

# Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXV

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NO. 39

REJOICE IN THE LORD ALWAY; AND AGAIN I SAY, REJOICE. LET YOUR MODERATION BE KNOWN UNTO ALL MEN. THE LORD IS AT HAND. BE CAREFUL FOR NOTHING; BUT IN EVERYTHING BY PRAYER AND SUPPLICATION WITH THANKSGIVING LET YOUR REQUESTS BE MADE KNOWN UNTO GOD. AND THE PEACE OF GOD, WHICH PASSETH ALL UNDERSTANDING, SHALL KEEP YOUR HEARTS AND MINDS THROUGH CHRIST JESUS.—Colos. 4:4-7.

## CO-OPERATE WITH YOUR PASTOR.

As the end of the Conference year draws nigh, the pastors become more and more burdened. In addition to their regular duties, they are looking after the collections and trying to round up all kinds of business, so that a good report may be made and affairs be left in good condition for the next year. Many members needlessly and thoughtlessly hinder their pastors by deferring the payment of their subscriptions and quarterage until the last week, sometimes the last day, before the pastor starts for Conference. How much better, if each one would, at the earliest possible moment, hand pastor and steward the amount expected, and thus relieve the strain and the anxiety of the pastor. One of a pastor's most pleasant exercises is to receive cheerfully given voluntary contributions. The pastor's primary duties are preaching, praying, and visiting his flock. Collecting money, while it is a source of great blessing to the giver, is a secondary and subsidiary duty of the pastor. He can accomplish vastly more for the spiritual welfare of his people when they heartily co-operate in caring for the raising of money. This year we have been so abundantly blessed in material things that every charge should plan to pay everything in full. The pastor who is forced to report deficits will feel humiliated for his people. Let everyone begin now to assist the pastor to make the best report that has ever been made by his charge. Full collections should be the aim of all this year.

## PROHIBITION AND LABOR.

We believe that the vast majority of laboring men recognize the saloon as their great enemy. We feel confident that the best elements of the laboring men favor prohibition. Therefore, we are surprised and pained to learn that a paper in Arkansas which claims to be "devoted to the interests of those who toil and organized labor," has virtually become an organ of the so-called "Local Self-Government League," and admits to its columns arguments against prohibition. In one of its articles the writer says: "The prohibitionists are not engaged in a moral fight. They are engaged in a fight to crush organized labor. \* \* \* Prohibition destroys and directly strikes at the organic structure of organized labor by completely destroying some unions and materially weakening others." It argues that many men are thrown out of employment by prohibition. It is true that in the readjustment, when breweries and saloons close, some men are temporarily out of employment; but political economy teaches that the liquor industries employ fewer laborers in proportion to volume of business than do other industries. Prohibition ultimately favors labor by increasing the number of positions and by freeing men from the temptation to waste their income. Good laboring men should resent the misrepresentation of this presumptuous sheet. In a recent speech another self-constituted country-saver says: "We desire to notice a statement that is being circulated by the Anti-Saloon League, in which they pretend that they are the great friends of the laboring man. I only want to say in answer to this rot, that for the last twenty years I have been in close touch with the labor organizations, and I have been before the Legisla-

ture in their behalf, and never in my life have I met there any prohibitionist who would dare raise his voice in defense of the laboring man." The trouble with this orator is that he has associated with the saloon men and read their literature, and hence does not know that the prohibition people everywhere have worked for the improvement of labor conditions. Such arguments as these will not deceive the laboring men. They are wise and know their real friends. We count on them.

## LET US PRAY AND PLAN.

The commissioners of the two Methodisms have been appointed, and in a few months will meet to work out details of a plan for the unification of Methodism by reorganization. As the successful consummation of their task profoundly concerns not merely Methodism, but the whole Christian world, as the result involves not merely the destiny of the two great American branches of Methodism, but the welfare of the smaller branches of Methodism, as the outcome of the deliberations will undoubtedly influence the whole question of Christian unity, the Master himself must be looking with loving solicitude upon His representatives. It is, therefore, seemly and timely that our pastors and people be much in prayer for the spirit of Christ to prevail in all the deliberations of the Joint Commission. Our pastors may with great propriety lead the congregations in asking that the Holy Spirit may wondrously illuminate and unerringly guide those who have been commissioned to negotiate for the strengthening of Zion. It may not be improper to suggest that, as it is desirable that the smaller Methodist bodies be included in the reorganization, it would be brotherly and wise to invite their representatives to sit with the Joint Commission from the beginning. Each branch of Methodism has demonstrated the value of some feature of polity and is entitled to contribute its share to the completed structure. If this is done these smaller bodies will not feel that they have been at first ignored, and if they enter later, swallowed up, but have been respected and appreciated and treated with consideration. We want Methodist Protestants, United Brethren, and other Methodists to make their own contribution to the polity of the reorganized Church. Let us pray for negotiations and a consummation which will induce genuine fraternity and glorify our Father in Heaven.

## THE WILES OF THE WHISKEYTES.

The liquor traffic everywhere resorts to subterfuges when it is confronted with facts and reason. In Texas it was agreed that, if in the primary election a majority should vote for the submission of a constitutional prohibition amendment, it would be instruction to the Legislature. The saloon power used all of its influence to defeat prohibition in the primary election, and, now that it has failed, argues that each member of the Legislature must obey the instructions of his county. The Texas Christian Advocate exposes the fallacy of a liquor organ thus: "The Statesman's argument is the purest pretext and pretense. It is an invention of those who desire to find a way to defeat the will of the voters of Texas. The State is the unit of government. The State makes laws, not districts. The State assesses taxes, not districts. Whatever power any subdivision of the State exercises is power which the Sovereign State has granted. It would be as logical to say that a subdivision of the State can nullify the laws of the State as to say that the vote of a subdivision of the State can nullify the majority vote of the State." In a prohibition contest in Fort Worth an evangelist who was discussing the liquor traffic was assaulted on the streets. His assailant was fined five dollars,

and the Fort Worth Record editorially deplored the passing of the dueling code and argued that the deadly pistol ought to be allowed as long as the Church fosters slanderers in her pulpits.

## A CAUSE OF POLITICAL ROTTENNESS.

The Manufacturers' Record, published in Baltimore, is one of the greatest journals in America. It says editorially: "We are absolutely, teetotally, and in every way possible opposed to the whiskey industry, not only from its immoral influence, but from the economic standpoint. It is a curse to the country of such gigantic proportions that the sooner it is blotted out, the better it will be for mankind. The billions of dollars that are annually spent in this country constitute one of the most fearful curses ever brought upon the land, and every dollar thus expended is an economic waste and a drain upon the physical, mental, moral and financial stamina of the country. Moreover, the alliance of the saloon interests with the politics of the country is another curse, and to this influence is due much of the rottenness in American politics. \* \* \* Whiskey and the saloon business are an unspeakable curse, without one single, solitary redeeming quality." And yet the self-styled "Local Self-Government League" advocates Act No. 2, under which the nefarious saloon power may divide the strength of our people into seventy-five parts and attack each part separately and continue the assaults until the people of a county are exhausted. This infamous League has the brazen effrontery to urge the adoption of such a law in order that the people may rule. Our people will be wise enough to remain united. Let the united people rule. Crush the saloon power in Arkansas forever by working and voting against this monstrosity, Act No. 2.

## OUR PLANS AND PURPOSES.

Not by way of controversy, but simply to leave all the issues in the simplest and clearest form, we now state briefly the situation in Arkansas as we understand it. It has not been and is not now the intention of the Arkansas Conferences to reopen the Vanderbilt question, although some of us believe that we have substantial rights which might be enforced by litigation. In the Arkansas Methodist of April 2, 1914, immediately after the decision of the Tennessee Supreme Court, the present editor wrote: "Whatever may be one's private opinion about the reasoning and antiquated technicalities invoked to sustain the decision, it should be accepted as final without further discussion. The church can always afford to lose in Caesar's court when the cause is just, but cannot afford to take anything at Caesar's hands that is not both morally and legally hers. The church cannot afford to gain the whole world and lose her own self-respect." We have not reversed our opinion on that point, but we honestly believe that Commissioners appointed by our Conferences had a right to report their findings and their opinions to their Conferences. The College of Bishops did not rule on this question, but merely agreed in advance that an Annual Conference could not consider anything in opposition to the action of the General Conference. We do not think that the College of Bishops intended that such reports should be ruled out. The apparent denial of its right to the North Arkansas Conference, and not any special interest in Vanderbilt University, is what stirred that Conference.

The Educational Commission had a right to determine the form of the charter of Southern Methodist University, but an individual or an Annual Conference had a right to offer respectful suggestions if a different form was thought better, and in

(Continued on Page 3, Column 2.)

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## PERSONAL AND OTHER ITEMS.

Central College and Howard-Payne College, our two institutions at Fayette, Mo., have had good openings.

Missouri will vote on state-wide prohibition this fall. The St. Louis Christian Advocate is leading in the fight.

The enrollment at Athens (Ala.) College has exceeded expectations. There is promise of a successful year.

At the session of East Columbia Conference, Rev. W. B. Smith, formerly of Arkansas, was appointed to Weston, Ore.

At the session of Columbia Conference Rev. L. P. Law, well known in Arkansas, was transferred to East Oklahoma Conference.

Our State Normal School at Conway has had the best opening in its history. The enrollment is forty-nine per cent ahead of last year.

President Wheeler of the University of California is personally and officially against the owning and use of automobiles by students.

Rev. J. D. Johnson of Cato Circuit called Monday. He has had some good meetings, and is hopeful of closing out a successful year.

The price of the Epworth Herald, League organ of the Methodist Episcopal Church, is to be raised after January 1, 1917, from \$1 to \$1.25.

Rev. S. M. Yancey of McCrory hopes to have his fine new church building completed by November. His work is making satisfactory progress.

Plans are under consideration for constructing a macadam highway from Saltillo, in Faulkner county, to Conway. The total cost is estimated at \$37,480.

Plans for constructing a 32-mile concrete highway out of Blytheville are being considered. The necessary assessment would be only 20 cents an acre for 20 years.

It is reported that the opening of the Woman's College of Alabama has been unusually satisfactory. Two hundred had registered the first week, and more were expected.

A cable-code has been devised by the representatives of the Foreign Missionary Boards of America by which the cost of necessary messages will be reduced from \$15,000 to \$5,000.

We would warn our readers not to be duped by the Local Self-Government League. It is only an organized effort to repeal the present state-wide prohibition law.—Kingsland Leader.

The Melting Pot, "a magazine of protest," which occasionally comes to our table, is full of sneers at religion. It seems to have the approval of Socialists. Why are so many Socialists scoffers at religion?

Since Hempstead county has had an agricultural agent, the savings accounts of its banks have more than doubled. Crop rotation and diversified farming are improving the financial condition of the farmers.

Rev. J. W. Harrell reports a splendid year at Malvern. His people are trying to pay their church debt so that they may have the building dedicated at Conference. They are anxious to build a new parsonage next year.

A young man named Charles Kelsey arrived at the First Church (Little Rock) parsonage Sunday at nine o'clock, and now Dr. Forney Hutchinson's face is all smiles and his announcements are tinged with paternalism.

The new tabernacle at the Ben Few Camp-ground,

Princeton Circuit, was dedicated by the presiding elder, Dr. B. A. Few, at eleven o'clock, September 10, thus celebrating the seventeenth anniversary of the founding of the encampment.

The two Morrilton papers, the Headlight and the Democrat, have announced that after October 1 their subscription price would be raised from \$1 to \$1.50. Such changes are inevitable. The price of practically all papers should be raised.

Rev. W. P. Whaley, presiding elder of Camden District, called both Saturday and Monday, going to and returning from Galloway College, where he preached the opening sermon Sunday. He reports favorably for the college and his district.

Rev. Eli Myers, our pastor at Dardanelle, has been selected to represent Yell county on the "Arkansas-on-Wheels" tour of the Northern and Eastern States. He has prepared an excellent description of Yell county, "The Italy of Arkansas."

The following appointments of Southwest Missouri Conference are of interest to many of our readers: Pineville Circuit, J. N. Villines; Troost Avenue, Kansas City, C. N. Clark; J. M. Clark, supernumerary; Sedalia, C. H. Briggs; Springfield, Dale Street, Lawrence Orr.

Passing through our city Monday, Dr. A. O. Evans of Arkadelphia, who attended the church dedication Sunday at Hamburg, reported a very happy occasion and a very great sermon by Bishop McCoy, who preached at Hamburg in the morning and at Crossett at night.

Tuesday Rev. Curg Spinks, railroad evangelist, called. He has been doing evangelistic work in Searcy District and has had many good meetings, closing at Beebe last week. He will rest a short time, and will be glad to arrange for meetings later. He may be addressed at Beebe.

In commenting on educators in public life, we fear that we have not chronicled the fact that Dr. J. N. Tillman, former president of the State University of Arkansas, is in Congress. He is a brilliant public speaker and will have a wholesome influence on legislation.—Journal of Education (Boston).

Rev. H. L. Wheeler of Plumerville writes: "We have the largest Sunday school that we have ever had; sixty-five conversions and reclamations, thirty-five joined our church, some twelve or fifteen joined the Baptist Church. We expect others. We have raised money to send a young man to Hendrix."

We rejoice with the club women of our State that they have succeeded in securing for Hot Springs the biennial convention of the General Federation of Women's Clubs in 1918. It will be a great assembly of the leading women of America. Arkansas will give them a hearty welcome.

Rev. Charles N. Clark, who has for some years been the successful pastor of Lafayette Park Church, St. Louis, and who is well known in Arkansas, has been transferred to Southwest Missouri Conference and stationed at Troost Avenue, Kansas City, a church of which Bishop Tigert was once the pastor.

At a convention of negroes in Little Rock Tuesday, attended by leaders from all over the State, resolutions favoring prohibition and the school tax amendment were adopted. Bishop J. M. Connor of the African Methodist Episcopal Church, who resides in our city, is enthusiastic for prohibition, and is wisely leading his people.

Rev. C. C. Woods, D. D., editor of the St. Louis Christian Advocate, was recently elected secretary of Southwest Missouri Conference for the forty-first time. He is the surviving charter member of that Conference, and the only one who has been effective for every year in the history of that Conference. A remarkable record and a remarkable man!

The Denver Conference, in session at Mancos, Col., went on record as unanimously favoring Methodist unification. The Conference also declared by unanimous vote in favor of increased lay representation in the Annual Conference. The Montana and East Columbia Conferences also went on record taking affirmative action.—Pacific Methodist Advocate.

A report of collections for Anti-Saloon League work is published elsewhere. While many churches have done well, still all should do something. Let pastors remit promptly to Hon. Geo. Thornburgh, President, Masonic Temple, Little Rock. Prohibition rallies should be held in every church and or-

ganization effected for a vigorous campaign of the community.

The Guardian, explaining why Catholics had not formally identified themselves with the prohibition movement, says: "But there is another reason, and although it has not had attention openly and publicly directed to it, it has been a very potent influence in keeping Catholics aloof from a movement whose object is most meritorious, and that is the hostility to the church leaders in the prohibition party."

Tuesday Rev. B. E. Robertson of Naylor, accompanied by his cousin, Mr. Elmer Schoggen, whose father was once a well-known teacher in North Arkansas, visited our office. Brother Robertson was just from a great quarterly conference at Floyd, where Dr. Jas. A. Anderson had preached great sermons and baptized thirty. There have been ninety-six conversions and seventy-six accessions in the charge this year.

With their usual spirit of progress and up-to-dateness citizens of Conway are planning for a county hospital. They have not yet discovered how the money is to be raised, but they will, doubtless, find some way to finance the enterprise. If they do not, it will be the first failure of that kind for Conway. It is absolutely marvelous the number of good things that are successfully undertaken in that educational center.

The revival that has been in progress at the tent for the past two weeks, conducted by Dr. A. C. Holder of Shreveport, La., closed Sunday night with a very large attendance. There was quite a number joined the Methodist Church Sunday, and several will attach themselves to the other churches of the town. The meeting was well attended at each service, and about eighty-five conversions were had. Dr. Holder and family left Monday for Waldron, where he is engaged in a revival this week.—Greenwood Democrat.

September 13, Mrs. Lucy A. Kidd-Key, wife of our Bishop Key, passed away at her home in the North Texas Female College, Sherman, Tex. She was born in Kentucky, December 27, 1839. After the death of her first husband, Dr. Henry Kidd, she began educational work in Whitworth College, Brookhaven, Miss. Her success led Bishop Galloway to recommend her for the presidency of North Texas Female College, where she has successfully labored since 1886. She became one of the truly great educators of our church. April 5, 1892, she was married to Bishop Key, who after a long period of beautiful and congenial companionship, is left alone. He has the prayers and sympathy of the whole Church.

The account of the struggles and triumphs of the El Paso High School, in White county, Arkansas, reported by Superintendent R. J. Hubbard, is interesting. It shows what a wise superintendent, assisted by competent teachers, can do for the rural community that will co-operate. That the rural community may support a good school that gives the boys and girls the proper training seems abundantly demonstrated by this school. It will be evident from the article mentioned that the El Paso school serves the community as well as its pupils. It is the educational and social center of the community, and as such has a vital part in every work for the advancement of the people.—Farm and Ranch.

Honduras excels any other republic on the continent in one respect—backwardness. Every little while a revolution tears down any slight prosperity that may have been built. Parents train their sons to become professional revolutionists as we train ours to become lawyers or doctors. A debt of a hundred millions burdens the country. Polygamy is common. Many a man has four wives to support him, he doing nothing, unless a wife, especially needing help, wishes to hire him at a good wage. Perhaps standards would be higher if life were harder. But where breadfruit weighs down the trees and a grain of corn planted on Monday will sprout four inches high by Friday, there is not much incentive to labor.—World's Outlook.

"Let the women help do the work," say the Chinese, when the water has to be lifted from the canal to irrigate the paddy fields. Bishop Bashford estimates, in his new book on China, that although that country has an exceptionally heavy rainfall south of the Yangtse, from fifty to seventy-five inches in many places, half or three-quarters of the

land is also under irrigation. The Chinese get the largest yield, per acre, per year, of any farmers in the world. Meanwhile they also use the canals for water transportation and manage to grow enough fish in their irrigation trenches to make the rice they eat a little more appetizing. The smallness of the average farm and the cheapness of labor must dash the hopes of Americans who have expected to sell motor plows and harvesting machinery in China.—World Outlook.

The editor visited Fordyce last Sunday and had a strenuous day. He delivered an address to a Sunday school class, another to the Sunday school, preached at eleven to a fine congregation in the Methodist Church, at three o'clock addressed a large gathering on prohibition at one colored Baptist Church, at night spoke to a fine audience on Act No. 2 at a union meeting at the white Baptist Church, and then at nine o'clock addressed an immense congregation on prohibition at another colored Baptist Church. A collection for the Anti-Saloon League was taken at the union meeting, which was presided over by the Baptist pastor, Brother Ford, an old Faulkner county friend. The people of Fordyce, both white and black, are thoroughly awake on prohibition, and will work to roll up a big vote in Dallas county against the nefarious Act. No. 2. Rev. S. R. Twitty, our thoroughly prepared pastor, is enjoying fine health, and, after a short vacation spent in revival preaching, has resumed his work with vigor. He has a strong, well-organized Sunday school and Epworth League, and the co-operation of a noble body of men and women in his church work. All conditions are favorable and a good report will be made at Conference. This is a delightful charge, the only thing lacking is an adequate modern church building. This they will undoubtedly have ere long. The town is improving and the country around shows signs of progress, as evidenced in the fine macadamized road recently constructed. The day was ideal, and will be long remembered.

#### WITH OUR COMPLIMENTS.

Again, on another page, we publish the latest editorial, "A Serious Charge," by the Texas editor. To his fatherly lecture to us no reply is necessary. Our readers are perfectly capable of judging without further argument whether ours is "the baby act." When he denies responsibility for "the origin of this controversy," as it is a question of fact, we submit that also to our readers. They can decide. But when he says: "We emphatically deny any purpose to destroy the influence either of Dr. Anderson or of the Arkansas Methodist," as this is the statement of a Christian gentleman concerning his own motives, we cheerfully accept it. If he thought we were doing wrong, it was his duty to try by fair means to destroy our influence. He emphatically denies any purpose to destroy our influence, therefore as prisoners at the bar we are honorably discharged. We rejoice that our brother in good conscience has entered this denial. In view of this circumstance it is best that the controversy cease. On our editorial page is our statement of the situation in Arkansas. As our editorial confere expects us to accept his statements without question, we assume that he will not question our views of our own situation. In this controversy we have published for our readers every word that the Texas editor has written. Our readers have had both sides. The readers of the Texas Advocate have not been able in their own paper to see both sides, as our statements of the issues have not been published therein, but only such portions as the editor selected for criticism. We recall the colored justice of the peace, hearing his first case, who, after one lawyer had made his argument, declared that his mind was made up, and who refused to hear the other lawyer because he did not wish to have his mind changed. If that method suits our Texas editor, we are satisfied. It would be unfortunate for his readers, after meditating upon his clear and forcible arguments, to have their minds confused by reading the other side. We do not ask it. Vale.

#### BOOK REVIEWS.

**Russian Prohibition;** by Ernest Gordon; published by The American Issue Publishing Co., Westerville, Ohio; price 25 cents.

To most of us Russia is an unknown country. We are constantly surprised at her new achieve-

ments. Her solution of the liquor problem may be her greatest contribution to world progress. Her adventure upon sobriety is worthy of imitation. When the Imperial Douma opened, February 9, 1915, President Rodsjanko in his address thus referred to the suppression of the vodka traffic: "In the midst of the present world-war the Russian people are experiencing a transformation such as has never before happened in the history of the world. Our honored ruler has sought to exterminate one of its worst enemies, and has given a new direction to the people's life. Through this, the most important action of our day—that of curing the people of a deep, ingrowing evil—a decisive step has been taken." The author writes: "Russia has demonstrated that we need no graded course—regulation, Gothenburg system, local option, education of sentiment up to prohibition. No people had less anti-alcohol education than the Russians. The best education for Prohibition is Prohibition. Only the law must be enforced. In Russia enforcement is possible through centralized autocracy; in the United States it will be possible by federal action backed by the women's vote. The more radical and general the prohibition, the more successful. Prohibition fails, not because there is too much of it, but too little. We have never had more than a partial prohibition in any American State, for no State forbids importation for private use. Russia has shown us a genuine and nearly complete one." Get the book and see what Russia has done.

**Innocent: Her Fancy and His Fact;** by Marie Corelli; published by Geo. H. Doran Co., New York; price \$1.25.

This is the latest brain creation of the celebrated novelist, Marie Corelli, and is in her best style, and is equal to her best. It is a sad love story. The heroine is a truly wonderful character in her attractiveness, simplicity, innocence, and genius. While the plot is not complicated, it is sufficiently involved to sustain the interest to the tragic end. The story depicts English rural life at its best, and reveals some of the shams of London society. In addition to the heroine there are several other beautiful characters, and one real villain.

#### OUR PLANS AND PURPOSES.

(Continued from Page 1.)

order to make the suggestion of any value it should be made before the charter was brought to its final form. While the Commission has not adopted the suggestions, it has not in any official way indicated displeasure or resentment concerning suggestions offered.

As the charter made distinct provision for the appointment of trustees from Conferences which might fail to nominate trustees, it was deemed best for the present to make no nominations. The Commission has, as was natural, merely expressed regret that our Conferences did not nominate trustees, and has shown no disposition officially to criticize our action.

The Arkansas Conferences rejoice in the establishment of the institutions at Atlanta and Dallas. The editor of the Arkansas Methodist, in the issue of April 2, 1914, above-mentioned, made the first public suggestion looking toward such action. He wrote: "While all loyal Southern Methodists must regret to lose the great institution which we fondly believed was ours, it is probably a timely deliverance from embarrassing conditions just beginning to be manifest. Twenty-five years ago, when a college with endowment of \$100,000 was rare in the South, it was considered unnecessary and practically impossible for our church to have more than one university. \* \* \* Now, however, conditions are different. We have eight or ten colleges which will in ten years approximate Vanderbilt's present equipment, barring strictly professional departments. Unless Vanderbilt could have become pre-eminent as a university, it could not have satisfied the needs of the Church. Indeed, there has been a growing feeling, amounting almost to a conviction, that a church with nearly 2,000,000 members in nearly half the States could not be adequately served by a single weak (from the modern standpoint) university remote from two-thirds of its members. \* \* \* With rapid growth in population and wealth and varied sectional needs, our own church should have at least four, ultimately six

universities. Our Methodism is not impressing itself on our great cities and not profiting by their great wealth because we have no universities to spiritualize the material in these cities. \* \* \* Any city of a hundred thousand and appreciation of the future will gladly contribute the initial million necessary to found a university. \* \* \* To avoid the complications incident to the connection of a theological school with a university, let us establish four or five theological seminaries independent of the universities, and better at different cities, so that we may increase our influence and give variety to our training. An independent seminary may be maintained with \$500,000 endowment and equipment. The seminaries should be under the control of the General Conference, and the universities under the control of a group of allied Conferences. \* \* \* If the General Conference will outline a far-reaching policy, such cities as Baltimore, Richmond, Durham, Atlanta, Birmingham, New Orleans, Dallas, Memphis, Louisville, St. Louis, Kansas City, and San Francisco might contribute millions to our Methodism and come under our influence in much higher degree without subtracting a dollar from our colleges and other institutions. \* \* \* As the persecution of old scattered the disciples and sowed seed to the strengthening of the church, why may not Caesar's treatment of our church at Jerusalem result in the planting of Southern Methodist institutions in a dozen strategic centers?"

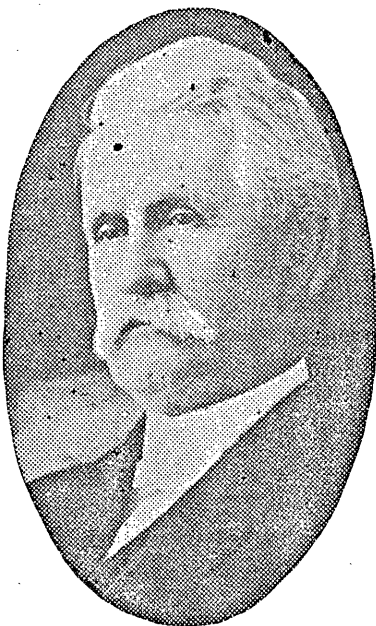
The General Conferences suggested the establishment of one or more universities. Arkansas was and is ready for co-operation in establishing genuine universities, but does not feel under obligation to help maintain institutions of collegiate grade in other States. In our article above mentioned we said: "To avoid conflict with colleges these universities should begin with the junior year and emphasize professional and graduate work." In 1901 we had written: "In their purpose and methods there is a broad and marked distinction between the university and the college, and the time has come when the strong, leading institutions should recognize this distinction by reorganizing as genuine universities without undergraduate departments." It was with this idea of a university that we so heartily commended the plan of Emory University, and the suggestion of such an ideal was in mind when we wrote last fall: "It is our purpose a little later to discuss the University's relation to Arkansas, because at present it is not satisfactory." If we had not been diverted by the injection of other elements, we would have suggested a feasible plan for satisfactory relations. Arkansas has had high ideals, and the Conferences desired to set them forth, but were prevented from expressing themselves freely, and hence have been misunderstood. The difficulty has been partly due to the feeling outside of Arkansas that sympathy with Vanderbilt inspired our actions. It was a mere temporal accident that we were dealing with two questions at the same time. Our views on the Vanderbilt question have had absolutely nothing to do with our opinions concerning the charter and character of Southern Methodist University. We are profoundly interested in the latter, and simply desire to find a relation which obligates us to its university features alone, and leaves us free, when we are ready (ten or twenty years hence) to assist in the establishment of an institution for the central Mississippi Valley. Under ordinary circumstances we could have discussed these matters without let or hindrance, but when the air is surcharged with suspicion growing out of the Vanderbilt lawsuit, and when some have obsessions as to our actions, it has been easy and possibly natural that we have been misunderstood and our language often misinterpreted. We trust now, since everything has been brought to light, that Arkansas may be permitted to do her own thinking and acting without suspicion of disloyalty. We feel sure that Bishops Mouzon and McCoy have sufficient confidence in us to let us express ourselves in our own way. It must be remembered that extensive campaigns for our colleges had been planned and partially executed before Southern Methodist University was presented to us, hence it will be difficult at present to undertake any other large enterprise, but we are certain that our Conferences are ready to co-operate to the utmost in carrying out the plans of the Educational Commission and of the General Conference.



# Gospel Talks



By  
BISHOP H. C. MORRISON



## COMING TO PERFECTION.

Text: "First the blade, then the ear, then the full corn in the ear."—Mark 4:28.

Character and corn are produced by a like process; but the amount of each is modified by things relative. Nature does not make good corn from poor ground or poorly prepared ground. The ground must be good and the culture good. The very possibilities of harvest are in these.

**The Proper Soil.**—Christian character, like the corn, must have the right kind of soil. There must be some moral possibilities in the nature of the man. Some elements upon which grace can work.

There are some natures so narrow, ignoble and flinty; that all the appliances of grace can never bring them to largeness of character. Grace can do much if it only has the material on which to work. Nature must first do something for the man. Grace cannot make him any bigger or broader than the measure nature has given him. "First that which is natural, afterward that which is spiritual."

After the memorable drought of 1855 the farmers harvested a vast quantity of grain with short heads. Had it been our modern Indian corn they would have called those short heads "nubbins." So in the final harvest of souls in the ultimate autumn gathering there will be an amount or short character. A mass of moral nubbins. They will be saved; but will lack size and fullness, and will not occupy the places of first magnitude.

Take the financial, official, or social, from men; reduce them to their true measure, as they will be reduced at the judgment; and what an array of small men would be mustered. Yet that will be our only bigness at the bar of God. Just our stature in Christ.

**The Great Law of the Text.**—Grace, like nature, is under law; and her great law is GROWTH. On the perpetual push of this law all life depends. Should this law cease to assert itself universal death would result. The assertion of this law covers the fields with harvest, fills the forests with oaks, and brings back the fruits in their season. It supplies the delicacies from the animal and vegetable kingdoms; the fish, the fowl, the flesh. It is this law of growth behind nature that drives her freight trains and "daily loadeth us with benefits."

It is this law in the chubby king in the home (whose throne is his cradle) that steals him from the mother's arms and carries him through ladhood to manhood. Where are the dimpled darlings that gave sunshine to your happiest days? Dead? No; but grown up and gone from you; grown dignified men and women. This growth law asserts itself in mind and matter and even the very rocks grow.

There is a difference in the growth of the natural and spiritual. The one has a limit. The other has none. The oak gets grown and begins to decay; the youth reaches physical manhood's hilltop and turns downward on the sunset side; but there is no such summit in the mental and spiritual. We never get to where we may not know and enjoy more. Here is evidence of our immortality. The material is only for time. It grows to its brief requirement and passes away. But the immortal nature is for eternity, and knows no climax here. It never gets grown. It comes to no turning-point in its advance. It simply grows up, and through, and out of this, into the higher and eternal state. "First the blade, then the ear, then the full corn in the ear."

**Proper Preparation Essential.**—As essential for character as for corn. The present is a great time for shallow plowing in the gospel field. The old gospel coulters, that cut deep and tore up and tore out the roots of selfishness and worldliness, and the evil things in the heart; that did so gin, and renovate and refine, as to make the man a new man; these old implements have been generally laid away.

There isn't so much of the tearing up and tearing loose of the evil nature now. We can now transplant people from the world into the church, much as they transplant trees. The tree is taken up with so much earth about it, and removed so gently as not to break its connection with its native soil, and so transplanted that you could never tell that it has been moved.

We have such improvements for transplanting people, that we can reset them, with all their native earthliness; not an affection loosed or broken; insomuch that you cannot tell that they have ever been moved. They are precisely the same after as before they came into the church.

While we would not discount the work of the true evangelist; yet there is a wonderful improvement in the modern style. You can "ride and drive."

You do not have to linger and loiter for hours and days at altar as they did in the pioneer days. It is a smooth, regular sort of machine work; cut, thresh, winnow, sack and tie as you go; and be sure to count the sacks. "Hold up your hand," "sign a card," "stand until you are counted"; then register the names and report in next week's church paper. Much of the shallow church life of today is due to this surface work. Taken into the church and expected to lead a new life; when they have not been deeply penitent, and know nothing of that "new birth" without which a new life is impossible.

**The Elements Combine to Produce the Corn.**—The alternation of day and night, dew and dryness, rain and sunshine; all are needful. You cannot produce corn from sunshine alone, nor from rain alone. It is the combination of all. The full corn in the ear is so much earth and air, and rain and sunshine, light and heat; and all brought into form by the wonderful chemistry of nature. And it has taken the entire season to do this work. Thus the elements combine to produce Christian character. Every element is essential. We need life's shadows as well as its sunshine; its tears as well as its smiles; its sorrows as well as its joys. The calm and the storm each have their needed influence in the development of right character. The fearful storms are often the messengers of mercy, burning out the subtle poisons in the atmosphere of life, of which we are not conscious.

The full character is but the combination of the elements and forces. Faith and hope, sorrow, suffering, and love; and all that makes up life, carried through the divine chemistries and brought into form. This requires time. It takes up the life. It takes a full season to mature the corn and a full lifetime to mature the character. When I note the toil and tribulations through which men are passing; the whirlwinds and cyclones by which they are handled; I say, "These are God's means for perfecting his saints."

**The Developing Process.**—"Add to your faith virtue, and to virtue knowledge, etc." This word "add", is not used in the modern sense; but means literally, "Produce out of" your faith virtue. This is the natural setting of the idea. First the blade. Here is the tiny blade first, peeping up from the surface with the growth law behind it pushing its development. As it opens we see there is a blade within a blade, and a blade within that; slipped one within another, as only nature can arrange. There is never a blade "added" from the beginning to the end. The blades are produced out of the blades; the second out of the first, the third out of the second, and thus on to maturity. Each new blade presents something from within itself, until it becomes the complete stalk with the bloom in its beauty at the top.

From this bloom there emanates an almost invisible dust called "pollen." This pollen is borne upon the air and mingles with the flowering corn in other fields. In this way the different kinds mix and become alike; even though a deep river should flow between the fields. The season past, the bloom faded, the blades dead and fallen; you have "the full corn in the ear."

Each grace in character is grown out of another. No grace is ever "added" except as the blades of corn

are produced, one out of another. "Being rooted and grounded in God by faith," we are to develop virtue (or courage) out of that faith, and out of this courage knowledge, and out of this knowledge temperance, and out of this patience, (self control) and out of this godliness or godlikeness.

Here we have the Christian in outline. Five of the graces subjective, while the sixth is objective and resting in God. The remaining two—brotherly kindness and charity—float out, like the pollen, to his fellowmen. Here we find the bloom and the fragrance from the perfect life. The pure love-pollen. The broad and boundless affection, reaching beyond the river, and ocean, and continent; and loving humanity after the manner of the Master.

**The Completion.**—"The full corn in the ear." When this is reached there is satisfaction. This was the aim, and the all and only aim. When the corn stands mature in the full ear, there is no sense of loss or regret because the bloom and blades have faded and fallen.

There is no regret with the child of God when youth, and vigor, and world prospects have gone. Standing in life's evening in full Christian maturity, he thinks no more of these things than the husbandman thinks of the withered bloom and blades, when the harvest stands in golden ripeness for the gathering.

Following the ripening is the gathering. The field is the place for the growing and the ripening; but not the place for the corn when fully ripe. To remain in the field is to receive damage. Death is so timely when life is complete. "He shall come to his grave as a shock of corn in his season." The ripe shock is borne from the harvest field; the mellow fruit is taken by a touch from the bough; the rich ripe soul is borne by the gentle hands that were pierced, from this world's winds and winters to the eternal springtime of the "Better Land."

## A MILLION-DOLLAR YEAR.

The Church is attempting to do a big thing, a vastly generous and Christly thing, with small, ungenerous and non-Christly means. It is a case of big dreams and small realities. We have the imperial ideal with the butler's standard in practice. We must lift our practice up to our professions. Not all at once, but constantly with shame and penitence, narrowing the vast difference between our creed and our conduct, our praying and our paying.

We can at least step up into the column of seven figures and make 1916 our million-dollar year. Not a very long step, to be sure. Only an advance of \$80,000 for 2,000,000 Methodists, two postage stamps apiece! We cannot get the four cents from each, but a very few can lift the average that much if we only try.

Last year it was \$919,000 for foreign missions, woman's work included. With that we supported the work and paid \$42,000 on original debt and \$17,000 in Brazil. This year we assigned \$60,000 in new specials in seven months, an increase of \$32,000 over the same period last year. Our income in cash from regular specials was \$12,000 more to August 1 this year than for the same period last year. Can't we push the procession along a bit faster and further?

## Where It Pinches.

We have had to cut down our for-

eign appropriations \$46,000. This not only stops progress—it pinches. It is not subtracted from an ample supply—it is a subtraction from an already inadequate sum. It is compelling almost impossible economies. We must smash this limitation! A million will do it. The \$80,000 increase we ask this year from the home churches will set us free. We can then add not only \$40,000 to the appropriations, but twice forty; for we will have no longer interest nor debt to absorb the income. If the missions out of their poverty and crying needs must spare \$46,000 who dare complain that 2,000,000 Methodists at home are asked to add \$80,000 as their share of the burden?

Five years ago we faced a debt of over \$225,000 and the irresistible and growing needs of all our fields. The choice lay between paying the debt quickly and sustaining our missions. We have been doing both. We chose, however, to make the sustaining of our missions our first and chief concern. Accordingly, the appropriation for Foreign Missions was advanced from \$333,396 in 1911 to \$436,144 in 1915, and that of Home Missions from \$71,533 to \$118,750, in addition to projecting the new and promising Congo Mission in Africa. Nevertheless, in 1915 we reduced the debt nearly \$60,000. The wisdom of our course we do not doubt, and the outcome needs no apology.

#### Clear the Decks.

With the decreased appropriation for this year and the eighty thousand increase we are asking, we can clear the Board of debt. This without an elaborate or extraordinary campaign from which to fall back into the ruts. The income absorbed year by year on debt and interest will be available for increased appropriations beyond what we have ever reached. This will clear the decks for new missionaries and better equipment, and leave the Board untrammelled for the great opportunities before it. Without this increase, under the rule of the Board, the low appropriations must be continued.

#### No Ordinary Appeal.

With these facts before us we confidently appeal to the Church to meet the issue. It is no mere routine appeal we now make. It is vital to the immediate needs and still more vital to the future welfare of our whole mission work. It is not easy to see how anyone who prays, "Thy kingdom come," can face the situation squarely and refuse to lend a hand. Remember, every dollar counts, and the more the better. Remember also, we are pleading to be set free from the bondage of debt that we may make the missionary money count for its full force, and make possible the highest efficiency of those who are giving their lives while we only give money. We have strong hopes that this worthy thing will be done.—W. W. Pinson.

**WINTERSMITH'S**  
**CHILL TONIC**

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic.

#### SAMPLE CATECHISMS.

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

#### REMEMBERED OR FORGOTTEN—WHICH?

By Rev. W. J. Snyder, of the Upper South Carolina Conference.

"Shall I be remembered after I am gone?" is a question that comes to every man. That it comes often and clamors for an answer is evidenced by the many ways in which men have ever endeavored to perpetuate the memory that once they lived and labored and loved.

The age-old query of Job, "If a man die shall he live again?" finds its counterpart in the question, "If a man die shall he be forgotten?"

The fear of sinking forever into oblivion has its foundation in the fact that the departure of even the great leaves hardly a ripple on the ocean of time. The grave is banked with flowers, soon to fade and crumble into dust; the mourners and friends turn away and return to the old paths of life; the world moves on and— forgets. True, in the fond heart of parent or child there will linger for years a memory of the face and form, but ere long that heart, too, will be stilled and—who remembers then?

This longing for an earthly immortality finds expression in many ways. Each of us would be remembered for the virtues we possessed and for the good we may have done. The polished shaft or simple slab in every cemetery attests this fact. Over faults and frailties the mantle of charity gently falls while virtues are carved in the rock.

A world conqueror desires to be remembered not for the blood he shed but the good he did, and so with means gathered at the point of the sword he builds a city and gives it his name. A Carnegie carves his name in stone over the doors of the many libraries his wealth makes possible. A Lawson pays a florist \$50,000 to name a carnation for his wife, and whenever a Mrs. Thos. W. Lawson Pink decorates a bride or a bier its marvelous beauty recalls her for whom it was named. Lord Raglan would long ago have been a memory as evanescent as the cloud that floated in last year's sky were it not for the garment which bears his name. Who could have told in a year's time the name of the hero, for hero he was, who gave his life that the Atlantic might be wedded to the Pacific, if our President had not changed the name of Culebra to Gaillard Cut? And thus it goes, man longing for his name to live and striving to find some way in which to perpetuate it.

Another desire of the human heart is, that the good which a man does shall live after he is gone. Of course, it is known in a general way that influence never dies, but the mind yearns for something tangible with which to continue that influence. In order to gratify this commendable desire, men have endowed charitable and other institutions so that their money will continue to work after they have passed to the great beyond. That the gratifying of both these desires was within the range of possibility for every one who wished to make them a reality seemed almost too good to be true till the thought found expression in one of the great enterprises of our own Church. Your name or the names of your loved ones need never be forgotten, and untold thousands will rise up and call you blessed for the good you do even to the end of time. This desirable combination is to be found in the Memo-

rial Loan Fund of the Methodist Episcopal Church, South.

Would you fittingly memorialize your departed loved one and also mark the resting place of that body so dear? A simple slab will designate the spot as well as a magnificent mausoleum, while the difference in cost, invested in a Memorial Loan Fund bearing the name of the one dear to you will from year to year be speeding on its mission of building churches and blessing humanity. Moreover, in the archives of the church and in every annual issue of the book which tells of the work will appear the name of the one whose memory made the loan possible.

Each year the memorial, increased by the interest, becomes more efficient and productive of greater good till in a hundred or a thousand years no one could estimate the amount of work accomplished. The territory in which the loan shall be placed may be designated by the donor, who has the privilege of saying whether it is to be administered throughout the entire connection or within the bounds of a certain annual conference or even in the district where the one memorialized lived and labored.

Thus at home or in distant lands the ministry of a life will continue to bless mankind till the time when the redeemed turn away from temples built with hands to worship in the City of our God, the Holy Jerusalem which has "no temple therein; for the Lord God Almighty and the Lamb are the temple of it."

Would you like to invest in a memorial of this kind? Then write to the Board of Church Extension, Louisville, Ky., and all necessary information will be gladly furnished.

#### AN EXPOSE OF LOCAL OPTION ACT NO. 2. MACON.

Of all the prospective crime-breeding measures that have come under my observation, the fake local option act that has been initiated by the whiskeyites of this state, as a substitute for the local option and prohibition laws now upon our statute, is supreme. In addition to being a supreme crime-breeding concern, it is the most infamous and insulting proposition that was ever submitted to a free, intelligent, and law-abiding people for consideration. The first infamy is to be found in the very first clause of its title, in which it is provided, that it is "An Act to provide for local option and to correct the evils arising from the liquor traffic." Ordinarily that phrase would sound good to a casual reader, and, upon first blush, one might be led to believe that it was intended to allow the electors of the various voting precincts to say whether or not intoxicating liquors could be legally sold in their particular precinct, and, further, that the proponents of the act had at last discovered that there really were some slight evils connected with the whiskey traffic that ought to be corrected, and that they proposed to correct them and make the liquor business in Arkansas clean. In order to understand the real purpose of the proponents of this cloven-hoofed, gum-shoed infamy with which they propose to repeal our prohibition laws, it will be necessary to examine the liquor laws that have been upon our statutes for generations, and compare them with the proposed Local Option Act No. 2. Our old local option law provides that a vote shall be taken on the license question every two years, and, if a majority of

the electors of a county vote for license, the county judge can, at his option, issue license authorizing the sale of liquors in that county. But, it is further provided, that, if any ward of a city, or other voting precinct of a county fails to vote for license, then the county judge cannot issue a license authorizing the sale of intoxicating liquors in the particular ward, or other voting precinct, no matter how large the majority for license might be in the county.

Under that system a populous community could not impose the sale of liquor upon a less populous one that did not want the death-dealing and character-polluting stuff sold in it. But, under the proposed repeal act, if a county should vote wet, the county judge would have no option in the matter, and would either have to issue license to sell liquor in every city and town in the county having a population of five hundred or more, or go to the penitentiary for one year for failing to do so, no matter how a particular city or town might have voted upon the question. So it appears that there is a wide difference between the local option features of the old law and the proposed law. In fact, the proposed law does not provide for local option as the people of Arkansas understand that term, at all, but it does provide for a county option that will enable the citizens of one community in a county to strangle the hopes and outrage the morals of the citizens of other communities of the same county by forcing upon them the sale of intoxicating liquors against their unanimous will. Illustrating this point, I will state that, under the old law, counties like Phillips, with a city of ten thousand population, like Helena, could by polling a large vote for license, make the county go wet, but if Marvell, a town of one thousand population, voted dry, it would be immune from the sale of liquor. But under the proposed law, if Helena, with its larger population, votes the county wet, then the sale of whiskey would be forced upon the good people of Marvell even though every man in the town voted against license.

Under the old law, Marvell took advantage of its local option privileges and banished the sale of liquors from its confines more than thirty years ago, and it is today one of the very best business towns of its size in the South. At the time it abolished the sale of whiskey it had five full-fledged saloons, two general mercantile establishments and a few smaller business concerns, but no churches. Now, after this splendid town has established six churches and has grown in morals, Christian grace and superior business proportions, until it is the pride of the western half of this county, it is proposed by the whiskeyites to force upon its intelligent inhabitants the whiskey curse to blight and damn the hopes, aspirations, realities and prospects, that it has taken them practically a third of a century to build up. In all earnestness and sincerity I ask, Could it be possible for human beings, no matter how low and degraded, or of what nationality or blood, to visit a greater infamy upon a community than the whiskeyites are attempting to impose upon the community of Marvell by and through the provisions of the infamous bill with which they are trying to repeal the State-wide Prohibition Act? If so, no propagandist has found room in the affairs of this state in which to propagate it. Under the old

law the people could not be harassed with an election upon the license question oftener than every two years, and both sides of the question rested upon the same footing, no matter how it was determined, and the election could only be had at the same time the people were called upon to elect their various state and county officers; but under the repeal bill they could be harassed with an election as often as every forty-five days unless the whiskeyites won. In that event, the rights secured by this demon of the devil would be too sacred to disturb for the full period of two years. Just think for a moment of the infamy contained in that proposition. Boiled down, it simply means, that, if the apostles of God and righteousness should prevail in a whiskey contest, they could be forced to enter upon another contest upon the same question every forty-five days; but if the apostles of the devil and unrighteousness should win out, the question could not be voted upon again for two years. When did the agencies of sin, death and damnation climb to such an exalted station in the affairs of state as to entitle them to a greater consideration at the hands of the voters of a boasted Christian land than is accorded to the apostles of Christianity, life and salvation? I am not in the habit of begging men for anything, but, in this instance, I really beg some of the advocates of the repeal bill to answer my question. Under the old law the citizens of a community could by petition prevent the sale of liquors within three miles of their churches and schools, but under the repeal bill they could not prevent the sale of it on adjoining lots to their churches and schools in cities and towns of five hundred population, if the county voted wet, even though every man, woman and child in the county petitioned against it. To think of the possibility of a saloon being located next door to a house of God, or a school house, where innocent little children would be exposed to such sights and influences as usually surround a grog-shop, is enough to cause the Christian fathers of this state to swear by the God that created them, that such a contingency shall not blight the educational prospects of their children even though it required bullets instead of ballots to prevent it. Fathers, I appeal to all of the manhood of your free-born natures, and all of the love you bear your children, to go to the election on the 7th of November, and remain there from the opening of the polls until the close of the count, in order to prevent your helpless little innocents from being cursed with such a calamity. Under the old law it is unlawful to give intoxicating liquor away in communities in which it is unlawful to sell it, and there is a wholesome reason for it, as the following will disclose. When the good people of Marvell banished the sale of liquor from their midst, as they thought, some of the saloonkeepers refused to obey their mandate and resorted to the subterfuge of selling apples, crackers and matches for fifteen cents each and would then kindly give the purchaser a drink of whiskey, and they did a flourishing apple, cracker and match business until the Legislature passed the "Blind Tiger Act" that put them out of commission. The proponents of Local Option Act No. 2, now propose to repeal the Blind Tiger Act, so that the apple, cracker and match business can start up again. In addition to repealing the Blind Tiger

Act, the repeal bill provides, in language that cannot be misunderstood, that it shall not be unlawful to give intoxicating liquors away in any part of any county in this state, whether the county votes wet or dry, except to minors or habitual drunkards. Thus it will be seen that if they succeed in enacting their bill, any crap-shooting negro can set up an apple, cracker or match business anywhere in the State, and, according to the experiences of the past, it would flourish like the proverbial "green bay tree." Is it possible that even the proponents of this sin-cursed bill do not blush when they think of the hell on earth that such a condition would produce? By reason of special legislative acts intoxicating liquors cannot now be sold within from three to ten miles of many of our institutions of learning, but if Local Option Act No. 2 becomes a law, all of these special acts will be repealed and whiskey can be sold next door to them if the county or counties in which they are located vote wet. Is it possible that the friends of education in this great State will sit quietly by and allow such an infamy to be visited upon their colleges and universities? Under the old law native wines cannot be sold unless a majority of the voters of a county authorize the sale at a previous election; but under the provisions of the repeal act it is made lawful for any person who grows fruit, grapes or berries in this State to make brandy and wine out of them, to their hearts' content, and sell the same in original packages of not less than five gallons, without a license or without regard to how a county might vote on the liquor question. With such a law the fruit, berry and grape growers could open up brandy and wine joints all over the State, and, not having any license to pay or election expenses to defray, they could sell five gallons of it so cheap that five of the boys of any of the schools of the State could chip in and buy an original package of that size and have one of the biggest drunks that ever disgraced their community. Some of the worst drunks the writer ever saw were brandy drunks. If we are going to open up the flood gates and let our boys have all of the "peach and honey" they want, why not let them have a little "rock and rye" also? Yea, why not let our corn growers make their corn into whiskey and furnish that to the boys, too? God forbid that our State should ever be debauched by the wine and brandy business that is provided for in Local Option Act No. 2.

The penalty feature of this baneful act is infamous also. Under it, if a judge or clerk fails to perform any duty required of them in connection with its operation, they are to be branded as felons, while the fellows who sell the damnable stuff provided for in the bill are only to be guilty of a misdemeanor if they violate its provisions, even to the extent of filling some immature, indiscreet boy or habitual drunkard with a brand of craze-producing liquor that would cause them to commit rape, murder, arson or theft. The title of the repeal bill proclaims, among other things, that it is a measure to "increase the public revenues of the State." But that old joker has been worn so thoroughly threadbare by the whiskey advocates in the past that I need not stop to comment on it further than to say that it is known of all men that it costs the people of the State many

times more to prosecute the criminals that intoxicating liquors produce than they have, or ever will receive, from the sale of liquor license. So, away with their revenue-increasing bosh!

It is hardly probable that the sane men of this State will ever suffer so vicious and unjust a law as this to taint their legal code; but I warn them that it will be necessary for each and every one of them to do their full duty from now until the polls are closed on election day, and the votes counted and certified out by the judges, if they expect to defeat this immoral, crime-breeding and death-dealing measure that has been fraudulently submitted for their consideration under the guise of Local Option Act No. 2; for, if the "signs of the times" are not all awry, the friends of the measure have triggered themselves into a position where they can secure many votes for it by such influences as judges of the election can exert on the voters during the progress of the election, and such votes as they can fraudulently change after they have been cast, supplemented by as many votes as they can afford to stuff the ballot box with after the polls are closed. No deed is going to be left undone by the advocates of this pernicious measure to make it triumphant at the polls, no matter how dark and daring the deed may be, and hence it will be necessary for the good people of the State to organize as for war, and fight with the tenacity and courage of patriotic soldiers, in order to direct and defeat their unscrupulous efforts to again legalize the sale of intoxicating liquors in Arkansas. Their consumption has filled more untimely graves, produced more human brutes, wrecked more happy homes, made more hungry and helpless widows and orphans, transformed more sane men into fools, and created more criminals out of innocent youths than any other destructive or vice producing force in the wide world. It is, therefore, hard to understand how anyone who claims to be a friend to this splendid commonwealth can get his consent to lend aid and comfort to this destroying demon in its efforts to get back into the State.—R. B. Macon.

Helena, Ark.

#### THE PEOPLE DO RULE.

##### Let Them Rule Righteously.

For forty years the legislators elected by the people of Arkansas have made good prohibition laws. The people have always approved, and every two years have elected a legislature authorized to improve the laws. In not a single instance has any prohibition law been repealed. Under these laws the people banished saloons from sixty-nine counties; but, as the saloons in the other six counties not merely debauched the people of these six counties, but exercised their evil influence over the whole State, the last legislature, fresh from the people and knowing what the people desired, decided that the saloons in these six counties should no longer corrupt the whole State. The result of popular sentiment expressed through the people's representatives was the present State-wide prohibition law.

The saloons say that the people want a different kind of law; hence a bill has been initiated by one-tenth of the voters, and the people of the whole State are given the opportunity to decide.

The proposed law, if approved, repeals the laws of forty years, and substitutes one that has the sanction of the Cincinnati brewers. It is even worse than the Ohio law, because it gives the liquor traffic every advantage.

Under the present law the people of the whole State stand united against the liquor traffic. The proposed law would divide the people of Arkansas into seventy-five parts, and permit the united national liquor traffic to bring its whole force to bear, at its own chosen time, against these separated and weakened parts. Shall the people of the whole State stand together, or divide to fight the organized and united national liquor traffic?

The people of Arkansas are asked to undo all that they have done for forty years, and substitute a law prepared to please foreign brewers and distillers.

Below you may read what this monstrous law will permit. The choice is presented to the whole people of Arkansas. If they accept the brewers' substitute they submit to the yoke of the liquor traffic. If they reject the infamous measure, the people approve of their own work for forty years. Shall we hold what we have gained or go back forty years?

The whole people of Arkansas will pass judgment. Will they act righteously or unrighteously? The people rule. We believe that they will rule in righteousness and win God's approval and blessings.

#### The Bill to Repeal State-Wide Prohibition—What It Does.

It repeals the following existing laws:

1. Expressly repeals the State-wide Prohibition Law.
2. Expressly repeals the Going Act, and declares the sale of all alcoholic, vinous, malt, spirituous or fermented liquors, or any compound or preparation thereof, commonly called tonics, bitters or medicated liquors, LAWFUL, subject only to its provisions.
3. Repeals by implication all other laws limiting the liquor traffic in conflict with any of its numerous provisions, which probably includes among others:
  - (1) The laws forbidding the sale of intoxicants at or near the State University, and other schools and academics.
  - (2) The Three Mile Petition Law.
  - (3) Statutes authorizing municipalities to prohibit or limit sales.
  - (4) The law authorizing a vote at every general election.
  - (5) The law forbidding license in any dry municipality in a license county.
  - (6) The law forbidding license in any dry ward in a wet municipality.
  - (7) The law that gives the county judge discretion as to whether he issues license.
  - (8) The law that gives the county judge discretion as to location of saloons.
  - (9) The law making blind tigers and bootleggers felons, and provides a small fine or a short imprisonment in the county jail.
  - (10) All laws granting women a voice in determination whether license shall be issued.
- II.—It contains these further most objectionable features:
  - (1) It authorizes an election in any county on the petition of only ten per cent of its qualified voters for every forty-five days, and until the



county votes for license, when no election can be held for two years thereafter.

(2) It punishes the county judge with one year in the penitentiary for attempting to exercise the discretion the law now grants him.

(3) The only requirements for a license holder are: (1) Twenty-one years old, (2) a citizen of the State, (3) of good moral character.

(4) The only limitation on the number of saloons is one saloon for each 1,000 inhabitants, or fraction thereof, in a municipality.

(5) It permits the issuance of a license in any month of the year for twelve months from date of issue, which cannot be revoked except for conviction of a violation of the proposed law, or an election voting against license.

(6) It does not permit a petition against saloons, except to call an election to be held at least two years after an election voting for license.

(7) It authorizes the manufacture and sale of wines and brandies as lawful acts without license by the growers of fruits in this State.

(8) It authorizes the manufacture of all forms of intoxicants as a lawful act without license, in every county voting for license to sell intoxicants.

(9) It does not forbid women from being employed in and frequenting saloons the same as men.

(10) It requires a conviction for a second offense against the proposed act of a licensee before his license can be revoked.

(11) It does not provide that a license can be revoked for violating any other law of the State, or for other cause.

(12) It expressly makes the manufacture and sale of all forms of intoxicants lawful when the same is now unlawful, and thereby shifts the burden of determining the issue of license upon those opposed to its issue.

(13) It provides large fees to the county officers for their services in connection with licenses, whereby their favor and assistance is sought and may be procured.

(14) It provides for license elections to be held by the regular election officers whereby political machinery is undermined and elections corrupted.

(15) It provides no safeguards for holding said elections, nor no punishment for frauds perpetrated.

(16) It provides no method of contest of said elections, nor appeal to the courts for protection from the results of fraudulent voting or counting.

(17) It will allow the issue of a license next door to any church, school house or residence in any ward of any municipality of 500 inhabitants in any license county, regardless of the majority, or even unanimous vote of such ward or entire municipality.

(18) It destroys all discretion of county judge as to whether he will issue license after an election voting for license.

(19) It authorizes the sale of liquor on all holidays.

(20) It limits the taxes, fees and license revenues that any municipality may charge.

(21) In case more apply for license than allowed, the county judge shall decide to whom he will grant license.

J. W. Wade,

For Arkansas Anti-Saloon League.  
(The above may be had in pamphlet form free for distribution by writing to Geo. Thornburgh, President A. S. L., Masonic Temple, Little Rock).

#### WHO AM I?

I am the greatest criminal in history.

I have killed more men than have fallen in all the wars of the world.

I have turned men into brutes.

I have made millions of homes unhappy.

I have transformed many ambitious youth into hopeless parasites.

I made smooth the downward path for countless millions.

I destroy the weak and weaken the strong.

I make the wise man a fool and trample the fool into his folly.

I ensnare the innocent.

The abandoned wife knows me; the hungry children know me; the parents whose child has bowed their gray heads in sorrow, know me.

I have ruined millions, and shall ruin millions more.

I am Alcohol.

—Minneapolis Tribune.

#### A SERIOUS CHARGE.

Our esteemed confrere, the editor of the Arkansas Methodist, closes one of his many destructive editorials with the following language:

"Indeed in the whole controversy the Texas editor seems bent on destroying the influence of Dr. Stonewall Anderson and the Arkansas Methodist, and has contributed nothing toward healing the breach which he has created. The Arkansas Conferences, the Andersons, and the Arkansas Methodist have all emphatically declared their loyalty to Southern Methodist University. The Texas editor tries to prove that we are disloyal. He will not accept as sincere our statements. He denies us the right to express an opinion concerning the Commission and the University unless we accept his interpretation of General Conference action and the Commission's action. He is a good man with an obsession and full of suspicion. He thinks that he is pursuing a constructive policy, but he is simply seeking (not intentionally nor maliciously, but under the spell of his obsession) to bring under suspicion men who are honestly ready to help a great university in his own city. It is 'too bad.'"

How many times will it be necessary for us to remind our esteemed confrere that the Corresponding Secretary of Education began the present controversy with his untimely criticisms of the Educational Commission, in his Bulletin of July, 1915? He criticized the actions of the Commission both as to Vanderbilt and Southern Methodist University. He told the Church that the Commission had been instructed to do a certain thing with reference to the first institution and had done a "different" thing. He told the Church, with reference to the second, that "there is not one word in the charter to intimate that the University is ever in any way to have a connectional relationship." He told the Church, moreover, that the charter of the University had "passed from the hands of the Commission."

On August 19, a full month after the appearance of the Bulletin, we made our first mention of Dr. Anderson's criticisms and we allowed him column upon column in which to reply to our criticisms of his actions.

Sometime after the controversy with Dr. Stonewall Anderson was closed the Arkansas Methodist expressed dissatisfaction with plans for Southern Methodist University, saying, "It is our purpose a little later

to discuss the University's relation to Arkansas, because at present it is not satisfactory."

Seeing this announced purpose of the Methodist, we said in our issue of September 16: "We trust that the Western will not suffer itself to repeat the mistake which Dr. Anderson has made. We have shown clearly, we think, the injustice which Dr. Anderson has done the Commission itself and the entire Church as well by undertaking to discuss the unfinished action of the Commission as though it were its finished work. Let the Western apply to the President of the Commission, Bishop W. A. Candler, for a copy of the resolutions and charter as sent to the Missouri Conference and yet to be sent to other Annual Conferences west of the Mississippi. This is the course which the Texas Advocate will pursue and such course, in our judgment, each of our journals should pursue." We closed the editorial by counselling against "discussion which may irritate the Church and divide our forces."

These words, so innocent of any intended offense, brought forth from the Methodist an editorial which amazed us. The editor talked about "self-appointed censors" to "close our mouths," etc. We made no reply. Not one word did we utter in reply until some weeks later the editor spoke of Arkansas having been "almost wilfully misjudged." The connection in which these words were used clearly implied that our esteemed brother had the Texas editor in mind. No, dear Doctor Millar, the responsibility for the present controversy does not lie at our door. The "breach," if it has come to that, was not "created" by the Texas editor.

We enter a denial not only as to the origin of this controversy, but we emphatically deny any purpose to destroy the influence either of Dr. Anderson or of the Arkansas Methodist. Dr. Millar's intimation that such has been our purpose is an appeal for sympathy. It is the baby act. It is the plea of a man who has been bested in controversy. It is not worthy of a stalwart Arkansan. It is not good sportmanship. Having lost, the only thing left our brother editor is to be a good loser. For all the world loves both the lover and the good loser.

No, we have not wished to destroy the influence of these brethren. Our single aim has been to repel unfounded criticism which is calculated both to impair the influence of a responsible Commission and to retard the growth of a great institution. And the statement that we "created" the present discussion or have desired to destroy the influence of anybody has no foundation other than the suspicious mind of an otherwise good man. —Texas Christian Advocate, September 21.

#### THE RURAL CHURCH PROBLEM IN THE SOUTH.

##### 1. Introduction.

There are a few things that should be kept in mind in a discussion of the rural church problem.

1. Few generalizations are possible. It is easy to speak or write of the "decay of rural life." It is easy to cite awful examples of such decay. But there are examples of other communities that are in no sense in decay. The same principle applies to rural economic conditions, rural schools, rural society, rural churches. No sooner do you generalize about any of them than you are face to face

with a contradiction because of the very great diversity of conditions existing in different States, in different counties of the same State, and in different townships of the same county.

2. There are at least three dangers to be avoided.

(a) Confronting those who speak or write on rural conditions is the danger of failing to take into account all the facts in any given case. It is not always easy to obtain the facts. And if the facts are unknown or if they are purposely left in the background, then it is easy to generalize. Then also it is easy to misrepresent.

(b) Growing largely out of a disregard of all the facts is the danger of seizing upon the immediate and the spectacular and giving that undue notoriety.

(c) Closely related to the two dangers is the third, that of thinking that the remedies that will apply in one community will apply with equal efficiency in every other.

For example, a panacea is found for the ills of a certain community. The diagnosis is made, the remedy applied, and the cure effected in a few months. Then the pastor or somebody else writes to the Methodist about it and somebody else publishes it in a book and some struggling country pastor seizes upon it as a cure-all for the ills of his charge. He applies the remedy and finds it a failure. Close study of the first community in which it was tried often reveals only a partial cure there, due to faulty diagnosis in the first place, or new complications, or a lack of time. And further study will often reveal the need of an entirely different remedy for the ills of the second community.

3. There is one thing that is fundamental in the progress of any rural community. Most reasons advanced for rural conditions, either good or bad, are based upon environment and other material or social considerations. These things do have a powerful influence in determining the conditions of rural life. But while they are primary in the amount of attention necessarily given them in any discussion of the country problem, yet they are, after all, secondary in importance, as conditions of rural progress! The one fundamental condition of rural life, lying back of all others, is the attitude of the people in any given community to the importance of rural betterment. Any community which sees its need and determines to meet that need can find a remedy commensurate with that need. The same is true of the country church. The success or failure of a church depends not so much upon the sterility or fertility of the soil, the lure of the neighboring city, the poor schools, bad roads, nor even the ignorance of the pastor, as it does upon its own attitude toward the conditions in which it finds itself. Complacency leads to decay regardless of the surroundings. Determined self assertion, coupled with a vital faith in God will find expression in a church that is adequate to meet the needs of the community in which it is located. What most of our Southern rural communities need, first of all, is the "dynamic of a new life." Then many of these other things will come as the expressions of this new life. It is because of this that the "country life movement is primarily religious," for it is only the religion of Christ that can furnish this dynamic.—J. Q. Schisler.

**HENDRIX COLLEGE CAMPAIGN.**

That the campaign for \$400,000 for Hendrix College, delayed for over a year on account of unsatisfactory financial conditions, is to be launched at once, was announced by Dr. James Thomas in his office last Thursday to a group of friends whom he had called into counsel. He surprised and gratified those present by stating that Mr. E. D. Irvine of Little Rock would devote the next twelve months to assisting him in the campaign. Mr. Irvine is one of Arkansas' successful business men. For many years past he has been state manager for the Waters Pierce Oil Company, and during that time he has built up a great business in the state. Mr. Irvine is a staunch Methodist and has for many years been an efficient steward in Winfield Church. While Brother Irvine would be the last man to mention it, one of the beautiful things about his part in the campaign is that he gives his services free of charge to the church. He has educated three of his children at Hendrix, and is devoted to the college. Having recently retired from business, he is free to devote his entire time and business talent to the campaign. Both laymen and preachers alike should give this consecrated business man a welcome wherever he goes.

All who heard Dr. Thomas outline his plans were impressed with his clear grasp of the situation and with his resolute purpose to conduct the campaign to a successful issue. We all caught the contagion of his optimism. He has a keen sense of the leadings of Providence in the growth and development of Hendrix College. Dr. Thomas desires and should have the sincere prayers of the Church. Let all of us give him our prayers and our hearty co-operation.—J. H. Reynolds.

**GALLOWAY COLLEGE OPENING.**

Galloway College has commenced what gives promise of being the most successful session in its history. It has opened its doors with a registered Boarding Department of 193 students besides its town patronage; and what is a very regrettable fact to the management is that it has had to turn away more than twenty-five girls who desired to matriculate for the fall session. Our school rooms are filled, our Boarding Department is filled and further expansion is impossible until means of relief are brought to us by the Church.

Opening exercises were held Tuesday morning, September 19, at which time the Hon. Stephen Brundidge of Searcy delivered a very happy address, welcoming the young ladies to the hearts and homes of the Searcy people and extending to them a hearty greeting for the new year.

Work has been organized with greater ease than at any previous time in the school's history. The first week that we assembled, two days of regular work was done, and last week every department, save that of Physical Training, was in regular operation. The students, without exception, seem to be heartily pleased with what they find at the institution and all have gone to work to accomplish during this year more than they have ever done at any time in their school careers.

Rev. W. P. Whaley, Presiding Elder of the Camden District, was a guest of the College Sunday, September 24, and preached the opening sermon. His message was a very timely one,

stressing the great importance of small affairs in every-day life in making life happier and better for all. We are glad he came to us, for his visit was an inspiration both to the faculty and to the students.

We say again, if Methodism in Arkansas ever expects to project for itself a great educational policy, now is the opportune time.—J. M. Williams, President.

**HENDERSON-BROWN COLLEGE.**

The enrollment of Henderson-Brown College is now one hundred and twenty girls and eighty-two boys, making a total of two hundred and two. There are one hundred and thirty-seven in the boarding department. The freshman class in history enrolled seventy-seven and has been divided into three divisions, in order to give more direct instruction. About the same number have enrolled in English for the freshman class. There are some eight or ten students yet to come.—J. M. Workman.

**COLLECTIONS FOR ANTI-SALOON LEAGUE.**

Collections received from various churches over the State to assist the Anti-Saloon League in its campaign against the effort to defeat our statewide prohibition law, to September 25, 1916:

Highland M. E. Church, South, Little Rock	\$ 8.70
Winfield M. E. Church, South, Little Rock	123.50
Hunter Memorial M. E. Church, South, Little Rock	19.00
Capitol View M. E. Church, South, Little Rock	5.85
Scott Street M. E. Church, Little Rock	6.17
M. E. Church, South, Hope	18.50
M. E. Church, South, Hot Springs	2.00
M. E. Church, South, Springtown	2.40
M. E. Church, South, Corning	5.50
M. E. Church, South, Siloam Springs	7.20
M. E. Church, South, Portland	10.67
M. E. Church, South, Keo	14.00
M. E. Church, South, Searcy	1.00
M. E. Church, South, Booneville	4.08
M. E. Church, South, Yellville	7.50
Sunday School, Leola	1.56
M. E. Church, South, Harrison	2.75
M. E. Church, South, Locust Bayou	5.00
M. E. Church, South, Hamburg	12.00
M. E. Church, South, Umpire	1.25
M. E. Church, South, Mena	5.35
Imboden Sunday School	3.42
M. E. Church, South, Clarks-ville	2.10
M. E. Church, South, Wilmot	7.75
M. E. Church, South, Bright-water	.50
M. E. Church, South, Hot Springs, Third Street	3.75
M. E. Church, South, Stephens Baptist Church, Stephens	7.30
M. E. Church, South, Stuttgart	2.00
Public meeting, Benton	35.00
M. E. Church, South, Huttig	8.75
M. E. Church, South, Vandale	3.10
M. E. Church, South, Blevins	2.00
M. E. Church, South, El Dorado	1.08
M. E. Church, South, Mena	14.00
M. E. Church, South, Crossett	5.00
Presbyterian Church, Russellville	16.75
M. E. Church, South, Amity	4.15
M. E. Church, South, Murfrees-boro	7.90
M. E. Church, South, Adona	7.30
M. E. Church, South, Roe	3.19
	1.60

Church at Van Buren, by J. J. Izard	9.31
First Baptist Sunday School, Huttig	3.93
Fisher St. M. E. Church, South, Jonesboro	11.16
M. E. Church, South, Magazine	6.30
M. E. Church, South, Prairie Grove	2.00
Union service, Prairie Grove	7.45
M. E. Church, South, Searcy	93.35
M. E. Church, South, Eureka Springs	4.00
M. E. Church, South, Eudora	7.70
M. E. Church, South, Horatio	19.55
Senator James P. Clarke, city	100.00
Union meeting, Helena	29.15
M. E. Church, South, Helena	7.50
M. E. Church, South, Knoxville	3.00
First Baptist Sunday School, Jonesboro	12.91
M. E. Church, South, Monticello	10.00
St. Francis county	100.00
Collection, "Rally," Little Rock	35.45
Rev. C. M. Reves, Helena	5.00
R. B. Macon, Helena	5.00
Welford White, Helena	10.00
O. V. Luke, Helena	1.00
Dixie Furn. Co., Helena	1.00
Union Meeting, Osceola	55.23
M. E. Church, South, DeWitt	19.20
Mrs. M. L. Walt, Kerr	5.00
Marcus Holiness Church, Bismark	1.61
Antioch Union Sunday School	
Antioch	6.40
Union meeting, Fordyce	13.54
	\$981.36

**ARMY TESTAMENT FUND REPORT.**

It is with pleasure that I report to you that the response of the churches and a number of Christian men and women, to whom this cause has been presented, has brought cash and subscriptions for soldiers as follows: Cities and Towns, 401 Testaments; Churches and Auxiliaries, 492; Individuals (about), 792. Total 1,600 Testaments.

It is hoped that we may secure at least 4,000 Testaments in Arkansas, the number asked for by the American Bible Society. Twenty-four hundred Testaments remain to be provided for.

How many will you take? One dollar will buy four; \$5.00 will buy twenty, and \$25 will buy one hundred.

It is a fact that some of the soldiers have returned from the Border, but many others are going to take their places, and this simply serves to make our task heavier.

By God's help and your co-operation we will meet this obligation.

Former Report	\$349.30
Citizens of El Dorado, By Rev. W. C. Hilliard, El Dorado, Ark.	13.50
Citizens of Beebe	10.05
J. E. Little, Conway	5.00
Belleville S. S., by S. H. Russell, Belleville	1.50
Mrs. J. G. Jackson, Little Rock	1.00
Dr. Q. R. Galloway, Alma	.50
J. C. Brown, Helena	.50
J. B. Butts, Helena	.25
Mrs. E. S. Ready, Helena	.50
Caroline Hornor, Helena	.25
A. M. Bequette, Helena	.25
Mrs. Swantz, Helena	.25
Mrs. S. E. Lanier, Helena	.25
Unknown, Helena	.25
R. B. Macon, Helena	.50
Mrs. R. B. Macon, Helena	.50
Mrs. Watt Weaver, Helena	.50
Edwin Thomas, Helena	.25
A. J. Fridly, Helena	.50
J. C. Likins, Helena	.50
First Methodist Church, Hele-	

na, By Rev. C. M. Reves, Helena	2.00
First Presbyterian Church, U. S. A., By L. B. White, Benton	6.00

Total .....\$393.85  
Three hundred and ninety-three dollars and eighty-five cents less \$7 previously reported for Helena, which gives \$386.85, the correct amount received up to date of September 26, 1916.

Send all contributions to D. H. Colquette, Field Agent American Bible Society, Y. M. C. A., Little Rock, Ark.

**U. S. LIQUOR LICENSES.**

Since my last report I have copied from the U. S. Revenue Records the following parties' names as having secured U. S. license to sell liquor in the following named towns:

Argenta, May Cook; Bonanza, Teresa Peiretto; Gurdon, E. Nash; Hartford, Vinita Club, Jno. Champton, proprietor; Helena, Kathryn Jones; Hot Springs, Jno. Deicher, Geo. Doakes, A. C. Jennings, W. J. Ketchum, R. G. Morris Drug Co., Carl F. Rohrer, Wm. Scott; Hooker, J. G. Hooker; Little Rock, Chas. H. Jeur-yans, L. J. Turner; Marmaduke, Edward H. Reed; Leslie, J. W. Wilkie; Pine Bluff, Maggie Bradford, Wylie Good, Sam Sims; Whelen, Harriet Fowles; Yorktown, J. C. & T. A. Thomas.—Geo. Thornburgh, President Arkansas Anti-Saloon League.

**WILL THIS BE THE LAST GREAT WAR?**

The question is frequently asked and the affirmative and the negative views have many champions.

We all hope that with the settlement of the difficulties among the European nations will come lasting peace, but upon what can we base such a hope?

Can we base our hope upon either side sustaining a crushing defeat? Might not the entente, for instance, achieve such a complete victory that the Teutonic powers would never be able to assert their aggressiveness again? No, for such a defeat would leave Germany full of hatred and bitterness and she would go to work immediately to prepare for the time when it seemed propitious to again spring at her adversaries' throats. This feeling would be greatly intensified by the policies already announced of discriminating against Germany in the way of trade relations when peace is declared, and there is little doubt that were Germany the victor, she would also do all in her power to cripple her enemies' commercial activities.

On the other hand, should the result be a draw—should neither side

**No. 666**

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

**EDUCATIONAL.**

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



be able to crush the other, but be forced to cease fighting because of insurmountable difficulties, physical and financial—each side would patch up their weak places and take stock of mistakes made and resolve that in the next crisis the same mistakes should not happen again, and in a few years' time it would have to be all fought over again.

But will not the terribleness of this war show men how awful it is and deter them from such conflicts in the future? No, men forget too easily. The future generations will remember only the glamor, and not the horror of war—or at least will not realize it—and will rush into the conflict at the call of the colors, with deadlier and more terrible weapons than even now in use.

Hope for lasting peace must depend upon how long it takes the nations of the world to learn the lessons of the Prince of Peace. So long as men and nations are controlled by greed and avarice, and live for self, so long as they are ruled by their passions, just so long will there be "wars and rumors of wars." Men are not more cowardly than ever, and will never be deterred by fear, either of death or defeat. World peace will come with world-wide acceptance of the Prince of Peace. So long as men have hate in their hearts, so long will men fight.—David Townsend.

Argenta, Ark.

#### LEGISLATION UNDER THREAT.

Bishop Mathews said in his Miami Conference sermon that coercion never is the road to permanent peace. He made no application to recent legislation. The words are true.

We regret that the Adamson bill has become a political question, for that makes a philosophical discussion almost impossible without some one claiming that it is discussed for political effect.

Without any regard for the political situation, we fear the influence of the precedent Congress established. A question which had been given no attention suddenly became the only one before our national legislature. It came not on its merits, but its consequences; and the consequences were largely in the nature of a threat. The wisdom of rushing a law under such compulsion is open to question. Suppose another threat of a strike is made unless Congress passes a satisfactory law. Will this law be passed? Then, suppose another strike is called except Congress acts; and another, and another. It is easier to do a thing the second time than the first, and still easier the third. It doesn't look good. We may be piling up trouble for our children.

We have nothing to say here about the merits of the strike question. That is a matter altogether different from the method of legislation. Nor do we fail to appreciate the industrial peace which has been prolonged by the new law, for a railroad tie-up is a fearful calamity. But the passing of laws under threat of any kind, without study of the issue itself, points toward breakers. Chief regret is that the procedure has gotten into politics so that one cannot have a personal conviction without being charged with partisanship.—Religious Telescope.

#### HELP IN MEETINGS.

If in need of help in the conduct of your meetings Rev. John P. Lowry, 708 East Seventh street, this city, has large experience in evangelistic work and can serve you on short notice.

## Woman's Missionary Department

Edited by

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

PRESS SUPERINTENDENTS:

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

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

Communications should reach us Friday for publication next week.

### WEEK OF PRAYER, NOVEMBER 5-11, 1916.

Observe the Week of Prayer in your auxiliary and help put your district on the Honor Roll.

The why and how of the Week of Prayer:

#### Why?

1. The inspiration and uplift to the membership of the auxiliary observing this season. You cannot come together daily and spend an hour in study of the work and in prayer for the work and fail to catch a great vision and receive a great blessing.

2. The growth of the kingdom is dependent on the prayers of the children of God. Why this is so we can not tell, but it is true that every forward move is the result of earnest prayer. The Week of Prayer will make possible great advance and success for the Church of our Lord in the whole earth. Obstacles of indifference and unbelief will be overcome and the impossible will be done when we pray.

3. The offering of love which will spontaneously accompany our earnest prayers will provide the necessary money for this advance movement. There are many enlargements necessary in the work already established, and many open doors waiting for our coming in His name. Many places are to be occupied for our Lord for which money is needed. After prayer and study of the field, the Council has selected the two points most needing attention just now—Holding Institute, at Laredo, Tex., and the school to be established in Rio, Brazil. The study of the needs and opportunities of these two points will be gained from the daily program as we observe the Week of Prayer.

1. Gain the enthusiastic interest of the society and form a circle of prayer.

2. Lay early plans. Do not wait until November 1 to plan for the meetings.

3. Put the program into the hands of a special committee, who shall arrange time, place, leaders, etc., for meetings some weeks in advance. The literature will be sent from the Home Base office during the last week in September, and will be sent to your auxiliary in time to be given out and studied by those who shall lead the meetings.

4. Give wide publicity through the church announcements, local press, and by personal mention and invitation. Place an attractive poster of invitation in the church vestibule at least two weeks in advance. Talk Week of Prayer.

5. Make an earnest effort to get the women of your church so to arrange social and domestic affairs beforehand that there will be no hindrances in the way of their coming to the meetings. Get them to commit themselves to the Week of Prayer as "A Previous Engagement" before everything else for that week.

In arranging the program, provide for one hour and adhere strictly to that; begin on time, close on time. Have this thoroughly understood beforehand.

### NORTH ARKANSAS CONFERENCE MEMBERSHIP CAMPAIGN, OCTOBER 1-14.

#### The Why of the Campaign.

Campaign talks are all the go this year. Public speakers are outlining their programs and candidates are vying with one another in explaining their policies.

Our campaign managers (the Conference campaign committee) have been planning a campaign for us, an educational campaign for members. Suppose we reason together for a few moments as to the "why" of this campaign. In a general way we know that more recruits are needed, that opportunities for enlarging the kingdom were never more abundant than now, that our present work is not commensurate with the great church which we represent. But suppose that we reason together in a more intimate way as stockholders in the biggest business enterprise in the world. Now, you and I, no matter what our capital stock in this missionary enterprise, have some interest in how the business is thriving. We know in a general way that business was good last year, that in every station and country there was a greater demand than could be supplied for the good (good news) which our agents (the missionaries) carry. Furthermore, our agents need not spend labor and money in advertising the business, for orders are coming in to them without being solicited. The condition that confronts us stockholders is that the capital stock available is not large enough to fill the orders of our agents. Hence, the first "why" of the campaign to enlist more stockholders.

But stockholders will not be solicited until they are fully assured that the business in which we invited them to take stock is worth while. Hence, during this month of preparation we must be equipping ourselves to present in the best way we can the opportunities that are opening up for developing our business. We can make a study of any one field or use the report of any of our agents to present the opportunities that are waiting for development. This summer, at one of the prayer meeting services, I was asked to give a sketch of one of our women missionaries. The selection of which one was left to me. My choice was Miss Mary Culler White, a sketch of her evangelistic work in the Soochow District. As I was preparing the talk I thought what splendid material is here for an abler brain than mine to show how the gospel which starts as a grain of mustard seed becomes a large tree, larger than all the trees.

For ourselves, the "why" of the campaign will mean another way of witnessing for our Master. Not many of us think of this means of witnessing unless a campaign is on, but our presentation of the work to an unenlisted woman will be witnessing for our Master and is used by Him to carry on His work, for the Lord's blessing has been promised to witnesses.

Another benefit that will come to ourselves will be our growth in faith.

As psychologists remind us when what we think or feel is willed into action, then our work begins to count, for something. The effort that it will be to some of us to give a reason for the faith that is in us, when we talk to an unenlisted woman, will make us stronger advocates of missionary work.

And now let us sum up the "why" of the campaign: To secure more stockholders to do a bigger business, to strengthen the original stock company. Is there an auxiliary which does not need a part in the campaign? I doubt it.—Miss Nellie Denton.

### A SUGGESTION FOR OUR MEMBERSHIP CAMPAIGN.

Get a piece of white calico or percale with threads of black, marking it off into squares. These squares should be large enough to be seen across the room in which the meetings are held. Cut a piece of cloth having on it as many squares as there are women members in your church. Near the center leave as many squares as there are members of the Woman's Missionary Society, and with black or dark blue crayola color the remaining squares. This brings forcibly to view the number of women who should be won for the work. Write a list of the names of women of the church who are not members of the Society and divide them into groups according to place of residence, and then appoint committees to visit and urge them to join the Society. When a new member is gained, paste a piece of white paper over one of the dark squares.

### LITTLE ROCK CONFERENCE.

Dear Friends of the Little Rock Conference:

If you are reading the North Arkansas Conference campaign messages, you are getting good ideas, and our combined efforts should provoke one another to good works, but we will have to bestir ourselves to be equal to our sisters of the North, since their late union has given them strength of numbers, and we might have to acknowledge them stronger in other ways. However, we wish our sisters to the North of us and to the East of us God speed, and will be praying for you in your campaign.

It has been necessary to change some dates of our district meetings, as follows: Monticello, October 3 and 4; Camden, October 10 and 11; Pine Bluff, at Rison, October 12 and 13; Arkadelphia, at Benton, October 17 and 18; Texarkana, October 19 and 20; Little Rock, October 24 and 25; And will our secretaries be surprised to learn that 180 new members per district are to be gained to have the number we should have had long ago? Can we reach it? If we try. Prepare for the last three days of the whirlwind campaign, the 26th, 27th and 28th, having an open meeting Sunday night where practicable. Besides our usual trysting time of prayer, let us set apart Monday, October 2, for a day of intercessory prayer, when many times during that day we

### THE BEST CATECHISM.

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

shall intercede for the work we are about to enter. Do not forget the prayer circles, that we may go in the strength of the Lord. Pray for your officers who attend these meetings that they may be in the Spirit and a real help to the work.

Yet a few remain to send a belated report that may make our quarter's report what we would like to have it.

With love and a desire to serve acceptably, your friend and co-laborer.—Mrs. F. M. Williams.

#### HOTCHKISS MEMORIAL.

To the Members of the Woman's Missionary Society, Little Rock Conference—My Dear Friends and Co-workers—Will you observe Monday, October 9, as Lou A. Hotchkiss Endowment and Scarritt Training School Day? It is highly important that you begin at once to plan for this day. Let us make it an eventful occasion. I would suggest that you make very prominent our training school. We must do something worthy of mention for this school this year, and how timely would be the completion of the Hotchkiss Endowment Fund. You are aware that the school sustained quite a shock in the loss of some of its resources last year, and unless we rally to its financial support our only training school will be greatly handicapped. I have written the management of the training school to mail to each district manager some literature regarding the school. If you desire other information than you have at hand, write her. For fear you do not recall who is the manager of your district, I will give list below:

Arkadelphia District—Mrs. A. M. Robertson, Hot Springs.

Camden District—Mrs. George Pope, Camden.

Little Rock District—Mrs. E. D. Irvine, 1418 Gaines street, Little Rock.

Monticello District—Mrs. E. V. Carr, Monticello.

Prescott District—Mrs. Gertrude Moncrief, Prescott.

Pine Bluff District—Mrs. R. H. M. Mills, Pine Bluff.

Texarkana—Miss Allie B. Wadley, 618 Beech Street, Texarkana.

If October 9 does not suit the convenience of your auxiliary, please fix a date that is more convenient, but please observe a separate day with an illuminating program on our Endowment Fund.

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

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

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

Please send the money to Mrs. S. W. C. Smith, Hot Springs, Conference Treasurer, and report the amount collected by your auxiliary for the entire year 1916 to your District Manager.

Pray for me as I pray for you. Sincerely yours to command.—Ella M. Thomas, Campaign Manager for Hotchkiss Memorial Fund.

#### FROM McGEHEE.

We have lost three splendid members (all moved away). However, interest has never lagged. Our programs grow more interesting at each meeting. Mission Study class was fine all year. New class will be organized next Thursday week. Social meetings are always a decided success. Business meetings well attended. We have papered the parsonage this summer. We are sewing now, trying to get four little girls ready for school. Each member is earning her own money to pay our Hotchkiss fund. Don't believe I ever told you of the two dozen pretty scrap books we made early in the year for Havana Mission. Miss Myrtle Langston of Dermott donated hand painted covers for them, and we tied them with our colors. They had four leaves with pictures on both sides. They were distributed in a children's hospital on Easter morning. I am just sending in four subscriptions to the Missionary Voice. We want the Week of Prayer literature very early, so we may make the week the best we've ever had. I'm so full of this subject I scarcely know when to stop.—Mrs. J. W. Willoughby, President.

#### MONTICELLO DISTRICT.

The District Conference of the Monticello District Woman's Missionary Society will be held in the Methodist Church of Monticello, October 3 and 4. All attending are requested to arrive Monday evening of the 2d, so the meeting will open promptly at 9 a. m. Tuesday. No meeting can be successful to a great extent unless all arrive in time for the opening session. We want a large attendance, and even if your town has no auxiliary, send delegates and visitors that they may go home prepared to organize auxiliaries. Send all names to Mrs. J. C. Knox of Monticello, so homes may be had for all. Pray that this Conference may be the best we have had, and that much knowledge may be gained and all inspired to do more and live holier lives by having attended.—Mrs. S. W. Anderson, Dist. Sec.

#### TO THE SUPERINTENDENTS OF SUPPLIES OF THE NORTH ARKANSAS CONFERENCE.

It is nearing the end of another quarter, and very few boxes of supplies have been reported. It may be possible that the superintendents of supplies are waiting for report blanks, but such blanks cannot be obtained. I shall therefore be very grateful if each superintendent will report the number of boxes and value of each to me, and I shall record it, report it to Mrs. Yarborough, and also report it at our annual meeting at Van Buren.

In regard to our Scarritt rooms, we are also delinquent. Last year we were to refurbish our two rooms in the Scarritt Bible and Training School at a cost of \$150. Of this amount we paid only \$100, and this year I have received only a few dollars, leaving us still due the school about \$44. If each superintendent of supplies will collect something for this fund, it will

## Sunday School Department

### Contributors:

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

#### SUNDAY SCHOOL LESSON FOR OCTOBER 8.

By James Seehorn Seneker.

Subject: Paul Before Felix.

Scripture Text: Acts 24:10-21.

Golden Text: "On this account I exercise my self to have a conscience void of offense toward God and men always." Acts 24:16.

Time: Spring of 57 A. D., just twelve days after Paul's arrival in Jerusalem with the collection for the poor; five days after the last lesson.

Place: Caesarea, the Roman capital of Judea.

1. **Connecting Link.**—This lesson marks another step in the movement of Paul toward Rome. Everything centers around the court of the wicked governor Felix. The high priest of the Jews, the elders of the Sanhedrim from Jerusalem and the Roman barrister Tertullus occupy the position of prominence in the court room. While Paul, under the guard of the Roman soldiers, was rather to one side.

Tertullus was chosen because the Jews thought he would have more influence with the court looking to the possible conviction of Paul. He was a clever, lying lawyer, who sought to win favor by eulogizing Felix at the expense of truth. He knew the governor had hundreds of vices to one virtue, being doubtless the worst governor Judea ever had.

The first charge made against Paul was that of treason against Rome." Perhaps reports had been carried to Jerusalem by Jews from mission fields where Paul had labored. These were doubtless colored to misrepresent facts. Even where riots had been stirred up by his enemies, Paul would be credited with the trouble. His enemies would make it appear that he had done "contrary to the decrees of Caesar. "Nothing makes a man reason so badly as ignorance of the facts."—Lord Morley. But a half truth treated as the whole truth is worst of all. The next charge of being an enemy against the "Jewish commonwealth," while the chief offense to the Jews, was without significance to the Roman authorities. But the third charge was more serious, seeing that the constituted authority of Rome was pledged to prevent outrages against the Jewish ritual which "The Romans had legalized." But Tertullus produced no evidence to prove his charge.

II. **The Heart of the Matter.**—"The governor beckoned unto him to speak." (v. 10). That was the signal for the play which blocked the "center-rush" of Tertullus. Paul's logic backed up by the plus sign of his character was invincible. Character cannot long be resisted. When his soul looked out through his eyes—"the

will even a greater need than it could have done last year.

I hope that you will not forget to send the left-over Sunday school supplies to missionary workers, who are always glad to get them and can make such good use of them, and report it to Mrs. J. H. Zellner, Prairie Grove, Ark.

windows of the soul"—the rush of the enemy was blocked. Paul's spiritual personality was more persuasive than any words that ever fell from his silver tongue. More convincing than any argument constructed in his logical mind. Who dare say that its mute eloquence was less than overwhelming? Yet, the utterance of Paul, as such, is a model of simplicity.

In a sentence we can sum up the answer to the charges. All charges were contrary to fact. The man of the world would say, "they had lied on Paul." "Neither can they prove the things whereof they now accuse me." (vs. 13). However, Paul owned being a Christian, but showed that this was not heresy. He believed all the Law and Prophets which pointed to Christ. Christianity is but the fulfilling, the complete unfolding of Judaism, according to the Scriptures. Judaism is Christianity in the bud. Christianity is Judaism in full bloom.

"Herein do I exercise myself," etc. (v. 16). "The Greek verb means to work raw material into some object, to form curiously by art as a bowl, hence, to discipline, to train as the human soul into its perfection."

He was battling without and within to perfect character in the only sufficiently buttressed manner—"conscience void of offense toward God



IN all the world there's no other thumb that can make this print.

There may be thumbs that look like it—but there is no thumb that can make the same impression.

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and toward men." "And even those who were members of the Council, could find no single wrong thing he had done."

The final result was that Felix deferred his decision, thus avoiding extreme injustice to Paul, and likewise avoiding great offense "to the turbulent Jews who knew his evil deeds."

#### GREETINGS TO NEW SUPERINTENDENTS.

I had to renew the fire insurance on my household furniture the other day, and that reminded me of another renewal that is taking place all through our Church at this season—the renewal of our Sunday school superintendency. Sometimes we renew by retaining the same one, sometimes by choosing a new one (as I chose a new company for my insurance).

I have been in a number of charges in the Gulf Division where the renewal ought to be by the way of a change, and that puts it up to the pastors; but what I started out to write was not advice to the pastors about whom—or what kind of a man—to nominate (I think the presiding elder should do that); but I wanted to write a brief message to these "renewed," or new, superintendents themselves. And I won't attempt to catalog all the qualifications or detail all the duties of that officer—it would take books to do that; I just want to call the attention of the superintendents who are to have charge of our Sunday schools for the next year to three definite, distinct things in connection with their work as executive heads of the Sunday schools, and these things are: Each one of their Sunday schools must be educative, missionary and evangelistic if it is to be a real Methodist institution, and is to accomplish the purpose of the Church in maintaining it. And it is the business of the superintendent more than any other one man to see that it is such.

While the real test of Sunday school work is not revealed in the answer to the question, "What has the pupil learned?" as it is in the answer to this, "What has the pupil become?" yet, it is expected that our Sunday school pupils shall gain knowledge through their membership in our classes, and to a considerable degree the permanency and thoroughness of our evangelistic and missionary work will depend on the efficiency of our educative work. Therefore the superintendent will look well into the organization of his school, the qualifications of the teachers, the kind and supply of literature and other teaching material used—in fact, he will carefully look to all features that enter into that part of the school's work that aims at the imparting of knowledge, the training of the mental facilities.

Our Church has an exceptionally fine and complete missionary policy for its Sunday schools, yet there are many superintendents who are ignorant of it, and have not brought their schools into line, and many others where it is being done only in a half-way manner. Every superintendent should familiarize himself thoroughly with paragraph 264 of our Discipline and with the special study plan for Sunday schools and then bring his school right to the front in this matter. No Sunday school can long exist without a missionary outlook.

And the Sunday school should be evangelistic. In the October "Workers' Council" Dr. Chappell's figures show that 86 per cent of the increase

#### EPWORTH LEAGUE.

##### THE EPWORTH LEAGUE LESSON FOR OCTOBER 8.

By Rev. H. C. Hoy.

What New Work Shall Our League Undertake?

Scripture references: Ex. 14:8-15.

Every community has some phase of work for the League to undertake. Such an effort will stimulate interest in the League as well as accomplish work that really should be done. In fact, the League should be undertaking something new all the time. I think the reason there are so many dead Leagues may be accounted for by the fact that they grow stale because they remain in the rut.

First—What New Phase of Work Shall the Rural League Undertake?

The rural League should undertake community improvement. The death rate in the country districts is higher than in the cities, when it should be less. The reason for this is the lack of knowledge of sanitary conditions and the harm of the fly and other insects. The Leaguers could well afford to study the conditions and the injury brought about, and present the facts to the people in an intelligent manner. The people would listen to them and the spirit of the community would change, with health conditions improved.

Again, the Leaguers could start a movement for improving the looks of the homes and the surroundings. For instance, such a movement as keeping the weeds cut, painting the fences, houses, and all the premises about the place, so as to make it attractive to all. It is sad to see how the average farmer neglects his home and the outbuildings. No wonder that the young people hope to leave as soon as old enough. The surroundings are not attractive to the eye nor comfortable to the body. If the young people were to undertake such a work, the entire community would take the hint, with the result that they would become proud of the work done and develop a community spirit to that end.

Second—What New Work May the City League Undertake?

The city League should start a city mission. There are always districts

in our church membership for 1915 came from the Sunday school. A fine showing, and it speaks well for the character of work being done there. But let our superintendents for the new year make it their purpose to infuse an evangelistic spirit into their Sunday schools more thoroughly than ever before. Let them make their "opening exercises" more devotional, more truly periods of worship, more spiritual in tone (and every superintendent ought to have a written program for every session of his school). At the monthly meeting of the workers' council the spiritual condition of the school ought to receive careful consideration, and much prayer and thought given to the subject.

In closing I wish to urge every Sunday school superintendent to study his work and seek to discharge to the full every obligation the position places upon him. The Church has evidenced great confidence in him in giving him the greatest position she has to give a layman, and he ought to respond in a truly manly way. The superintendent ought to be much on his knees first, then much on his feet "about his Father's business."—A. L. Dietrich.

in the city that never have the gospel preached to them. They are too poor to pay for a regular pastor. The Leaguers could do some real good by showing that they have a personal interest in the poorer people of the city. These people have souls and need help.

The best way to do such work is to organize gospel teams and go out among the people, not only in a set meeting place, but into their homes. Nothing will win the poor quicker than carrying the gospel message into their homes. They naturally feel slighted and down-hearted anyway, hence it makes them feel that they are not forgotten by man, with the result that they are led to believe in the reality of Christ and His power to save. They see the Christian spirit in people, and consequently are inspired with personal hope.

#### TO LEAGUERS OF ARKADELPHIA DISTRICT.

Dear Leaguers—I wish it were possible for me to come to you instead of writing, but it is impossible for me to see you all.

If you have not already appointed your Fourth Department superintendent, please do so at once, and have them write me at once. Let us begin to plan the study of missions throughout the district.

Let us strive to be "efficient Epworthians. Please write me. I trust that I may be of some help to you as well as you a help to me.—Ruth Mann, Fourth Dept. Supt. of Arkadelphia District, Pine Grove, Ark.

#### CHILDREN'S DEPARTMENT.

##### MOTHER.

M is for the million things she gave me,

O means only that she's growing old, T is for the tears she shed to save me,

H is for her heart as pure as gold;

E is for her earnest efforts only,

R means right, and right she'll always be;

Put them all together they spell mother,

The word that means the world to me. —Ex.

##### THE FIRST DAY AT SCHOOL.

My brother went to school today And left me all alone to play. He's six; I'm only half-past three, And barely know my A B C. I thought I would enjoy so much His toys he never lets me touch; But nothing seemed to be the same—I could not start a single game! I saw my mother hug his pup, And when she hung his play clothes up

I know she wiped a tear away— Home was a lonesome place today.—Ex.

#### WHY GRACE AND SARAH WERE UNHAPPY.

When Grace Rader came into the kitchen in response to her mother's call she looked cross instead of the smiling little girl she usually was.

"There is always a basket of clothes to be taken home when I have something else I want to do," she complained. "I just wish there never was any."

"If there were no clothes to be taken home, it would mean that I had no washings to do, and we might go hungry," her mother replied.

"I wish there wasn't any, either; we are always going after clothes or

taking them home," Grace's crossness had affected her sister, Sarah.

"I am sorry, my dears, that you dislike so much the task of helping with the clothes; since it makes you so unhappy I will let you have a rest for a month, and I may never ask you to do it again. You may deliver these and bring Mrs. Wilson's, and we will begin the new plan tomorrow."

The faces of the children brightened, at once, at this good news. They went off quite happy and looked forward to the next month with glee. The next evening, when Mrs. Rader started off with Mrs. Wilson's clothes, Grace was on the front porch with her doll and Sarah had a story book, and they both felt glad they did not have to be bothered.

It was a few evenings later that Grace said: "I don't have fun with my dolls any more; I don't see why."

"And I can't find a thing I want to do," replied Sarah. "I am just tired of everything," and she kicked the kitty that rubbed against her dress at that moment.

It was just ten days after the new plan began that the basket of clothes was heavy for one pair of hands to carry, and Mrs. Rader looked very tired when she was ready to take them home.

Grace looked at the big basket and at her mother's tired face. "I am going to help you. You wash so we can have things to eat and wear, and you never say you wish you didn't have to do it; since we began this plan I haven't had a bit of fun. Why, I used to think everything was fun. If Sarah don't want to help, perhaps I could borrow Johnnie Fritz's wagon, and you would not have to go, mother."

"I want to help," Sarah declared.

## GIRL COULD NOT WORK

### How She Was Relieved from Pain by Lydia E. Pinkham's Vegetable Compound.

Taunton, Mass.—"I had pains in both sides and when my periods came I had to stay at home from work and suffer a long time. One day a woman came to our house and asked my mother why I was suffering. Mother told her that I suffered every month and she said, 'Why don't you buy a bottle of Lydia E. Pinkham's Vegetable Compound?'"

My mother bought it and the next month I was so well that I worked all the month without staying at home a day. I am in good health now and have told lots of girls about it."—Miss CLARICE MORIN, 22 Russell Street, Taunton, Mass.

Thousands of girls suffer in silence every month rather than consult a physician. If girls who are troubled with painful or irregular periods, backache, headache, dragging-down sensations, fainting spells or indigestion would take Lydia E. Pinkham's Vegetable Compound, a safe and pure remedy made from roots and herbs, much suffering might be avoided.

Write to Lydia E. Pinkham Medicine Co., Lynn, Mass. (confidential) for free advice which will prove helpful.

Sunday schools that have used the Thornburgh Catechisms will be pleased to know that they may be had at 50 cents a dozen from A. C. Millar, 200 East Sixth street, Little Rock.



"I don't have any good times, either; I might as well work. Mother can rest while we take the clothes home; I want to help always."

"My dears, you will always have fun when you are unselfish and help others," and Mrs. Rader's face had a glad look. "I can't tell you how much I always enjoyed the rest in the evenings when my little daughters did their share of the work, and I shall enjoy it so much this evening, and always after this."

"And we are never going to be cross over our share again, mother," declared Grace.—Sarah N. McCreery in Herald and Presbyter.

#### UNCLE BEN'S TRACKS.

"Oh, grandmother," shouted Ernest, rushing wild-eyed from the street and through the hall to his grandmother's room, "a man just now passed here riding a mule as high as a telephone pole!"

"Impossible, Ernest," objected Mrs. Slocum.

"Yes, he was, grandmother," insisted Ernest, "and his feet were as big as water buckets, and his ears were as long as my arm, and his tail dragged the ground, and one of his eyes was long and blue, and the other eye was round and black and"—

"Stop, child, stop!" demanded Mrs. Slocum. "Don't you know it is wrong to exaggerate that way?"

"But, grandmother," insisted Ernest, "Uncle Ben always makes things bigger than they are."

"Possibly he does," the old woman regretfully replied, "but that doesn't make it right. Exaggeration, Ernest, is a form of lying."

"Why, grandmother," argued the child, "lying is wrong because it hurts people. What I said about the mule didn't hurt him. And, really, grandmother, he was the highest mule with the biggest feet and the longest tail and the funniest eyes I ever saw."

"All that may be true," agreed the grandmother, "and what you said did not hurt the mule; but suppose, Ernest, you were to say such things of

a girl's eyes and a boy's feet? You would be sure to hurt their feelings."

"Not if they didn't hear it," carelessly laughed the boy.

"Now you have brought up another point," patiently replied the grandmother. "It is wrong to say unkind things of people even in their absence."

"Well," responded Ernest, "I'm not going to say such things about folks."

"That's good as far as it goes," observed Mrs. Slocum; "but exaggeration is sure to hurt some one, even if it is about a mule or a tree or a stone."

"Why, how can that be?" earnestly inquired the boy.

"It hurts the person that does the talking," replied Mrs. Slocum. "Only the other day I heard your Uncle Ben say he must break himself of the habit of exaggeration or people would nickname him 'Lying Ben' and quit believing anything he has to say."

"Well, grandmother," laughed Ernest, as he turned to go back to the lawn mower in the front yard, "I will look more closely at the next mule that comes along."

"That's right, sonny boy," smiled grandmother, resuming her tatting.

That evening Mrs. Slocum told her son Ben of Ernest's experience; and so it came about that one tall, big-footed, long-tailed, peculiar-eyed mule was the cause of uncle and nephew becoming more careful observers and greater lovers of the strict truth.—Christian Advocate.

#### STELLA'S VICTORY.

Stella Vinton had been down town all alone for the first time in her life to make some purchases for her mother. She had walked down and was riding home. Mrs. Vinton told her that she might have five cents for herself if there was an change left; but she had been obliged to spend every cent.

She sat in the car with her fare in her hand, waiting for the conductor to come for it. He came along presently, and she held it out towards him, but he did not see it, and went on to the front of the car.

"He has forgotten me. He is not coming for my fare. I shall give it to him when I get out," she thought.

"No, I wouldn't; it is his place to come for it," the tempter suggested.

"That would be cheating. You have had your ride and ought to pay for it," whispered conscience.

"Of course; but it is not my place to make the conductor take it."

"It is everybody's business to be honest."

"Mamma promised me five cents, too."

"But she would not like you to get it in this way."

"She need never know. I would not tell her."

"But you would know, and Jesus would know; and you profess to be a Christian."

"So I do; and I will be. I won't cheat."

Just then the conductor called out Baker street, and Stella arose to leave the car. As she did so, she put five cents in the conductor's hand.

"Thank you," he said, smilingly.

Stella went home and told her mother of the temptation. Mrs. Vinton opened her purse, and taking out a twenty-five cent piece, put it in Stella's hand.

"This is for my honest little girl," she said, kissing her. Stella had double reason to be glad she had gained the victory.—Apples of Gold.

#### NEWS OF THE CHURCHES.

##### NOTICE.

The Licensing Committee of the Arkadelphia District, composed of Rev. W. A. Steel, Rev. T. O. Rorie, Rev. J. F. Taylor and Rev. L. M. Powell, is called to meet at the presiding elder's study in Arkadelphia at 10 o'clock Wednesday morning, October 4. Applicants for license, for admission or readmission will take notice.—B. A. Few, P. E.

#### LITTLE ROCK ANNUAL CONFERENCE.

When? November 29, 1916.

Where? Malvern, Ark.

Presiding elders, please send me the names of your delegates elected to the Conference. Let the preachers who expect to bring with them their wives and children notify me at once. Also, others who are not members of the Conference, who expect to attend same, notify me.

Brethren, one and all, just be patient and we will give you the best entertainment possible. Please do not write me that you want to be entertained at Brother So-and-So's, or Sister So-and-So's. I do not want to be embarrassed, neither do I want to embarrass you. We at this end of the line will take care of all these things. We are so glad to know that you are going to pay us a visit real soon and we are very anxious to make it pleasant for all. Later on we will give you the schedule of all the trains running into Malvern. Malvern is easy of access from any and all points of the Conference, "for Malvern is the center of (?)"—J. W. Harrell.

#### LETTER FROM BROTHER JOHN SEY.

Memories, both sweet and bitter, were stirred by reading dear Dr. Fletcher's "Visit to the Golden Shore." I am somewhat familiar with much of the territory and most of the towns of which he wrote. I went to California by the same route, except that I did not stop at Phoenix, and started from Austin, Tex.

After seeing much country and many towns and cities, I settled in beautiful San Jose. There is one of our strongest churches, with fine property and a lovely congregation, a

delightful climate and other desirable conditions.

In beautiful Oak Hill, the silent city, sleep many whom Southern Methodism could ill afford to spare, both clergy and laity. The companion of my declining years has her last peaceful sleep among them. On the 8th day of August I turned my sad face and aching heart toward the rising sun. After four days and nights constant travel I reached Owensboro, Ky., early in the morning of the fifth day. Here lived a niece whom I baptized fifty years ago, when she was a child. She is a lovely woman; had both a town and country home, but gave up her town home and came to the farm where her husband spent his days.

I left my lovely cottage home in San Jose because, though "never alone," my loneliness was unbearable.

This is the State of my nativity, and where I joined Conference. It is to me a Conference of strangers now. Only one now in the active work (Rev. Foster Hayes) is here. The Louisville Conference has a large representation on the other side.

I would love more than I can tell to attend my own Conference at Searcy. I am much improved since my change of climate, but will hardly be able to make the trip, though it is not very far. I love my brethren and pray for them and rejoice because of all their successes. The editor and myself have been intimate friends for many years, and were associated in Conference work till we know each other well, and I love him much. I think he has always been and is now in the right place. Philpot, Ky., Route 1, is my address. I think I will likely take exit to my mansion in the city above from this farm home.—W. B. Johnsey.

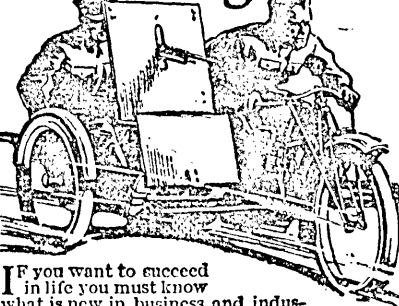
#### LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Dr. Richardson led the devotional service.

Fizer—(Hunter). Congregation and Sunday school above the average; largest crowd we have had at night. Prayer meeting attendance much better.

Wilkinson—(First Church, Argenta). Two babies baptized. Sunday school good; large crowd Sunday

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

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

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night. One on profession of faith.

Baker (Twenty-eighth Street)—Meeting grew in interest to the last; large crowd. Brother Hoy did fine preaching, much above the average. Seven additions, five by vows. Largest Sunday school this year.

Hundley—(Pulaski Heights). Had good meeting at Oak Hill, with Brother Mann. Prayer meeting good. Rally Day in Sunday school last Sunday. Fine school. Good League.

Hively—(Gardner Memorial). Have been at work on new church repair work, will amount to about \$1,000. Fine congregations; about one hundred men present at night service, on an average of sixty men attend the 11 o'clock service. Brother Vaughn preached both hours Sunday.

Rodgers—(Highland). Services well attended Sunday. Sunday school well attended. Mayor Taylor talked to League Sunday evening.

Musser—(Capitol View). Congregations increasing each service. Services becoming more and more spiritual. Sunday school good. Sixty-five or seventy at League.

Fitzhugh—(Henderson, by Musser). In meeting at Neimeyer's Mill Camp. Had good congregations Sunday. Baptized four babies, and had two additions.

Hutchinson—(First Church). Sunday school near the three hundred mark Sunday. Great congregation Sunday morning, and a larger one than usual at night; 14 additions, one by profession of faith, and two by restoration. The attendance at prayer meeting taxed the capacity of the Sunday school room Wednesday evening. The League attendance is gratifying, indeed, the League room being filled with young people.

Richardson—(Asbury). Fairly good day Sunday. Congregation Sunday morning fine, Sunday school on the increase. League had a fine meeting in evening.

Brother Hammons and Dr. Monk could not be present.—Secretary.

#### HOT SPRINGS METHODISM.

Present: Steel, Robertson, Holland and Keadle.

Third Street—(Holland). Had good congregations yesterday. The services during the entire day were very gratifying. The Sunday school was better than it has been for several Sundays. The Epworth League was well attended, and the service was very enjoyable. The night congregation was fairly good and the service encouraging. At 2:30 in the afternoon 12 of our stewards left the church at the same time on an every-member canvass for Missions and Conference claims. The canvass was very enthusiastically entered into and reports were given at the night service. The men were so delighted with their new experiences that they are ready to undertake something else like it.

Park Avenue—(Robertson). Sunday school was an improvement on what it has been. Pretty good congregations in the morning and good service. The evening congregation was not quite as good as the morning, but about the average. The Epworth League was well represented and the service was very fine. We are growing in grace and some along other lines.

Keadle: Spent day in Hot Springs attending Park Avenue in the morning and Oaklawn at night. Heard a very fine sermon on Education preached by Brother Duckworth. He addressed his remarks mainly to the

newly elected officers of the League, yet the whole congregation enjoyed the sermon very much. I am on my way out to Percy to spend the day with Rev. Forsythe and to preach for him a few days if I feel strong enough.

At Central Avenue Methodist Church a large temperance mass meeting was held which was addressed by Rev. Hickok of the First Presbyterian Church and Rev. Dana Terry of the First Baptist Church. The meeting was fairly well attended. A committee is at the court house now going over the list of signers to see whether they were legal voters. Dr. Wylie made the statement at the mass meeting that so far one-third of those gone over were found to be illegal signers.—R. M. Holland.

#### ADONA CIRCUIT.

September 14 we closed our meeting at Casa. It was indeed a great meeting. There were twenty-four conversions and eleven additions to the Church. God's spirit stirred the people mightily. Church members came to realize that membership in the church was not all of the Christian life, and many have pledged themselves to real active service for their God.

Young men and women renounced evil and received pardon and now testify to a new life. And although "the evil days had come" upon a man of sixty-one, he found pardoning grace.

Our stay at the Circuit has been only two months, but we have held four revival meetings with a total of fifty-three conversions and thirty-two additions to the Church.

We are expecting to close out the year's work in good order.—I. L. Claud, P. C.

#### EMMET CIRCUIT.

Our meeting at De Ann embraced the fourth and fifth Sundays in July. Two were received on profession of faith and one came in from the Methodist Protestant Church. The church at this point was not ready for a meeting, but was somewhat revived before the meeting closed.

Our next meeting was at Holly Grove. It embraces the second and third Sundays in August. The church went to work at once and we had about fifteen reclamations and several conversions. Ten came into the church on profession of faith and one came from the Presbyterian Church and one from the Nazarenes. There are a good many earnest Christians at Holly Grove who work for the Lord the year around. If they will only press forward they will see greater things in the near future.

We went from Holly Grove to Stanton Schoolhouse, where we worshipped a few days. We have no organization there, but those who join become members at Emmet. Two agreed to come in by certificate.

Our last meeting closed at Emmet Sunday night, having run through three Sundays. We had a fine meeting. Forty-six came into the church, thirty-three on profession of faith, six by certificate, and seven by vows. Some of them were converts from the Baptist meeting, but we had about forty conversions and reclamations. The Baptists and Methodists have worked together this summer. I never saw a better Christian spirit than we have had in Emmet in our meetings.

Brother Walter Scott did nearly all the preaching in the meeting at Emmet. He gave himself wholly to the

work and won the hearts of the people. His service to the young people was especially valuable. He preaches well and I am glad such young men are coming into our Conference. His father, (T. D.) may well be proud of him.

We have some very loyal Methodists here who will stand by any preacher. The McSwains, Whaleys, Garlands, Phillips, Gladdens, Seglers, and many others are a great stay to any pastor.

We give all glory and praise to God for his abounding grace.—F. C. Cannon.

#### OLA AND PERRY.

We have had meetings at both places. Brother Elisha Dyer came to help us at Perry, but took sick and was with us only three days. The people learned to love him and the few sermons he preached were much appreciated. We did not have many conversions, but the Church was helped and is in much better condition than it has been during the year. The pastor preached for a week, and the people came to the services both morning and evening. We are very hopeful of the future for Perry.

We closed out a two weeks' meeting at Ola last Sunday night, September 17. Rev. Chas. Henson did the preaching and Prof. J. E. Ogden directed the singing. At first the crowds were small, but they grew and by the last week most all in the town were coming to church. We had fifty conversions and all the churches attended and were helped.

People say it was the best meeting the town has ever had. Our church is made over and we are rejoicing over a great meeting. We feel sure other conversions will follow. Brother Henson is a plain gospel preacher, religious and forceful. Prof. Ogden is a good singer and an able director of song. These men are worthy of consideration by those needing help in meetings. The people here love them and would welcome their return.

Twenty-two have joined our church, and more to follow. Some will join other churches.—G. C. Johnson, P. C.

#### BROTHER HALL'S MEETINGS.

Brother Durham and I begin a meeting at Atlee, Ark., Friday night before the first Sunday in September, but I only stayed there until Thursday night following. We had a very successful meeting and organized a church with nine good members, also a Sunday school. There has been no church organization there for about thirty years.

Dear old Brother A. A. McMillan, who has been there for the past thirty years and has not been away from his home two miles during that time, was greatly benefited. He has been anxious about the church's interest there for all those years. He certainly is one of the Lord's devout servants.

After breakfast every morning he always sings an old-time song, such as, "Come Thou Fount of Every Blessing," and "Children of the Heavenly King," etc., then has family prayers by kneeling around the table. It is a great blessing to be in a home like that. His wife, who has stood by him in all of his affliction is a Hardshell of the old type. She is a very devout Christian.

We had a good meeting. Had dear old Brother Davis, who has been a preacher for more than fifty years, and dear old Brother Nick Watson

was with us during the first three or four days of the meeting, and they surely did get a great deal out of the services.

Atlee is a little place of one store and postoffice which Brother McMillan runs. The place is located about seven and a half miles out from Graysonia. Some good people live there, but I found it very much like many other places where I have been, many of the people are not religious, but they seem to be up on most every kind of amusement.

I want to say amen to the brother's article in the Methodist, who made the statement that the rural districts are greatly neglected by many of our great preachers.

Statistics show that the country people now are only seven per cent behind the city in amusements; such as gaming and attending worldly societies of every kind, but they seem to know but little about the Lord's business. I have found during my eight years in evangelistic work great opportunities in the country. In the country people are being educated of the head just as they are in the towns and cities, but the heart is very much neglected.

Knowledge, unsanctified by the religion of the Lord Jesus Christ, is a curse. When it is sanctified by religion it is a blessing that no man can value. Eternity can only estimate its value. Brother Durham and I after closing out our meeting at Atlee went over to old Mt. Tabor and began a meeting, but on account of everybody being so busy gathering their cotton we decided to close the meeting until a later date. The people wanted us to run just at night and said they would pick cotton during the day and attend the services at night, but we persuaded them to put it off till they were through with their crops. So I came home for a few days' rest with the understanding that I go back and help brother Durham again. Beginning the first Sunday at Shawmut and if necessary go back to Mt. Tabor later.

My meeting was not as great a success.

#### ARKANSAS SONG LEAFLET.

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

#### LIGHTS AND SHADOWS OF SEVENTY YEARS.

Many of my friends in Arkansas have bought this book. To any who desire it I will send it: mail for \$1

J. E. Godbey,

Kirkwood, Mo.

#### CHILD FOR ADOPTION.

We have taken from the old grandmother, who was unable to care for it, a little orphan boy baby, four months old, into our home. It comes of respectable and sensible parents. Some Christian home may have the child.—J. J. Galloway, Ozark, Ark.

#### EVANGELISTIC WORKERS.

Evangelist D. B. Bulkley and his co-workers will have a few weeks of open dates between now and Conference and would be pleased to hear from those needing assistance. Please address D. B. Bulkley, Hermon, Ill.

#### LAND FOR SALE.

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

cess in Texas as I would have liked on account of its being just ten days too late. The drought-struck the people and in that country when cotton begins to open everybody that can, goes to the cotton patch.

We were to run the meeting twelve or fifteen days, but I persuaded the folks not to undertake it, because of such a busy time. So many wanted me to stay on and hold services at nights. Though with all the hindrances there were many blessed in our meeting, something like ten or fifteen, and on the last night of the meeting more than fifty people stood up as witnesses that they had received a blessing or had been greatly benefited by the meeting. Some joined our church and we organized a prayer meeting.

We have no church building at that place, but we own one acre of fine black land near the tabernacle, and the few faithful ones who have stood true to the cause for many years and kept up the little Sunday school said they would build a church and have it ready by the time I come back next year to hold a two weeks' meeting. There are some very wealthy farmers who live there and many of them are Methodist in belief.

We are living in a fast age. When I was a boy we were glad to be able to own an ox team and wagon to ride to church in, but now in many places folks will not attend church unless they have an automobile. It is a very beautiful country to enjoy riding in an auto, so we can not blame folks much for having a desire for such conveniences. We are surely keeping pace with the world and keeping up with the times.

There is the greatest opportunity confronting us now that ever has been in any age of the world to preach the old-time Gospel, and to teach a practical religion, and to demonstrate it in our daily walks before our fellow man, for the devil seems to have a mighty grip on this old world.—J. A. Hall.

#### HOT SPRINGS CIRCUIT.

A few days ago we closed our revival at Gum Springs with a number of bright conversions, and received a good class into the church. Brother Gentry of Cedar Glades was with us in this meeting, and did his very best in preaching the gospel. We all appreciated his preaching and at the close of the meeting expressed our appreciation by giving him a nice little offering. We have as neat a church and members who are consecrated to this church as there are any in the state for a country church.

On the 16th and 17th we held our fourth Quarterly Conference at New Salem. Had very fine quarterly conference. All churches made good reports, and we listened to Dr. B. A. Few preach three very fine sermons.

At close of the Conference the following resolution was offered by pastor and members of the Conference: Whereas, Our capable and efficient presiding elder, the Rev. Dr. B. A. Few, has served us so faithfully and successfully this year, Therefore, Resolved, That this Conference extend to him its thanks and expressions of appreciation, and, second, that we unanimously request his return for another year and pledge to him our grateful affection and cordial support and co-operation in the work of the district for another year.—W. H. Huguen.

#### THORNTON CIRCUIT.

We came here after Conference and found a most loyal people, whom we have enjoyed serving. We have closed out the fourth meeting on the work. We were assisted by Rev. R. L. Cabe in the first meeting in which we had one accession. Brother Colson also did some good preaching for us.

Rev. S. R. Twitty assisted us in the second meeting, in which we had 21 accessions. Brother Twitty also did some good preaching. Especially does he know how to manage children. Rev. J. H. Cummins assisted us in the third meeting.

Brother Cummins served this work fourteen years ago and all the people gladly received him again, and he felt as if he were coming home again. He gave us some of his old-time preaching. Thornton was revived as never before. We had about seventy-five conversions and reclamations and twenty-two accessions. Rev. J. C. Williams assisted in the fourth meeting. Brother Williams was in a good state of health and did us some vigorous preaching.

Chambersville sleeps no longer, for she is about her Father's business. In this meeting we had thirteen accessions. This has been a very pleasant year with us, and we expect to carry to the Annual Conference the best report that Thornton work has been able to send in many years.

We feel very grateful to our Lord for his leadership.—J. L. Dedman.

#### A FAITHFUL CHARGE.

Bellefonte Circuit has the honor of going on record as the first charge of the Searcy District paying the P. E. and preacher's salary in full. Now, as the salary is cared for, the Conference claims will be paid. The circuit paid me last year \$450 salary; this year they paid \$60 in cash, rearranged the work so I would not have to buy a horse, saving me \$100 feed bill and \$50 depreciation in value of horse. I have also received \$50 in cash and eatables with cash value as donation, so I have received at least \$800 salary. This circuit of four points has a membership that, to the member, stands true to the church and preacher. They know that the preacher is human and has his faults, just like any other man, and defend his reputation and character. I know I have had members who did not care for me personally, yet they are so true to God and the church that they have acted as if they loved me personally. I cannot tell from the way the membership acts but what they are all my personal friends and regret to see me leave the work. On account of the ill health of my brother I will transfer to the New Mexico Conference for two years, and while I am gone I will let some strong preacher have Bellefonte Circuit, provided he will get the permission of the elder and Bishop.—R. L. Armor, P. C.

#### CALICO ROCK CIRCUIT.

When we came to the Calico Rock Circuit religion was at a mighty low ebb. We began working and praying and preaching the old-time religion. We have held six meetings on the work. Have had 96 conversions and 51 additions to the church, with two more meetings to hold. We began our meeting at Norfolk the second Sunday in September with the promise of Rev. L. B. Hankins of Newark, and he came to us and preached twice and was called away home to attend a funeral and was not able to get back,

so it left it all with the pastor. We ran a week without any visible results. Then we got our forces organized and went to work in cold, dead earnest. We held two weeks and had 39 conversions, 27 additions to our church. This meeting at Norfolk has been felt for miles away—one of the greatest meetings that has ever been held in the county. Fathers and mothers were convicted of sin and came and fell at the altar and were converted in the old-time way, and shouted the praises of God. Glory hallelujah, for religion that makes folks shout in the old-fashioned way. We have had 51 additions to our church this year, for which we are praising God.—J. W. Copeland, P. C.

#### VANNDAL CHARGE.

We have just closed out our series of revivals for the year on this charge. Our last revival at Pleasant Hill resulted in 29 conversions, fifteen of whom joined the Methodist Church. The Baptist pastor received fourteen. We have received a total of seventy-nine for the charge. As a result of our revivals, one hundred and thirty-nine have been converted and reclaimed. We are planning, expecting and praying for full reports on all lines at Conference. We ask your prayers.—J. H. Barrentine, P. C.

#### THE BEN FEW CAMP MEETING.

The seventeenth camp meeting was held at the Ben Few camp ground, near Princeton, Ark., beginning September 1 and lasting ten days. Every tent was full, not only with Methodists, but Baptists and Presbyterians camped and aided in every way to make the meeting the great success it was. Our beloved pastor, Rev. J. H. McKelvy, made such an ideal host that every one on the camp ground felt like one great family. The presiding elder, Dr. B. A. Few, assisted by Revs. T. O. Rorie, Jesse Leonard, T. F. Hughes, J. W. Harrell, J. L. Stitt and Dr. J. M. Workman did strong preaching and faithful work. The choir was the best ever organized there. There were a number of conversions and the whole community was revived. Through the untiring efforts of our hustling pastor the new tabernacle was built and made ready for the meeting. It is one of the best in the Conference and an honor to our circuit. The tabernacle was dedicated the last Sunday by Dr. B. A. Few in the presence of more than fifteen hundred people.—J. W. F.

#### PASTORS' SALARIES SHOULD BE DOUBLED.

We must carry on a campaign to make country churches themselves double pastors' salaries. The astonishing but indubitable fact is that there are thousands of country churches in the South today where the pastors are not so well supported as they were twenty years ago. Understand me, I do not say that salaries have been formally reduced; but the point is that if salaries have not been raised, they have been tremendously reduced by the advancing cost of living. Bradstreet's general index shows that the necessities of life have virtually doubled in price since 1896. That is to say, if a church has doubled the dollars paid for its pastor's salary since 1896 it is actually supporting him only as well as then, while if it has kept his salary at 1896 figures, it is only paying him half as much as then.—Clarence Poe, Editor Progressive Farmer.

#### OBITUARY.

**SMITH.**—Lucinda Smith (nee Corder) was born February 14, 1846, and fell on sleep August 17, 1916. She was twice married, first to David R. Thomas, August 16, 1866. Five children were the result of this marriage. Being left a widow, she married Samuel W. Smith July 1, 1886. One son was the result of this marriage. She was converted and joined the Methodist Episcopal Church, South, when a child. Her life was a living epistle of Christianity, known and read by all who knew her. She was devoted to her husband and children, seemingly as much to her seven stepchildren as her own. She loved her church and her pastor. She was an invalid for several years and suffered, only she and the good Lord knew how much. She was patient and humble and was not only ready when the summons came, but for several days begged the doctor and her friends to let her go. She read her Bible and treasured up so many of God's promises on which she could lean. Her husband, five children, seven step-children and other relatives survive her. Dear loved ones, she is waiting and watching for you in the home where sickness and sorrow and death can never come.—Your pastor, J. H. Bradford.

**TRICE.**—Miss Judith N. Trice, daughter of Col. and Mrs. Matthew A. Trice, was born in Hardeman county, Tenn., 1861, and died in Searcy, June 29, 1916. She moved from Tennessee to Arkansas county, Arkansas, when quite young, where she grew to womanhood. She came to Searcy in 1890, with the family of Mr. and Mrs. Isaac L. Pride, where she lived happily until her death. Miss Judith joined the Methodist Church when fifteen years of age, and remained in it until she entered the Church Triumphant. She never married, but took one of her brother's children upon the death of his mother, and reared him to a use-

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#### A WORD TO PARENTS.

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ful and honorable manhood. Claude is now a druggist in Swifton, Ark. He wrote her a letter a short time before her death that greatly gratified her. In addition to Mrs. Pride, who had been to her not only a loving sister, but a faithful and painstaking mother as well, three brothers survive her—Mr. Matthew Trice, Arkansas City; Judge T. G. Trice, Monroe county, and Jefferson Trice, Oklahoma City, Okla. It was a sweet satisfaction to her and a melancholy pleasure to them to be present at her dissolution. She loved her church, and before her health failed was regular in her attendance. She was also a charter member of the Searcy Cemetery Association. Her wise counsel and active interest will be much missed. My valued and ascended friend took her departure during my absence in New York, but I have known her so long, and was so familiar with her beautiful and exemplary Christian life, that I easily knew how she started on her final voyage. She had profound appreciation of the good Providence that gave her a home where loving kindness was lavished upon her—a home where family prayer is never sidetracked for anything, and the inspiring aroma of true religion abides and abounds.

That is a speaking picture of the home from which Miss Judith went to heaven. Blessings on all she loved, and for whom she made prayer.—John H. Dye.

**BARFIELD.**—Mrs. Mary Elizabeth Raney Barfield, daughter of S. D. and S. E. Rainey, was born November 19, 1858; died June 1, 1916, at the home of her sister, Mrs. Ed Clanton. Sister Barfield joined the Presbyterian Church when seventeen years old. She was a faithful Christian, attending church services at every opportunity. She had been afflicted with rheumatism for 26 years. Her life was one of pain, yet she bore it like her Savior, not complaining. She has been a regular attendant of my services for a part of the past six years. When she came into the church it seemed a more sacred place because of the presence of this saint of God. She filled well her place in life. A beautiful Christian light shines among us no more. We are the poorer; heaven is the richer. She left two sisters, one brother and many nieces, nephews and friends who are sad at her going to join the host of the redeemed. May our Christ cheer the saddened hearts.—R. Spann.

**CANFIELD.**—Mary A. Canfield, daughter of X. W. and A. C. Riley, was born March 6, 1882, near Beuna Vista, Ark., and died September 9, 1916, at the home of her parents at Beuna Vista. She was converted in childhood, joined the M. E. Church, South, at old Ten Springs Church, on what was then known as Camden Circuit, in 1895, under the pastorate of Rev. F. R. Canfield, whom she married in 1897. To this union were born five children, two boys and three girls. The boys died in early infancy; the three girls, Benegene, Katie May and Willie Rae, live to mourn the loss of their mother. Besides her husband

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and these three girls, she leaves a father, mother and six brothers, W. J., M. L., Robert, Roy, G. F., H. N., and F. C. Riley, to mourn her loss. In her last hours she spoke of the future and talked of the better land and said Beulah land, and died in great peace. She attended church, Sunday school and prayer meeting. To all these she was faithful. Her testimony was bright and clear. Her consecrated life in the home is one that will do to follow. She was confined to her bed for nine weeks. She was buried in the grave yard at Ten Springs, Sunday, September 10. Rev. R. H. Cannon of Stephens conducted the funeral service at the old church where she was converted and joined the church. This is the statement sent me by her husband, and I want to add my testimony to the worth of this good woman. She loved her church and her home and family, was kind and gentle, a true mother, wife and Christian. It was my privilege to be in her home often, and it was a great privilege to have the pleasure of knowing her. A good woman has gone to her reward.—J. A. Biggs.

**LAMB.**—William Nathan Lamb, son of David and Grace Lamb, was born August 11, 1912, and died September 13, 1916, and was laid to rest in the Maicy church yard to await the resurrection morn. Weep not, father and mother. Little William Nathan has gone to the One who said, "Suffer little children to come unto me, and forbid them not." Yes, he is "safe in the arms of Jesus."—C. F. Wilson, Pastor.

**CASSEY.**—It was a very sad surprise for the pastor, and also the entire Damascus Circuit, when the news of the sudden death of W. J. Cassey came to us. Brother Cassey was born in 1847, joined the M. E. Church, South, in 1866; was married to Miss Kate Hardin in 1876; died April 9, 1916. He left his wife, three boys and three girls to mourn the loss of a faithful and loving husband and father. He lived a true Christian for fifty years, and was permitted to see all his children members of the church and living Christian lives. Brother Cassey always stood by his pastor and was always ready to take a hand and do his best at anything that would advance the cause of the Master. He was a man that the most wicked people of the community had confidence in. We very often visit the Pine Mountain Cemetery, where his body lies. Our heart is always grieved, but we console ourselves with the inscription on the monument, "We grieve not for him as one that is lost," and with the hope of meeting him in the sweet by and by.—His Pastor, R. P. Bates.

**McANULTY.**—George, son of A. S. and G. A. McAnulty, was born October 28, 1901, and departed this life August 31, 1916. George was a sweet little boy, and was loved by all who knew him. He was kind and gentle in disposition, and to know him was to love him. He was a great sufferer for nearly two years, and because of this fact the whole family became very much attached to him. Little George became the "baby" and was treated as such by the whole family. Several times during the last two years it looked like the end had come, but with a determined will to get well George would revive and get better, and the family had hopes of his overcoming the disease; but on August 31

the Lord said, "It is finished; come up higher," and little George answered the call and went home to be with God and the redeemed. I would say to the family, weep not as those who have no hope, but look up, and the same Jesus that took little George will come some sweet day and call for you, and I am sure you will meet your dear boy again.—His Pastor, T. H. Crowder.

### THE BLIGHT OF LUXURY.

I am concerned about this in still another way. In my judgment it is the only safeguard of the ministry against the blighting effect of luxury. You smile at that, but wait a moment. Some years ago I made a study of this matter of ministerial support as bearing on the character of the ministry itself. I began with the support of the religious functionaries in the time of the Old Testament, and with

the ancient Egyptians, and so far as I had access to data, down through the Christian period. And this great generalization forced itself on my mind, namely, wherever the sacred orders have shared in compensation somewhat more largely than the toilers, the artisans and workmen of the times which they served, then the ministry and the Church pulled apart from the masses of men who must ever be the backbone of the world's civilization. Take it for what it is worth, but deny it only when you have gone over the history.

Have we reached that time with us? Yes, we have. We are in an age of abounding luxury. Take the Rock River Conference and the record shows that the average compensation is about \$1,373 a year, which is far in advance of the toilers today. Now hear me, frankly I am deeply concerned not in increasing salaries, but in

## IMPORTANT BOOKS

—FOR—

### Sunday School Workers

Appreciating the difficulty confronting the interested Sunday school worker in his selection of the best helps for his work, we have attempted to help him.

There are many hundreds of books written on the different phases of work in the Sunday schools, some better than others; but the average teacher or officer cannot know all of them, nor, indeed, any large proportion of them. We enlisted the assistance of Drs. Chappell and Bulla, who in turn procured the help and recommendations of the several field secretaries, in selecting from the vast literature on Sunday school work **twenty-five books which in their opinion covered in the best way all phases of the work.**

The list of books below is the selection resulting. We therefore unqualifiedly recommend these books as being among those of first importance and value.

These books were carefully selected from lists recommended by the leading Sunday school workers of our Church at the Conference of Chairmen of Sunday School Boards and Field Secretaries, Lake Junaluska, N. C., July, 1915.

	Price, Postpaid
The Kingdom in the Cradle. James Atkins.....	\$ 1.00
Building the Kingdom. E. B. Chappell.....	.85
Religious Education in the Family. Henry F. Cope.....	1.25
The Church School. Walter S. Athearn.....	1.00
The Sunday School at Work. Edited by J. T. Faris.....	1.25
The Successful Sunday School Superintendent. A. R. Wells....	.75
Thirty Years at the Superintendent's Desk. John R. Pepper....	.25
The Teacher and the Pupil. Luther A. Weigle.....	.60
Lessons for Teachers of Beginners. F. W. Danielson.....	.75
Introduction and Use of the Graded Lessons: General Manual	.50
Primary Plan Book No. I. Marion Thomas.....	.60
Primary Plan Book No. II. Marion Thomas.....	.75
The Girl in Her Teens. Margaret Slattery.....	.50
The Boy and the Church. Eugene C. Foster.....	.75
Stories and Story Telling. E. P. St. John.....	.60
Handwork in the Sunday School. M. S. Littlefield.....	1.00
The Sunday School Teacher and the Program of Jesus. Trull-Stowell.....	.50
Sunday School Buildings and Equipment. Herbert F. Evans....	.75
The Worker and His Work Series. 7 volumes. Per volume....	.50
The Worker and His Bible. Eiselen-Barclay.	
The Elementary Worker and His Work. Jacobs-Lincoln.	
The Junior Worker and His Work. Emma A. Robinson.	
The Intermediate Worker and His Work. Edward S. Lewis.	
The Senior Worker and His Work. Edward S. Lewis.	
The Adult Worker and His Work. Wade C. Barclay.	
The Superintendent and His Work. Frank L. Brown.	

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Richmond, Va.

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Post Office.....

providing for safe keeping in the end. Experience seems to show that increased compensation beyond a living wage does not always result in greater saving for age, but in greater luxury now. It is so unless we are caught in a system which compels us to lay aside for age—and this proposed scheme does. No courageous man wants luxury, while at work, but he does want rest at the end of the work, and if he did want luxury, then the minister of Christ ought to be taught that luxury enervates and dissipates. This is the world's sad testimony: Luxury lies next to vice; and vice next to oblivion. And the Christian ministry has not always escaped that sad decline.

The wholesome discipline of life requires the avoidance of luxury on the one hand, and of biting poverty on the other. This then is that for which I argue, not increased compensation so much as increased provision for age and retirement. The path of the Christian minister is like the path of the just—"it shineth more and more to the perfect day"—theoretically. As an actual fact with many of us, perhaps most of us, it runs into a swamp—a slough of despond before it ends. It therefore becomes the duty of the church to build up that highway clear through that swamp, that it may be golden-lighted to the very end.—S. C. Bronson, in Pittsburgh Christian Advocate.

#### TOO HIGH AN ASSESSMENT.

A man once said to Sam Jones: "Jones, the church is getting my assessment too high."

Jones asked, "How much did you pay?"

"Five dollars a year," was the reply.

"Well," said Jones, "how long have you been converted?"

"About four years," was the answer.

"Well, what did you do before you were converted?"

"I was a drunkard."

"How much did you spend for drink?"

"About \$250 a year."

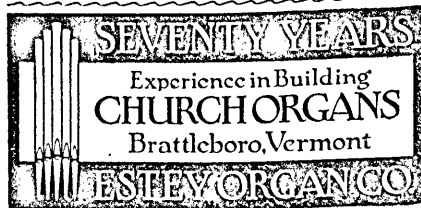
"How much were you worth?"

"I rented land and plowed a steer."

"What have you got now?"

"I have a good plantation and a pair of horses."

"Well," said Sam Jones, "you paid the devil \$250 a year for the privilege of plowing a steer on rented land, and now you don't want to give the Lord who saved you \$5 a year for the privilege of plowing horses on your plantation! You are a rascal from the crown of your head to the sole of your feet!"—Ex.



#### AMERICAN BIBLE SOCIETY BUSINESS.

To my Correspondents: I am glad to state that I am back in Arkansas. The accounts and other matters of the American Bible Society, which were in my hands, I have brought back with me. I have also about 700 volumes of off-list Bibles, Testaments, and portions, at below cost of production sale. Bibles and Testaments have advanced in price from 25 to 40 per cent. This lot has been reduced to a price much less than cost of production. Some fine books in the lot. We can give you some splendid bargains. We want to move the entire lot at once.

D. H. COLQUETTE,  
Field Agent, American Bible Society,  
Y. M. C. A. Bldg., Little Rock, Ark.,  
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PLEASE MENTION THIS PUBLICATION

## QUARTERLY CONFERENCES

### NORTH ARKANSAS.

#### BATESVILLE DISTRICT. (Fourth Round.)

Sulphur Rock, at Moorefield...Oct. 7-8  
Desha, at McHue...Oct. 11-12  
Central Ave and Bethesda, at B...  
...Oct. 12-13  
Kenyon, at Bandy's Chapel...Oct. 14-15  
Tuckerman Sta...Oct. 15-16  
Minturn, at Strangers' Home...Oct. 17  
Swift and Alicia, at A, at night...  
...Oct. 17  
Newport Sta...Oct. 18  
Newport Ct., at Paroquet, 10 a. m...  
...Oct. 19  
Cave City, at Cave City...Oct. 21-22  
Evening Shade, at E. S...Oct. 22-23  
Melbourne, at Newberg...Oct. 24  
Bexar, at Bexar...Oct. 25  
Viola, at Viola...Oct. 26  
Mt. Home, at Mt. Home...Oct. 28-29  
Cotter, at Cotter, 2 p. m. and at night...  
...Oct. 29  
Rush, at Ware's C., 10 a. m...Oct. 30  
Yellville, at Yellville...Oct. 30-31  
Pyatt, at Cedar Grove, 2 p. m. and at night...Oct. 31  
Lead Hill, at L. H., night...Nov. 1  
Calico Rock and Macedonia, at M...  
...Nov. 2-3  
Calico Rock Ct., at Boswell...Nov. 3-4  
Mountain View Sta...Nov. 5-6  
Marcella and Guion, at M...Nov. 6-7  
Floral, Cedar Grove...Nov. 11-12  
Salado and Oil Trough...Nov. 12-13  
Charlotte, Oak Ridge...Nov. 18-19  
Newark Sta...Nov. 19-20  
Batesville, First Church...Nov. 20  
Having spent a great deal of time in revival work, I will have to make this round hurriedly. Let every one have a full report. If the Sunday School Superintendents have not raised the amount for the Field Secretary, let them do this at once.  
B. L. WILFORD, P. E.

#### BOONEVILLE DISTRICT. (Fourth Round.)

Dardanelle Ct...Sept. 30-Oct. 1  
Carden Bottom...Oct. 1-2  
Dardanelle Sta...Oct. 3-4  
Perryville Ct...Oct. 7-8  
Plain View...Oct. 8-9  
Ola and Perry...Oct. 10-11  
Gravelly...Oct. 14-15  
Belleville Ct., at Havana...Oct. 21-22  
Walnut Tree...Oct. 22-23  
Danville Sta...Oct. 23  
Cauthron and Waldron, at C...Oct. 28-29  
Waldron Sta...Oct. 29-30  
J. H. O'BRYAN, P. E.

#### CONWAY DISTRICT. (Fourth Round.)

Quitman and R...Sept. 30-Oct. 1  
Lamar...Oct. 7-8  
Clarksville...Oct. 8-9  
Dover...Oct. 14-15  
Russellville...Oct. 15-16  
Damascus...Oct. 21-22  
Conway...Oct. 22-23  
Pottsville...Oct. 28-29  
Morrilton...Oct. 29-30  
Springfield...Nov. 4-5  
Plumerville...Nov. 5-6  
Hartman and Spadra...Nov. 11-12  
London...Nov. 12-13  
Greenbrier...Nov. 18-19  
Appleton...Nov. 25-26  
Atkins...Nov. 26  
JAS. A. ANDERSON, P. E.

#### FAYETTEVILLE DISTRICT. (Fourth Round.)

Rogers...Oct. 1  
Pea Ridge...Oct. 7-8  
Springdale Sta...Oct. 8-9  
Lincoln Ct...Oct. 14-15  
Farmington Ct...Oct. 15-16  
Siloam Springs...Oct. 21-22  
Elm Springs...Oct. 22-23  
Huntsville...Oct. 28-29  
Marble Ct...Nov. 1  
Springdale Ct...Nov. 4-5  
War Eagle Ct...Nov. 5-6  
Berryville Ct...Nov. 11-12  
Berryville Sta...Nov. 12-13  
Eureka Springs...Nov. 14  
Bentonville...Nov. 15  
Viney Grove...Nov. 18-19  
Prairie Grove...Nov. 19-20  
Fayetteville...Nov. 20  
Springtown...Nov. 21  
Osage Ct...Nov. 25-26  
Green Forest...Nov. 26-27  
G. G. DAVIDSON, P. E.

#### FORT SMITH DISTRICT. (Fourth Round.)

Ft. Smith Ct., at Lavaca...Sept. 30-Oct. 1  
Charleston Ct., at Cecil...Oct. 7-8  
First Church, Ft. Smith...Oct. 14-15  
Greenwood...Oct. 15-16  
Mulberry and Dyer, at D...Oct. 21-22  
Van Buren, First Church...Oct. 22  
Kibler Ct...Oct. 28-29  
Alma...Oct. 29-30  
Ozark Ct., at Gar Creek...Nov. 4-5  
Beech Grove Ct., at Oak Grove...  
...Nov. 5-6  
Hartford and Midland, at H...Nov. 11-12  
Huntington and Mansfield, at M...  
...Nov. 12-13  
Ozark...Nov. 18-19  
WILLIAM SHERMAN, P. E.

#### IBLENA DISTRICT. (Fourth Round.)

Keville, at Keville...Oct. 1  
Clarendon...Oct. 1-2  
Wheatley, at Hunter...Oct. 7-8  
Brinkley...Oct. 8-9  
Cotton Plant...Oct. 14-15  
Colt, at Wesley...Oct. 21-22  
Wynne...Oct. 22-23  
Parkin...Oct. 25  
Turner, at Valley Grove...Oct. 28-29  
Holly Grove, at Marvell...Nov. 4-5  
Mellwood...Nov. 6  
Hamlin...Nov. 11-12  
McCrory...Nov. 12-13  
Howell and DeVew...Nov. 13

Haynes...Nov. 18-19  
Where two places are indicated on the same date, the latter will be at the evening hour.  
W. F. EVANS, P. E.

#### JONESBORO DISTRICT. (Fourth Round.)

Brookland, at B...Sept. 30-Oct. 1  
Fisher Street...Oct. 1-2  
Trinity Ct., at Trinity...Oct. 7-8  
Marked Tree, at M. T...Oct. 8-9  
Harrisburg Ct., at Pleas. V...Oct. 14-15  
Harrisburg, First Church...Oct. 15-16  
Vandale, at Vandale...Oct. 18  
Nettleton and Bay, at Truman...  
...Oct. 21-22  
Marion...Oct. 22-23  
Monette and Macey, at Monette...  
...Oct. 28-29  
Manilla and Dell, at Dell...Oct. 29-30  
Luxora...Nov. 4-5  
Osceola...Nov. 5-6  
Wilson...Nov. 11-12  
Gilman and J...Nov. 12-13  
Tyronza...Nov. 14  
F. M. TOLLESON, P. E.

#### PARAGOULD DISTRICT. (Fourth Round.)

St. Francis Ct., St. F...Sept. 30-Oct. 1  
Piggott and Rector, R...Oct. 1-2  
Walnut Ridge Ct., Jofin...Oct. 7-8  
Walnut Ridge...Oct. 8-9  
New Liberty Ct., M. Star...Oct. 14-15  
Paragould, E. Side, Griffin Memorial...  
...Oct. 15-16  
Pocahontas...Oct. 19-20  
Pocahontas Ct., Siloam...Oct. 21-22  
Reyno, S. & B., Biggers...Oct. 28-29  
Corning...Nov. 4-5  
Peach Orchard Ct., Peach O...Nov. 5-6  
Salem...Nov. 11-12  
Mammoth Spring...Nov. 12-13  
Ash Flat Ct., Pleasant H...Nov. 14-15  
Imboden...Nov. 15  
Imboden and Smithville Cts., Hope-  
well...Nov. 16-17  
Black Rock, Hoxie...Nov. 18-19  
Paragould, First Church...Nov. 26-27  
H. H. WATSON, P. E.

#### SEARCY DISTRICT. (Fourth Round.)

Leslie...Sept. 30-Oct. 1  
Heber Springs Ct., at C. R...Oct. 1-2  
Heber Springs Sta...Oct. 1-2  
Argenta, First Church...Oct. 8-9  
Argenta, Gardner...Oct. 8-9  
Cato Ct., at Cato...Oct. 7-8  
Augusta Ct., at Fitzhugh...Oct. 13-15  
Augusta...Oct. 14-15  
Auvergne & Weldon, at W...Oct. 15-16  
Vilonia Ct., at V...Oct. 21-22  
Beebe Ct., at B...Oct. 22-23  
Judsonia and K., at K...Oct. 25-26  
Bradford and B. K., at B. K...Oct. 28-29  
Cabot and J., at Cabot...Oct. 29-30  
Clinton Ct., at Clinton...Nov. 4-5  
Higden and Shirley, at H...Nov. 5-6  
Griffithville Ct., at Dogwood...Nov. 7-9  
Searcy Ct., at Smyrna...Nov. 11-12  
Pangburn Ct., at P...Nov. 12-13  
Searcy, First Church...Nov. 19  
McRae Ct., at Antioch...Nov. 18-19  
R. C. MOREHEAD, P. E.

#### LITTLE ROCK.

#### ARKADELPHIA DISTRICT. (Fourth Round.)

Arkadelphia Ct., Hartsville...  
...Sept. 30-Oct. 1  
Benton...Oct. 1-2  
Traskwood, at Traskwood...Oct. 7-8  
Oaklawn...Oct. 8-9  
Friendship, at Social Hill...Oct. 14-15  
Leola, at Mt. Zion...Oct. 21-22  
Cedar Glades, at Bertram's...Oct. 28-29  
Ussery Ct., at Hughes C...Nov. 4-5  
Park Avenue...Nov. 5-6  
Princeton, at Princeton...Nov. 11-12  
Holly Springs, at Mt. Olivet...Nov. 12-13  
Dalark, at Manchester...Nov. 18-19  
Arkadelphia Station...Nov. 19-20  
Central Avenue...Nov. 25-26  
Let pastors read carefully all under bracket "4," page 41, paragraph 91, of our Book of Discipline. Let Sunday school superintendents read paragraph 263. Let stewards look carefully after question 23, page 42, paragraph 91.  
B. A. FEW, P. E.

#### LITTLE ROCK DISTRICT. (Fourth Round.)

Austin Ct., at Mt. Tabor...Oct. 7-8  
Hickory Plains Ct., at Walter's Ch...  
...Oct. 14-15  
Oak Hill Ct., at Paron, 3 p. m...Oct. 18  
DeVall's Bluff and Hazen, at Hazen...  
...Oct. 21-22  
Des Arc, A. M...Oct. 22  
Tomberlin Ct., at Tomberlin, a. m...  
and 3 p. m...Oct. 28  
Keo, a. m. and 3 p. m...Oct. 29  
England, p. m...Oct. 29  
Benton Ct., at New Hope, a. m. and  
3 p. m...Nov. 1  
Bryant Ct., at Salem, a. m. and 3 p.  
m...Nov. 2  
Lonoke, a. m...Nov. 5  
Carlsle, p. m...Nov. 5  
Hunter Memorial, a. m...Nov. 12  
Forest Park, 3 p. m...Nov. 12  
Capitol View, p. m...Nov. 12  
Mabelvale Ct., a. m. and 3 p. m...Nov. 14  
Twenty-eighth Street, p. m...Nov. 15  
Winfield Memorial, p. m...Nov. 17  
First Church, a. m...Nov. 19  
Asbury, p. m...Nov. 19  
Pulaski Heights, p. m...Nov. 22  
Highland, a. m...Nov. 26  
Henderson Chapel, p. m...Nov. 26  
ALONZO MONK, P. E.

#### MONTICELLO DISTRICT. (Fourth Round.)

Hermitage, at Ingalls...Sept. 30-Oct. 1  
Warren Mill Camps...Oct. 1-2  
Watson, at Watson...Oct. 8-9  
McGehee...Oct. 14-15  
Arkansas City and Lake Village, at  
Arkansas City...Oct. 15-16  
Dermott...Oct. 22  
Tillar and Dumas, at Dumas...Oct. 22-23

Hamburg Ct., at Hickory G...Oct. 28-29  
Crossett...Oct. 30  
Mt. Pleasant, at Rock Spgs...Nov. 4-5  
Wilmar...Nov. 5-6  
Lacy, at Fountain Hill...Nov. 11-12  
Monticello...Nov. 12-13  
Parkdale and Wilmet, at P...Nov. 18-19  
Snyder and Montrose, at S...Nov. 19-20  
Hamburg...Nov. 20  
Portland and Blissville...Nov. 25-26  
Warren...Nov. 26-27  
W. C. DAVIDSON, P. E.

#### PINE BLUFF DISTRICT. (Fourth Round.)

Rison Ct., at M. Carmel...Sept. 30-Oct. 1  
Gillett, at Gillett...Oct. 8-9  
St. Charles, at St. Charles...Oct. 14-15  
DeWitt Station...Oct. 15-16  
Star City Ct., at Star City...Oct. 22-23  
Rowell Ct., at Wesley's C...Oct. 25  
Redfield Ct., at Bethel...Oct. 28-29  
Sheridan Ct., at Sheridan...Oct. 29-30  
New Edinburg Ct., at Wheeler's Spgs...  
...Nov. 4-5  
Grady Ct., at Grady...Nov. 12-13  
Carr Memorial, Pine Bluff...Nov. 12-13  
Svan Lake Ct., at Swan L...Nov. 14-15  
Humphrey Ct., at Humphrey...Nov. 16  
Roe Ct., at Roe...Nov. 18-19  
Stuttgart Sta...Nov. 19-20  
Hawley Memorial, P. B., 8 p. m...Nov. 22  
Pine Bluff Ct., at Sulphur Spgs, 11 a.  
m...Nov. 23  
Pine Bluff, First Ch., 8 p. m...Nov. 23  
Pine Bluff, Lakeside, 8 p. m...Nov. 24  
Alzheimer & Wabbaseka, at A., 11 a.  
m...Nov. 26  
Sherrill and Tucker, at T., 8 p. m...  
...Nov. 26  
J. A. SAGE, P. E.

#### PRESCOTT DISTRICT. (Fourth Round.)

Emmet, at Emmet...Sept. 30-Oct. 1  
Fulton, at Water Creek...Oct. 1-2  
Washington, at Washington...Oct. 7-8  
Blevins, at New Hope...Oct. 14-15  
Mineral Springs...Oct. 21-22  
Center Point...Oct. 22-23  
Orchard View...Oct. 28-29  
Murfreesboro...Oct. 29-30  
Columbus, at Columbus...Nov. 4-5  
Gordon, at Gordon...Nov. 11-12  
Bingen, at Bingen...Nov. 18-19  
Nashville...Nov. 19-20  
Harmony, at Rocky Mound...Nov. 25-26  
Prescott...Nov. 26-27  
Brethren, this is the most important round in the year, in some important ways. I urge the pastors to press the collections. Brother Steward, your pastor has toiled and waited for his salary. Don't disappoint him. Pay him in full.  
W. M. HAYES, P. E.

#### TEXARKANA DISTRICT. (Fourth Round.)

Lewisville...Sept. 30-Oct. 1  
Foulke, at Silverena...Oct. 4  
Patmos...Oct. 7-8  
Stampts (at night)...Oct. 8  
Horatio and Wilton...Oct. 10-11  
De Queen (at night)...Oct. 12  
Richmond...Oct. 14-15  
Paraloma, at Ogden...Oct. 21-22  
Foreman...Oct. 28-29  
Ashdown (at night)...Oct. 29  
Cherry Hill...Nov. 4-5  
Mena (at night)...Nov. 5  
Vandervoort...Nov. 11-12  
Umpire...Nov. 18-19  
First Church, Texarkana...Nov. 26  
J. A. BIGGS, P. E.

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

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

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

**NOTICE OF APPLICATION TO SELL.**  
Notice is hereby given that I will, as guardian for Pearl Adeline McCrotty and James Albert McCrotty, minor heirs of J. A. McCrotty, deceased, apply to the Court of Probate of Pulaski County Probate Court, Arkansas, on October 30, 1916, at the October term thereof, for an order to sell all of Lots 7, 8, 9, in Block 2, of Smith's Subdivision of southeast of the southeast of Section 1, Township 1 north, Range 13 west, which has since plating been corrected to read: Lots 7, 8, 9, in Block 2, Sandefur's Addition to the City of Little Rock, Ark., for the purpose of raising the funds necessary to complete the education of said minors.  
SARAH ADELINE MCCROTTY,  
Guardian of Pearl Adeline McCrotty and James Albert McCrotty.  
By TROY W. LEWIS, Attorney.  
Little Rock, Ark., Sept. 12, 1916.