Why object to it so vigorously just now? It seems to me that some people are talking simply to confuse the issue and to frighten the people.

GEORGE THORNBURGH.

ARTESIAN WATER.

Through the beneficence of Capt. C. C. Henderson the college is installing a hydraulic ram at the artesian well located about one-half mile from the campus and will force this much-prized and valued water over the hill to the college both for drinking purposes and for bathing.

The water is pure and clear as crystal and holds in solution, salt, sulphur and other medicinal properties which make it a panacea for the health of our students.

It is also very pleasing to the taste and needs only a few trials to create a fondness for the same. Some of our townsmen are drinking it with splendid results.

It is our idea, after we reach the building with the water and put it into use to build a natatorium or swimming pool both for the girls and for the boys.

This will give Henderson-Brown advantages over any and all institutions we know in health-producing and life-assuring power.

This is really a privilege our school possesses that commands the consideration of all parents who have sons and daughters to educate. It is only a matter of a few days until we will have the machinery in operation will be rendering this service to our students.

We wish thus to announce our stroke of good fortune that comes to us by and through the love and generosity of this noble and big-hearted layman, in whose eyes Henderson-Brown College is as "apples of gold in pictures of silver."

Until the plant is completed we purpose to have our students drink boiled or distilled water. We are aiming at perfect sanitation at Henderson-Brown and we court the strictest scrutiny of the most fastidious.

GEORGE H. CROWELL, *President*.

THIS TO PASTORS AND OTHERS.

BY REV. J. E. MAHAFFEY.

Some while ago, when our country was being flooded with Mormon, Adventist, and other delusive immersion literature, I undertook to circulate at cost some plain facts in defense of the truth which was being assailed, and have now reached about all who can be reached through our church papers, at a cost of nearly $10,000, and with results which fully justify the outlay. But the question now is: How shall we reach the many thousands who never see a church paper, and who are all the more in need of the facts?

Surely, if pastors and others realized how much it is needed, and how much good it is doing, the work would not be allowed to stop. Very little more can be done without your co-operation. Many thousands can be reached through you and in no other way. To any person, church or Sunday school willing to aid in this work I will send 15 copies of the book on baptism for only $1.00—not quite covering cost, but moving time is near and I want to dispose of some bearing my present address, Clinton, S. C., before having to move.

The Congregational Year Book for 1912, just issued, shows that this denomination has in the United States 6,048 churches, 738,761 church members, and 664,629 enrolled in Sunday schools; a gain for the year of fifteen churches and 3,178 members, and a loss of 344 in Sunday school membership.

CONCERNING THE EDUCATIONAL SITUATION IN OKLAHOMA.

If the church school has any place in any State it has a place in Oklahoma. If the church school has any definite place of importance in this State and if it is a factor in the foundation of the church of the future, then every one who loves the church and is interested in its future should be desperately interested in the present situation. We are in a chaotic state and the very forces that work against the church, aided by general conditions and fostered by that greatest of all the church's enemies, indifference, threatens to blot us out of the book of remembrance. We have in the whole State of Oklahoma, with more than 60,000 Southern Methodists, one small school which presumes to open its doors for the present, at least, to the thousands of our Methodist young people of the State. And that institution is only open by the grace of its creditors and it remains to be seen how long-suffering they are. What are we to do? Quit? When did the church of God ever quit? How can we quit? If we dare to quit, God will raise up somebody who is worthy and who does not dare to disobey Almighty God.

The good God is not to blame for the present situation. He operates through his children and when they fail, then his cause must suffer until some other takes the place of those who fail. But no one can fail if he does the will of God and rusts in him.

Brethren, we have trusted in ourselves too much and in our ability to make money out of nothing. We need to trust in God and put money into our institutions which came to us by the sweat of the brow and through sacrifice. Money which represents our hearts' blood, and then God will bless our offering and out of our sacrifices will rise the institutions which shall never pass away.

The Oklahoma Wesleyan College carries an indebtedness of $39,000.00 and has property values to the amount of $200,000.00 more than its indebtedness and is bidding for existence. It is situated in the very heart of the State in a most beautiful location. You might search the State over again and again and no more ideal location could possibly be found. If the church is ever to have a centrally located school this is the spot for it. It has one of the best administration buildings in all of this section of the country, one story up and two first class dormitories, just the sort we want and ideally furnished. The best farm in this section. It has its store buildings, infirmary, servant houses, barns, well. All modern conveniences and so far as we have gone just the things we would want, if we were going to build again. The campus has about 2,000 young trees growing beautifully.

What are we going to do with all of this? Shall we give it over to owls and bats for the lack of a small amount of money which God already owns and over which he has made us stewards. Besides all that I have enumerated above, we maintained a school during the past year second to none in its work and every girl went out from us as loyal to the school as the alumni of any school could be. There is a demand on us to open not only by the students of last year but new students, more than two hundred, had signified their intention of coming, and that without the least effort on our part. Hndreds of our own girls are holding up their hands and pleading with us to provide a school for them. What shall the answer be?

Bishops Mouzon and Candler have called a mass meeting of all the Methodist ministers and laity to meet here at the college on September 18 at 10:00 a. m. We can do this much at least; we can come to the meeting. If we do nothing else we must do that much.

Brethren, before God and for the sake of the church and the church's young, come to this meeting. No matter what sacrifice it costs you, come!

Make no dates to conflict. Do not write about previous engagements. Nothing is so important just now. Everything may depend upon your action in this matter. Is this a time when your Lord can count on you?

Friend, we need you! Please do not fail!

W. A. SHELTON.

HENDERSON-BROWN NOTES.

PROSPECTS FOR THE OPENING.

The prospects are better for a larger opening than ever before. The agents all say, "Everything looks good to me," "Never did Henderson-Brown have so many friends," "Never was she known so far and so well."

The work of the past year, the new catalogue, and the keeping of the college before the people by means of the press and the old students and the Alumni have convinced the people that Henderson-Brown College is an institution of genuine merit.

Mr. Haygood, the coach, says, "It looks good to me." He is smiling from ear to ear over the athletic situation, and especially over the prospect of a "Grand Old Team." It really looks like there is no use in trying to defeat us. The aim is to retain the championship and to win out in everything at the next track meet. The spirit is "Excelsior!"

Vance says, "We will do 'em up;" Clarence says, "We will make five touchdowns to nothing, Thanksgiving;" Jack, Cloudy Night and Tucker, "We will show Hendrix seven stars this time;" Rufus and Ed, "Our line is unbreakable," and Clack and all the others, "We are going to wipe up the earth with them."

Eighty per cent or more of the old students are returning, and many are bringing back anywhere from one to five new students. Harry Pinnix writes, "I will bring four and likely five with me;" Miss Pauline Dennis, "I have three signed up and expected two more;" Miss Julia Baker, "I can hardly wait until September 11, and Norma will return with me and in all probability one of my friends;" Miss Hettie Cotner, "I am so anxious for the opening, and will come with one under each arm;" Byron Albough, "Please reserve a bed for me, my brother and two Dollarhides—I'll be there in a few days with my crowd, on time, and in the old spirit, that never fails or falters." And likewise many others. Indeed, quite all write with the same enthusiasm, meanwhile the office is working and praying to be of the greatest service to the greatest number this year.

If I were entering college again, and were looking for a jolly set of good boys and girls, determined on excellence in all things, I should hurry September 11, to matriculate in Henderson-Brown.

READINESS FOR THE OPENING.

The experience is that scarcely, if ever, is a school or college ready for opening—there is always something else to be done—a day or two more of time needed. It appears that Henderson-Brown will come nearer awaiting the opening this year than ever before. She has kept busy "doing things" all summer. So far the plastering is all over, the papering and renovation of many of the rooms is done, the painting of the floors, halls and stairways is nearing completion, the painting of the roof of the dormitory and dining halls is finished, the annex is all fitted up, and the private homes are in shape for the reception of the boys.

She has left only to shape up the laboratory, the halls, and recitation rooms, to have the maids make their annual rounds, to trim the campus, to have the flowers hoed, to sweep the front walk, and to say "Welcome! Thrice welcome!" to the boys and girls, both new and old.

It is our desire that you be one of the fortunate and happy number. She feels that, should you come, you would be so well pleased with the character of the work, the condition of all things, her home life, and the spirit of her athletics, that you would never regret the day of your choice for Henderson-Brown.

Her doors are swung wide open to those who are ready to do and to dare.

THE CHAIR OF BIBLICAL LITERATURE AND SUNDAY SCHOOL PEDAGOGY.

The chair of Biblical Literature and Sunday School Pedagogy is established. Rev. P. H. Willis, of Texas, is selected to fill same. He is a gentleman, a scholar, a teacher, and a great Sunday school worker. Every minister, indeed every man well disposed to Christian education, says:

"Every Christian college should have a chair of this kind and should teach the Bible as a text, and give the pupils training in the work of the Sunday school, so that when young men and young women go from college they will know how to take hold of church work and will do it gladly."

But so far only a few colleges have assumed the task. We know it ought to be done. Our heart has been, is now and ever shall be in the cause. We feel that if we do not do this kind of work we are no better than the State schools and should not claim to be a church college. It is the first chair of the kind in any of the colleges in Arkansas.

The Bible and the Sunday school will now take its rightful place in our curriculum, and in the educational life of Henderson-Brown. The work is required in the senior academy class, the freshman, sophomore, junior and senior classes. It is considered one unit of the 64 "session hours" for graduation, as in history or mathematics. The Bible is the book of books, the work of works, the foundation of all foundations. Rev. P. H. Willis is eminently fitted and qualified for this privilege to our boys and girls. He is an A.B. and B.D., graduate from Vanderbilt University, a successful teacher of four years, and a splendid preacher and Bible student for many years. The Little Rock Annual Conference and all Arkansas should rejoice that a man so capable as Brother Willis is in their midst as a safe dispenser of the truth and the work of the church.

We wish to call the attention of young ministers and young men looking forward to the ministry to this general work of the college and also to the two years' course preparatory to Vanderbilt, hoping and praying that it will elicit their active interest and co-operation.

Get up some money for board and books, and come. Or get up a club with a few dollars and come and "batch." The way is open to you. Not one need go without availing himself of the privilege of preparation. If you can't enter now, enter after conference.

GEORGE H. CROWELL, *President.*

A HISTORY OF CHRISTIANITY FOR THE COMMON PEOPLE.

BY J. H. RIGGIN.

EIGHTH CENTURY.—A. D. 729-829.

A. D. 732.—Mohammedan invasion of France repelled by Charles Martel at the Battle of Tours.

A. D. 735.—Death of the Venerable Bede, the great English scholar.

A. D. 754.—Council at Constantinople condemns images, pictures, and the crucifix.

A. D. 755.—Pepin, king of France, granted the Pope the Exarchate of Ravenna. Beginning of the exercise of civil government by the Pope.

A. D. 780.—Irene, Empress at Constantinople, re-established the worship of images and pictures. Of course she had as much right as Leo, her predecessor, had.

A. D. 787.—Seventh General Council at Nice authorizes the wyorship of images, and anathematizes all who may call it idolatry.

A. D. 800.—Charlemagne crowned emperor of Rome by the Pope, Leo III. First crowning of a prince by the Pope. Thus the episcopate of Rome has become an appenage of the civil power.

A. D. 826.—Ansgar preaches the gospel in Denmark.

This century is noted for the rapid development of the Papacy. It is refreshing to know of the missionary work still being done.

Evidently, Christianity prevailed in more vital way during this century in England than in any other part of the world. The Missionary impulse was vigorous, the improvement in public, private,

and social morality was evident, and education was fostered as nowhere else. A great school flourished at York, and Bede followed by Alcuin were the most renowned scholars and teachers in Christendom. Alcuin was induced to become the teacher of the emperor Charlemagne, of his family, and his court, and to establish a system of schools for his empire. This work took him away from his native England; butmade England the conservator of learning and the founder of uni versities in all Western Europe. He died A. D. 804.

The following from a poem by Alcuin is a curiosity and a wonder. It concerns the library of York Cathedral:

There shalt thou find the volumes that contain
All of the ancient fathers who remain;
There all the Latin writers make their home
With those that glorious Greece transferred to Rome
The Hebrews draw from their celestial stream,
And Africa is bright with learning's beam.

Here shines what Jerome, Ambrose Hilary thought,
Or Athanasius and Augustine wrought.
Orosius, Leo, Gregory the Great,
Near Basil and Fulgentius Coruscate.
Grave Cassiodorus and John Chrysostom
Next Master Bede and learned Anhelm come,
While Victorinus and Boethius stand
With Pliny and Pompeius close at hand.

Wise Aristotle looks on Tully near.
Sedulius and Juvencus next appear.
Then come Albinus, Clement, Prosper too,
Paulinus and Arator. Next we view
Lactantius, Fortunatus. Ranged in line
Virgilius Maro, Statius, Lucan, shine,
Donatus, Priscian Probus, Phocas, start
The roll of masters in grammatic art.
Eutychius, Servius, Pompey, each extend
The list. Comminian brings it to an end.

There shalt thou find, O reader, many more,
Famed for their style, the masters of old yore.

NINTH CENTURY.—A. D. 829-929.

A. O. 831.—Doctrine of Transubstantiation first taught by Radbertus. It was ably controverted by Ratramnus. It was discussed as a theological speculation for centuries; and became a doctrine of the Roman Church in 1215.

This is the basic doctrine of the whole system of Papal error; and it is not apostolic, but Medieval, born in the Dark Ages.

A. D. 855.—Christianity prevails in Sweden and Norway.

A. D. 862.—Gospel introduced into Moravia by Cyril and Methodius; missionaries from Constantinople.

A. D. 868.—The Pope of Rome, and the Bishop of Constantinople mutually excommunicate each other.

A. D. 872.—Charles crowned king of France by the Pope, who said, "You owe your crown to me."

A. D. 880.—The Armenian, Jacobite, Maronite, and Coptic Churches definitely separate from the Western or Roman Church.

A. D. 880-900.—Era of King Alfred in England, the greatest man that ever occupied the English throne.

A. D. 881.—The heathen Danes begin their incursions in England. This was a period of great prosperity with the church in England. The invasion of the Danes, however, brought troubles.

TENTH CENTURY.

A. D. 988.—Russia received the gospel. Missionaries from Constantinople.

A. D. 993.—The Pope canonized a saint—the first instance of the sort in all history.

Whatsoever of doctrine or of custom had its beginning in these evil days is not of Christ.

A. D. 1038.—Poland evangelized.

THE CLARION CALL.

We of the South and Southwest must not imagine that we alone are being called upon to meet great educational issues and show our generosity toward the educational enterprises of the Church. That our friends of the M. E. Church in the North and Northwest are wide awake to the needs of the day is abundantly proven by the clipping given below, taken from the New York Christian Advocate:

Dr. Thomas Nicholson, secretary of the Board of Education, reports that $10,000,000 were added to the assets of our colleges in the quadrennium preceding the recent General Conference. Since May 30 several other campaigns have been brought to a successful issue.

Wesleyan University.—President Shanklin and his coadjutors completed on July 1 a fund of $1,000,000, together with over $100,000 for debt and improvements. Of this amount the General Education Board contributed $100,000.

Cornell College.—On July 1 Cornell College closed a successful canvass for $500,000, of which the General Education Board gave one-fifth; $130,000 was secured on the field in the last 20 days of the campaign, the people of the college town, Mount Vernon, giving $50,000 in the closing month, in addition to previous pledges of a nearly equal amount.

Allegheny College in April completed the raising of $500,000, of which $100,000 came from the General Education Board. President Crawford and the trustees, who have thus brought Allegheny's endowment beyond the million-dollar mark, will undertatke to raise another half-million dollars before the centenary celebration in 1916.

Willamette University has completed the raising of a fund of $500,000 and is at work on a sixth $100,000. President Fletcher Homan and Dr. J. W. Hancher have worked with conspicuous success in this achievement.

Montana Wesleyan.—Forty-five thousand dollars have been raised in Helena and James J. Hill has offered $50,000 if the total can be raised to $300,000.

Iowa Wesleyan has just finished up the second $100,000 endowment, called the seventieth-year endowment fund. The trustees have instructed President Schell and Dr. H. N. Smith, his assistant, to inaugurate a forward movement for $250,000 additional. With the largest number of students this college has ever had, with awakening interest on the part of the alumni, and with Iowa Conference alert and sympathetic, Iowa Wesleyan bids fair not only to be the oldest college west of the Mississippi River, but one of the very best.

The University of Puget Sound, at Tacoma, has started out to raise $250,000, and President Zeller writes that already $75,000 has been pledged.

Dakota Wesleyan, at Mitchell, has recently completed the raising of $250,000, of which $50,000 was received from the General Education Board, and $50,000 from James J. Hill, and they are pressing on for another $50,000, considering that amount necessary for enlargement and improvement of the two new buildings, one of which was dedicated on commencement day.

Old Wilbraham Academy, in Western Massachusetts, will open in September as the new Wilbraham. Principal G. W. Douglass and the committee of his trustees have been doing a notable piece of work. They have secured at least $40,000 of the $50,000 necessary for the remodeling of the buildings and the opening of the new Wilbraham in September. Work is now in progress on the buildings. This worthy institution is seeing a new day, and the future should be even greater than its past. It has friends who rally to its support and contribute liberally. A quarter of a million dollars ought to be put into the hands of Principal Douglass for payment of debts, for endowment and for enlargement of his plant within the next year. It is a good benevolent investment to transfer it to the new principal and the active and efficient finance committee, who are pushing the new Wilbraham with such vigor.

There are many other institutions where fine work is in progress. President Gilliland, at Carleton Institute, Farmington, Mo., is doing an heroic piece of work and is succeeding.

President Cooper, at Upper Iowa, with the help of Doctor Hancher and others, is struggling to clear the institution of debt, preparatory to the inauguration of a new and modern plant for higher usefulness on the part of this old institution. But we cannot mention all the good work which is going forward at this time.—*New York Christian Advocate.*

LICENSE DON'T PROHIBIT.

An advertisement in the Gazette of the 27th makes much ado about there being a large number of United States licenses issued for the sale of liquor in Oklahoma City. Doubtless there are some blind tigers in Oklahoma City, just as there are some burglars and some thieves, but to one who is familiar with the revenue license business, it is evident that most of the licenses issued in Oklahoma City were to druggists and to bawdy house keepers, who take out United States license to protect themselves from the United States officers. The druggists perhaps do not sell illegally and the bawdy houses are allowed to run just as they are in Little Rock. To show how such things go, and to prove that license does not prohibit such violation even as well as prohibition, I will say that the United States revenue records in this city show that there are 134 persons who have United States license in Little Rock, not counting Argenta. Now there are only 58 saloons; deducting the 58 saloons from the 134 persons having license, we have 76 with United States license in addition to the 58 saloons. To be perfectly fair, I add to the 58 saloons five wholesale whisky dealers, and five wholesale beer dealers, and three clubs, making 87. Those, and thouse only, can be accounted for as having State license, as well as United States license. But that leaves 63 without State license, or as the liquor people would call them, if they were in prohibition territory, blind tigers. In the face of these remarkable facts, the liquorites continue to proclaim that prohibition don't prohibit, and yet in Little Rock, a license city, 63 or about half of the persons who have United States licenses, have no license from the county or State. Some say we had better have saloons than blind tigers, but I say that it is better to have a few blind tigers than to have 58 saloons and 63 blind tigers.

GEORGE THORNBURGH.

WHAT IT FEEDS ON.

An exchange furnishes the following as representing the yearly supply of food for the whisky fiend:

2,500 smothered babies.
5,000 suicides.
10,000 murderers.
60,000 fallen girls.
100,000 paupers.
100,000 feeble-minded.
3,000 murdered wives.
7,000 murders.
40,000 widowed mothers.
100,000 orphaned children.
100,000 insane.
100,000 criminals.
100,000 drunkards who die yearly.
100,000 boys who take the place of the dying drunkards.

Untold crimes, misery, woe, want, weeping, wailing, war, shame, disgrace, disease, degradation, debauchery, devastation, destruction, death, riot, revelry, ruin, and $2,000,000,000 in cash.

Woman's Missionary Department

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All communications for this department should be sent to the Editor at address given above.

THE RELIGIOUS ASPECT OF THE WOMEN'S MOVEMENT.

By the Bishop of Oxford (Dr. Gore).

An Address Delivered in the Queen's Hall, London, June 19, 1912.

(The Bishop of Oxford is Rt. Rev. Charles Gore, who was Canon of Westminister from 1894 to 1902, hence he is generally known as Canon Gore. He was the editor of Lux Mundi. He was bishop of Worchester, 1902-4, and bishop of Birmingham, 1905-11. He delivered the Bampton lectures in 1891. He is perhaps the ablest writer and the most influential man in the English church. His address on "The Religious Aspect of the Woman's Movement," delivered in Queen's Hall, London, June 19, 1912, will be read with great interest. In full it follows below).

It is no doubt a formidable thing to speak on so large a subject as the "Religious Aspect of the Women's Movement." When you speak of the women's movement, as when you speak of any other movement, you speak of something large, and, what is more to the point for me at the moment, with vague and indefinite edges. If I take my stand in imagination at the center of the woman's movement I find myself confronted on the one side with a great deal which is in the strictest sense revolutionary. I find myself confronted with bodies of people so disgusted with what they find to be the actual situation that they are prepared to do what is in my judgment revolutionary, to sweep away, in their disgust with things as they are, a great deal that to me, maturely thinking, appears to be part of the very structure of all that is most sacred in human life.

And then I find myself on the other side face to face with the argument about the thin end of the wedge. I am quite sure the devil invented many things, but there is nothing I am more certain about than that the devil invented the argument about the thin end of the wedge. It ministers to everything that is in the worst sense of the word revolutionary in human life. It represents people standing opposite just claims and noble aspirations, and because those just claims are sometimes urged in an excessive manner, and those noble aspirations, sometimes run riot, therefore, it is said, "I shall ask myself no new question, I shall stan' exactly where I stand today;" and that is forever the ground of the worst kinds of revolution. I am quite certain that with regard to any large and mixed movement of this kind it is our duty to confront it with a candid mind, and to ask what is right, what is just, and to take for our maxim nothing but "Be just, and fear not."

When I look back and ask myself what I mean by the Women's movement, broadly I understand quite well. I look back over the time covered by my own memory, and a little while beyond it, and I see along a great number of lines a movement which has led to the opening out for women of a vast number of new fields of activity. Such opening out is represented by women like Florence Nightingale, and Ellice Hopkins, and Josephine Butler and the great founders or re-founders of religious communities and sisterhoods, and those who have been pioneers in the re-entrance of women into medical work and the educational profession, and those who have been the pioneers, known and unknown, in the great place which women now take, and the greater place which women are taking in the whole educational movement in our country, as educators, and on all committees and societies which deal with education, in the whole region of municipal life as inspectors, as councillors, in all the varied activities which we identify with the revived and reviving life of our municipal bodies.

Well, now, there is something undeniable which has characterized the period during which I have grown from infancy to old age. I have known it and have seen it. Looking back over that period, I do not suppose that now, however many things to the disadvantage of this movement I have heard said at different times by my grandmother Lois and my mother Eunice—I do not suppose that now, as we sit in this hall or as we walk about our streets, that there would be anybody to dispute the legitimacy of this movement of emancipation. But it has found that it is necessary to go further, more deeply, more intimately, into the political field. This meeting is not in any sense a political meeting, nor called to advocate any political claim. When I was asked to preside here tonight, I was not in any way asked whether I was an advocate or an opponent of Woman's Suffrage. But I am going to make a statement.

As it presents itself to me, the entrance of the Women's movement into the strictly political area, and the demand for the suffrage, has been part of the movement in its essence; has been necessary for the securing of that ground which individual initiative has always taken the first part in securing, but which demands something which at the last can only be secured by legal and formal action. That is the way in almost all departments of human activity. Where individual initiative is the pioneer, legal and formal action has to follow. I have been myself lately taking part in various forms in the movement for passing the Criminal Law Amendment Bill. I need not in any way describe to you what that measure is, or why this amending law is necessary; you know. It is, I am quite sure, the abuse—the horrible, hideous abuse—which we seek by this Bill to remedy, which is the relic of a state of things which by a part of human, of male, society was allowed to exist unrebuked, and in great part to model our legislation. Women were regarded distinctly as beings who might be supposed to exist to minister to the lusts and the selfishness of men, and I am sure as I can be of anything in the world that the state of the law as it exists at present in England has been possible because the mind of women was not represented in the legislature of the country. I might say the same about a good many facts with regard to the position of women in the industrial life of the country, and in the educational life of the country. It has been possible that her voice should be ignored or her interest overlooked only because the legislature of the country represented exclusively the male point of view. I am obliged to say this because I cannot otherwise seek to define that which it is my object to define—the relation of religion, and of what I believe to be religion, to the Women's Movement. I could not seek to define that without saying this. I am sure that if the Women's Movement represents the freedom of woman for self-realization, and I take it, is the great idea which colligates all the different strands of the Women's Movement—if that be what it means, then I am as certain as I can be of anything in the world that the Women's Movement, however much it may benefit the individual activities of men and women, will never secure its position without legislative enactment, without such legislative enactment as makes women, side by side with men, voters and constitutors of our legislature.

Now I come to ask, What is the relation of religion to this movement? And so far I have not a doubt about my answer. I am quite sure that the fundamental priniciple of the morality of our Lord, His ethical view, the ethical view He would have us take, is that every human being separately and equally is an end—an end to realize itself, and that, legitimately, it can in no case be made the means to another man's end, merely. I think of our Lord's dealings with women, and of the astonishment with which His dealings with women was met; if I think of Him talking to the woman by the well of Samaria, or to Martha, or to Mary of Bethany, or to Mary Magdalen, or to the woman who was a sinner (not the same, I believe), or to the woman taken in adultery, I am confronted with a priniciple which is unmistakable. He dealt with women exactly equally with men, as being human persons; that is to say, beings who are an end to themselves, and naver to be a means of other men's ends. He was confronted in the woman that was a sinner, and in the woman taken in adultery, with that extraordinary base and extraordinarily universal system under which women have been treated as the ministers and instruments of men's lusts, and when they have lost the capacity for serving that end, have been flung aside like a squeezed orange, as something debased, disgusting, and useless. There is nothing in the world so awful as the wrath of the Lamb, there is nothing in the world so awful as our Lord's indignation. And you know what His indignation was against the whole of that attitude towards the class represented by those unhappy women; and in that indignation you see His fundamental friendship with all that is deepest and most central in the Women's Movement, of which I claim the highest name as the greatest advocate. I claim in St. Paul's words—and they are central to Christianity—that in Christ Jesus there is neither barbarian, Scythian, bond nor free, male nor female, but Christ all and in all. Of course, this principle of the right and duty of every one to realize himself or herself, the qual right and privilege of every one, has corresponding obligations in the way of self-control and of the obligation to fill our part in the whole body politic, in the whole body of Christ; that is our relation to the self-realization of others, and I have no doubt that in this, like every other movement which has exhibited revolutionary qualities, there have been examples of this lack of self-control, as there have been in every other popular movement. But the justice of the central claim is not thereby in the least affected.

When I go further, to ask what are the vocations which I see opening out before women, what do I say to this or that or the other particular claim or particular aspiration? I will try to answer very briefly. I will say, first of all, that I speak as one who is a quite unmitigated and unashamed Christian, and there is nothing I am more certain of than that the divine principle of indissoluble marriage and the unquestionable supremacy and dignity of motherhood remains forever in this question central and determinative. I read a letter in The Times this morning which said a great many things about what has been said in the name of the Women's Movement. I have not read the things myself, but I dare say they are said; that does not trouble me at all. I really know no movement with regard to which things have not been said with which I most violently disagree; but it does not affect my feeling towards the movement, if I believe it to be fundamentally just. But I want to say as plainly and articulately as I can in this and every other audience that I desire to be, to the end of my days, a foe, with every form of legitimate hostility, to anything which from any point of view seeks to derogate from the supreme dignity of motherhood, or to alter or mitigate the inflexible severity and glory of the law of indissoluble marriage.

And for the rest, there are a great many questions asked about what the Woman's Movement is going to attain to, and where the Movement is going to get in respect to this claim, or that, or the other. My answer is, that I desire in almost all respects to wait and watch and learn by experience. There is a physiological difference between man an woman, and I do not doubt that physiological difference carries with it enormous other differences. For my own part, as I read history and seek to take in its lessons, it does not seem to me that the fundamental, psychological, moral, and intellectual differences between men and women diminish on one's view. It is certainly extraordinary—and now I am going to say something that I dare say will be very distasteful to a great many people here—how, in the region of music, poetry, and art—regions in which the education of women has, over a great area of society and for very many generations, been superior on the whole to, and more assiduous than, that of men—I think it is extraordinary how the first-rate artists and poets and musicians and composers there have been among women. I wonder whether he has not a deep and constant meaning. But that may be only my Liberal prejudices. And with regard to those things, I see no question of principle involved at all. I am content entirely to wait for the leadings of experience, because we have plenty of people to watch us, plenty of people to note dangers, in women's education and women's movements as in men's. On the whole, I believe, we are a sane society, and I do not see any greater tendencies to neglect the teaching of experience now than heretofore. I am content—I do not see that I have any other expedient but—to leave this large region an open question to be determined by experience.

Now I come to a matter which is one of detail and one which it would be impossible for me to sit down without attempting to deal with, because it has been to me often a stumbling-block and difficulty—I mean the specific attitude, not of the New Testament writers in general, but of St. Paul in particular, towards this question, and about that I want to say a word. I do not mind that St. Paul should say, speaking with regard to the marriage relation, that, as the head of every man is Christ, so the head of the woman is the man, and the head of Christ is God. In an indissoluble partnership, I conceive there must always be ultimate headship, and when St. Paul ends his sentence by saying that the head of Christ is God, it is plain he speaks of a headship which, to a Christian, involves no inferiority whatever in nature or essence, but only difference of function. But there are other sentences in St. Paul of a rather different kind, and I wish to draw a difference, a distinction, between St. Paul's principle and the details of St. Paul's legislation. St. Paul laid it down, I have no doubt—I think, too, any other opinion represents a simple evasion—he laid it down that clergymen were not to be married twice. A great many of my friends in the clerical profession have married twice, and I have seen no deterioration in their moral character. Quite seriously, I am not in the least prepared to maintain that the particular legislation of St. Paul, or the particular legislation of the Christian Church at any period, is to fix us forever. Principles are ternal. I think marriage and the indissolubility of marriage is a principle, but when St. Paul says that women are to be veiled in the Christian assembly, I recognize in that no principle at all. St. Paul would not have

been in the least propitiated by any one coming in a little hat or with a little bow on. He wanted women to be veiled in the Oriental manner. St. Paul was dealing with a great revolutionary movement, and he was doubtless very anxious that it should cause no unnecessary obstacles or scandals. But I am quite sure that those kinds of legislative enactments in detail are not necessarily permanent. You have got to get to the root of Christian principles, and then we must be content to apply the particular enactment from time to time.

Looking at the whole Christian movement, I am not prepared to say that civilization at any particular moments represent Christian finality. I am quite sure that neither the early church, embedded in a pagan society and bound not to do anything which would shock pagan society, nor in the early middle ages, nor the later middle ages, nor the Renaissance period, nor the modern Roman Catholic Church, nor modern Protestantism, nor the Anglican Communion, represents finality. That is not a brilliant paradox, but a truism; but it is a truism of which, I think, people don't always take the full measure. We have got to try to get deeply at the great principles which lie at the heart of Christian society, and having got those principles, we have got, I believe, in the power of the Christian society, to make our own rules with a divine authority. I am not altogether pleased with my own part of the church in this respect. Our present Church of England legislation with regard to women, so far as our renascent Christian assemblies are concerned, I conceive to be something of the nature of a scandal. I should very much like our church legislators to consider very deeply the application to them of the principles of their end of the wedge. So far as I can persuade that part of the church to which I belong, so far as I can seek to fathom for the sake of myself or of any other person, the principles which should guide us, I get to this—that I am to try and get a firm grasp of what the Christian principle is, and then I am to try and believe with all my heart in the liberty of the Christian society in every age to apply those principles so as to give them fresh applications according to the needs of the situation as it arises.

I cannot attempt to go further in this matter. I have not the least doubt that in this, as in every other great movement which stirs human life to its depth, we shall be hard put to it to solve the questions which arise. But I wish to say again in ending what I said at the beginning—that, however many particular questions may arise hard to solve, I am quite sure about the fundamental question: that we cannot determine offhand or rapidly what are or what are not the particular kinds of human activity in which women can safely and rightly advance. Experience will be our guide in this. But in principle I am quite sure that at present the arrangements of our society, and the legislation of our country, have at the root of them, here and there, in many places, the demand of man to count with regard to woman for more than half. I am quite sure, therefore, that the Women's Movement must enter into politics, and must demand and obtain its place in legislation; that is, must make the woman's voice and the woman's point of view heard in moulding the legislation of the country. And, too, I am also quite sure that the Master of woman, as of man, is Jesus Christ the Son of Man, and that He has laid down with regard to marriage and in regard to human life as a whole, certain great and difficult claims upon self-control and self-denial, which neither man nor woman, individually or in large movements, can ignore or violate without disaster.

ARKANSAS CONFERENCE.

The minutes of our annual meeting held at Booneville in June have doubtless reached you. Don't put your copy aside without reading at least the committee reports, otherwise you will not know what is recommended for our advancement. The motto adopted for this year is a suggestive one. If we put this motto into practice and ask God for the best things, our interest will not flag; our work will not drag; our workers will not lag.

The first recommendation of the Extension Committee is that we "ask" that our tithers be increased from 271 to 1,000 this year. I fancy I hear some women saying, "I cannot pray God that other women do what I am not willing to do." To such I would say, consider what you owe to God and a tithe will seem a very, very small amount, and you will be ashamed to withhold it. It is true we must have food from the grocer, clothing from the merchant, perhaps we may have to borrow money of the banker and will have to pay for these things. Yet we owe God for far more than food and clothing. Think what a predicament we would be in without sunshine, rain and air. God laid up the stores of gold and silver, white diamonds and black diamonds, iron and copper, all the metals and minerals long before man was created. And he caused the trees, the herbs and the grasses to grow up to beautify the earth and to make it fit for man's habitation. Air is free, the rain falls upon the just and the unjust; the sunshine floods the earth with light and heat; these all come from God, freely and without favor. No man or set of men have a monopoly of these yet. Could you do without them? Isn't everything you own or do dependent upon them? Could you exist without air? Would anything exist long without sunshine and water? Come now, and reckon your indebtedness to God for these three material benefits. What will you render to Him for these? Is not a tenth of your money a very small return for just these three necessities? Another time we will consider the luxuries we have not paid for.

Read Malachi 3:8-12 and think of what that robbery brought the people of God. Think of those hundreds of years when no real prophet came with a message of love and a promise of succor, but the nation was trodden upon, persecuted, overrun by the hated Gentile nations, until you have read the history of the Jews from Malachi's time to the days of John the Baptist you cannot appreciate the awfulness of the crime of robbing God.

Are we robbing Him? If so, we will as surely pay the penalty.

Lila G. Rollston,
Conference Press Superintendent.

PRESS SUPERINTENDENTS.

There are more Press Superintendents in the Camden District than in any district of the Little Rock Conference. There should be a Press Superintedent in every Auxialiary. Our Woman's Council urges us to take up this work without delay.

The "Nashville Banner" sends a Press Reporter to our Mission rooms every day to get material for publication. They are glad to put anything in the papers that we furnish them; in fact, they beg for material.

The "Methodist" has always been a true and patient friend of the Woman's Missionary Society, but we have not been surprised in the least, for the editors of the Western Methodist were doing God's work, and so were we, and we have felt that we were helping each other.

We have accomplished a great deal, however, when secular papers are glad to get material from Mission Boards. Do we realize that is is the decisive hour of Missions?

If we search God's Word daily, as did the Bereans, I believe we will find that now is the time for our work, that today holds but its own.

Mrs. Chas. A. Evans,
Press Superintendent Little Rock Conference.

ARKADELPHIA, ARK.

The members of the Arkadelphia Auxiliary enjoy delightful meetings every Friday of each month. Our first two sessions are given entirely to local and connectional work; the third Friday the Mission Study Class, under the leadership of Mrs. J. H. Riggin, learn great truths about God's fields, "white unto the harvest." The literary program is rendered in the fourth week, and on this day, we have several minutes of spiritual and physical refreshing.

We have just completed "The Conservation of National Ideals" and the first chapter in "The Light of the World." Every auxiliary which fails to include in its work, the study of those books, will miss the eager incentive, which a true knowledge of affairs gives to us. We will fail in the great commission—sending the gospel to every creature, because of our ignorance.

Let us as members of every auxiliary—a part of the Little Rock Conference—allow our minds and hearts to expand then we will go about Our Father's business, not from a sense of duty, but because we love Him, and delight in His work. It is the purpose of the Arkadelphia Auxiliary to enlist every woman in the Methodist church, on Missionary Roster before this year has gone. Our education demands this, the Spirit of the times requires it, and our Lord has asked this of all His children.

Mrs. R. W. Huie, Jr.,
Press Superintendent.

"SUNDAY THE TRUE SABBATH OF GOD"

By the Rev. S. W. Gamble. This book gives a history of the sabbaths of all nations, including the Jewish and Christian, and proves by the Bible that Sunday is the true Sabbath of God. Cloth bound, 200 pages. Sent postpaid for $1.00. Money refunded if not satisfactory. Rev. Frank Hopkins, 1878 First Ave., Butte, Montana.

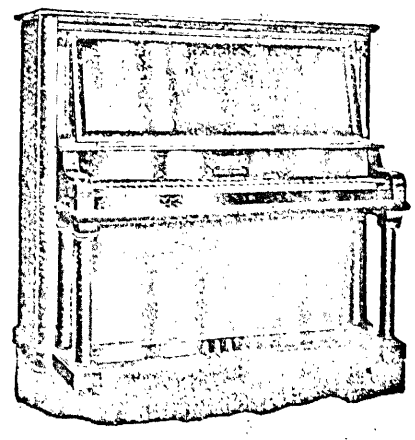
FINAL REPORT.

I sent you last week a short report of our revival which was then in progress. Will now send complete report. The meeting was in many respects very remarkable. There were sixty or more souls saved by conversion and reclamation. Twenty-three additions to the church, mostly on profession of faith. A prayer meeting started also, a time set to organize a Methodist Sunday school. Brother Thornsberry proved himself a great and successful revivalist in this meeting and won almost universal approval. Rev. Bridenthal did some splendid preaching besides singing and a great deal of other work which was very much appreciated by the people. And just here I wish to say that I doubt whether a more hospitable people can be found than I now serve, but, unfortunately, as a charge, it is a way below par financially and has been for several years. We regard the meeting a great victory for truth and righteousness and helpful to State-wide prohibition. To God be all praise.

J. H. Sturdy, Pastor.
Ozark, Ark., Sept. 3, 1912.

BUYING A PIANO.

Is one job in a life time if you get the right kind of an instrument. There are only a FEW High Grade pianos made but there are quite a number of good reliable pianos and many very poor ones, to be able to select the best for the money is the object with every purchaser. We do not claim to have the only good ones in the country but do claim to have one of the very best in a standard one that will compare with the few high grades and at a price much below them.



A JANSSEN PIANO.

The following testimonials from H. S. Traylor, formerly Assistant State Superintendent, and Prof. M. J. McHenry, of Hendrix College, will speak for our claims:

"After trying and testing several makes of pianos I finally purchased a Janssen from S. E. Anderson, of Conway, Ark. This piano has been in my home for several months and I have no cause to regret my selection.

"Respt.,
"H. S. Traylor."

"We have used a JANSSEN piano for about a year and it has proven everything we had hoped for.

"Expert pianists have pronounced the tone unequalled in a similar priced instrument.

"The easy movement, quality of tone and beauty of case make it perfectly satisfactory.

"Prof. and Mrs. M. J. McHenry."
Of Henrdix College.

Write the editor of this paper who has a Janssen.

FROM OUR FIELD EDITOR.
Rev. D. J. Weems.

Spring Town and Decatur.

These are each nice little railroad towns, in Benton county, in the great fruit country. Peaches, peas and apples are in abundance. They each have a good school. The fall term began August 16. Decatur has new two story brick, extra good. We have parsonage at Springtown and church at each place. Rev. J. D. Roberts is the zealous pastor. He has been busy in protracted meetings. This is the second year for him on this work. He and his good wife are in loving favor with their people. Shaping up the old I secured two new subscribers: J. H. Davenport and W. S. McGaugh, both merchants of Decatur.

Gentry, Ark.

A pleasant night was spent in Gentry with Brother McGrough and family. The town seems prosperous. Four or five blocks of business houses, large wheat and corn mill, evaporator, bank, and quite a number of nice cottages, and some excellent people. The whole of Benton county is a desirable place to live. It is a land of plenty. The people make their living at home. They have a large school building, a neat church. Rev. G. L. R. Crook is pastor here and at

Gravette.

He is a nice gentleman, good preacher and has an excellent wife and some nice children. He has received fifty-three into the church this year. Nine at Gentry and forty-four at Gravette. We have a good brick church at Gravette and a parsonage though the preacher lives at Gentry. Two railroads cross here. Four blocks of business houses, bank, good school. Shaping up the old we secured two new subscribers: Mrs. W. W. Pearson, and Mrs. M. A. Maxwell of Gentry.

Grove, Okla.

Runing over to Grove on the Frisco road, we found the people quite cheerful. There was a delightful musical recital at our church. Grove has developed into a nice town. Several blocks of business, elevator, two banks, large public school house, plenty of churches. We have a real good church and parsonage. Rev. G. M. Byers is in his second year. He was in a revival at Needmore where several had been converted and joined the church. Brother Byers is quite acceptable on his work, and is having success. It is hard to over estimate the value of such men. He has a real nice family. Brother D. F. Allen, the polite depot agent, and his lovely family furnished pleasant entertainment. They have had a daughter in Galloway College. With his aid we shaped up the old and secured six new subscribers: Hon. W. D. Ross, Mrs. J. D. Braithwait, Mrs. Frank Walker, Judge E. B. Hunt, Mrs. Ida Lucas, and Leslie L. Allen.

Bentonville.

Thirty years ago my first visit was made to Bentonville to the Annual Conference. The Frisco road was completed in Van Buren from the north while the Conference was in session. I fell in love with Northwest Arkansas, as I did with my wife, at first sight, and have loved each more as time goes by, and have learned more of their true value. There is no more desirable station in Arkansas, to my way of thinking, than Bentonville. Climate is ideal the year round. Fine class of citizens. Live business town, first-class fruit country, pure water, healthful climate, good school and church privileges. We have most desirable property in our brick church and two-story parsonage. A large church will be necessary in the near future to accommodate the growing church and Sunday school. Rev. C. W. Lester is the efficient pastor. Being a Hendrix and Vanderbilt trained man, he is well equipped for first-class service. He has a Galloway trained wife (which signifies much to me) and four typical boys. With his aid we shaped up the large list of old and secured two new subscribers: W. F. Burns and Mrs. E. A. Blocher. A pleasant visit was made to Sister J. H. Torbett, whose good husband left her for heaven last winter. Sister J. H. Howell, who has had a similar experience, and Rev. R. M. Traylor, who is patiently waiting to be called home.

Rogers, Ark.

Three railroads come into Rogers, making it an important commercial center. There is energy and push with its citizens. Several blocks of business, banks, wholesale and retail business, several factories to care for the immense fruit and vegetable crops. We have a large two-story parsonage and one of the prettiest brick, stone-trimmed churches in the State. "It is a thing of beauty and joy forever." Rev. J. H. O'Bryant is in his second year as pastor. He is accepted as a strong, logical preacher, and has had success whether on circuit, station or district. They have recently had an excellent union meeting with evangelists Holder and Johnson. About 250 professions, about 225 joining the different churches, seventy coming into our church. Sister O'Bryant has always taken a deep interest in the church work. They are now quite anxious about the education of their children who have reached the age for college. It is now or never with them. This is the greatest thing a preacher can do for his family—Send them out with a Christian education. He can't hope to leave them an estate, but can give them something better, a Christian education.

Eureka Springs.

One of the most desirable summer resorts is Eureka Springs. There are a dozen or more fine springs. The altitude makes it delightfully pleasant all summer. The nights are cool. They have had more visitors this year than for some time. From June, 1910 to June, 1911, there were 21,721 visitors; the past year, 24,663, with a greater number in July and August than same months last year. A special effort is being made to keep the saloons out. Good board can be had at Mother Beldin's and other places at $5.00 per week. We have neat parsonage and church. This would be a fine place to build a representative church. The church is in better financial shape than for years. Rev. J. L. Bryant has had two successful years. He is a good preacher and a great worker. His good wife has not been well for sometime. The altitude seems rather high for her. Shaping the old, we secured three new subscribers: H. J. Hadley, Mother Belldin, Hon. F. O. Butt, the excellent superintendent of the Sunday school.

Berryville.

The county site of Carroll county is Berryville. This is in the mountains of North Arkansas. The country is gradually developing. More people coming into the country every year. Land is cheap. A man with small capital can soon have a good home. Fruits and vegetables do well. Corn, oats, wheat, alfalfa, clover and the like grow to perfection. Berryville is a good town on the North Arkansas road. Water, electric lights, six blocks of business. Quite a number of beautiful new cottages, two banks, planing mill, very large wheat and corn mill, cannery, wholesale house, large public schoolhouse, Prof. W. W. McClure, principal. Four churches. We have comfortable parsonage and elegant cut stone church with leaded art glass and extra nice pews. Rev. M. F. Johnson is in his third year. He is a fine man, an excellent preacher, and is having a successful pastorate. The church has a large front window in honor of Rev. W. H. Metheney, who died while he was pastor here. They have a good Sunday school; Brother J. L. Baldwin is superintendent. This is the home of Rev. J. L. Keener, who for many years was an active itinerant, filling acceptably circuits, stations and districts.

We had a delightful service Sunday but dismissed the night service for a protracted meeting that was in town. Sister Johnson is quite a good worker in the church, Sunday school and ladies' societies. Brother Johnson has been a medical missionary in China twenty-four years. We very much enjoyed the Sabbath with him and his good people, enjoying a good dinner with Brother R. J. Hodge and his excellent family. Shaping up the old we secured five new subscribers: A. J. Imus, Prof. W. W. McClure, Rufus Sims, J. L. Baldwin and Mrs. L. B. Powell. All the windows of the church are memorial or furnished by societies or churches. There is one in honor of Rev. Fred Lark's wife. The following churches have placed a window: Bentonville, Eureka Springs, Fayetteville, Lamar, Paris, and Prairie Grove. My visit to Berryville will be a pleasant memory.

BROTHER LEWIS REPORTS.

Dear Methodist: As it has been sometime since I have written to the Methodist I will report my work. My charge (Carter Avenue, Ardmore, Okla.) is getting along very well. I have received fourteen new members since my revival in spring. I held a four weeks' meeting in the northeast part of Ardmore in July. We had a fine meeting. In this meeting I received some good members. On the third Sunday night in August Brother Witt, my P. E., preached for me. I was away from home but my people say that he preached one of the finest sermons they ever heard. I was with Charles Mann of the Hickory charge in a two weeks' meeting. We had a good meeting and Brother Mann took into the church a fine class of people. Several infants were baptized. Brother Mann is a fine fellow to work with and he is making good on his charge. I am at this writing with T. F. Roberts at Mill Creek in a good meeting. We have had several conversions and the interest is growing at every service. Brother Roberts is doing well on his charge. This has been a great year with me. I have seen many converted.

George W. Lewis.

OBITUARIES.

(We find it impossible to publish manuscripts in this department containing more than 200 words. We therefore ask our contributors to limit their obituaries to that amount of space. Poetry is often very expressive, but we find it necessary to ask that it be left out of all obituaries, as we cannot publish it. A due regard for these suggestions will save our friends annoyance and the editors much labor and trouble.)

MRS. MATTIE W. HUGHES.—The second child born to Alexander Butler and Mary Reavis, his wife, was Mrs. Mattie W. Hughes, who was born in Henderson, N. C., March 19, 1835.

She was married to George West Hughes, in Tulip, Arkansas, 1855, who died in 1900. To this union the following were born: Walter J. Hughes, Henry West Hughes, George Reavis Hughes. Of these only Henry West Hughes survives. She had lived in Los Angeles several years. After two months illness this elect lady departed this life May 31.

She adorned the doctrine of Christ by a truly devoted life. She took Jesus as her personal Savior early in life. Her life was gentle, kindly and far reaching in influence. She had a spiritual radiance of face that smiled a benediction of patience and grace.

Her presence gave an added charm and a sweet old-fashioned dignity to any circle in which she moved. Her life was so pure and true that healing currents went forth to cause men and women to think of living only the best life.

Her love was of the sort that could suffer for the right. She refused to exhaust life upon trifles, the insincerities and shallows had no hold upon her. She had heard the call of God to the deeper things of the larger life and willingly gave herself to a consecration of the more abundant.

She spent her years in helping others. She possessed the grace of graciousness and the sweetness of temper that could bear all things, enduring all things.

She had been for years a true and faithful member of our Trinity church. When she had finished life's tasks here she went to her own country, as she had held her citizenship in Heaven for years; she was no stranger there. She lives forever. We think of the morning and home gathering.

Robert P. Howell.

* * *

MUNSEY.—Grace Gertrude Blocker was born in Chillicothe, Missouri, October 11, 1888. She is the daughter of James D. Z. and Elizabeth Annie Munsey. She was converted in babyhood, joined the church in Chillicothe, Mo., when eleven years old, under the ministries of J. A. Snarr and J. M. O'Brian. She came with her parents to Corbin, Kansas when twelve years old. Two years later went with them to Saguache, Colorado where her mother is buried beneath the shadows of the San Gre De Christo. At fourteen she came with her father and little sister to Woodward, where she kept house for the family and with her own hands held up the timbers while her father and others were erecting the frame of the Woodward South Methodist church. She has lived with her father, besides Woodward, at Quinton and Grand Valley, Okla. She attended the public schools of Chillicothe, Mo., and at Corbin, Kansas and the high schools of Saguache, Colorado and Colorado Springs. She completed the Woodward High School course in the class of 1907-1908, and graduated from the Woods County High School, located at Helena, Okla., later. She was substitute teacher in the Quinton and Helena schools and librarian at Helena; also taught school in Texas County, Okla. For three and one-half years she has held a position with the Herod & Gill Co., (now the Herod Co.) of this city. She was married on the second day of June, 1912 to Mr. Ban B. Blocker. She left Woodward in company with her husband a few weeks since to visit with his parents at Bridgeport, Texas, where on last Monday, July 22, 1912, she died. On the day of her death, she ate a hearty dinner, wrote a letter to her husband, who was at that time at Duncan, Okla. At 3 p. m., while in conversation with the family, she arose and took a drink, sat down in a chair on the porch, threw her head back upon the back of the chair and before the family could reach her was dead. She was intensely religious, a great reader of the Bible, and always before retiring, knelt at her bed and prayed. She led a godly and pure life, to which fact all of her associates, relatives and former employes testify. Her husband's estimate: "She was the purest and best woman I ever saw."

She was, always, a potent factor in helping her father in planting the church in the mission fields of the West.

The funeral was held at the South Methodist Church in Woodward, conducted by the pastor, T. S. Johnson, assisted by all the pastors of the town. The body was laid to rest in the Woodward cemetery.

She leaves a husband, B. B. Blocker, of Bridgeport, Texas; a father, J. D. Z. Munsey, pastor of Grand Valley M. E. Church, South; a sister, Ruth S. Munsey of Grand Valley, Okla.; a brother, W. F. P. Munsey, pastor of the Lakemp South Methodist Church and editor of the Lakemp (Okla.) Mirror.

* * *

BUTLER.—Mrs. Carrie (nee Zachary) was born July 7, 1891 in Sevier county, Ark., and died at Dallas, Texas, June 29, 1912. She married Rufus Butler October 2, 1910. Professing faith in the Savior, 1907 she joined Wright's Chapel Methodist church in Sevier county, Arkansas, under the ministry of Rev. Chas. L. Williams. Her infant that was sick at the time of the mother's death, also died July 7. Mrs. Butler, who passed away with a bright experience of her Savior's love, has reunion with her babe in the heavenly household. Her sorrowing parents, husband and brothers and sisters must press onward to a reunion in the Father's house. In the presence of relatives and a large attendance of neighbors her body was put to rest in Wright's Chapel cemetery, July 3, where a few days later the body of her infant was placed by her side.

In sympathy,
John F. Taylor.

July 17, 1912.

* * *

MARTIN.—William Nelson Martin was born in North Carolina June 11, 1818, and died at his home near Larue, Arkansas, July 7, 1912.

He was reared in the Methodist church and was converted and joined this church before he was grown. He moved with his parents to Missouri in 1830, where he was married in 1837. Of his eight children only one, Mrs. Elizabeth Fine, lived to care for him until death. Uncle "Nelse," as he was familiarly known, moved his family to Benton county, Arkansas in 1842, where he spent his remaining days. His wife died in October, 1871. His long life of ninety-four years and twenty-six days was spent in the service of his Master. He was for some time an exhorter and his inspiring words lifted his hearers heavenward. He attended revival meetings and would take his friends to the grove and lead them to God. He was a steward in his church for about sixty years. Only last year he came to quarterly meeting with over seven dollars he had collected for his pastor. He was a faithful member of the Masonic Order for sixty-five years. Uncle Nelse was in our congregation Sunday morning before he died Sunday evening.

An old soldier of the cross has gone to his heavenly home. May God's blessings rest upon his many friends and loved ones.

Rev. D. H. Holland.

* * *

BLAIR.—It is with sadness that we are called upon to chronicle the death of Samuel Moffitt Blair, who departed this life at Bokchito, in Bryan county, Oklahoma, June 27, 1912; aged seventy-five years.

Brother Blair was a son of Samuel R. Blair and Mary Sparkman-Blair. His parents settled near Nashville, Tenn., in the year 1787. It was there that Brother Blair was born and there he spent his early life.

On December 31, 1865 he married Miss Elizabeth Lanius, and with his wife migrated to Fannin county, Texas, in January, 1867, where he continued to reside until the year 1900, when he moved to Shawnee, Oklahoma, and for a time engaged in a real estate and banking business. From there he removed to Bokchito, Oklahoma, where he resided at the time of his death.

Brother Blair was converted and united with the M. E. Church, South in the year 1873, and was a devoted and valuable member of the church for the remainder of his life. He was unusually familiar with the Scriptures and had a comprehensive and intelligent understanding of the doctrines of his church. He was able in prayer, faithful to his obligations as a Christian, patient with the erring, a friend of the friendless, and always ready to do his duty. He served as class leader and teacher of the First Bible Class at McCraw's Chapel in Texas for more than twenty years.

His wife, who is in feeble health, survives him. The funeral service was conducted from the M. E. Church, South at Bokchito, by the writer, and was attended by a vast concourse of his friends and relatives. The church has lost a worthy and valuable man, while Heaven has grown richer by his going there.

Wm. F. Tyree.

* * *

DeLONY.—Mrs. Katie R. DeLony passed from earth to heaven July 22, 1912.

She was born at Fort Valley, Georgia, July 8, 1865. At the age of fifteen years she joined the church, and lived a consistent member until death claimed her. On the 24th day of December, 1885, she was happily married to Mr. I. L. DeLony. The husband and five children mourn her loss.

Sister DeLony came from a family that has produced eminent preachers, statesmen and educators; a woman of wonderful intellect and culture whose highest aim was to serve God and her generation well. She founded her home on the eternal principles of righteousness and gave to that home the culture and refinement that made it a Bethel to the Methodist preachers who chanced to pass that way.

During the two years that we were her pastor she cared for the preacher and his family to the point of sacrifice. We found her often with open Bible teaching her children. And to her class every Sunday morning she came fully prepared to instruct and teach in the way of eternal life. Truly a great woman has passed away but we will meet again in the presence of the Lord whom she loved so well. Husband and children, be true to God, that when the summons shall come you may be a united family in Heaven.

Her former pastor,
H. E. Van Camp.

LITTLE ROCK PROPERTY FOR SALE.

My former residence, a comfortable convenient, homelike place, in good residence section, but near high school, churches, and business, for sale at a bargain. Some one moving to Little Rock needs it.

A. C. MILLAR,
Conway, Ark.

SHILOH ON SMITHVILLE MISSION.

I have been contemplating writing a letter to the Methodist for some time, but like a man getting religion, just kept putting it off until the Holy Spirit moves one to action. Shiloh is a church in the country on the Smithville Mission and it is composed of a small membership, only about seven paying male members. We needed a new church house, so I began to talk to the brethren about building a new church house and they would say, "We surely need it, but we are not able." So two or three of us started the movement and then they began to fall in line. Now we have a church 30 x 50 feet, with a hall above. So you see, brethren, all it takes to accomplish anything is to make a start and ask God to help you. Success will always crown your efforts. Our building is almost completed and everybody is proud of it. Brothers J. W. Camoren, R. S. Weir, W. S. Jean, W. M. Jean and wife and myself are the ones who stood by this movement. Our pastor, W. M. Jones, is having good success on this mission, quite a goodly number have professed religion and joined our church. Our meeting at Shiloh will not be held until October. I believe the efforts of this paper is helping very materially in the cause of Statewide prohibition. Our county papers are using the paper to help fight for Statewide. Lawrence county has been going dry for several years and on the ninth of next month they will help to dry up the good old State of Arkansas. May heaven's richest blessings be showered upon the editor and readers of this paper. Wishing one and all a most happy and properous autumn, I am

Yours fraternally,
J. W. Jean.

Eaton, Ark., Aug. 31, 1912.

HOT SPRINGS METHODISM.

Monday morning, the second inst., the pastors of the various denominations met at Central Methodist Church to consider and arrange for completing the campaign of Garland county on the Statewide prohibition issue; after which the Methodist pastors present made the following reports of their work:

Bulkley had just closed a protracted meeting at Malvern Avenue, with twenty conversions and eight accessions to the church, making twelve accessions during the whole meeting. There were eighty-nine in Sunday school last Sunday.

Hutchinson reported a fine prayer meeting last Wednesday night, with one accession to the church by baptism in the prayer meeting. He had good congregations Sunday morning and night, with two accessions at the night service, also reporting 287 in Sunday school in the morning.

Burnett was absent during the previous week, assisting in a camp meeting at Rock Port. He had 114 in Sunday school and fairly good congregations at Park Avenue last Sunday. He is beginning a meeting to continue some two weeks and will be assisted by T. F. Hughes, of Princeton, and the local pastors.

Keadle reported a small congregation at Tigert Memorial Sunday morning, but had a very impressive service. He preached at night on the Statewide issue to a larger congregation.

Rev. J. Abner Sage and J. W. Estes were visitors.

Keadle.

INCREASED COST OF LIVING.

I have before me "The Wholesale Grocer," July number, in which appears the following editorial, which I send you for the consideration of the people of Arkansas who are now about to say whether they wish longer to be vexed by the liquor evil.

"In stirring up the question of the incresed cost of living the interesting fact has developed that sixty per cent of the corn produced in this country last year went to the brewing and distilling establishments. In addition to this most of the barley and rye raised in this country went to the distilleries.

"Of course there is a sermon in all this for the prohibitionists. But that is not our concern. Still the fact remains, and what to do with it as an economic problem is another matter.

"With this great amount of foodstuff going into something to drink it is only natural that things we eat would be more costly. The price of beef, pork, mutton and poultry depends upon the cost of grain. If most of the grain is used in the manufacture of drink, that which is left to be made into foodstuffs would increase in value.

"Perhaps there is nothing to be done about it any more than to note the fact that the use of so much grain in the manufacture of drink has increased the cost of foodstuffs."

It is a matter of common observation that discouragement and "hard times" conduce to drink—and drinking tends to more drinking. Thus it would appear that the liquor power has this nation now in the most serious strait—the most dangerous crisis we have ever faced. I sincerely hope that Arkansas will say to this protean power of evil, "It is not meet to take the children's bread and give it unto dogs."

Very sincerely,
J. E. Carpenter.

McAlester, Okla.

BUTLER, OKLA.

We have just closed a two weeks' gracious revival at Butler. It was a great benediction to the church. A number were happily and genuinely converted to God and nine accessions to the church; four infants baptized. The meeting was a great moral and spiritual uplift to the whole community. Rev. T. S. Johnson of Woodward did the preaching, except two spiritual sermons preached by Brother Day of Hammon. Brother Johnson is a fine character and a man of splendid preaching ability. His sermons were spiritual and educational. He is fine help in a meeting. He won the affections of all our people. Our charge is now in the midst of great prosperity. Have had sixty-one additions to the church this year and all of the assessments for Conference collections have been provided for in full. Am serving a fine people. A more noble-hearted and loyal people you cannot find. For the gracious outpouring of God's Holy Spirit on this charge this year we are profoundly thankful. Fraternally,

H. L. Mauldin, P. C.

QUARTERLY CONFERENCE.

ARKANSAS CONFERENCE.

BOONEVILLE DISTRICT.
(Fourth Round in Part.)

Belleville and Ola, at Belleville	Sept. 7, 8
Danville Station	Sept. 8
Dardanelle Ct., at Shady Grove	Sept. 14, 15
Bigelow Station	Sept. 21, 22
Perry Mission, at Perry	Sept. 22
Branch Ct., at Lowes Creek	Sept. 28, 29
Paris Station	Sept. 29, 30
Gravelley Ct., at Gravelley	Oct. 5, 6
Walnut Tree Ct., at Egypt	Oct. 6, 7
Waldron Station	Oct. 12, 13
Waldron Ct.	Oct. 13, 14
Parks Ct., at Parks	Oct. 15

W. T. THOMPSON, P. E.

WHITE RIVER CONFERENCE.

SEARCY DISTRICT.
(Fourth Round.)

Judsonia and Kensett, at Kensett	Sept. 14, 15
Searcy, First Church	Sept. 15, 16
Pangburn Ct., at Pangburn	Sept. 21, 22
Searcy Ct., at Smyrna	Sept. 22, 23
Heber Station	Sept. 28, 29
McRae Ct., at Coperas Springs	Oct. 5, 6
Beebe and Austin, at Beebe	Oct. 6, 7
Auvergne and Weldon, at Tupelo	Oct. 12, 13
Newport Station	Oct. 13, 14
Vilonia Ct., at 16th Section	Oct. 19, 20
Augusta Ct., at Gregory	Oct. 26, 27
Augusta Station	Oct. 27, 28
West Point Ct., at Dogwood	Nov. 2, 3
Cabot and Jacksonville, at J.	Nov. 9, 10
Dye Memorial	Nov. 10, 11
Cato Ct., at Cato	Nov. 16, 17
Gardner Memorial	Nov. 17, 18
Bradford and Bald Knob, at B. K.	Nov. 23, 24

A. F. SKINNER, P. E.

EAST OKLAHOMA CONFERENCE.

CHOCTAW-CHICKASAW DISTRICT.
(Fourth Round.)

Antler's Ct., at Sugar Loaf	Sept. 20, 21
Hugo Ct., at Bokachufa	Sept. 21, 22
Bethel Ct., at Good Land	Sept. 27, 28
San Bois, at Middle San Bois	Oct. 4, 5
LeFlore, at Consor	Oct. 5, 6
Atoka, at Pleasant Hill	Oct. 11, 12
Kiowa, at Medicine Spring	Oct. 12, 13
Bennington, at Big Spring	Oct. 19, 20
Rafe at Choctaw Academy	Oct. 18, 19
Chickasaw, at Maytubby	Oct. 25, 27
Washitaw, at Barris Chapel	Oct. 30-Nov. 3

ORLANDO SHAY, P. E.

COMMISSIONER'S SALE.

Notice is hereby given, That in pursuance of the authority and directions contained in the decretal order of the Chancery Court of Pulaski County, made and entered on the 30th day of August, A. D. 1912, in a certain cause (No. 14917) then pending therein between George L. Basham, Complainant, and Sam Aaron, defendant, 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 Courthouse, in which said Court is held, in the County of Pulaski within the hours prescribed by law for judicial sales, on Saturday the 28th day of September, A. D. 1912, the following described real estate, to-wit: East half of the west half of the northeast quarter, of Section Nine, in Township Two North, in Range Thirteen West, 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 cause, with approved security, bearing interest at the rate of 10 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 3rd day of September, A. D. 1912.

J. S. MALONEY,
Commissioner in Chancery.

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THOMAS, OKLA.

Just closed a successful meeting. Had thirty-five or forty conversions and twenty-two joined our church with others to follow. W. S. Dearing was with me and did the preaching the last week of the meeting. We are now assisting Brother McCombs in a meeting near Thomas. Pray for us.

Clyde C. Williamson.

August 31, 1912.

KIBLER MEETING.

Brother W. J. Faust came to our place August 17th in compliance with a promise made some months ago, to assist Brother Burrow, our pastor, in holding a protracted meeting. He brought his good wife and children with him, all of whom were warmly welcomed by our people. Brother Burrow was at Altus, called there by the illness of his mother. But he returned after a few days and was with us during the balance of the meeting. Brother Faust began the meting at 11 a. m., August 18. He preached two sermons each day, which our people enjoyed very much. His sermons are always clear and to the point.

There were ten conversions and two reclamations. The church was greatly strengthened. This good meeting closed August 26.

W. W. Greig.

TAHLEQUAH CIRCUIT.

Dear Brethren: After getting moved on Tahlequah circuit, having held a meeting at Ball Hill after a week and a half of pouring hot shot on the members, getting them in working shape, they began to confess out and praying. We had an old time revival where people knelt at the altar and wept on account of sin. Many shouted praises to God in the old time way. Twenty-six were gloriously saved. Some of the cleverest people around Ball Hill, as big-hearted people as you would ever need to meet anywhere.

The meeting closed after two weeks and a half of hard labor and old and new members in praying condition.

Brother Wm. Grose of Braggs did most of the preaching. He is a revivalist and a man of God. There were nine small children baptized. Pray for us.

Henry Arnold, P. C.

VILONIA REVIVAL.

My meeting at Vilonia was a grand success. There were some opposition and old troubles to overcome and by the help of the good Lord they were overcome. The people of this little town were drawn closer together and rejoiced in a Savior's love. The first week of the meeting was conducted by Brother Henry Frankh to the delight of all. The second week Brother M. E. Hall did the preaching to a large and attentive crowd. Methodists, Baptists, Cumberlands and Campbellites rejoiced together, while backsliders were reclaimed and sinners saved. These preacher brethren seemed to be on their feet and at their best. May the good Lord bless these laborers wherever they go. This is our second year at this place. Pray for me. Your brother,

F. E. Hall.

WILKINSON.—Master Richard Wilkinson, son of Rev. and Mrs. W. T. Wilkinson, was born January 28, 1902, died August 15, 1912, age ten years, seven months and eighteen days. He was a lovable character, the idol of his home and the center of attraction among his friends. His stay here had been brief, having come with his father from England the first of the year, he had made many friends. He loved the Sunday school and was never absent from his class until he was taken ill. He was a patient, loving, obedient child in the home and the sunshine of his life will always linger there.

A Friend.

ACT No. 2

Is the law that all temperance people want.

WHO ARE AGAINST IT?

THE SALOON PEOPLE ARE AGAINST IT.
THE GAMBLERS ARE AGAINST IT.
THE LIQUOR POLITICIANS ARE AGAINST IT.
THE HIRED WORKERS FOR THE LIQUOR INTERESTS ARE ALL AGAINST IT.
ALL OF THE FALSE STATEMENTS OF "FACTS" AND OTHER INFLUENCES THAT VAST SUMS OF LIQUOR MONEY CAN BUY ARE AGAINST IT.
THE SAME CROWD THAT ALWAYS VOTES "FOR LICENSE" IN LOCAL OPTION ELECTIONS IS AGAINST IT.
THOSE WHO WANT TO KEEP LIQUOR IN POLITICS IN ARKANSAS ARE AGAINST IT.

OF COURSE

This crowd is all against it. And if there is a prominent lawyer, politician, professional man, newspaper, or even a preacher (white or black), in the State, who can be influenced by money, or business, or political interests, he can get all that the liquor interests think he is worth to them, to be against ACT NO. 2.

WHY ARE THEY AGAINST IT?

Because ACT NO. 2 Means—

First—THAT NO LIQUOR CAN BE SOLD AS A BEVERAGE, LEGALLY, IN ARKANSAS.

Second—That liquor has got to go out of the politics of Arkansas.

Third—That the Liquor Interests cannot longer throttle or control the lawmaking bodies of Arkansas.

Fourth—THAT THE LIQUOR ORGANIZATION WILL BE BROKEN UP IN THE STATE AND BALLOT-BOX MANIPULATION AND ELECTION FRAUDS WILL HAVE TO STOP.

Fifth—That the 64 dry counties in the State that have repeatedly voted dry will not have liquor FORCED on them by a few saloons, in less than a dozen wet counties in the State that may have been counted wet by a liquor election machine.

Sixth—That the white people in certain territory of this State cannot be dominated and their rights trampled upon by liquor money and a hired negro vote.

Seventh—ACT NO. 2 means A SQUARE DEAL FOR EVERYBODY—that if the State has a right to prohibit Sunday baseball, horse-racing, gambling, prize-fighting and other evils by a Statewide law, it has the same right to prohibit the sale of liquor by the same kind of a Statewide law.

THE OPPOSITION TO ACT NO. 2 IS ITS BEST ENDORSEMENT.

The fact that the Liquor Interests are spending so much money for printing false statements, that are unsigned and not vouched for by anybody; for hired workers and "barkers" and professional writers, shows that ACT NO. 2 means the overthrow of the liquor traffic in Arkansas.

WARNING!!!

Beware of misleading statements about ACT NO. 2. IT HAS BEEN ENDORSED AND SIGNED BY MORE THAN 20,000 QUALIFIED ELECTORS, AND MANY OF THE BEST LAWYERS IN THE STATE, as being a law that is REASONABLE, CONSTITUTIONAL and FAIR TO EVERYBODY.

DOES NOT REPEAL LOCAL OPTION LAWS.

Except only such part as IS IN CONFLICT WITH IT. No part of our Local Option Laws are in conflict with ACT NO. 2 except the part that provides for a vote on "FOR OR AGAINST LICENSE" every two years.

It DOES NOT prohibit the manufacture of wine or cider that is not intoxicating, nor does it prohibit its use or giving away in the home.

It DOES prohibit the manufacturing, selling, and giving away of INTOXICATING drinks, but does not prohibit their use in the home.

It DOES NOT REPEAL the law prohibiting taking orders, advertising in dry territory, etc., for the sale of liquor.

Mr. Norwood says "THE BILL IS TOO DRASTIC." Every liquor man in the State thinks so, too. Norwood says the words "for sale" ought to be after the word "manufacture," so the bill would read, "It shall be unlawful to manufacture for sale, sell, or give away," etc., and that THE GIVING AWAY of liquor ought not to be prohibited.

If the bill read that way, then every man in the State could put in a distillery and make and give away all the liquor his neighbors could drink, and go undisturbed so long as he would be willing to swear that he was making it to "give away." That would mean free whisky and a wide-open State.

If ACT NO. 2 were repealed after it had passed it would leave ALL OF OUR LOCAL OPTION LAWS UNDISTURBED on our statute books. Texarkana has a Three-Mile Law; the county voted dry; that did not repeal the Three-Mile Law, and if the county and town were to vote wet at the next election the Three-Mile Law would still be in force.

The dry county vote was not in conflict with the Three-Mile dry vote, therefore the local law was not repealed by the county law.

If the State passes a Statewide dry law it will not be in conflict with any other local dry law in the State, therefore will not repeal it. Take away the Statewide law and the COUNTY LAW will be left; take away the county law and the Three-Mile Law will also be left.

THE LIQUOR FOLKS WOULD DENY

That if their policy of local self-government which they are now advocating against ACT No. 2 succeeds in defeating that Act that they will attempt in the next Legislature or by initiative to pass a bill exempting all cities of the first and second class from the Three Mile law and all other Local Option laws, and leave the question For and Against the sale of liquor to a vote of these cities only. This they will contend will be purely in keeping with the policy of local self-government which the people have endorsed by defeating the principle of State government as set forth in ACT No. 2.

ACT No. 2 is the temperance people's law. Shall the liquor interests of this State defeat it with their money and hired workers? Will the new law-making body (the voters) of Arkansas, be controlled by the liquor interests? If you say "No," then mark your ticket so as to vote for ACT No. 2, which means against the sale of liquor in the State, and and Against license, which means against sale of liquor in your county, as follows:

For Act No. 2
~~Against Act No. 2~~
~~For License~~
Against License

CHILDREN'S PAGE.

(We shall be glad to have all the children contribute to this page. Let them address letters to Miss Katherine Anderson, Box 284, Conway, Ark.)

Gould, Okla.

Miss Katherine and Cousins: I have seen all my letters in print and I will try and let you hear from Gould once more. How do you little cousins like to read the children's page? I surely enjoy the letters from the children. I received a post card from one of the cousins for guessing her age and I intended to answer it but I lost the card and have forgotten her address. I am very sorry I got it misplaced. How many of you cousins go to Sunday school? I do. and I hope you all like the Sunday school. We have preaching three Sundays out of each month. Brother Sanders preaches the second Sunday. He is a young Baptist just started out to preach. We all like him and like to hear him preach as he seems to be in earnest. Brother Armstrong, the pastor, preaches the third Sunday. We all love him and we sure like to hear him sing. Brother Moon preaches the fourth Sunday and we are glad that he is able to preach again. He got hurt about nine months ago and was not able to preach for a long time. He is my grandpa and we are all glad he is able to preach again. All of the children under thirteen years of age have organized a little Sunbeam band with Mrs. Hallie Dickerson as our leader. All of us love her, for she is a good Christian woman. We have about thirty members. I am the president; Bessie Martin, vice president and Justin Wade is the secretary. I will answer Asa Gregory's question. Christ was baptized in the river of Jordan. I will close by asking a question. How many brothers did Jesus have?

Your cousin,
Rena Wade.

* * *

Bana, Ark., June 12, 1912.

Dear Miss aKtherine and Cousins: I will write for the second time. I go to Sunday school every Sunday. My teacher's name is Miss Delma Patton. I like her fine. Well I will close by asking a riddle. Between heaven and earth not on a tree, now I told you and you tell me. I will let you all guess my age. It is between eight and twelve.

Yours truly,
Alice Weaver.

* * *

Dear Miss Katherine and Cousins: Will you allow another little Arkansas girl into your happy band. I have never written to this page and I thought I would write this rainy day. Cousins, have any of you been fishing this season? I went Saturday and caught three little fish. I fell in the creek, and saw three snakes. I have fair complexion, freckled face, blue eyes, light hair; I am four feet three inches tall and weigh ninety-four pounds. I will let you ask riddles and I will read them. Come on Arkansas boys and girls and don't let the Oklahoma girls and boys beat us. I wish I could write more. I will close, hoping Mr. Wastebasket has gone to see his father and mother and my letter will get in. If I see this in print I will write again.

Arkansas Blue-eyed Girl.

* * *

Magnolia, Ark., June 14, 1912.

Dear Miss Katherine and Cousins: I How are you all this rainy day? I am just fine and hope you all are the same. I will now describe myself. I have brown hair, dark brown eyes, and fair complexion. I am five feet and eight inches tall. I weigh 116 pounds. Now cousins, don't get scared and run off. I look just that way. You all guess my age, it is between ten and eighteen. The one guessing it will receive a pretty card. Oh, say cousins, I have seven of the sweetest nieces and nephews you ever saw: three little girls and four boys. My oldest sister had a little sweet baby boy of eight months old to pass away and go up beyond not long ago. I have three sisters and three brothers. Two of my sisters are married and one of my brothers. I often stay a week with my oldest sister and I do have a big old time. How many of you girls like embroidering? I do. It is my greatest delight and I can work very well. I also like music. I have an organ but can't play very much. My father takes the Western Methodist and my sister and I run for it every time. The children's page is the first I look at. George Hughbanks, I will answer your riddle. It is sunshine. Am I right? Well I must go as this is my first attempt and I don't want to make my letter too long. If I see this in print I will come again.

Your new cousin,
Shellie Maye Kirkpatrick.
Ramsey, Ark.

* * *

Asher, Okla., June 17, 1912.

Dear Miss Katherine and Cousins: Will you admit another little Oklahoma girl into your happy band of cousins? How are you all this rainy day?I am just fine. How many of you cousins go to Sunday school? I do. My teacher's name is Mr. J. S. Shewbert. Of course I like him fine. My pastor's name is J. D. Rogers. The average attendance of our Sunday school is about seventy-five. I will describe myself: I have brown hair and brown eyes, and dark complexion; I am five feet two inches tall. I weigh ninety-six pounds. My brother takes the Western Methodist. I like to read the children's page. Come, Ruth Carr with your fine stories. I have just been reading them. Best love to all the cousins. If I see this in print I will write again.

Your new cousin,
Georgia Hughbanks.

* * *

Bono, Ark., June 11, 1912.

Dear Miss Katherine and Cousins: How are you? I am just fine. I will describe myself: I have light hair, blue eyes and am four feet tall. I weigh fifty-two pounds. Guess my age. I have five sisters and one brother. I haven't any pets. I go to Sunday school. My teacher's name is Mrs. Lamb. I like her fine and I think she is a fine teacher. I will close with a riddle: "East and west, north and south, a thousand teeth and not any mouth." Best wishes,

Maeona Weaver.

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Springhill, La., June 12, 1912.

Dear Cousins: As I did not see my last letter in print I will try once more. How is this hot weather serving you all? Our school closed two or three weeks ago. I am so lonely since it is out. How many of you like to do fancy work? I do for one. Well as I see Mr. Wastebasket coming I will bring my letter to an end. So by by. If I see this in print I will write again.

I remain your new cousin,
Roberta Russell.

P. S. I am going to ask a riddle: "Way down yonder there is a little green house and in the little green house there is a little white house, in the white house there is a little red house and in the little red house there are lots of little children." R. R.

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Swifton, Ark.

Dear Miss Katherine and Cousins: Will you let another Arkansas girl into your happy band? I like to read the children's page and also Ruth Carr's stories. How many of you cousins go to Sunday school? I do. Iwill let you cousins guess my age; it is between ten and fourteen. I guess Luella Watson's riddle to be a saw. Am I right? I go to school and am in the sixth grade. I will close by asking a riddle: What is it that is all full of holes but yet holds water? If I see this in print I will write again. I hope Mr. Wastebasket is asleep.

Your cousin,
Mae Henson.

Box 3.

No man is born into the world whose work is not born with him.—Lowell.