

Arkansas Methodist

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences

VOL. XXXV

LITTLE ROCK, ARK, THURSDAY, OCTOBER 5, 1916

NO. 40

THOUGH I SPEAK WITH THE TONGUES OF MEN AND OF ANGELS, AND HAVE NOT CHARITY, I AM BECOME AS SOUNDING BRASS, OR A TINKLING SYMBOL. AND THOUGH I HAVE THE GIFT OF PROPHECY, AND UNDERSTAND ALL MYSTERIES, AND ALL KNOWLEDGE; AND THOUGH I HAVE ALL FAITH, SO THAT I COULD REMOVE MOUNTAINS, AND HAVE NOT CHARITY, I AM NOTHING. AND THOUGH I BESTOW ALL MY GOODS TO FEED THE POOR, AND THOUGH I GIVE MY BODY TO BE BURNED, AND HAVE NOT CHARITY, IT PROFITETH ME NOTHING.—1 COR. 13:1-3.

SALOONS AND CIVIC PROSPERITY.

Cincinnati, Ohio, is a saloon city and a center of liquor influence. Its mayor has just issued a statement that the city faces a deficit of \$1,866,965 in its needs for 1917 running expenses. This deficit is over and above the bonded debt of \$66,000,000. And yet the saloons pay \$400,000 annually in license fees. Cincinnati is responsible for the so-called "home rule" measure adopted by Ohio. Do our cities want the law under which Cincinnati is going deeper and deeper in debt?

UNDER "THE MODEL LICENSE LAW."

The Ohio law, of which Act No. 2 is said to be almost a duplicate, is praised by "local optionists" as a "model law." The retailers now want it amended so that brewers may not sell to any but licensed dealers, as now the brewers are doing a big business with "blind tigers" which run in opposition to the licensed saloon. Act No. 2 would not merely permit the opening of saloons, but because of the low fines would encourage illicit selling, and thus increase the revenue of brewers and wholesalers. If the people of Arkansas want both saloons and "blind tigers" and free wine and brandy, they will vote for Act No. 2, and let Alcohol rule.

ELIMINATING THE WOMEN.

Until they secured what they wanted in state-wide prohibition, the women of Arkansas had the right to sign petitions for and against the licensing of saloons. No one objected to this except the liquor men. Now by Act No. 2 its proponents would not only repeal state-wide prohibition, but would deprive the women of our State of the right which they long exercised of co-operating with the men to banish the saloons. The gallant men of Arkansas surely will not thus take from their mothers and wives and daughters the weapon which they long used to protect their homes from that which is known as the destroyer of homes. The women should resent this affront and rally their forces to help win this fight. Men of Arkansas, rebuke the vandals who do not respect the rights of the good women of our State.

ACT NO. 2 DESTROYS LOCAL SELF-GOVERNMENT.

There is no principle of local self-government which makes the county the unit. Under any system of genuine local self-government the municipality (the city or town) is always permitted by ordinance or vote or petition to suppress and regulate the saloon nuisance. The monstrous law proposed by the bastard "Local Self-Government League" absolutely takes away from the municipality all power over the saloon except a circumscribed power over the amount of the license. If the county by a bare majority of one vote decides for license, a municipality by unanimous vote, by action of its council, or by petition can not exclude saloons, and cannot regulate their hours of opening and closing or fix their location. Then, the people outside of the towns, who may force saloons

upon unwilling towns, can not have saloons of their own. The provisions of Act No. 2 demonstrate that its authors care nothing for local self-government, but are making it possible for people who themselves can not have saloons to force them on others who do not want them. The liquor men are never consistent except in their fixed purpose to have saloons and sell their accursed poison. Let the united people of the whole State give this hypocritical measure its death blow. Let all the people rule in righteousness.

THE REAL ISSUE.

According to Zion's Herald (Boston), the result of the election in Maine was determined not so much by national issues as by the relation of the parties in that State to the enforcement of prohibition laws. "The immediate issue was Milliken versus out-of-state liquor influence, law enforcement versus social anarchy in the wretched rum belts of Portland, Lewiston, Bangor, Rockland, and other cities. Every wet citizen knew that a vote for Milliken was a vote for the closing of the liquor-selling places." The Boston Transcript is thus quoted: "Within the State the paramount issue between the Republican and Democratic parties concerned the enforcement and obedience to the laws of Maine. The result of the election is a triumphant endorsement of the Republican stand upon this and other State questions."

A PIONEER BISHOP.

When Bishop Asbury died in 1816 only Bishop McKendree was left to supervise the affairs of the rapidly growing Methodist Episcopal Church. The General Conference, composed of 104 delegates, had choice of such men as Freeborn Garrettson, Nathan Bangs, Joshua Soule, Elijah Hedding, Peter Cartwright, Beverly Waugh, Enoch George, and Robert R. Roberts. The latter was not prominent. He was only thirty-eight, and had been admitted to the Baltimore Conference fourteen years before. He was modest, even bashful. Born in Maryland, he spent eleven early years on a frontier farm in Pennsylvania. His parents preferred the Episcopal Church, but having few church privileges sometimes attended the Methodist preaching. Robert thus came under Methodist influence, and after conversion joined that church. At eighteen he and two brothers went to Northwestern Pennsylvania and opened up a farm in the forest. He visited his old home and married while a youth. He was induced to exhort after the preaching of a circuit rider. Fighting a call to preach, he finally yielded, and was licensed by a bare majority of the quarterly conference. He joined the Baltimore Conference and served circuits in Pennsylvania, Maryland, and Virginia. While in Baltimore visiting the General Conference of 1908, he was invited to preach at Light Street Church. He was poorly dressed and it was a fashionable congregation, but his sermon made a good impression. A few days later he was presented with a suit of clothes, and a little later was transferred and appointed to Light Street. During the following eight years he served at Baltimore, Alexandria, Philadelphia, and Georgetown, and became a presiding elder. The presiding bishop being absent, he was elected president of the Philadelphia Conference. Visiting delegates on their way to General Conference were pleased with his dignity and fairness. Their favorable influence resulted in his election to the episcopacy. He was the first married Bishop, and made his home in a log cabin. His salary ranged from \$200 to \$400. He moved to Indiana in 1819 and lived in a log cabin on a lonely farm. Much of the work of building and improving was done with his own hands. Bishop Roberts assisted in founding Indiana Asbury University, now De Pauw Univer-

sity, and was the first president of its Board. He was buried on the farm, but later the body was removed to the University campus. Modest, simple in manner, studious, industrious, full of zeal, faithful, willing to endure hardship, Bishop Roberts was a worthy successor of Bishop Asbury and a typical leader of pioneers. He was well suited to the conditions of the virile, growing church in a heroic age.

UNIFICATION BY REORGANIZATION.

I. A Preliminary Survey.

The Nineteenth Century was pre-eminently an era of organization. Throughout the civilized world there was quickening of intellect and conscience. Never before in the history of our race had men been so free to think nor so untrammelled in realizing their ideals. Naturally many experiments were tried. The solution of problems requires analysis, the division into parts. In politics and religion this results in different parties and in various denominations. Wesleyan Methodism in England began simply and only gradually took on ecclesiastical form. In America, where the conditions were different, Methodism was soon formally organized and became a distinct denomination. In the old country after the fatherly leadership of the founder ceased, the Conference itself became both a legislative and an administrative body. This differentiates it from the Church of England and was feasible because of the compactness of the territory and the homogeneity of the people. In America the absence of an all-pervasive establishment and the vastness of the territory and the simplicity of life led to the development of distinct organs for legislation and oversight, the General Conference and the Episcopacy, respectively. The constitution was brief, but sufficient, the laws few, but explicit, the oversight complete and firm, but fatherly. The spirit of Methodism in England and in America has remained the same, and each uses an itinerant ministry, but operates with different administrative machinery. In America the Annual Conference, without legislative authority, has developed as an instrument through which episcopal administration is locally applied. While the General Conference and the Episcopacy maintained a general unity, the Annual Conferences mediated the administration and provided for a measure of flexibility and adaptability suited to the different sections of the country. Slavery, first a political, later a moral question, had differentiated North and South. It became impossible for the same legislative and administrative agency to adapt itself to the different sections, and division became as necessary and was as providential as was the separation of American from British Methodism. If Methodism had not divided, it would have lost influence in both sections. If it had adopted the Northern view, it would have ministered neither to master nor to slave in the South. If the Southern view had prevailed, it would have been powerless in the North. Not only was division not wrong, but it was practical religion and wise statesmanship. It has been charged that the early division of Methodism hastened the civil conflict. If it did, it only hastened the inevitable settlement; but it did far more. By leaving the Church untrammelled in the South to deal with both master and slave, the organization of the Church South so developed white and black in Christian fraternity that, when war came, the spirit of Christ ameliorated otherwise unhappy conditions and saved the South from the unspeakable horrors of servile insurrections. The world never saw a body of masters who so fully trusted their slaves, nor a body of slaves who were so loyal to their masters. It was one of the most complete demonstrations of the triumph of the spirit of Jesus Christ

(Continued on Page 3, Column 3.)

Arkansas Methodist

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A. C. MILLAR, Editor

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PERSONAL AND OTHER ITEMS.

Rev. J. L. Leonard, our pastor at Leola, is planning to enter Southern Methodist University.

Earl Cranston, grandson of Bishop Cranston, has entered Drew Theological Seminary to prepare for the ministry.

Dr. C. H. Brough, Democratic candidate for governor, is fearlessly attacking the nefarious Act No. 2.

Miss Roxie Clark of Conway, a graduate of Hendrix College, has a position in the Science Department of the University of Texas.

Rev. R. L. Jackson, who graduated at Hendrix College in June, has been appointed to supply Gravette and Decatur in North Arkansas Conference.

A man in the bounds of the Kentucky Conference, who is not a member of the church, has given a \$40,000 farm to the Church for an industrial school.

Hon. Minor Wallace debated Act No. 2 with its chief proponent last week at El Dorado. When the latter sought to speak a second time the crowd withdrew.

Rev. O. D. Langston of Crawfordsville writes that everything is moving along fairly well there and that prospects are good for a full report at conference.

"We have seen there is no hope for improving in any way or form the liquor traffic; there is nothing now to be done but to wipe it out completely."—Archbishop Ireland.

Dr. E. G. B. Mann, who for some years has been editor of the Central Methodist, has sold his interest in that paper to Rev. W. A. Swift, who will be the sole owner and editor of the Central Methodist.

The September number of the Constructive Quarterly is full of strong and interesting articles. It is published by Geo. H. Doran Co., New York. The price is 75 cents for a single copy, or \$2.50 a year.

The Grand Lodge of Arkansas, Ancient Order of United Workmen, recently in session in our city, approved of state-wide prohibition, and urged its members to work and vote for the defeat of Act No. 2.

The editor regrets that a previous engagement made it impossible to accept an invitation from Rev. J. W. Campbell to attend a "Community Meeting" and double Quarterly Meeting at Quitman last Saturday and Sunday.

The prohibitionists of Missouri are having trouble to get the Secretary of State to accept their petition for a state-wide law. The liquor forces do not want to give the people of Missouri a chance to rule.

The caption of proposed Act No. 2 calls it "an act * * * to correct the evils arising from the liquor traffic." The best way to correct the evils arising from the liquor traffic is not to have any liquor traffic.—Arkansas Gazette.

The Kentucky Conference adopted resolutions declaring in favor of Methodist unification, but by more than two-thirds majority declared against the proposed measure increasing lay representation in the Annual Conference.

Rev. C. O. Steele of Hot Springs writes that he will not, as announced, go to California for the winter, but hopes to go next summer to visit relatives and to escape hay fever, from which he has suffered during the last month.

We have had requests for the publication of Act No. 2, and as many people failed to read it when it appeared in the county papers, we shall reproduce it next week, and ask our readers to preserve it for reference.

Emory University School of Medicine opened with an enrollment of about two hundred and fifty students, and the Lamar School of Law enrolled more than thirty students on opening day—a splendid showing for the first session of this school.

It is reported that Southern Methodist University opened, September 22, with a matriculation of 620. More than one hundred ministerial students are expected. This is encouraging. Let us get ready to endow a chair in the School of Theology.

Rev. C. A. Clark, who was once agent for the Texas Methodist Orphanage, and who is now a member of East Oklahoma Conference, is through the Texas Advocate urging the establishment of a Methodist Orphanage for Oklahoma. It ought to be done.

Last week's Texas Advocate has a long editorial entitled "An Answer Which we Preferred Not to Make," in which Dr. Stonewall Anderson's position is further discussed, but as it contains nothing essentially new, we shall not reproduce it in our columns.

Governor Hogg of Texas, in his message to the Twenty-second Legislature, said: "The proposition narrowed down to the line of candor is that if the people ever expect to have an efficient system of free schools, they must prepare to pay for it."—Ex.

The Southwest Missouri Conference reports a membership increase of 1,302 for the year just closed, the total number of members, including local preachers, being 41,059. In number of Sunday school scholars enrolled the increase was nearly nine thousand.

At the recent session of Kentucky Conference Rev. G. E. Cameron, once a member of Little Rock Conference, was returned to First Church, Lexington, and Rev. W. A. Swift, formerly of Little Rock Conference, was continued as one of the editors of the Central Methodist.

The great need of women doctors in England has resulted in two institutions, Edinburgh University and the University of London, or King's College, being opened to them. The new South London Hospital for Women, staffed entirely by women, was opened recently with appropriate ceremonies, in which Queen Mary took part.—Ex.

The papers are making nothing plainer every day than that lust and crime have very much to do with each other. The thought of "Thou, God, seest me" needs to be burned into the hearts of our American youth as never before; for what is a young man or a young woman without a conscience?—Lutheran.

Last Saturday, on his way from Waldron, Ark., Rev. A. C. Holder called. He had a good meeting, with some 135 conversions. He was going to Newbern, Tenn., his boyhood home. On account of the postponement of one of his Texas appointments, Brother Holder will have an open date the latter part of October and November.

The drinking of intoxicating beverages is a threat not only to the man who drinks, but to society at large; and thus, without interfering with the fundamental rights of the individual or restricting a proper personal liberty, the State may say, "Thou shalt not drink."—Harvey W. Wiley, former Food Expert of U. S. Government.

Up in South Dakota the "Local Option League" is charged with forging the names of many prominent men as presidents of County Option Leagues. They are some pumpkins up there for getting names that do not belong to them, as well as here in Arkansas. The New Republic gives facsimiles of some of these forgeries.—Baptist Advance.

"Whatever restrictions may be thrown around its management, the American saloon is and must be tolerated, a nuisance. To license is in a way to approve, and a wise and good man cannot approve the liquor traffic. As to the right of the State to prohibit, there can be no question, since the right to suppress crime involves the right to suppress its chief cause."—Archbishop Spalding.

Thousands of children who are to be the men and women of the future are being fed on vulgar, unwholesome "funny stuff," and are being handicapped by it at the very start; the spring of pure humor which was intended to be a source of refreshment and strength to them and their fellows is muddied and poisoned at the very source.—Mother's Magazine.

Including the class of 1916, four hundred and six trained workers have gone out from the Scarritt Bible and training School into service for Christ and the Church. One hundred and sixty-two of these have gone out as foreign missionaries, fifty-eight as graduate nurses, and one hundred and seventy-six as deaconesses and home missionaries.

The General Conference Board of Education has just received as a gift a well improved farm of nearly five hundred acres, the cash value of which is thirty-five or forty thousand dollars. While it is not immediately available for the purpose for which it is given, the title has been transferred, and the deed is now in the hands of the Board. Fuller particulars will in time be given by Secretary Stonewall Anderson.

Dr. A. C. Millar, editor of the Arkansas Methodist, writing of his intended visit to the New Mexico Conference, says: "If our host will arrange for us to eat and sleep together, I think that we will have the same points of view." We are willing to try it. Anyway, isn't it a beautiful thing for brethren to dwell together in unity? We love Dr. Millar—with all his faults.—Texas Christian Advocate. All of which is reciprocated.

Memphis has been very well closed in the retail sale of liquor during the last three months, and just between us the old town seems to be getting along fine. Business is improving and there is more activity in more lines of business than there has been for several years. It is a fact that an enormous retail liquor business is an enormous expense to any city wherein that business is located.—Memphis Commercial Appeal.

Writing in the St. Louis Christian Advocate, Dr. Julius Magath expresses a desire that a monument be erected in memory of his brother, Rev. Joseph J. Magath, who was the first to arouse interest in our Church in the Jews, "Christ's kinsmen after the flesh." He wants to raise a fund to keep in the field at least one missionary among the Jews. Already he has \$600 in cash and some subscriptions. It is a worthy and neglected cause. Those who are interested may address Dr. Magath at Oxford, Ga.

The Christian forces of America will be gathered as never before in their history at the third quadrennial council of the Federal Council of the Churches of Christ in America, which will convene for a week beginning Wednesday evening, December 6, at St. Louis. The headquarters of the council will be the commodious Second Baptist Church. The local arrangements will be made by a committee of the St. Louis Federation of Churches, of which Rev. W. C. Biting is the chairman.—Exchange.

The catalog of Southern Methodist University has just been received. It shows an enrollment of 706, of whom 656 are from Texas, and fifty are from other States, as follows: Arkansas 3, Colorado 1, Florida 1, Georgia 2, Kentucky 2, Louisiana 6, Missouri 7, Mississippi 1, New Mexico 4, Oklahoma 20, Tennessee 1, Virginia 2. Dallas furnished 318, hence more than half were non-resident students. There were 9 graduate students, and 90 in the School of Theology. This is a good record for the first year.

The great Business Men's Bible class of this church has created a ministerial loan fund, by which a young minister can be kept in Hendrix College all the time. The terms include a monthly loan of \$25.00, without interest, until the young minister enters the work, then there will be charged an interest of 6 per cent until the entire amount loaned is paid back. Col. E. W. Frost is the president of this great class. Col. J. L. Wadley is the teacher, and Mr. Ben Wilson is the secretary-treasurer. Already they are supporting a young minister at Hendrix. This is real constructive work, which will pay large dividends in character and service in the years to come.—Bulletin First Church, Texarkana.

The best crop in Arkansas is our crop of boys and girls. We wonder if the fathers and mothers are always careful to give these boys and girls a real square deal in the matter of schools. In too many cases the schools seem to be in session only when the boys and girls can do nothing else. The best inheritance the farmers of Arkansas can leave their children is a good education. Now that the cotton is being picked out early, the rural schools should be started early, and then the tax term should be lengthened by a "fee" term. Every country child should have six months of schooling each year, at the very least. The Extension Division of the University of Arkansas and the U. S. Department of Agriculture is desirous of helping in the cause of the rural schools, and it will send free to the teachers bulletins on agriculture, foods and health, supplementary lessons in agriculture and cooking. Write Director Extension Division, Fayetteville, Ark.

Last Thursday night, at the Hotel Marion, Little Rock, some hundred Methodists of our city, ministers and stewards, met in a fraternal banquet. The object was to bring together in easy social intercourse the representatives of the two Methodisms, so that all might be better prepared for the service of the Master. Mr. J. B. Dickinson presided informally and called out the speakers. After singing two hymns and repeating the 23d Psalm and prayer by Dr. Alonzo Monk, each diner was requested to stand, announce his name, his occupation, and his church relation. Then an excellent dinner was enjoyed. Short talks were made by Dr. Alonzo Monk, Dr. J. H. Reynolds, Dr. James Thomas, Dr. A. C. Millar, Dr. S. E. Ryan, Rev. W. T. Wilkinson and Judge Frank Smith. Hon. Geo. Thornburgh read a paper on Little Rock Methodism, and Rev. M. N. Waldrip of Pine Bluff made a felicitous and appropriate address on "At It, All At It, Always At It." Miss Medora Holland of Winfield Church rendered several piano solos. The following temporary officers were elected: J. B. Dickinson, president; J. P. Streepey, vice president; Geo. Vaughan, secretary, and J. F. Wills, treasurer. The next meeting, to be held after the Conference sessions, will decide on a name. It was generally agreed that the occasion was intensely interesting and profitable. The principle of co-operation for the benefit of all our enterprises was strongly emphasized. References to unification were warmly applauded.

Last Sunday the editor enjoyed the hospitality of historic Camden, addressing the Men's Class, the Sunday school, and the Epworth League, and preaching to a fine congregation at eleven, and discussing Act No. 2 before an even larger congregation at night. It was an ideal day, and all conditions conspired to render the several services satisfactory. The Sunday school is strong, well organized, and aggressive. The Epworth League is wide-awake and ready to co-operate with the pastor. This is one of the oldest and best churches. The stewards take care of all finances, leaving the pastor absolutely free to devote himself to the real work of the ministry. Rev. M. S. Monk, genial, scholarly, vigilant, has won his place in the affection of his people, and is enjoying his most successful year, having already added some sixty members. He and his wife are diligently cultivating the acquaintance of the parsonage baby and are hoping that they are training a coming preacher. Camden is substantial and prosperous. It is a delightful charge for the pastor and knows how to treat the visitor. As some of our earliest Arkansas friends are there, pleasant memories were revived. Prohibition is not as sure of a majority there as in many other places, but the discussion drew some men who signed the petition, a respectful hearing was accorded, and a free-will contribution made. The absence of the leading negro preacher frustrated plans for addressing a colored congregation on prohibition.

WHEN IT GOES WELL WITH YOU.

Our readers should remember that during three summer months our receipts are less than expenses. Many have been waiting to pay till crops should begin to move and money circulate. Now, with fair yield and unusual prices, our people prosper. Let your liberality abound toward the church and toward your paper. When it goes well with you, remember the ARKANSAS METHODIST.

DISCUSSION OF UNIFICATION.

It may be recalled that we freely invited discussion of "Unification." Most of our people believe it is coming and will cheerfully accept any reasonable plan. Not because other good suggestions have been lacking, but because we think a careful presentation of fundamentals may be profitable, we begin this week a series of editorials on the subject. We cannot hope to please all, but we ask for a suspension of judgment until our theory is elaborated. It is possible to view the question from many angles. Let us give the Commission the benefit of our views, and then loyally accept the results.

ACT NO. 2 WILL GO TO THE PEOPLE.

The following was adopted by the Headquarter's Committee of the Anti-Saloon League:

"Resolved, That owing to the long delay in getting back copies of the liquor petitions from many of the counties to which we had sent them for comparison with the poll tax lists (some of which are not returned yet); the short time left to prepare the case, and the large expense to be incurred; we conclude upon legal advice not to attempt to enjoin the submission of Act No. 2 to a vote of the people."—Geo. Thornburgh, Pres.

ARKANSAS METHODIST COLLECTIONS.

North Arkansas Conference.	
Amount due, 1916.....	\$2,000.00
Amount previously reported.....	\$1,427.84
Amounts received since last report:	
October 2—Dardanelle Circuit.....	8.00
Total received	\$1,435.84
Little Rock Conference.	
Amount due, 1916.....	\$2,000.00
Amount previously reported.....	\$2,209.51
Amount received since last report.....
Total received	\$2,209.51

SENATOR CLARKE: THE LAWYER AND STATESMAN.

Arkansas is shocked. Her great senator is dead. Robust, vigorous, virile, he was stricken in the prime of life and at the zenith of a brilliant career. He was pre-eminently a lawyer. Everything was measured by legal standards, examined through legal eyes. A close student, a tireless worker, he nevertheless seemed to reach conclusions almost intuitively, so quick was the movement of his trained mind; yet he was almost unerring in his mental process. Impulsive and passionate, yet he did not allow feeling to swerve his legal thinking. Capable of versatility, he devoted himself to law almost to the exclusion of other things. When he became a lawmaker, he concentrated on a few essential and important subjects and mastered them. This made him an authority and won leadership. In rapid succession legislator, state senator, president of the State Senate, attorney general, governor, and after unsuccessfully seeking the United States senatorship, and six years later winning it, he was re-elected twice, and was twice elected president-protempore of the greatest deliberative body in the world, the highest honor it can bestow, the fourth place in the government. To achieve this requires merit, especially when it is remembered that his State's representation is small and its reputation limited. This is the more remarkable, since Senator Clarke seemed to have none of the arts of the politician. He was dignified, almost haughty, reserved, lacking in personal magnetism, not given to social life, sometimes brutally frank, apparently indifferent to popular clamor. Although he recognized the value and necessity of party organization, he was not subservient to party, but often broke party ties, because he was so sure of his own judgment that he would neither be driven nor led unless his reason directed. One would have predicted that in this age of petty politics and fawning politicians such a man would be rejected by the courted populace. But no; the people are not the fools that the average politician believes them to be. They recognize and admire intellectual power and instinctively follow a leader of courage who thinks and has confidence in his own judgment. His commanding figure and flashing eye would attract and hold the multitude wherever he went. His faults were those of the imperious, decisive, independent nature. He was not religious, but respected good men, and ab-

horred sham. During the past year he had fearlessly declared his determination to support both State and national prohibition, and among his last acts was a liberal donation to the Anti-Saloon League and an expression of a desire to speak against the repeal of state-wide prohibition. Few men knew him intimately, but his intimates trusted him and his enemies feared him. His death seems untimely, and will precipitate new alignments both in state politics and in the Senate. In winning honors for himself he honored Arkansas. Few States in the last decade have had his equal in public life. While he was true to his own State, he was a national statesman and thought and planned in national and world terms. His place cannot be filled. Arkansas and the Nation are sad as they pay tribute to the fallen chief.

UNIFICATION BY REORGANIZATION.

(Continued from Page 1.)

that humanity had ever witnessed. It is not too much to claim that the organization of an indigenous and autonomous Southern Methodism contributed more than any other one factor to this marvelous exhibition. Surely the spirit of God was in the Conference of 1844. If the two sections of the Church had sustained the same relation to one another that States do to each other under the Federal Government, each managing its own local affairs and only coming under the same authority in matters of common and mutual interest, there could and would have been a reunion of the two Methodisms before the perfect reunion of the States was consummated, because Christian bonds are better than political. But different views of the relation of white and black and different theories of the episcopacy existed. For either Church to surrender its views meant suicide in its own section, and there was no mediating body to harmonize them. Each to be loyal to its commission must maintain itself. In the rapid development which followed there have been mistakes in both Churches. These need not be discussed. The growth of each Church justifies the belief that both might maintain themselves separately for an indefinite period. Other denominations with fewer possibilities have persisted and will exist. Existence or even fair growth is not the question. If the Nineteenth Century was an era of organization, the Twentieth Century promises to be a period of reorganization. Some problems have been solved and new, possibly more difficult, problems await solution. The heathen world was just opening to us in the Nineteenth Century. All gates are now wide open. The time for the great drive against the forces of heathendom seems at hand. The fullest co-operation and wisest conservation of Christian forces is demanded. Under the influence of the spirit of Christianity ancient prejudices and suspicions are abating and there is co-operation in every department of life. The Nineteenth Century was one of analysis, the Twentieth will be one of synthesis. Synthesis that involves sacrifice of fundamental principles is never demanded, but things merely incidental may be abandoned without loss of honor or self-respect. Without conceding that our fathers were wrong, each church may claim that up to the present its own organization has been for it the best possible under the circumstances, and each may afford to yield in unessentials and each may make valuable contributions to a new Methodism which shall be the same in spirit and purpose as the old, but which may differ much in form and machinery from the old. Is it not possible, by inviting representatives of the Methodist Protestant and United Brethren, and other Methodist Churches to confer with the Commissioners of the two larger bodies, to select the best features of each and all and thus create a truly representative American Methodist Church? Canadian and Japanese Methodisms, because they adopted the eclectic principle, present many points of superiority. As the original thirteen States, bound together by a rope of sand, sent delegates to a convention to effect a more perfect union, and succeeded in devising a constitution far better than men had dared to anticipate, so may our wise and Spirit-guided Commissioners, with the experience of a century and in harmony with the best movements of our age, work out a plan which will enable a united American Methodism to meet to the full the demands of our divine Master. Our next editorial will present the elements of the problem to be solved.

CONTRIBUTIONS.

AUTUMN.

Dedicated to the Superannuate
Preachers.

The fields are brown, the woods are
sear,

The Autumn haze is on the hill.
Afar the cock-crow echoes clear,
Afar I hear the droning mill;
And slumbrous is the land, and still.

Red are the apples on the trees,
And russet is the luscious pear,
The thistle-down is on the breeze,
The barns are full, and everywhere
The fallow fields stretch wide and
bare.

Yon village church spire glimmers
pale,

A silver star against the sky.
From out the stubble pipes the quail;
And listless on the west wind's sigh,
The withered leaf drifts slowly by.

The aged year now views his store,
The fruit of all his anxious toil;
And as he counts his treasures o'er,
Wrecks little that of life's turmoil,
Stern death so soon shall reap the
spoil.

For the coming years he gives
The largess of his prudent love,
And in the greater Future lives
In other lives, his generous store,
A blessing growing more and more.

No good is lost while ages roll,
Immortal are the pure and just.
To higher ranges mounts the soul.
Time keeps for aye his sacred trust,
Scorning the sentence, "Dust to
dust."

To him who waits the Master's call,
Expectant of the word, "Well done,"
Tranquil the evening shadows fall.
And beauteous is the setting sun.
Life's task fulfilled, life's labor done.
—J. E. Godbey.

THE CHALLENGE OF A MILLION.

Talk of a million for foreign mis-
sions stirs the red blood. We have
not long been using seven figures in
our missionary reckoning. Many of
us remember how we were startled
when Chaplain McCabe raised the slo-
gan, "A Million for Missions," in the
M. E. Church twenty-five years ago.
We remember, too, the enthusiasm it
created. They got it. Now they are
close to \$2,000,000, exclusive of the
Woman's Board.

We have quietly crept up close to
a million, including what the women
raise—so close we ought to reach it
this year. It looks more and more as
if we shall. The Conferences that
have met are showing progress, and
those yet to meet report encourage-
ment. It is a great year financially.
Farmers are getting record-breaking
prices for a heavy yield. Prosperity
smiles on our Southland. If we did
well when the financial storm cloud
lowered what may we not do when
the skies are serene and sunny and
plenty smiles on every hand? If
there was ever a time when we should
go out on a full time it is now. Shall
we not unite to do it?

The Church is meeting the chal-
lenge. A preacher writes: "Unless
some calamity happens, this Confer-
ence is going way beyond anything it
has ever done."

Another:

"I am with you for the million. Am
going to turn in my Sunday School
money as a special."

A Presiding Elder says:

"My district paid 70 per cent of as-
sessments last year. We have 90 per
cent already, and expect to make it
100."

Another Elder:

"My district will pay out on every-
thing. We shall then want you to
help us put on a worthy special."

We are ahead of last year on all
the regular sources of income. We
should keep ahead and get further
ahead.

Think of what it will mean to raise
a round million in one year, for for-
eign missions! It will begin to look
as if we are in earnest. Not so des-
perately in earnest, but getting out of
the play stage. It will be only fifty
cents apiece on an average for our
big husky 2,000,000 people, but what
a lot of good these 2,000,000 half dol-
lars will do. Therefore, let's gather
them in from the churches, Epworth
Leagues, Sunday Schools, Missionary
Societies—then send them in before
they run any risk of nestling into a
cozy, neglected corner.

After all, big things like this are
never done till some loyal souls with
full grown ideas give more than their
share. They are the make-sure con-
tingent. When you call out the re-
serves they fall into line. They are
those of whom the Apostle could
write: "For to their power I bear
record, yea, and beyond their power
they were willing of themselves." It
has always been so. It was so last
year—it will be so this year. A thou-
sand people will read these lines into
whose hearts will come a great glad
desire and prayer that we may cross
the million line. That will mean a
call to search and see if there are
not means in their keeping that would
help make sure. If the good impulse
is obeyed, that one little thousand—
you and 999 others—will turn a beau-
tiful hope into a glad realization. So
before you lay down this paper make
up your mind how much you wish us
to get our million. Then make a
check and send it in for the "Million
Dollar Fund." Last year the Emer-
gency Contributions saved the day.
The same loyalty this year will crown
the day.

I am almost afraid to mention what
it will take to reach this figure. It is
almost too good to be true; it will do
so many things that will have to wait
unless we get the million.

Pray that you and we and all the
Church may be led to do His will and
do it now.—W. W. Pinson.

HENDRIX ENDOWMENT.

As announced in your last issue, the
active campaign for Hendrix Endow-
ment is now on. Many of our preach-
ers are voluntarily subscribing as lib-
erally as they can—from \$50 to \$1,000
—broken into four payments. Such
liberality on the part of our ministry
is wonderful to me. I am glad to state
that many laymen are planning to
pledge as soon as reached by us. Let-
ters to this office are very encourag-
ing. Certainly no man or woman could
invest more wisely.

I am profoundly grateful for the gen-
eral interest manifested and am quite
sure that if we all pull together we
will wind out all right. My good
friend, Mr. E. D. Irvine, of Little
Rock has associated himself with me
in the work, with no additional cost to
the church, (traveling expenses ex-
cepted). He and I will take care of
it on the allowance granted me. As I
progress with the organization, will

keep our people posted through the
Methodist.

I will ask the brethren of the minis-
try again to call the attention of your
congregations to the matter at once.
Mention it often in your pastoral and
social work and thus help to key the
state up to what it should be in this,
the greatest thing before us for the
next year or so. Pray for me, breth-
ren.—James Thomas, Hendrix Col-
lege.

RAMBLES AND RUMINATIONS. I.

For the sake of a little spice and
diversion for your readers from the
heavy articles on unification and theo-
logical, university and ecclesiastical
questions, I submit a few notes for
the edification and delectation of your
readers of travel, geography, people
and things. Thinking that perhaps
there are thousands of people like
myself ignorant of the Shenandoah
and Virginia valleys, and having had
the pleasure recently of visiting these
delightful lands, I am moved to give
you a write-up as well as some inci-
dents of travel and impressions made
upon me. I was exceedingly fortunate
through the kindness of friends and
the Baltimore and Ohio Railroad, in
being able to take the greatest trip
of my life in August last. This old
world with all its sin and selfishness
never appeared so like I imagine heav-
en as on this journey. I traveled be-
tween four and five thousand miles,
was in a number of the large cities
of our country, including the capitol
of our nation. I do not recall that I
heard a half dozen oaths. I never
heard a harsh expression from one
person to another. I never saw a sus-
picious character, either man or wo-
man. I never missed a railroad con-
nection, received nothing but kind-
ness from the railroad officials and
hotels, restaurants and all with whom
I had any dealing. I went over the
entire length of the Baltimore and
Ohio from St. Louis to Washington.
Much of the country and many of the
cities are transcendently beautiful,
all indicating wealth and prosperity.
I have never seen the country in such
a prosperous condition.

Kansas City is in our route any-
where we want to go, because our only
son and his precious wife live there.
Few sons have ever been kinder to
his parents than has he, and we never
lose an opportunity to visit them. Be-
sides, Kansas City is one of the most
interesting on the continent, and ris-
ing like a young giant among the
great cities of the world. From there
we went over the Wabash to St. Louis.
We saw much of the Missouri River
Valley, which is only excelled by Vir-
ginia. No wonder the Missourians
are proud of their country! It is a
great state. At St. Louis my wife
left me—yes, sir; left me. There was
something in St. Louis more attrac-
tive to her than Virginia at that time.
Her youngest brother, T. C. Vance,
and wife and their only daughter and
her husband, Mr. James Rowen, live
there, whom she had not seen for
years.

I had a few hours in Cincinnati,
and as I had been there before, I
stayed in the Pullman. My ticket was
over the entire line as far as New
York City, but I took a stop-off at the
north of Charlestown and six miles
south of Shepherdstown. My imme-
diate destination was Shepherdstown,
but, finding a train going south soon
after getting off at the junction, I de-
cided to run down to Charlestown and
spend an hour in this historic place,

famous for the trial and execution of
John Brown; the jail in which he was
incarcerated and the courthouse in
which he was tried are still standing
in a splendid state of preservation.
Charlestown, like all the towns of
Virginia, was built to stand. It is no
mill town, composed of shacks, but
solid, substantial buildings, mostly
stone. I did not see the spot where
Brown was hung, as I was told that
could not be identified, and his re-
mains had so long since been remov-
ed. I had peculiar feelings as I walk-
ed around the courthouse, where was
tried a rebel against the United States
some two years before the great se-
cession, but who has been elevated
to sainthood in some parts of our
country and in whose honor several
imposing monuments have been erect-
ed. The same people, outlawed and
execrated others for later and in a
more genteel way doing the same
thing—in other words, rebelling
against the government of the United
States.

After an hour in this famous old
town, I caught a train for one still
more famous twelve miles north to
Shepherdstown. It being Sunday, I
found our pastor, Rev. A. Knox, three
miles out in the country, dedicating
a new church, a church which I had
been invited conditionally by Bro.
Knox to dedicate, but complications
arose that prevented, and the duty
and honor fell on Dr. Hammond and
well did he discharge the duty and
worthy is he of the honor. It is a
beautiful country church, costing
something near \$5,000. Here I must
put in a parenthesis. My friend, my
beloved brother of a lifetime, Rev. H.
I. Stevens, presiding elder of the
Rockingham District, who formerly
(as the negro says) pastored the
Shepherdstown church and pastured
it, too, had written to Hon. W. J.
Knott, who lives hard by this church
and he took me in hand, and as soon
as I saw him and his I was a willing
person. If old earth has a lovelier
home and a more beautiful spot than
where Knott lives I have not seen it.
Oh, but I don't want it. I would be
thinking all the time I would have to
die and leave it. For hospitality,
Knott has no superior this side of
heaven, if there. In all my acquaint-
ances and travels I felt that here
was a man that I would love to live
by, here was a place where I would
like to pitch my tent. I was as much
beside myself as Peter, only I wanted
Knott to build two tabernacles, one
for Stevens and one for me, on his
right and left hand, and I would ex-
claim with Simon, with some varia-
tion, "Now test thou thy servant
live forever!"

Shepherdstown is itself one of the
most ancient in Virginia, now, how-
ever, West Virginia, stands in ancient
history under the name of Mecklen-
burgh. It stands imposingly on the
south bank of the Potomac. A more
picturesque town would be hard to
find. Here lived James Rumley, the
first to apply steam power to the prop-
elling of water craft. This was 24
years before Robert Fulton's inven-
tion. Rumley made a successful ex-
periment on the Potomac in 1783, at
Shepherdstown in the presence of
General Washington and his staff, one
of whom remarked, "My God, the
thing moves!" I was in the house
which stands on the very spot where
Rumley lived and died. The state of
West Virginia last year erected a no-
ble monument on the rock-ribbed bluff
just above where this trial was made.

The land of Virginia is dotted with monuments to the valor and chivalry of her people who have made the state illustrious. At Shepherdstown was raised the first regiment that went forth for independence in the beginning of the Revolutionary War.

Just across from Shepherdstown, on the Maryland side of the Potomac, stands the sleepy little town of Sharpsburg, around which was fought the bloody battle of Antietam. Accompanied by my host and a neighbor, Mr. Reynolds Moler, in his auto, I was taken over this great battlefield. Had General Lee been a less able general and General McClellan a greater general, the Civil War might have ended here. With 35,000 men General Lee held his hand against 100,000. At one time Lee's ammunition was exhausted. Never did Lee display more consummate generalship than in the battle of Antietam. My new found and royal friend, Knott, took me in his buggy down the Potomac River from Shepherdstown to Harper's Ferry, a distance of about 12 miles, where it seemed to me that I saw corn enough to supply a whole state, the land was groaning under its great crops. Mr. Editor, don't you die, if you can help it, until you have seen this country. I lay my pen down, I can't describe it. Victor Hugo could not do it. I wonder if paradise was any more picturesque, beautiful, fertile and fruitful. Are the people satisfied? Why, you couldn't buy this land for \$400 per acre. While all the country as far as I went down the Shenandoah is perfectly charming, it is my opinion that nothing I have ever seen surpasses Shepherdstown and vicinity.—J. C. Hooks.

Broken Arrow, Okla.

ARKANSAS AT THE MISSOURI CENTENNIAL CONFERENCE.

They came, they were heard, they conquered. Arkansas was decidedly in the limelight during the recent centennial session of the Missouri Annual Conference. On the first day, President Reynolds delivered a strong address at the Educational Anniversary. With its statesmanlike grasp of things fundamental in education and character, it set a high standard, after which men expected something worth while from the Arkansas representatives. Comparing the great principles of life to the sacred ark of the Hebrews, President Reynolds presented the colleges as the bearers of the ark to future generations. He was heard again in the fraternal address from the North Arkansas Conference, and he added to the laurels already gained by another excellent speech.

Brother Waldrip followed, proclaiming himself the delegate-at-large from Arkansas, and in his unique way, as only he can, he completely captured the Conference. The impression he made may be gauged by the fact that while he had been expected to speak but once, he was called forth three times. The second occasion was when it was found that Bishop Quayle was not to be present as announced for the address on the superannuates. After the really strong address of

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.

Dr. Pinson, and the address of Brother Waldrip on the "Soldiers of the Sacred Scars," the audience were scarcely disappointed by the absence of the eloquent Bishop. Again on Sunday evening at the Epworth League Anniversary, Brother Waldrip preached a characteristic sermon on "A Life on Deposit." His addresses impressed the Conference by his power to entertain, and, together with his sermon, by the wide scope of his knowledge and varied reading, and by his forceful philosophy.

It was a great Conference. The Centennial program was well wrought out by the secretary, Rev. C. O. Ransford, and its success was pronounced, although the complete program was dislocated a good deal by the threatening strike. This, however, was scarcely noticed, and the inspiring character of the occasion was due in large measure to the two representatives from Arkansas. They will be very cordially welcomed again, whenever they are able to come among us.—C. S. R.

LAY LEADERS AND THE ANNUAL CONFERENCE.

Why should the District Lay Leaders be members of the Annual Conference?

1. Because the laymen are not adequately represented. The preachers of the Church number only one to three hundred of our membership, yet they make up six-sevenths of the voting strength of the Conference. It is in accord with the hour in which we live, with the growing sense of the worth and capacity of the laymen, and with a sense of fairness in the division of responsibility that laymen should have a larger share in the affairs of the Kingdom.

2. Because these lay leaders are truly representatives of the Church. They do not represent a class or a special interest. They are elected by the same body that elects other Lay Delegates, except one who is elected by the Annual Conference. We trust the District Conference to elect four. Can we not also trust the same body to elect a fifth? When elected will the fifth man be any less representative than the other four? In addition to the fact that this electoral body will be choosing a Lay Leader, they will be conscious at the same time that they are electing a member of the Annual Conference also, and will make their selection accordingly.

This has been called class legislation. Surely this is using words without thinking of their meaning. In what sense is it class legislation? There is not a layman in the Church who is excluded from the benefit of this legislation. There is not a voter who is excluded from his electoral right. These men have no special interests to serve. What are the duties assigned these men composing the Board of Lay Activities in the Annual Conference? "The duties of this Board to consist of considering plans for the better support of the ministry, the larger activity of laymen in evangelistic work and co-operation with other Conference Boards in executing their plans for larger service in all Church work." Par. 413. No one of these duties is a "special interest," and there is nothing here to be dreaded. These men have no salary; no position of honor open to them; no temptation to protect a class.

3. They represent the entire lay activities of the Church. The same

General Conference that originated this legislation gave to the laymen's work in the Church organic form and legal recognition. The Committee on Lay Activities in the Annual Conference was formed. These activities are represented under three heads—Missions, Social Service, Evangelism. These three departments of Lay Activity are meant to include all the forms of lay service in the Church. When a Lay Leader is admitted to the Annual Conference he is there not only as representative of the great body of laymen in the Church but as one who has knowledge, skill and interest in the lines of work committed to laymen by act of the General Conference. The preacher properly has a predominant place in the Annual Conference because he has special knowledge and skill and interest in the affairs of the body. For the same reason these laymen, whose office puts them in a similar relation to laymen's work, should by all reason have a place in the councils of the Church. The purpose of representation in a delegated body is to secure two things, viz: (1) The representation of the interests and desires of those represented. (2) A knowledge of and devotion to the interests to be represented. These Lay Leaders fulfill these requirements. They are elected by the people they are to represent and not by any special class or organization, and they are chosen because of their special fitness to represent the great trunk line interests of the Kingdom.

The suggestion that laymen of other Boards should bear the same relation to the Annual Conference as these Leaders is a curious mode of reasoning. In the first place, the Lay Members of other Boards are not chosen in the same way. They are nominated by the presiding elders and elected by the Conference. They are therefore not representative in any general sense. They are not delegated by any tributary body. Such a form of ex-officio membership would make it possible for the Annual Conferences, on nomination of the presiding elders to double their lay membership at will, and would open the way for dangerous manipulation. Those who, like myself, would like to see the lay representation increased would naturally hesitate to increase it in that way.

In the next place, the members of other Boards are appointed to represent definite interests. Their duties are not to look after general interests but specific. The cry of "special interests" could be raised against them with some show of reason.

4. Not only does the Church need these men, but they deserve this recognition. I have for ten years been thrown in the most intimate official and personal relations with leading laymen of the Church. My deliberate judgment is that they are as devoted, as self-denying, and as competent as the average preacher. They love the Church and can be trusted with its interests. They labor and travel and spend their own money, asking nothing in return. Sometimes they have to face discouragement, and, sad to say, even scant courtesy at the hands of those they are trying to serve, but they keep right on. Their names are on high. We can afford to record them on our membership rolls. "He that will be great among you let him be servant of all." This badge of honor these men as a class have won. We should recognize it, and give them and their fellow-workers the encour-

agement and the confidence they deserve.

I cannot conceive that the Church will negative this legislation. It is in the interests of progress, and is in recognition of the most significant and most hopeful movement of the last half century. To veto this reasonable and logical legislation would be to discourage and to hurt the movement.

If defeated, this defeat will be due to the votes of the preachers. Will it be quite considerate and generous for the preachers who already have a life-time tenure as members of the Annual Conference, to close the door on these men, who like themselves are set apart to a definite official relation and work in the Church?—W. W. Pinson.

ACT NO. 2.

Act No. 2, which will be submitted to the voters of Arkansas at the coming November election, for approval or rejection, is the initiated act to repeal the state-wide prohibition law in Arkansas. From present indications a strenuous fight will be waged for and against this measure by both of its advocates and its opponents.

It is urged by the friends of the bill that it is a local option measure, and the people have the right to say what they will or will not have, and this argument is plausible, but it works both ways. While the people have a perfect right to say by their votes that Arkansas shall not remain in the state-wide prohibition list, they at the same time have the legitimate right to say that it shall, and by voting against the act they are giving expression just as strongly for their option rights as if voting for it. If they approve state-wide prohibition, it would be an exhibition of gross nonsense to vote for Act No. 2, and thus indirectly against state-wide prohibition, simply because the latter was of legislative enactment.

If state-wide prohibition is best for the state, the people should endorse the Legislature's action by voting down Act No. 2, rather than condemning the work of their representatives by voting for this new initiative bill.

Under our Democratic idea of government—that the people rule—we believe that the majority have a perfect right to enjoy such privileges as they wish, which are not inhibited by the organic law of the land, and even this they have the right to change or annul in the proper manner, for the will of the people is supreme; but the question of the greatest moment for them now to consider is, would it be to their best interest, just now, to wipe out state-wide prohibition and inaugurate the saloon system in Arkansas once more?

In answering this question properly and right, they should determine which would be for their State's best interests, financially, socially and morally, state-wide prohibition or open saloons. When they have determined these problems honestly, sincerely and meditatively to their own satisfaction, they will be prepared to vote intelligently on the question, and not before. To vote for Act No. 2, as some of its advocates insist that you should do, for no other and better reason than that the state-wide law was of legislative origin, is a solecism, and an aspersion on your intelligence.

On this important issue you should vote as your conscience dictates would be best for the people and the State.—The Monticellonian.

A. O. U. W. AGAINST ACT NO. 2.

"Whereas, nine months' trial has proved the beneficent effect of the statewide prohibition law, and effectually demonstrated that the only business it hurts is that of the saloon, which impoverishes and degrades; it has had a tendency to vacate our jails and county farms, has increased the earnings of legitimate business, has made labor more efficient and dependable, has brought happiness and plenty of homes that had been pauperized by the saloon and its attendant evils, and is lifting our citizenship to a higher plane of self-respect; and,

"Whereas, There is now pending before the people, to be submitted at the November election, Act No. 2, which proposes to repeal not only the statewide act, but all the salutary anti-liquor laws that have been secured by persistent effort during the last 40 years, substituting therefor a law, under the specious guise of 'local self-government,' that would again deliver the state into the hands of the whiskey ring with all its pernicious influences; therefore, be it

"Resolved, That the Grand Lodge of Arkansas, Ancient Order of United Workmen, hereby condemn Act No. 2 as wholly vicious and unworthy of support, as a deceitful device of Satan to defeat the will of our best citizens, and to debauch and debase the social fabric, as a step backward in the march of progress; and in the name of the 6,200 members of the order and the homes they represent, urge upon all the imperative necessity and their fraternal obligation to vote and work for the triumphant defeat of Act No. 2."

THE PROBLEM OF THE COUNTRY CHURCH IN THE SOUTH.

II. A Statement of the Rural Problem.

There are several considerations which go to make up the rural problem, and which therefore have a very decided bearing upon the rural church. These must be dealt with, in the light, however, of the things mentioned in the introduction. It is intended in this chapter, therefore, only to state the problem, disregarding for the present any solutions that may be on trial or in successful operation.

1. Economic Conditions. — The source of many rural ills is a poor economic condition. Land values and taxes are increasing, and the soils in many communities have been robbed and are decreasing in productiveness. In many sections diversity of crops is not practiced. Oklahoma is the only state in the South that raised food and feed enough for home consumption in 1910. In that same year North Carolina sent outside her borders \$119,000,000 for bread and meat, hay and grain.—(Branson.) Expensive methods of harvesting, individual piece-meal marketing over bad roads decrease the farmers' income. The injurious effects of bad economic conditions upon the churches may be seen in the meager support which the rural churches give their pastors and in their small contributions for other purposes. In Gibson county, Tennessee, the average country church pays its minister \$108 a year. Of the thirty-four churches studied in Benton county, Arkansas, by Rev. J. O. Ashenurst, the average given for benevolence is \$40 each and \$196 each for pastor's salary. Of course, many of the pastors have more than one church which increases their salaries. The average salary paid to country pastors in the North Arkansas Confer-

ence was \$480 last year, 1915.

Many students of country life are convinced that the economic betterment of the country must be first, and "that any improvement in religion, society, education or ethics which ignores the economic foundation of rural life will be superficial."—(W. H. Wilson.)

2. A Shifting Population.—Poor conditions lead to a shifting population. In 1900, 60 per cent of the farmers in Georgia were tenants. In 1910, this percentage had increased to 66 2-3. In some of the mountain counties of Arkansas, tenants compose only 20 per cent to 25 per cent of the population. In the Mississippi River territory that percentage is largely increased. And the length of the lease there is usually only for one year. Under these conditions it is difficult to build a church, school or other community enterprise, for no tenant will become very much interested in any enterprise which he may leave in a few months. Some one has well said, "A shifting population is about as stable a foundation for rural improvement as shifting sands are for a building."

3. The Conservation and Individualism of Country People.—Some writers go so far as to say, "The individualism of the farmer is the biggest obstacle the country church has to face."—(Bruere.) For generations the farmer and his family have made their own crops with little dependence, as they thought, upon others. He has marketed it individually, feeling often that he was in actual competition with his next-door neighbor. Moreover, he has been fleeced by men who have persuaded him into some organization which purported to be working for his advantage. So his individualism has gone to the extreme and he is distrustful of leaders. He refuses to follow a wide-awake man who, he fears, will start an innovation or spend some of his money. In a certain community in the South, an investigator inquired who were the leaders there. The reply was: "We have none. Every fellow does as he pleases here." And there were practically no organization in that community working for its betterment except the multiplied denominations and they were not working together.

4. Lack of Sufficient and Directed Recreations.—In many rural communities there is need of more time for recreation, and certainly of directed recreation.

The years of drudgery of many parents have starved to death in them the craving for social life and recreation which is natural to healthy youth. A recent survey points out that in a certain college 65 per cent of all the boys leaving the farm were doing so because of the lack of recreative features in country life. J. R. Boardman says in "Rural Manhood" (Vol 1, p. 22): "Rural America must be compelled to play. It has to a degree toiled itself into disease, deformity, and depression. Its long hours of drudgery, its jealousy of every hour of daylight, its scorn of leisure and pleasure, must give way to shorter hours of labor and whole-hearted participation in wholesome plays, picnics, festivals and other recreative features. Better health, greater satisfaction, and a richer life wait on the development of this recreative ideal."

The problem is to what extent should the country church attempt to furnish and direct this recreation?

The average country community

has too few opportunities for social and recreational life for its women also. In February, 1909, 956 farm women over twenty years of age answered questions along this line (Rural Christendom, page 158). Three-fourths of the girls said that they did not want a farmer for a husband because they had seen how their mothers slaved from before dawn till after nightfall. One woman writes of "having six small children, a farm of 360 acres all paid for, sixty cows and three hired men, and money in the bank, but no hired girl, though she had asked for one over and over. She has no washing machine, no facilities for baking and doing things, a wretched old cook stove, and not enough pans and dishes. She saved "egg money" for five years to buy a rug for the sitting room, and her husband took it for a new gasoline engine for the barn. She saved again to get a dummy waiter to save the many trips into the cellar, but her husband said it was not necessary, and a sulky plow was!"

In another investigation made by five widely read agricultural papers, answers came from all parts of the United States. One woman said: "I would like to go to town once in a while and spend money to suit myself. But my husband buys the children's and my clothes and we wear what he gets. I have been to town three times in ten years, and have had four new best dresses, two hats and one coat." Many a Southern farm woman has suffered equally as much and some even more, for many of them help to hoe and pick the cotton on the farm. Even Sunday is not an oasis in many a farm wife's desert of drudgery, for while the father and children go to Sunday School or church, she, having no hired girl remains at home and cooks the Sunday dinner. And she is too busy to attend the missionary society during the week.

It is not desired to leave the impression that the writer thinks there are no exceptions to these pictures. There are many rural homes in the South in which the wife and daughters have conveniences and are given ample time for the cultivation of the finer qualities in their natures. But the quotations given reflect the conditions in a very large number of homes in the average rural community in the South.

5. Multiplicity of Denominations.—The consideration which concerns the rural church more directly is sectarianism or too many denominations in the same community. This is one of the evils of rural Christendom throughout the United States. This multiplicity of denominations has at least three bad results:

(A) It leads to over-churching in some communities. Some definite illustrations of this are: In a town of 250 people in Craighead county, Arkansas, there are six organized denominations, none of which are growing. In Knox, Sullivan and Adair counties, Missouri, "no spot can be found where within a radius of five miles from one to ten churches can not be reached." The evil results of this over-churching with small churches may be seen from the following table (from "Church Growth and Decline in Ohio"):

Churches with a membership of 25 or less, 2 per cent are growing.

Churches with a membership of 26 to 50, 17 per cent are growing.

Churches with a membership of 51 to 100, 24 per cent are growing.

Churches with a membership of 100 to 150, 48 per cent are growing.

Churches with a membership of 151 to 200, 59 per cent are growing.

Churches with a membership of 200 or over, 79 per cent are growing.

This is a summary of a study of all the rural churches in nineteen counties of Ohio.

(B) This multiplicity of denominations leads to absentee pastors. When a community is divided into several religious camps, it cannot support any pastor on full time. In Benton county, Arkansas, where there are twenty different denominations, there are seventy rural churches without resident pastors and only ten with resident pastors.—(Ashenurst.) In the three Missouri counties mentioned above, not a single country church is supporting a minister on full time. And there are but two ministers that reside in the country in the three counties. Here is the result:

Of the growing churches (26 per cent), 44 per cent are rural.

Of the stationary churches (8 per cent), 50 per cent are rural.

Of the dying churches (19 per cent), 65 per cent are rural.

Of the dead churches (11 per cent), 86 per cent are rural.

It needs to be stated in this connection that there are other factors than an absentee ministry that are causing a sluggish growth in some of these churches and a decline in others. But it is significant that the least growth and the greatest decline occur in those churches which have absentee pastors or none at all.

(C) This multiplicity of denominations in some sections leads to the neglect of other sections. A denomination jealous for its own peculiar doctrine will build (sometimes with church extension money) a church in a community that is already over-churching, when only a few miles away is a section with no church at all. So of the total population a very small percentage is in the church. In the three Missouri counties mentioned above, only 23 per cent of the population is in the Protestant Church membership. In Gibson county, Tennessee, only 17 per cent of the people are in the Protestant membership and there is only one Catholic Church in the county. So while the different denominations are struggling to live within a stone's throw of each other and keep alive their own peculiar brand of faith, the great majority of the people are not even members of the churches, and the membership far exceeds the average attendance!

6. Lack of Trained Rural Leaders.—This is a consideration upon which many of the others already discussed really depend. Few persons in the country are so well qualified for leadership as the minister, and only a few of them are trained for leadership, and no minister, however well trained, can succeed when his time is divided between four to six appointments. But a still more serious matter than a lack of knowledge is the attitude which the country pastor has toward his work. Every successful rural pastor in the Southern Methodist Church from which communications have been received by this writer is in sympathy with country people and loves the country pastorates. But there are some country pastors who are striving for large success there not for the country's sake but for the "pull" it will give them in landing some pastorate in the city. Whatever such a man may

do in the country, he is not and can not be in the truest sense a rural leader.

7. Short-Term Rural Pastorates.—The country church has to contend with a shifting ministry as well as a shifting constituency. As well may a farmer expect to keep his farm in good order with a new tenant each year, as for the church to expect to prosper with a change in pastors annually or even more often. In the North Arkansas Conference there are 165 rural pastoral charges (considering towns under 2,500 as rural charges). Of these pastors, 104 are serving their first year, 46 are serving their second year, 10 are serving their third year, and 5 are serving their fourth year. It is a well-known fact that pastorates in other denominations do not on an average exceed in length those in the Methodist churches. The most successful rural churches in the United States have had the same pastors for several years. How can we hope to attain any great success, therefore, when our pastors move so often?

The point has now been reached where it is possible to make one statement of the problem of the Southern rural churches. It is this: Given bad economic conditions, a large percentage of the population shifting, poor educational facilities, a population temperamentally opposed to co-operation, a toiling people who do not take time and often do not know how to give expression to the need for recreation and social communion, a churches life cursed with sectarianism, a lack of trained and sympathetic leaders and short pastorates; how and by what agencies is country life to be imposed so that the church may take its proper place in ministering to the people in spiritual things so that they may be brought into the Kingdom of God?—J. Q. Schisler, Jonesboro, Ark.

PRESIDENT WILSON TELLS OF A GREAT FIELD FOR INVESTMENT.

President Wilson in his refreshing little booklet entitled "When a Man Comes to Himself" tells an interesting story of a merchant prince who came to see that donations to strong, permanent colleges were not gifts at all, but were most productive investments. Here is the story in the President's own language:

"It was this fascination that had got hold upon the faculties of the man whom the world was afterward to know, not as a prince among merchants—for the world forgets merchant princes—but as a prince among benefactors; for beneficence breeds gratitude, gratitude admiration, admiration fame, and the world remembers its benefactors. Business, and business alone, interested him, or seemed to him worth while. The first time he was asked to subscribe money for a benevolent object he declined. Why should he subscribe? What affair would be set forward, what increase of efficiency would the money buy, what return would it bring in? Was good money to be simply given away, like water poured on a barren soil, to be sucked up and yield nothing? It was not until men who understood benevolence on its sensible, systematic, practical, and really helpful side, explained it to him as an investment that his mind took hold of it and turned to it for satisfaction. He began to see that education was a thing of infinite usury; that money devoted to it would yield a singular

increase to which there was no calculable end, an increase in perpetuity—increase of knowledge, and therefore of intelligence and efficiency, touching generation after generation with new impulse, adding to the sum total of the world's fitness for affairs—an invisible but intensely real spiritual usury beyond reckoning, because compounded in an unknown ratio from age to age. Henceforward beneficence was as interesting to him as business—was, indeed, a sort of sublimated business in which money moved new forces in a commerce which no man could bind or limit.

He had come to himself—to the full realization of his powers, the true and clear perception of what it was his mind demanded for its satisfaction. His faculties were consciously stretched to their right measure, were at last exercised at their best. He felt the keen zest, not of success merely, but also of honor, and was raised to a sort of majesty among his fellow-men, who attended him in death like a dead sovereign. He had died dwarfed had not broken the bonds of mere money-getting; would never have known himself had he not learned how to spend it; and ambition itself could not have showed him a straighter road to fame."

The Endowment College Confers Immortality Upon Wealth.

Why should I contribute to a college? Is good money to be simply given away like water poured on a barren soil? Am I to view gifts to a college as mere charity which will pass away with the using like gifts to the poor, or as an investment? The college must answer satisfactorily these questions or cease to ask for aid. President Wilson's answer is positive that the endowed college (the President was speaking of endowed colleges because he knew well that only such institutions have an assured future), is the greatest field for investment known to man. The endowed college or university is about the only thing that gives immortality to money invested, whether it is the widow's mite or the wealthy's millions. Thousands of living examples enforce this truth. The Universities of Paris, Bologna, Heidelberg and Oxford endowed in the Middle Ages, with their endowments unimpaired by revolutions and changes in dynasties, are pulsating with more life and power today than ever before. Cardinal Wolsey's money spent upon his court quickly disappeared, but that used for endowing Christ Church College has for 400 years declared annual dividends in the form of highly educated leaders of the British Empire—eminent jurists, viceroys, prime ministers, poets, cabinet officers, philosophers and ministers, including John and Charles Wesley—the bearers of world-civilization in government, law, science, industry and religion.

The same great principles of the permanent productiveness of college endowments operates in America in our own Harvard, Yale, Columbia, Chicago, Princeton and Trinity. The railroad investments of the Vanderbilts and the tobacco holdings of the Dukes will undergo innumerable changes of form, use, ownership and control, but the Vanderbilt gifts to Vanderbilt University and the Dukes' investment in Trinity College will bear interest in a highly trained leadership to conserve for the nation the permanent values of our civilization as long as man lives on American soil. Hence the college meets squarely the

Woman's Missionary Department

Edited by

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Communications should reach us Friday for publication next week.

NORTH ARKANSAS CONFERENCE MEMBERSHIP CAMPAIGN OCTOBER 1-14.

"To every man his work." Mark 13-34. When St. Paul uttered the greatest truth to the Ephesians about putting on the whole armor of God because, in the battle of life, we are fighting "against principalities, powers and rulers of the darkness of this world," he exclaims, "and having done all, * * * stand." He realized that whatever equipment they might have, after all (their success depended on their own will power and individual effort.

So it is in our Membership Campaign. The Council officers have prayed, planned and proposed. The Conference officers have prayed, proffered, and pleaded, but with all the instructions and suggestions and outlines in hand, the success of October 1-14 depends on the individual auxiliary members whether they "pray, push, persist." Now it may be some lazy soul will say, "What's the use? We've done this before." It's a pity we

issue raised in the questions asked above and challenges the world to show a business that approaches it in permanency or in productiveness. The college agent therefore, so far from being a solicitor of charity, is the accredited representative of the greatest and most permanent productive enterprise on earth in which man can invest.—Hendrix College Bulletin.

The above is the introduction of the September Hendrix Bulletin, probably the best bulletin ever issued by Hendrix College, and all know the Hendrix Bulletins are of the highest order. Every citizen should read it. Send to President Reynolds at Conway for a copy.

EDUCATIONAL SUNDAY—OCTOBER 15.

One of the big occasions of the year will be "Educational Sunday," October 15. On that day every preacher in the state will be asked to preach a sermon on some educational theme.

No more appropriate season for such a day could be selected than the present time, when practically every school in the state has just opened its doors to the thousands of ambitious boys and girls of Arkansas.

It is an inspiring thought to contemplate. Think of more than two thousand ministers of the gospel going to the pulpit at the same hour and directing the thoughts of 500,000 people along the lines of education at the same time. Such a movement must necessarily result in a great educational awakening for the state.

The committee having the matter in charge ask that all who are interested in education, especially the patrons of the schools, shall attend church on that day and turn their thoughts for a while to the education of their children.

We presume that our local ministers and school officials will join in this great movement and see that our town keeps abreast of the times by providing exercises appropriate to the occasion.—Educational Bulletin.

couldn't all have been present at Council Executive Committee Meeting a few months ago, and heard the appeals for help. Here a college so crowded they must sleep in the dining-room, remove the beds and eat there, carry out the dining tables and recite there. Other dormitories are crowded, unsanitary and miserable. Homes for workers have rotten, dangerous floors and leaky roofs. Missionaries are overworked and returning home to recuperate, remain hopeless invalids or pass into eternity.

Improvements, equipment, larger buildings and more workers are needed everywhere. All this means no reflection on the administration—it simply means God has answered our prayers more abundantly than we were prepared to receive.

And what can we do? What would you, Lazy Soul, do to relieve the distress? Certainly the most reasonable solution is to ask the other nine-tenths of our church members—women who have stood at the sacred Methodist altar, and promised God "to attend upon her ordinances and support her institutions."

Won't each auxiliary rally every member to go out prayerfully and tactfully—not a formal committee to labor with folks—but friendly and naturally to present the needs, tell of the greater Conference we are planning and what she can mean to us.

Certainly with God's help we can recruit our missionary army.—Mrs. F. M. Tolleson, President North Arkansas Conference.

I wish to call the attention of the President of each Local Auxiliary to the first item in the report on children's work in our last Conference Minutes. This passed without a dissenting voice. How many presidents have neglected this important work? Will not every district secretary, every president and every second vice president get busy at once, and make an effort to give the children a chance?

By all means we should have as many Junior Societies as Adult Societies, but they number hardly half so many.

Try this plan: Visit all the Junior Sunday school classes on Sunday morning, invite them to meet you in the afternoon, for an organization that means hard work and good times, then explain the Junior work in a "catchy"

GOOD FARM NEAR HENDRIX COLLEGE.

We have a tract of 80 acres 1½ miles northeast of Hendrix College property, about 40 acres of which is good valley land and the balance suitable for fruit growing and pasturage. Four-room farm house, small barn, two wells, fine water, good fence and about 500 fruit trees. Public road, rural mail route, telephone line. This is an excellent place for someone wanting a farm near a good school town.

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way, have some copies of the "Young Christian Worker" for each home represented, tell them of the beautiful stories and programs, give them mite boxes, asking them to divide this money, giving at least one-tenth to Jesus, tell of the splendid work being done by the editors and show a copy of the new Mission Study Book, and I believe if you are prayerful and persistent, that new Junior Societies will spring up all over this Conference.

Already two are reported, one at Ash Flat and one at Central Avenue, Batesville. Let's give the children a chance.—Mrs. W. L. Oliver.

LITTLE ROCK CONFERENCE.

The Mission Study Class has become such a well established and vital part of our work that our goal should have been reached long ago, and it ought not to be necessary to remind the superintendents who have been elected to this department that there should now be at least one study class in every auxiliary and in many there should be several.

The books this year bearing on South America are of especial interest. In the September Bulletin sent out, the Arkansas Methodist and the Voice these books have been carefully reviewed. By carefully reading these you can select a book that will be most interesting to your class.

In a talk on "Reporting" our Education Secretary, Mrs. Steele, says: "Will you not send in a report to your conference secretary no matter how meager it is? If you have a Mission Study class and are doing none of the other work, will you report that? If you use the Bulletin report it. If you have nothing to report do that. Your Conference will at least be able to count you under the question, 'Number of auxiliaries.'

Please report. It will at least establish a personal touch between you and your Conference Superintendent. Any auxiliary who is not receiving and using the Bulletin is missing much, for it is very helpful with methods as well as in news which it brings from both the Foreign and Home Field. If you fail to receive it notify your superintendent at once. And finally, any helpful work done by your auxiliary will greatly encourage and help others if you will send it to the editor of the Methodist for our page there. Your Conference Superintendent of Publicity, Mrs. H. C. Rule.

RESULTS OF MISSION STUDY.

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Sunday School Department

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SUNDAY SCHOOL LESSON FOR OCTOBER 15.

By James Seehorn Senecker.

Subject: The Appeal to Caesar.—Acts 25.

Scripture Text: Acts 25:1-12.

Golden Text: "It is enough for the disciple that he be as his teacher, and the servant as his lord." (Matt. 10:25.)

Time: 59 or 60 A. D.; perhaps the latter part of the year 59—two years after the last lesson.

Place: Caesarea, Judea's political capital.

I. Introduction.—The lesson preceding and the one following today's lesson both center about Caesarea. The three mark the crisis of events which determined the manner in which Paul should go to Rome. Nero was then emperor of Rome.

Although Paul was in prison here, yet he had many privileges which made possible the fulfilment of certain things otherwise impossible. For twenty years he had lived a most strenuous life. Now he could rest. Thus he would be physically fit for the opportunities in Rome. But more than this, Paul began crystallizing in thought and utterance the Christian truths he had hitherto experienced. Perhaps he was busy in many ways unknown to us. But, greatest of all, the great apostle was here being more deeply rooted in the experience of an ever unfolding Christian life. The giant of the forest, which stands the storms, must root downward as well as branch upward. His rest was not that of idleness. "Before this imprisonment Paul had written six epistles, 1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians and Romans."

He was much in the company of Luke, imparting much that was to help him in writing his gospel and Acts. He also preached to the nobility here. Like John Bunyan, who for twelve years was imprisoned in after years, being deprived of coveted public utterance, he was preparing to preach to "millions instead of thousands, and for centuries instead of years." "Difficulties are the stones out of which all God's houses are built."—Faber.

II. One Man With God is a Majority.—Felix's injustice finally leads to his recall as governor and the coming of Festus as his successor, 59 A. D. And while the new governor's chief characteristic was not unstinted justice, yet he was in every point a better man than Felix. He was man enough to resist many of the unjust demands of the Jews. Three days after his arrival at Caesarea he went to Jerusalem. At once the Jewish mob bombarded him with requests to bring Paul down to Jerusalem for trial, hoping for opportunity to kill the apostle en route. But he informed them they must go back to Caesarea with him, and there confront him with their charges. He would give both Paul and his accusers a square play.

After a few days he went back to Caesarea and immediately brought the apostle to trial. His lying accusers pretended to desire that justice be done. If justice had been measured

out, perhaps every one of them would have been hanged, and Paul permitted to preach a wholesale funeral sermon. Their entire conception of justice and morality was measured wholly in terms of explosions of the mouth. But hundreds and thousands of their sort were as mere straws on a stream, while the single apostles with God were as the rushing, mighty stream.

Too often men are concerned only to get God on their side. Better is it to be on God's side. Multitudes without God constitute a shame-faced minority, while a single individual with God is always an overwhelming majority—a combination that cannot ultimately be defeated.

III. Entering the Open Door to Rome.—The Jews could not establish anything against the worthy apostle. When he declared himself innocent, Festus, desiring to place the responsibility upon Paul's shoulders, asked him if he would go to Jerusalem for trial. Humanity has always tried to shift responsibility when confronted with moral crises. This is most successfully done when the matter of decisions can be shifted onto the shoulders of another or others.

The above maneuver was a star play for Festus. The Jews could not but thank him for doing all possible to aid them. This was not his purpose at all. He simply wanted all responsibility shifted from his shoulders. But unintentionally this was a stellar performance in Paul's favor. He was compelled to appeal to Caesar or consent to go to Jerusalem and be killed en route.

The open door of Roman citizenship saved him. This was providential help, though not divinely given. God takes many worldly weapons and utilizes them seemingly as well as if divinely given. The Roman government—and, as some of us think, the Roman Church—was not a divine, but a providential institution. It was the best thing accessible to serve the highest end. It was the best open door at hand. Paul entered it.

IV. Observing the Evident.

Life may very truly be described as the opening and closing of doors. He could not, desired not, retrace his footsteps after crossing its threshold. Both his life and the history of the world were different ever afterward—and as a direct result of entering this providential door. He was prepared to enter. There is always an intimate relationship existing between what one has done and what one gets to do. Our lives do not speak out in sharp disjunctives. Causes dovetail into results. Individuals are often seriously hampered in trying to do God's work—hampered by circumstances for which they are not to blame. But if doors open to us, making possible a larger service, we deserve severest rebuke when we do not enter. True humility does not show itself in saying things about ourselves which are not true and which we would not allow another to say. Neither does a true spirit of discipleship show itself by refusing to enter doors which would unfetter one's life to a larger service. There are plenty of folks

who call themselves Christians that clamor for a particular kind of service for which they will make little or no sacrifice, but which places heavy burdens on those rendering the ministry.

A LITTLE PREACHMENT.

"As our pastor takes no interest whatever in Sunday school work, and our superintendent is too aged to lend a helping hand, I feel quite helpless with the responsibilities of this big class on my shoulders."

Thus writes a good Sunday school teacher in one of our Gulf Division Sunday schools. And it was not written in a fault-finding spirit, either; it just came out spontaneously in an ordinary letter. But I want to take it as my text for just a little sermon today.

Now, I know from what I have seen and heard in my travels during the past year, that the conditions this good teacher mentions are true of more than that one place. It may be that those pastors really think they are interested in Sunday school work, but forget to manifest that interest in a way that others can see and understand. And any pastor who, for any reason he can prevent, neglects his duties with relation to the Sunday schools is making it that much harder for the Church to live in the future. The Sunday school presents his best opportunity.

And the superintendent who is "too aged to lend a helping hand." It is no sin, no crime, to grow old; we are all on the way, and there are few sights that are better than a "grand old man" or a "loving old woman." But the Sunday school superintendency is a position that should be gladly vacated just as soon as advancing years or the infirmities that so often come with age render its occupant less useful in that office than another or younger man would be. And if any such superintendent reads these lines let him remember that they are written by one who has filled that office, who honors the men that are now filling it, wherever they may be, and would not knowingly say a word to hurt the feelings of a single one of them; but in all fairness to them, as well as for the good of the Sunday school, he would advise every superintendent to take a careful and prayerful inventory of himself, and if the

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balance sheet is not right, go to his pastor and talk the matter over frankly with him, and together let them present a new name for Sunday school superintendent at the next quarterly conference.

The Church is such a sacred thing, the Sunday school so valuable a part of its activities, that all of us—pastors, superintendents, teachers, and the rest of us—should at all times be ready to put our very best into it, and if putting our best into it means for the pastor to inform himself so that he may become really interested in Sunday school work, he will gladly do it. If it means for the superintendent to help put another man in his place, he will magnanimously do so; and if it means for the teacher to better prepare herself or himself for the duties of teaching, it will be done.

May we not join hands all along the line and make one grand advance against the enemy this year?—A. L. Dietrich.

A TWO-FOLD OPPORTUNITY.

Says Wade Crawford Barclay in his excellent book, "The Pupil, the Teacher, and the School," this, which every teacher in every Sunday school in the land should read: "The child's mind is neither a blank table upon which we may write, nor is it an empty receptacle into which we may thrust our treasures at will. If we would aid the child in his development, we must take our stand with him, realizing that he is a living, self-acting being, and bring within his reach what his life needs, what it will take within itself, assimilate, and grow upon."

Mrs. Antoinette Abernathy Lamoreaux, in her book (possibly the best of its kind), "The Unfolding Life," says, among a great many other excellent things: "If the child were a block of marble he would be no different from the dead, inert lump that lies in the studio awaiting the will of the sculptor. They would both be things. But a child has life, and the difference between life and the thing lies in an inner power or activity which life possesses and uses when and as it will. This activity has to be reckoned with."

And there lies the teacher's opportunity—to bring to the "life" of each of the children in their classes that which it can feed upon, "assimilate," as Barclay says, because we have them in our Sunday schools at the assimilative period of their lives. Or, following the thought of Mrs. Lamoreaux, supply the "inner power or activity" that differentiates the child from a mere "thing" with that which it can use in the natural process of development.

Now, the wise agriculturist studies the laws governing the growth of the plants composing his "crops" in order that he may know their needs and be enabled to supply them with the proper proportion of nitrogen, phosphate, potash, humus, etc., to produce the desired result. And we nowadays consider the farmer unprogressive who gives no thought to this

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.

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.

"psychology" of his crops or the "pedagogy" of this treatment of them. We expect him to do this, and all the while he is dealing only with things—things that will pass with the passing of time.

On the other hand, the teacher has to do with life, mental life, spiritual life—life that has only begun when time is done. How much more, then, the reason for studying the psychological principles underlying the life he is dealing with and the pedagogical principles he brings to bear upon that life in his dealing with it?

It will be a great day when it can no longer be truthfully said that the men of our nation give more attention to the psychology and pedagogy of the task of raising a herd of cattle or bale of cotton, acquiring a political office or bank account, than they do that of raising a generation of children.

But because they have done so, our teachers have not only increased responsibility placed upon them, but this has brought with it naturally increased opportunity. Just so much as those who by nature should have contributed to the proper development of the child-life have fallen short, just that much more will the teachers have to assume. The religious training of the young formerly given in the home is being neglected there, and the Sunday school is trying to supply the need, and hence the greater responsibility and opportunity for the teacher.

And it is indeed a great opportunity our teachers have of contributing to the life of every boy and girl in their classes. In a certain sense, the plant is a part of the soil from which it receives and appropriates certain elements which are suited to its growth and development; and so does the teacher, as he or she seeks out and contributes to the child-life certain elements by which its spiritual and intellectual powers are developed become a part of the real being which will grow out of that which we call the child. As every person is to some degree a part of every other person he has come in contact with, so each teacher has all the while the great opportunity of contributing a part of himself or herself to the pupils in the class.

As we would naturally desire to receive from others that which is best, so we should in fairness seek to contribute to them that which is best in us. This should lead, then, in the case of our teachers, to a desire for self-improvement, and this desire should manifest itself by their joining teacher-training classes. And the opportunity for splendid self-improvement afforded our teachers in this direction is no less alluring and appealing, it seems to me, than that of contributing a part of their lives to the lives of their pupils. Therefore, the desire to make the most of an opportunity to help their pupils is the impelling motive that should compel them to make the most of an opportunity to help themselves.

By hundreds of thousands boys and girls are in our Sunday schools seeking that which means life—more abundant life—and we can no longer respond to that seeking as was done in years gone by. It is true the need of the boys and girls today is much the same as that of the boys and girls who were here in the yester-time; but as these boys and girls come to us from an environment totally unlike that of those other boys and girls, and, because of the great advance

EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON NOTES FOR OCTOBER 15, 1915.

By Rev. H. C. Hoy.

Mission Study Rally Day.

Scripture References: 1 Cor. 10:1-21.

Missions is one of the great studies of the world. The missionary zeal of a church is a good indication of its spiritual life. If the people are strong for missions, this you may count on—a soul-saving church, and vice versa.

1. Mission Study rally day centers the League's mind on missions. We are so constituted that we forget good movements unless we have our attention directly focused on some definite thing. There are so many things to divert the mind that people are liable to put emphasis on the lesser and miss doing the essential. Hence, a mission rally day calls attention to the one great object of the church, which is to evangelize the world. Further, if the church desires to prosper it must look to world-wide development. Christianity only thrives in a missionary aspiration, for it is a religion essentially missionary in its fundamentals.

2. Mission Study rally day brings before the Leaguers a very definite field. A general study of missions gives to people a hazy idea of the need, unless one should determine to specialize. But for the average person it is best to thoroughly study the

those other boys and girls, as they grew up, have made in all things that affect present existence, these boys and girls come to us on a higher level of intellectual attainment and mental equipment—because of these circumstances, not to mention others, the methods of meeting that need of the boys and girls must, to be effective now, be quite different from what was deemed effective then. It may be that when I was a child simple "goodness," coupled with willingness, constituted a competent Sunday school teacher; but in this day those qualifications are only the beginning of the attainments that mark the really acceptable teacher in a good Sunday school; just as the smattering of "readin', writin' and 'rithmetic" that qualified one to preside as "deestric' schoolma'am" in my childhood is but the beginning of the accomplishments necessary to qualify one for duty as "public school teacher" today.

As the teacher in the Monday school has a splendid opportunity to equip herself in the State's normal school, so has the Sunday school teacher a splendid opportunity to more thoroughly equip herself in the Church's normal school, which she styles her "Teacher-Training Department."

No State normal work has any better brains or consecration of life to a worthy purpose behind it than the teacher-training work of the Church has behind it, and so I can say to our Sunday school workers, with the utmost confidence in the correctness of my assertion, that in the two-fold opportunity—of contributing to the enlargement of the life of others, and of enlarging one's own life while doing it—our Teacher-Training Department affords them the finest kind of a chance to make the second division of the opportunity equal to the first. Therefore, I cannot too strongly urge teachers to avail themselves of the latter opportunity that they may more perfectly meet the other.—A. L. Dietrich.

needs and opportunities in some specific field, one at a time. Now that is one of the objects of rally day. The Leaguers are urged to take up for study a special text book which treats of some particular field, where the missionary opportunity is especially good. The study of a definite field brings before one's mind concrete examples of need, as well as of the real results being accomplished. Such a study makes a personal appeal and fastens upon one a deeper feeling of responsibility. The consequences are that the party making such a study will respond in prayer and by means of the purse.

3. Mission Study rally day revives interest in the League by giving them a goal to work towards. A great many Leagues have died merely because they had no definite object in view. I know of nothing more stimulating than for a League to become thoroughly interested in missions, and then work out plans to raise money to send to the fields of need. It would be a good idea for all the Leagues to try that experiment and see the interest in every phase of the League grow.

A CLEARING HOUSE IN HUMAN VALUES.

Syndicated Service.

The Opportunity: To determine the next generation of men.

The Need: The character of the world depends on the kind of people in it.

The Method: Securing the adequacy and efficiency of every educational agency that influences character, home, school, church, playground, college.

The Steps:

1. Stimulate public conscience on all-around education for character.
2. Secure by study, experimentation a working body of fact.
3. Aid teachers, parents, etc., by counsel and advice meeting their specific problems.
4. Disseminate information on methods and material.
5. Encourage experiments.
6. Produce helpful literature.
7. Keep every worker informed on all progress.

The Old Way was for each sect, church, school, home, etc., to "muddle along" as best it could.

The New Way is to do together all that can be done together, to join forces in securing scientific studies of problems, to make the experience of each the common property of all, to bring into co-operative activity all churches, with the schools, colleges, homes and other agencies.

This is What the Religious Education Association

is doing. Will you have a share in this by membership? It will cost you \$3 and will entitle you to receive all the Association's publications, including the magazine RELIGIOUS EDUCATION and also the use of the Bureau of Information.

The Religious Education Association, 332 So. Michigan Ave., Chicago, Ill.

YOUR HEART

is closely connected with your nerves, so close in fact that anything which affects your nerves must necessarily effect your heart and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symptoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovin for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, 50c and \$1.00. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.

CHILDREN'S DEPARTMENT.

GETTING INFORMATION OUT OF PA.

My pa, he didn't go downtown
Last evening after tea,
But got a book an' settled down
As comfy as could be.
I'll tell you I was off glad
To have my pa about
To answer all the things I had
Been tryin' to find out.

And so I asked him why the world
Is round instead of square,
And why the piggies' tails are curled,
And why don't fish breathe air,
And why the moon don't hit a star,
And why the dark is black,
And jest how many birds there are,
And will the wind come back.

And why a horse can't learn to moo,
And why a cow can't neigh,
And do the faries live on dew,
And what makes hair grow gray,
And then my pa got up an', gee,
The offul words he said!
I hadn't done a thing, but he
Jest sent me off to bed.—Ex.

WHY ROY WAS CHOSEN.

"I'm going to hire an office boy," said Mr. Russell to his wife, as they sat at the supper table.

"How would one of the Wade boys do?" suggested Mrs. Russell. "They are such manly, businesslike boys."

"I was considering them," replied Mr. Russell. "I think I shall hire one of them, but I don't know which to choose. I want a boy who will stick to a task until it is finished. I pay my boys well, and I expect their best." As he spoke, Mr. Russell arose from his chair. "I think I'll go over and talk to the Wade boys," he said. "Perhaps I can decide then which one of them to hire."

A few moments later Mr. Russell opened the front gate at the Wade home. The two boys, Jim and Roy, sat on the lawn with hammer, nails and boxes before them.

"Hello," called Mr. Russell, "what are you making?"

"Hello," answered both the boys, and then Jim, who was a year older than Roy, added, "We are building a tool box to put in the barn."

"And I have pounded my thumb three times," volunteered Roy, holding up that bruised member.

"You'd better tie it up," counseled Mr. Russell, examining the thumb.

"Oh, it will soon be all right," returned Roy, with a shake of the head; "it doesn't hurt a bit."

While Roy spoke, Jim was quietly gathering boards and nails into the box. "Let's quit for tonight, Roy," he said in a whining tone. "We can finish this tomorrow."

But Roy continued to pound nails. "I'm going to finish this tool box tonight," he said quietly.

As Jim disappeared around the corner of the house, Mr. Russell's face glowed with excitement. "Roy," he

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 by mail for \$1
J. E. Godbey,
Kirkwood, Mo.

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.

said, "I'd like you to be my office boy this summer. Would you like the work?"

"Like it!" echoed Roy. "Oh, Mr. Russell, I'd be so glad to have the job!"

So the bargain was sealed. As Mr. Russell walked home through the dusk, he said to himself, "I've found the very boy I'm looking for." And Roy, finishing the tool box on the lawn, paused in his work to say thoughtfully, "I wonder how he came to choose me, when Jim could have done his work just as well as I can do it."—E. L. Andrews in King's Treasuries.

THE CHURCH BUILDING AT TINY RIDGE.

The light burned bright in Mother Carey's cosy little sitting room. Around the reading table were Cousin Lill, Ethel Mae, Grace and Ralph. In the corner of the room, before a large desk, were Thomas and Jimmie, deeply interested in their lessons, while Mother Carey was seated in a large rocker, with Ruth on a stool at her feet.

"Children, I have a few words to say to you tonight, on a very real and interesting subject. We had a visitor at the Ladies' Prayer Meeting this afternoon from Tiny Ridge, who told us that those people have no church building nor any convenient house where they can meet on Sunday to worship God." "Oh," said Ruth, "don't they have any Sunday school nice little cards like we do?" "No, and there are so many little children over there who need to be taught on Sunday the beautiful lessons of the life of Christ. There is a little old shack on an acre of ground, which was given several years ago by a wealthy farmer, and once a month a good old man, who is a circuit rider comes to preach to them. Something must be done about this, those people must have a church built, and that right away. Don't you all think we might be the first to begin this work?" "Well, Mother," said Ethel Mae, what in the world could we do, such a poor family?" "Oh, a great deal. One never knows what he can do until he tries. The ladies have decided to hold their prayer meeting over there next Wednesday, and I am going over to investigate. It is getting late now, and I have some letters to write, so I will go to my room, and I want you all to put on your thinking caps, and see if each one can do something in regard to this church building."

Mother Carey arose and left the room. When the door closed after her, little Ruth was the first to speak. "I know what I can do. I will save all of the eggs that my old hen lays, and will not let papa eat them when he comes home from the mill. Then I will sell them and have a little mite to help build the church." "Yes, I know you will," said Jimmie. "You will eat them yourself." "No, I won't. Just wait and see." "Well," said Thomas, taking up his tablet and pencil, "who will be next?" Lill, a bright girl of seventeen, and who takes quite a delight in social affairs, said she might get up a box supper. "But you know mother might object to that," said Thomas. "However, we will ask her. Who next?" Grace said she could sell her two cats. "Oh, no, Grace; not cats. That wouldn't do. You might sell your peanuts which you were saving for Christmas. They would amount to eight dollars, at one dollar per bushel." "All right. Now, Ethel, what can you do?" "I like to

go' so much, as papa says. I will take my pencil and tablet and go all around Hawes and get up a subscription for the church building." Ralph was eager to tell that he might sell his calf to Uncle Alfred. "Mother said the calf was bad, anyway, because he would pull the clothes off the line and chew them." "Good for you, Ralph. Now, Jimmie, what about you?" "Well, I will have to turn over my rabbit money, I guess; but I hate to, because you know I catch several every day, and it would be fine Christmas money; but if it will help build a church, I am willing." "All right. Now, as for myself," said Thomas, "I can saw wood. Papa just told us last week that if we were worth a penny we could have a wagon load ready every Saturday to sell, and I hope we are worth a penny, don't you, Jim?" "Certainly we are; but we had better adjourn till next time. I am getting sleepy."

The following Wednesday found Mother Carey and her little band of faithful workers, together with quite a crowd at Tiny Ridge. After the usual prayer service was over Mother Carey told the people her plan for having a church built for them. She pictured to them the great pleasure and blessing that it would be to them, and how a nice Sunday school would help their community. They all seemed interested, and said they would try and help begin the work. Mother Carey went home very much pleased to have another meeting with her little family. Each one told her what they had planned to do, and Lill was allowed to try to get up a box supper. The following Sunday, at church, it was announced that a box supper would be given at the school house Thursday night, the proceeds to go towards building a church at Tiny Ridge. This proved quite a success. The boxes sold for something over forty dollars, and Lill said it was a great deal more than she expected. Ethel Mae took up quite a good subscription from Hawes, amounting to eighty-five dollars, and the postmaster became interested and added two hundred more. Thomas sawed enough wood to amount to forty dollars, and Jimmie's rabbits brought twenty-five dollars. Grace's peanuts were sold for eight dollars, and Ralph's calf brought nine dollars, while Ruthie's eggs brought seven dollars. Altogether they had quite a neat little sum. The next thing to do was to get all the people of Tiny Ridge to give all that they could. This was the work for the pastor. So he went around and succeeded in getting a promise of seven hundred dollars. Then he applied to the Board of Church Extension for a loan of two thousand, which was soon added to the other, making quite a good amount with which to build a country church. The wealthy farmer whose property joined the acre, which he had given, all at once became ashamed of so small a gift, and to the surprise of all concerned, donated one thousand dollars. Papa Carey's mill, being on the road, only five miles from Tiny Ridge, made it very handy for him to send over two hundred dollars' worth of lumber to begin with, so the following week work began in earnest.

Christmas morning dawned cold and cloudy. Ethel Mae, coming into the breakfast room, declared they must all go over that night to the Christmas tree. "Why, Ethel, don't you see that the snow is falling fast?" "Yes, but that will be fine. We will hitch old

Chuck to the big sleigh and take the whole family for a moonlight sleigh ride; that is, if the moon will be so kind as to shine this Christmas night."

They could hardly believe their own eyes when they arrived at the fine, large, beautiful new church, which was brilliantly lighted, and a big Christmas tree helped to make it appear more beautiful.

"Oh," said Jimmie, "I'm so glad I gave them my rabbit money."

"Yes," said Ruth, "and I'm glad I didn't let papa eat all my old hen's eggs."

"And I'm glad," said Mother Carey, "that you have all found out what young people can see if they will only try."

As they were leaving for home, the big moon rose up slowly and looked down on the snow-covered church, while the happy voices of the sleigh party rang out clearly through the night air, singing:

"Shine on, shine on, ye moonbeams
pure and bright;
Ring on, ring on, ye bells on Christ-
mas night."

—Irene C. Lynch.

ARMY TESTAMENT FUND.

Former report	\$386.85
C. P. Mitchell, Mena.....	1.00
Rev. M. B. Umsted and Family, Tuckerman	2.50
H. F. Purvis, Jonesboro.....	1.00
First Presbyterian Church, De- Queen, By Miss Gertrude Watts	2.50
Eaglebarger Printing Co.	1.50
First Christian Church, Little Rock, Rev. B. F. Cato.....	.75
Members First Methodist Church, South, Little Rock....	2.75
Miss Genevieve Barnwell, Cabot	5.00
Mrs. F. W. Mullins, Texarkana	1.00
J. H. McCargo, Danville	2.00
Mrs. E. W. Jenkins, Little Rock	1.00

Total

\$407.85
D. H. Colquette, State Agent,
Y. M. C. A. Bldg., Little Rock, Ark.



A NERVOUS BREAKDOWN,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Renovine," the best of nerve tonics, and build up your nervous system. For sale by the best dealers everywhere. Price 50c and \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

NEWS OF THE CHURCHES.

LITTLE ROCK AND ARGENTA
PREACHERS' MEETING.

Dr. Monk led the devotional service. First Church (Brother Hutchinson)—Three joined the church. Services well attended. League doing fine.

Henderson (Brother Fitzhugh)—Both services well attended. Baptized one baby.

Highland (Brother Rodgers)—Good prayer meeting. Sunday school well attended. Good 11 o'clock service. Night congregation large. Dr. Monk preached an excellent sermon. One addition.

Twenty-Eighth Street (J. D. Baker)—Sunday school normal. Prayer meeting well attended. Good spiritual services throughout the day. Large congregation at night. Fine Epworth League services. Good Junior Missionary Society meeting.

Winfield (Brother Hammons)—Services all good Sunday. Great communion service. Largest number at prayer meeting this year. Six joined the church.

First Church, Argenta (Dr. Wilkerson)—Great day. Large congregations. Four additions.

Pulaski Heights (Brother Hundley)—Good prayer meeting. Sunday School Workers' Council meets on Wednesday evening. Largest crowd this year at 11 o'clock. League and missionary societies doing good work.

Hunter (Brother Pizer)—Good prayer meeting. Nice social meeting of League Thursday night. Services very well attended.

Capitol View (Brother Musser)—Congregations growing. Good prayer meeting. Largest congregation Sunday night we have had. Five additions.

Gardner Memorial (Brother Hively)—Much sickness among the congregation. Services not so well attended. Many men in the night service. One joined the church.

Dr. Monk was with Brother McGuire at Mabelvale Sunday morning; preached to a houseful. Mabelvale work in good condition. Was with Brother Rodgers Sunday night, preaching at Highland.

WAREAGLE CIRCUIT.

Our work is progressing very well, but not as we would like to see it.

We closed a good meeting at Rocky Branch the first of September. Bros. Jones and Leatherberry helped with the preaching and did fine work. There were eleven conversions and two united with the church.

We have just closed a nine-days' meeting at Wareagle. Bro. Collum did the preaching for us. He gave us

good, plain gospel truths, and we had a fine meeting. His preaching was plain and right from the shoulder, but it reached the hearts of unsaved men. Our people fell in love with him and his sermons. It was a great revival for the church. The people did fine work during the meeting. There were eight conversions and nine united with the church. We give God all the glory for what he has done for us, and look to him for continued blessings.—W. J. Jordan, P. C.

EUDORA CIRCUIT.

Through the mercies of God and by permission of "the powers that be," I have spent three years very pleasantly on Eudora Circuit. The people have been exceedingly kind to me in every respect, but that, I think, is a natural characteristic.

Would to God I could have served them more efficiently. Have received eighty into the church during my pastorate. Have received thirty-one this year and baptized sixteen children.

Brother Shaw of Lake Village was with me seven days at Eudora. His preaching was up to the standard, but there were no visible results.

Brother Roy Farr of Portland was with me for nearly three weeks. He did earnest, effective preaching. At Chicot we had a gracious revival of six days' duration, with eighteen accessions.

Then we moved to Eudora for a few days and received two. Moved from Eudora to Concord for a week, where we had seven additions.

If boundaries continue as they are, the man who falls heir to Eudora Circuit will have one of the most compact four point charges in the Conference. It is only two miles to Concord, four to Readland and seven to Chicot from Eudora. The parsonage is at Eudora, and is a new five-room cottage, that I think almost any preachers' wife would be glad to live in.

Eudora is a progressive town, has fine public school with efficient corps of teachers. Has electric light plant and will soon have water and sewer system owned by the town.

Well, in two months we will be headed for Malvern, the seat of our Conference, to give an account of our stewardship—and then what?—J. C. McElhenney.

EAGLE MILLS.

We began our first meeting on this charge at Eagle Mills, under the District tent, on July 23, with Rev. R. L. Cabe of Kingsland doing the preaching and Miss Lillie Matthews, then of Warren but now somewhere in the North, leading in the personal work. Brother Cabe's preaching not only delighted our folks here, but it proved to be "the power of God unto salvation" to many who believed in the Christ whom he held up before them. If the writer may give his humble opinion, I think Brother Cabe is surely one of the coming preachers of our Conference. By her consecrated personal work, Miss Matthews was able to win many souls to the Lord and to endear herself to the people of our town. We closed this meeting on Friday night, August 4, with nine accessions to the church, one by certificate and the others by vows.

On August 6 we preached the initial sermon under the brush arbor at Harmony Grove, where we started our protracted meeting. On Monday we were fortunate in having Brother S. K. Burnett of Huttig to begin doing the preaching for this good meeting,

which lasted till August 17. With his strong logic, his forceful eloquence and his fervent spirit, he drove the truth to the hearts of our people for about two weeks, which resulted in a revival in the church and four additions by vows. Since that time there has been some money raised to start a new church building at this place, which is very much needed.

Beginning Sunday night, August 20, our meeting at Lakeside was opened by the pastor. Fortunately, however, we called up Brother S. R. Twitty at Fordyce and persuaded him to come to us on Monday night. My people were very much pleased with the help I secured, and I must say that I think there was a mutual pleasure between us and Brother Twitty, for he seemed to really enjoy being out with these good country folk. His preaching was strong and earnest. Above all, he is the greatest children's preacher I have ever heard.

Brother Twitty stayed at Lakeside and closed the meeting there on Sunday night while this pastor began the meeting at Locust Bayou. When I went back after him to take him to Locust with me on Sunday morning, August 28, he was pleased to tell me that he closed the meeting with sixteen additions to the church, and you may be sure that I was delighted to hear this good news. Brother Twitty stayed with us only two days at Locust, owing to a previous engagement with Brother J. J. Menefee on the Lacey charge. Our P. E., Brother W. P. Whaley, came out and preached for us and held our third Quarterly Conference on Wednesday, but returned to Camden in the afternoon, so I was left to do the preaching myself till Friday night, when the meeting closed, in view of the meeting that was to begin Saturday night by another denomination. While there were no additions to the church here and no conversions that I have heard of, still a few have determined to live better because of this meeting. To the Lord be all the glory.—W. H. Hansford.

LONDON CIRCUIT.

We have just closed a great meeting at Knoxville, which closes our evangelistic campaign on the London Circuit. Our first meeting began at Martin's Chapel on the second Sunday in July and lasted about ten days. Notwithstanding the dry and oppressively hot weather, the people attended in large crowds and the church was considerably revived. Many testified in one congregation and renewed the covenant to live a more faithful Christian life. In this meeting Rev. A. B. Sims, one of my local preachers, rendered valuable service. The church as a whole stood by us with their prayers and songs and personal work.

Our next meeting was at Madden's Chapel, beginning the first Sunday in August. Here the brethren had prepared an arbor in a beautiful grove which made it pleasant and comfortable to worship out in the open fresh air. Brother Edgar L. Young was with us two or three days, and did some very fine preaching and won the hearts of the people, both old and young. The Christians all worked very faithfully in this meeting. The official board at Madden deserves special mention for their faithful service and loyalty to the church. They were present all the time, helping with their prayers and personal work among the unsaved. The meeting resulted in a great spiritual uplift to the community, five conversions and three accessions to the church. Close-

ly following this revival, on the same ground was held a community meeting, in which questions relating to rural life were discussed. The speakers were Dr. Jas. A. Anderson, Dr. Eli Myers, President J. H. Reynolds, Professor Miller and Prof. J. G. Cubage. This church has a "church cotton patch," with which it had easily managed its finances. The cotton is marketed and the preacher's salary is in hand.

On the fourth Sunday in August our meeting began at London with Brother J. R. Ashmore doing the preaching and Brother E. T. Miller leading the singing. The result of this meeting was not such as we had hoped and prayed for. The pastor was sick and not able to attend the services. The fifth day of the meeting Brother Ashmore was called home on account of sickness in his family, but while he was with us he preached some strong, able gospel sermons. Those acquainted with Brother Ashmore know his evangelistic power. Brother Miller captured the whole town with his singing. He is a master of assemblies when it comes to handling a singing congregation. He makes everybody in the congregation sing, from the little children up to the gray-haired fathers and mothers. He is also a great personal worker, and with it all a splendid preacher. Fortunate indeed is that church that secures his help in an evangelistic meeting.

Our last and greatest meeting was held at Knoxville, Brother J. T. Gossett of Conway doing the preaching. Brother Gossett is a man full of faith and the Holy Ghost, and preaches with the old-time power and evangelistic zeal. When he preaches it is like Elijah calling fire down from heaven. His sermons are not made up of sensational or emotional stories, but are of the type that makes people think. He won the love and confidence of the people at the first service. He laid wisely the foundation for the revival by getting the Christian people, regardless of denomination or creed, lined up for service. You couldn't tell "who was who" in this two weeks' battle for the salvation of souls. Like Nehemiah's people, "they had a mind to work," and manifested it by leaving off business at home and attending the services. Plans of business were closed up and people came to church; Christians fasted and prayed and got out and did personal work; cottage prayer meetings were held in different parts of the town every afternoon of the last week; the church was revived and the whole town stirred. It is hard to tell just how many conversions we had and how many were reclaimed from backslidden life. There were eight accessions to the church with more to follow. Some will go to the Baptist and other churches. The effects of this revival will last on for years to come. It

PILES CURED AT HOME BY
NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Users report immediate relief and speedy cures. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 265, South Bend, Ind.

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, 150 East Sixth street, Little Rock.

Destroyed by
Lightning, Saved
by Insurance

That is the story of many churches, and yet many are damaged or destroyed—and no insurance whatever. This latter number is decreasing and has been since our

Methodist Mutual,
The National Mutual
Church Insurance
Co., of Chicago

began to impress upon church officials the importance of insurance and sufficient insurance, and to furnish it on such terms that none could afford to put it off. Just think of it! Protection for a few cents or less a day on easy payments, and no assessments. Write for particulars.

Henry P. Magill, Sec. and Mgr., Insurance Exchange, Chicago
Mrs. Alice Harrova Barclay,
Agent N. E. Church South
814 Norton Building,
Fourth and Jefferson, Louisville, Ky.

will prove itself a revival in better Christian living, in church attendance, family prayers, attendance at Sunday school and prayer meeting. The people of London Circuit are a splendid people to serve. God's blessings upon them and their children and their children's children.—J. B. Stewart, P. C.

"REV. W. M. HAYES' LAST QUARTERLY CONFERENCE ON CADDO GAP CHARGE."

Responding to the call of the church, thirteen of the manliest men of the Caddo Gap Circuit answered in the fourth quarterly conference. It was a body of men desiring the best for the circuit, meeting for their last time in quarterly conference, our venerable and beloved presiding elder, Brother Hayes, who has been for four years counseling us in his official capacity and in impressing us mightily in his frank, deliberate, yet profound sermons. Sometimes almost vexed because he "shows us up" so plainly, yet with esteem and love we honor him. This is his best year.

The remarks of some present at this last quarterly conference say, as do the reports, that this was the best quarterly conference held upon this circuit during the four years, showing something of the work under his directions.

But presiding elders, preachers in charge, stewards and Sunday school superintendents can't claim all the laurels. There are hosts of good men and women, just good, honest church members, who also "mark time," and when the proper orders are sounded march militantly. For instance, a short while ago a good man who lived some distance from town lost his companion. Claimed by death, she left a large family of children, but royal man was he with a princess for a daughter. Three of the children had not been baptized and dedicated to God. Realizing the great trust the daughter said, "Father, let us take them to God's house and have them dedicated." "But how and when?" says he. It was just while they were in such a dilemma that another, looking about to do good, offered his car for their service. So voluntarily he brought them to church last Sunday in time for Sunday school, and you who have cars which take you from God's house should just experience such an occasion once. It was the most impressive occasion we almost ever witnessed when the treasures of Brother Falley's heart and passengers of Brother Rowan's automobile were presented at the sacred altar and our dear old veteran and soldier of the Cross, Brother Hayes, placed his one hand upon the baby heads of young David, Little Grace, and baby Georgia Lee Falley.

Brother Hayes said in part in prayer of dedication: "May this be another David and may he sing psalms unto God and fight his battles," and for little Grace he said, "May grace be added to this child given that name and may she graciously bless the world."

After a sermon of profound truth and brilliant in inspiration on the resurrection by our presiding elder, we found another man and his wife who had "marked time" for quite a while, but who heard the call of the

YOUR SCHOOL NEEDS

The State School Song.

"MY OWN LOVED ARKANSAS."

25c a Dozen; \$1.25 Per Hundred.

Arkansas Methodist, Little Rock, Ark.

church. Thus militantly Horace Biggs and his good wife enter our ranks.

At night Rev. T. F. Hughes, who is so well representing our church in the collecting funds with which to supply superannuates with homes, preached one of his rich, inspirational sermons.

Responding with money, with thought, with possessions, with heart and life, the people of this circuit undertake to "forget the past and press forward." Reports are not yet in full, but are good.—Jesse Gallo-way, P. C.

RALLY AT ARKADELPHIA.

One of the most interesting Rally Days it has been my pleasure to enjoy was that conducted by the Arkadelphia Sunday school on September 24. A promotion feature was on the program, and one of the most impressive numbers was that given by the class of Mrs. Neal Sloane. As a part of the examination for promotion, the following passages of scripture were recited: First Psalm, Apostles Creed, Nineteenth Psalm, Ten Commandments, Fifty-first Psalm, Twenty-fourth Psalm, The Beatitudes, One Hundred and Seventeenth Psalm and the Twenty-third Psalm. After the recitations, diplomas were presented by the head of the department, to which these classes belonged. It was done in a dignified and impressive way, and made a deep impression on the boys and girls.—J. M. Workman.

BISHOP MCCOY DEDICATES CHURCH AT HAMBURG.

Sunday, September 24, was a great day in Hamburg. It was the occasion of the dedication of our church at that place. The church was built during the pastorate of Rev. F. N. Brewer, but a debt of some \$3,200 was left on the building, which was not discharged until the early part of this year. Bishop J. H. McCoy of Birmingham, Ala., preached the sermon and dedicated the building. His sermon was based on the last four verses of the last chapter of Luke, the ascension being his theme. His position was that the resurrection, upon which Paul based all the claims of the Christian religion, was valueless without the ascension. He said the ascension of Christ was not a going away from the earth in the sense of an absolute withdrawal from it, but a disappearance of Christ from the visualizing senses of men, in which he entered into his spiritual, invisible, universal kingdom. Hence, men know Christ no longer through the flesh, but through the Spirit and through the truth. The Bishop had a great theme, and, being full of the Holy Ghost, was at his best. His sermon was illuminating, eloquent and powerful. He spoke for an hour to a congregation that listened with almost breathless attention. At the conclusion of his great message, the official members of the church gathered in a semi-circle around the chancel and Dr. W. L. Blanks, chairman of the Board of Trustees, formally presented the building to the Bishop, who dedicated the same to the worship of Almighty God.

Visiting ministers present were: R. W. McKay, A. O. Evans, J. A. Sage, A. T. Clanton and T. M. Applewhite.

In the afternoon Brother A. Frieschmann of Crossett, accompanied by Rev. W. C. Watson, came in his car and carried the Bishop, accompanied by B. W. Sage and the writer, to Crossett, where it had been arranged for

the Bishop to preach at night. Here a great congregation assembled in the park, where the Bishop preached from the band stand as his pulpit, and perhaps there never was a more felicitous theme treated in a more felicitous manner than that delivered by the Bishop on this occasion. Three persons joined the church at the conclusion of the service. This was the final service of an evangelistic campaign conducted by the pastor, assisted by Brother Watson, during the preceding week. Crossett surprised and charmed the Bishop, for he had not expected such a reception in a mill town.

On Monday, after visiting the school and making a few calls, the Bishop, accompanied by Brothers Henderson, Watson, Sage and the writer, was carried by Brother Trieschmann in his car to Monroe, La., where the Bishop was to take his train that evening at 6:30 for Birmingham. This afforded the Bishop an opportunity to visit the Crossett camps which lay in the route to Monroe. The outing was a most refreshing and pleasant one to the entire party. The Bishop's visit on this occasion will ever be recalled with great delight by those who heard him and had the pleasure of his most brotherly fellowship.—W. C. Davidson.

PLAINVIEW CIRCUIT.

The work of the Plainview Circuit has been very gratifying for the past year. Since the last annual conference (November 24, 1915), we have built one of the neatest, most convenient parsonages in the North Arkansas Conference. It represents a value of more than \$1,200. At Plainview we have a live Woman's Missionary Society, with Mrs. L. Evans as its president. They are the "spiritual fulcrum" of the church. The Sunday school is progressing nicely under the leadership of Brother Tom Ross, the faithful superintendent. Within the past two years the school has more than doubled its membership. The enrollment is more than three hundred in all departments; forty in the home department and eighteen on the cradle roll. We also have an Epworth League at Plainview, with a bright future before it. Brother C. C. Albright is the president. He has given it some time and thought, for which he deserves great credit. We had a very fine meeting at Rover, resulting in twenty-five professions and nineteen additions to our church. At Salem we also had a good meeting. Ten conversions and five additions. The meeting at Plainview was badly hindered by the rush in the cotton fields and among the business men of the town. Yet in spite of this fact the meeting resulted in

great good to church and town. Brother Ashmore did some very fine gospel preaching. He is indeed a great preacher and good man. Brother Miller led the singing. The fruit of the work done in the meeting will be gathered with great joy in the future work of the church. There is a bright future before the Plainview charge.—C. H. Bumpers, Pastor.

TOMBERLIN CIRCUIT.

We began our revival the fifth Sunday in July at Hundley's Chapel. Preached day and night until Saturday morning, when Dr. Monk, being with us for the third quarterly conference, preached us one of his good sermons. Saturday night we received eight into our church. One joined the Baptists. Dr. Monk closed the meeting Sunday morning with the sacrament of the Lord's Supper. I was at Tomberlin starting the revival there, the first time in my ministry being absent from quarterly conference on Sunday. Dr. Monk consented reluctantly, but his wife wisely protested. I am determined this shall never happen again, unless it should be providential. We erected the tent on Monday at Tomberlin. Wife and I worked hard for eight days, but never did stir the church to activity. Good attendance; no disturbance; everything quiet—just a little too quiet. If we could have gotten a few good brothers and sisters to shout like they did when the walls of Jericho fell, and like Gideon's three hundred men did when they routed the Midianite host, we would have been certain to have had a good revival. We observed the sacrament of the Lord's Supper the second Sunday of the meeting. Only one brother and six sisters communed. We closed without an accession. We began our revival at Hamilton the third Sunday in August. Had a good meeting, which lasted eight days. Some of the good brothers and sisters worked like true yokefellows, resulting in seventeen accessions to our church and five to the Baptist. Others to follow. We observed the sacrament of the Lord's Supper on the second Sunday, as we always do unless providentially hindered. Our hearts were made glad to see sixty-two commune. Praise the Lord. This is the largest number we ever saw commune at any country church. Our next meeting was at Zion, the first Sunday in September. Their house being small, they went after the tent Monday. We erected it Tuesday and continued the fight. The church got fully awakened and worked like heroes, and more especially like heroines, for it was the mothers and sisters that did the work, principally. We closed the second Sunday night with fourteen accessions to our

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NERVOUS DISEASES

We have reprinted from a leading Health Magazine a series of articles by Dr. Biggs treating on Nervous Debility, Melancholia, Sexual Neurasthenia, Nervous Dyspepsia, and other nervous diseases. The articles explain the cause of these ailments and fully describe the treatment employed at the Biggs Sanitarium in such cases.

A copy of the pamphlet will be sent FREE to any address on request.
THE BIGGS SANITARIUM, Asheville, N. C.

church and five to the Baptist Church. My mother went to heaven in the Cumberland Presbyterian Church, and I always designate a bench and call it my Presbyterian bench, and designate a bench for my brother's church and call it my Missionary Baptist bench, and of course have my Methodist bench. I love these three churches better than any other church, naturally. As usual, we observed the communion, with sixty communicants—a glorious meeting. Thank the Lord for workers in the revivals. If our members knew how important it was to do personal work, and that that is the point of failure nine times out of ten with pastors, because of the members not doing their part, they certainly would bestir themselves to a redoubling of their diligence. The good Lord grant it. Ever live the Arkansas Methodist, its editor and co-laborers. The reading matter is better than ever in our acquaintance. Pray for us on Tomberlin Circuit.—Hugh Reveley.

AN OMISSION.

In our write-up recently of the get-together meetings held at Delaware, Oak Grove, and Centerville, we unintentionally failed to mention the name of Prof. N. M. Campbell of Gravelly, as his name was not printed on the regular program, he filling the place of Rev. H. A. Stroup when he had to meet other engagements, and the writer, in following the list of speakers as they appeared on the printed program, failed to recall the splendid addresses given by Prof. Campbell, especially the one given at Oak Grove. In his address at this place he impressed the people on "Country Life and the Sunday School," so much so that he was invited by Rev. Eli Meyers of Dardanelle to give this address on the occasion of his prayer meeting, following the program at Oak Grove. Prof. Campbell has the peculiar qualities of impressing his message upon his auditors by the fine Christian manner in which he presents it, so much so that he leaves a lasting impression for good with those who hear him, especially on the subject of Sunday school work; and if the Sunday schools throughout the country could hear Prof. Campbell, a new interest would attach in this work.—W. L. Lee.

SPRINGDALE CIRCUIT.

Springdale Circuit is a new circuit formed at our last conference, and takes in a part of the Goshen, Elm Spring and White River circuits, giving it seven appointments in all. We are situated around Springdale and on White river, giving us plenty of water and big red apples, although both crops are somewhat short this year. We have had a good year in some ways. A splendid people to serve. I have held all of my meetings but one. Have had some of the very best help in our Conference. Rev. J. W. Faust of Eureka Springs assisted me in my meeting at Elkins. Brother Faust gave us some splendid messages. The people were carried away with his preaching. He preached us a sermon on Baptism the last night of the meeting. Brethren, if you need any doctrinal sermons preached, you will do well to engage Brother Faust. Brother Julian Lark of Springdale assisted me at Zion and did some good preaching. The people love him for his work. Brother Gray of Winslow helped me at Lenore. Brother Gray is a young man

in the work, but he will make his mark.

I have had very little help otherwise. The meetings have all been well attended, with a deep spiritual movement. I have had some forty-five or fifty conversions and forty additions to the church up to date.

Owing to the drouth and the disorganized condition of the charge, I fear the finances will be somewhat short. This is a mission circuit. Out of the seven appointments we own one house of worship. At the rest of the places we worship in school houses or union buildings. We are trying to build and complete a nice little church house at Lenore. We have a deserving little class of twenty-five members there, but we need help. Brethren, you who are able and believe in home missions, won't you come to our aid and help us build? Altogether, I think we have had a very prosperous year for the church. Some day in the near future Springdale Circuit will be one of the leading appointments. Brethren, pray for us, and when you get hungry (for a big red apple) come to Springdale.—J. G. Ditterline, P. C.

HICKORY PLAINS CIRCUIT.

I am through with my meetings, begun the second Sunday in July. At Rogers' Chapel we had a splendid meeting; received 23 into the church. The entire church was greatly revived. The third Sunday we went to Hebron. There we did our best to have a good meeting, but failed. The church was revived, but no one joined the church. On the fourth Sunday in July we went to Cross Roads. There we had a very good meeting; two accessions to the church. On the fifth Sunday in July we started our revival at Providence. This was a great meeting. The entire church and community were stirred. Men and women were converted. Received 32 into the church. From this place we went to Johnson's Chapel, and the meeting was a success. The church was gloriously revived. Six united with the church, and more to come in yet. Our next meeting was at Walter's Chapel. We had a great meeting at this place. Had some old time confessions. Received 11 into the church. All of them grown-up people. Our next meeting was at Bethlehem. There the fire of the Holy Ghost fell on us all. I have been here four years, and I never saw anything to beat it. Old and young rejoiced and praised God for the meeting. The results will never be known. We received 41 into the church. Next and last we went to Hickory Plains. Here we had a very good meeting. Everything was against us at this place, although the meeting was a success. Received six into the church. Brother Roy Fawcett helped me at seven of my meetings. Brother Roy is one of the best boys in our church. He is a power behind the preacher, sweet in spirit and full of religion. This boy has always been good. He came from a good family. No better to be found. Let us praise God for such a boy. He is in Hendrix; will complete this term. This is my fourth year on this work. I can hardly bear to think of the coming Conference, for I know I will have to leave this good people over here.—J. W. Nethercutt.

DR. JAMES THOMAS AT BATESVILLE.

On Sunday, September 24, Dr. James Thomas spoke on our educa-

tional work and the plans of the church concerning Hendrix College in an address which was most helpful and inspiring. The address was well received by our First Church at Batesville. At the evening service, after some clear announcements concerning the Arkansas Methodist and an earnest appeal for the support of our temperance work and the defeat of Amendment No. 2, Dr. Thomas preached a strong sermon. It was a good day for our Batesville Methodism.—J. B. Stevenson.

CROSSETT.

We have just closed a great meeting. Rev. W. C. Watson preached eight days for us. He brought us some great messages. Our people were all delighted with his sermons. As an evidence of it, we had great crowds at the morning services and at night the house was filled to overflowing. I have never known a meeting more helpful to the church. There was no great ingathering, but it was truly a great meeting for the church. We had already received eight persons into the church before our meeting. Last Sunday night was our closing service. The crowd was so large we had to hold our service in the park. There were more than a thousand people present. Bishop McCoy was with us and preached a great sermon. He captured our people, and they want him to come again. At this service we had with us Rev. W. C. Davidson, Rev. J. A. Sage and Rev. T. M. Applewhite. On Monday morning the Bishop visited and spoke to our public school. Then he was shown over town. At 10 a. m. our princely layman, A. Trieschmann, took Bishop McCoy, W. C. Watson, W. C. Davidson, J. A. Sage and this writer in his car for a trip to Monroe, La. On our way we visited the Toler Camp. There the party was shown the Y. M. C. A. and camp. Next we came to the Duncan Camp, and there we were met by Mr. Levi Wilcoxon, and he carried us to the boarding car, and here we had a fine dinner. Then Mr. Wilcoxon showed us over the camp and the Y. M. C. A. at this place, and led the party as far as the bayou. Here we were all loaded into Brother Trieschmann's car and he soon brought us to the city of Monroe, where we spent some time. There we left the Bishop on his way home, and we reached Crossett at 8 p. m.—J. A. Henderson.

AN OPPORTUNITY FOR IMMORTALITY.

Benjamin Wofford took one hundred thousand dollars and gave it to the Methodist Church for the education of the boys of the Methodist Church, and he thereby wrote his own name in big letters that will never fade from the moral, political and religious history of the South. If some man or woman would give ten thousand dollars with which to equip a home for the Southern Christian Advocate, that name would be immortalized in the history of Methodism in South Carolina.—Southern Christian Advocate.

THE NEGROES FOR PROHIBITION.

In a political meeting here in Little Rock on Tuesday, with about 300 prominent negro leaders present, state-wide prohibition was endorsed and Ben Griffin's Act No. 2, for the fostering of the liquor traffic in Arkansas, was condemned. This meeting had been called to decide what

attitude the negro voters should take toward candidates and measures at the November election. The meeting voted to endorse the Republican national ticket, but to scratch the State Republican ticket. Here is the line-up against Act No. 2:

1. The preachers and churches.
2. The Farmers' Union of Arkansas.
3. The State Federation of Women's Clubs.
4. Both United States Senators and all our Congressmen.
5. Both candidates for Governor and all candidates for State officers, with perhaps (not certain) one exception.
6. Mayor Charles E. Taylor of Little Rock and many judges and prosecuting attorneys.
7. Such former opponents of state-wide prohibition as Senators Webb Covington and W. O. Edmondson.
8. Many business men, all the way from fruit vendors to bank presidents and wholesale merchants, who were formerly against prohibition.
9. The Governor of the State, who worked for the passage of the law, and signed it; also nearly all State officials, including the Supreme Court.

More than 95 out of every hundred newspapers in the State. Ben's advertising seems to go begging.

11. The negro organizations of the State and leading negroes who opposed the state-wide bill four years ago.

No class of people has been benefited by prohibition more than the negro race. We rejoice for this positive stand for the right and against liquor, the worst enemy of their race.—Baptist Advance.

HUSBAND OBJECTS TO OPERATION

Wife Cured by Lydia E. Pinkham's Vegetable Compound

Des Moines, Iowa.—"Four years ago I was very sick and my life was nearly spent. The doctors stated that I would never get well without an operation and that without it I would not live one year. My husband objected to any operation and got me some of Lydia E. Pinkham's Vegetable Compound. I took it and commenced



to get better and am now well, am stout and able to do my own housework. I can recommend the Vegetable Compound to any woman who is sick and run down as a wonderful strength and health restorer. My husband says I would have been in my grave ere this if it had not been for your Vegetable Compound."—Mrs. BLANCHE JEFFERSON, 703 Lyon St., Des Moines, Iowa.

Before submitting to a surgical operation it is wise to try to build up the female system and cure its derangements with Lydia E. Pinkham's Vegetable Compound; it has saved many women from surgical operations.

Write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for advice—it will be confidential.

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OBITUARY.

DOWELL.—Mrs. Sallie E. Dowell passed to her reward August 9, 1916. She lived to bless the world sixty-one years. Sister Dowell professed faith in Christ and joined the Methodist Episcopal Church, South, at the age of eighteen, and her entire life was a life of devotion and service to the Master and His Church. She has been almost an invalid for many years, and through all her afflictions not one word of complaint or murmur ever escaped her lips. Her beautiful life was an inspiration to all who knew her.

Her husband, Brother J. T. Dowell, and three children and grandchildren remain on the shores of time awaiting the summons that shall call them to the reunion on the other shore.

The funeral services were held by Revs. W. M. Adcock and J. R. Ashmore. Her many friends sincerely condole with the grief-stricken family in their sore distress. Just over yonder in the saint's sweet rest she awaits your coming.—W. M. Adcock.

KELSEY.—On September 15, 1916, there went from our midst Brother Joseph R. Kelsey, one who has stood at the head of our list of membership at Graham's Chapel, Conway Mission, for a long while. Uncle Joe, as he was familiarly called, was born in DeSoto County, Miss., April 24, 1837, came with his parents to old Austin, Ark., in 1855, and in 1859 settled on Beebe Road, seven miles east of Conway, and lived near there the remainder of his life.

He joined the Confederate Army in the beginning of the Civil War, enlisting at a place within one-quarter of a mile of where he died. After serving in the Army with Capt. Venable's company, Tenth Arkansas, for nearly three years he was captured and spent the remainder of the war in prison. Came home after the war and on October 10, 1867, was married to Mrs. Bettie Nelms. Two children were born to them and October 23, 1870, his wife died. One of these children is dead and the other, Mrs. Bettie Holmes, lived near her father.

During the summer of 1871 he made a profession of religion and joined the M. E. Church, South, of which he was a faithful member till death. On September 12, 1871, he was again married to Miss Eliza Butcher, who died April 8, 1903. Nine children were born to them, four of whom are living and five are dead. The living are, two single daughters, who were living with him, and Mrs. Russell, who lives near, and his preacher boy, Rev. E. M. Kelsey, who is pastor on the Dardanelle Circuit, North Arkansas Conference. Uncle Joe was a true friend to his pastor, an honorable and an upright man of whom many good things are said by many people, and few hard things by anybody. He was an industrious, hard-working, earnest, praying man, and nearly filled out his four score years. It was said he had prayed to

A WORD TO PARENTS.

The present Hendrix College half-day schedule affords a most excellent opportunity for your son to master bookkeeping, shorthand, typewriting or salesmanship with but little additional expense, and with no loss of time or extra board bill. You will have him take this work some time, why not now? Write for our special college rates.

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go suddenly, and while he was eating dinner with friends and neighbors and children at a W. O. W. picnic, he suddenly fell and died.—His Pastor, J. M. McAnally.

MOSELY.—Mrs. Emma F. Mosely was born near Holly Springs, Miss., December 13, 1849, and departed this life, September 19, 1916. She was married to Harry Mosely in 1869, at Batesville, Ark., and came to Forrest City as a bride, where she has lived for the most part ever since. A great sorrow came unto her life while young, in the death of her husband, some three years after she was married. She gave herself to the profession of teaching, reared her only daughter, Mattie Laura, who has been a great comfort through all the years, and in whose home she has lived for the last years of her life.

Sister Mosely was converted when quite young and united with the Methodist Church, where she has ever lived a devoted, prayerful Christian life. The last sixteen months of her life she was an invalid, but was patient and uncomplaining, and died in great peace. Her's was a quiet, but a beautiful life, and she has gone to her heavenly reward, leaving her only daughter, Mrs. Troy Sanders, Harry, her grand-son, and a host of friends. She was buried in the presence of a large number of friends in the Forrest City Cemetery.—J. F. E. Bates.

McGHIE.—William Cooper McGhie was born in Pine Bluff August 21, 1885. At one year old he was partially paralyzed which rendered him a cripple for life. But in spite of his infirmities he was cheerful and industrious, and to the day of his death, one of the most obedient boys to his father I have ever known. He never left home, and never failed to do everything he could to help support the family. Some years ago his mother passed away and his devotion to her memory was one of the most beautiful things in his life to me. He always enjoyed talking about her, and her name was never mentioned that the tears did not come to his eyes. He never learned to do without her, and I can fancy their delightful reunion on the other side. He was converted in our meeting here last year, and he immediately identified himself with the Methodist Church, and was a devoted member. Immediately on becoming a member of the church he secured the position of janitor and he held the place till his death. He felt that it was all he could do, and he gladly and cheerfully did his work. And I only wish that I might be as faithful as he was, as pastor of the Church.

In August of this year another stroke of paralysis came, and it was too much for his frail body. On August 30 his spirit departed, and they carried him back to Pine Bluff and placed his body beside his mother. He was always so devoted to me, that I miss him and I expect to meet and greet him on the other side, and there will be no infirmities there.—W. H. Neal.

PURIFOY.—Buck W. Purifoy was born April 16, 1875. He was converted and united with the church some thirty years or more before his death, which occurred March 18, 1916. Having been reared in a Cumberland Presbyterian neighborhood, he first joined that church, but when he moved into a community where there was no Presbyterian Church, he wisely de-

cidated to cast his lot with the Methodist folk. Brother Purifoy was an active member of the church and Sunday school and was very loyal to his pastor. Like many other soldiers of the cross of Christ, he made some mistakes, but was ready to repent and ask forgiveness when he saw that he had done wrong. Just before his death he said to his good wife: "Oh, won't it be sweet to be with Jesus and the angels!" Having suffered for some six or eight months before he died, death must have been a welcome visitor to him when it did come.

Brother Purifoy was twice married, first to Miss Sallie Williams, December 25, 1881. There was one son born to them, Elam Purifoy, now living near Camden. He was next married to Miss Marcia H. Jelly, November 15, 1883. To this union were born seven boys and five girls. His wife, five boys and five girls survive him, who, with many other relatives and friends, miss him very much. That he was known and loved by many people was attested by the great crowd that attended his funeral, and especially the long distance many came to be present on this occasion. Some day we hope to see him and his family and host of friends re-united, when there'll be no more pain nor death, and where we'll never be separated again.—His Pastor, W. H. Hansford.

THE DEVIL'S PICTURE BOOKS.

The following sad but true story is told in the American Baptist Flag by J. H. Miller, of Heppener, Ore.:

In the large parlors of a mansion in C——, Missouri, on a pleasant October evening some ten or twelve young people were gathered from the wealthiest homes of the elite of the city.

Among them was a young lady who, though always genial and social with the young, was ever clad in mourning garb, and bore the name Mara, chosen by herself to express the grief and bitterness of her life, since the time when she, some seven or eight years before, had been bereft of all her family.

The pleasant hours flew fast with mirth and fun, till about half-past ten in the evening, when, wearied with their trivial talk, one of the company pulled out a pack of cards and flung it on the table where Mara More was sitting. The effect was startling. Her face took on a deadly pallor, she began trembling, arose from her seat, staggered across the room, and took a chair in the remotest corner. So

great was her agitation that everyone saw it but none were aware of the cause.

One of the party who had been reading law for some time, not imagining the seriousness of her anguish, went to her, and in a bantering way threatened her with a legal prosecution before an impaneled jury in case she refused to return to her place at the table, and submit to the regulations of the evening. While the lawyer was urging her to do this, a thoughtless young man of the company stepped up to them and placed a few of the cards in her hand as it was lying across her back. She jerked her hand away and gave it a sling as if to rid it of the contaminating filth of cards, and with an agonizing scream she began weeping as though her heart would break.


Surprised at this new outburst, the lawyer sought to soothe the wounded spirit; and when she had become somewhat quiet, he, with the rest, began to entreat her to give them the reason for her terrible agitation. This she at first refused to do; but being urged very strongly by all the company, she at last consented. At the first word a shudder passed over her whole frame; but pausing to regain her self-control, she began:

"When I was nineteen years old I was living in an eastern city, in one of the happiest homes within its limits. A rich and tender father, with a loving and gentle mother, and as bright and true a brother as ever a sister could want, were my companions in that delightful home of my childhood. Wealth and comfort smiled upon us, and prophesied of future happiness, until, with my own hand, I plucked down on us all the greatest curse imaginable.


"Two of our cousins—a brother and sister—came to visit us, and we spent the evening in pleasant conversation as we did this evening; and just as those cards were thrown upon the table, and about the same hour, my parents having retired, our cousin threw a deck upon our table.

"They two and I sat down to play, while my dear, and tenderly loved brother, not liking the idea of playing cards, turned to his music which he was composing as a graduating exercise for examination day, and went to work at that. We three needed a fourth one to make the game go properly, and we began trying to persuade my brother to come and take part with us; but he declared he thought it was not right to spend time in card playing—that it was an amusement of the lowest character, and belonged to

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them—and he didn't want to get into it.

"After using all our arguments to induce him to assist us, but to no purpose, I went to him, put my arms about his neck, and told him I was a Christian, trying to get to Heaven, and thought it no harm to play cards just for amusement; and that I thought he ought to lay aside his scruples, and come and help us, as we could have no fun without his help; that he was too fastidious any way.

"With this he arose from his seat very reluctantly and came protesting that he knew nothing about the business. We told him he could soon learn; and he did only too quickly; for in a little time he was enough for either of us; and when we three had become tired of the sport he was so delighted with it that he sat for an hour studying the cards and shuffling them.

"We laughed heartily at him for his interest in the matter and finally retired for the night leaving him with the cards. Next morning he took them up again and tried to induce us to play with him; but our cousins must go home and soon left us, taking the deck with them. But the fatal act had been done. That night my brother was out in the city until a late hour which was a thing that never occurred before; and when he came home he seemed quite morose; and to our inquiries for the cause, his replies were all evasive.

"The next night he was out again; and this continued for some few nights until his money—some two hundred dollars—was all gone.

"He then went to father for more; and as he had an unbounded confidence in my brother, he very readily gave him quite a little sum, without asking him what he was going to do with it. This was soon gone, and when he asked for more, father desired him to tell what he was doing with so much money. Not giving a direct answer, father gave him a small sum, and told him he could get no more unless he would give a clear report of the use he made of his money. This was soon spent, and when he went for more, and was unwilling to a count for what he had received, father refused to give him more.

"With this refusal he became angry and told father he would make him willing to let him have the money. My brother went into the city again, and as usual went into a gambling den where he managed to get money for gaming, or he would sit and look on. He was absent for nearly a week.

"During this time my mother neither ate nor slept, as I might say; but when my brother was brought home drunk, my mother took her bed, and never got up again; but died of a broken heart within a few days.

"We hoped this would stop my brother's course, but it was only for a short time. He soon began his gambling and drinking again; and being young and rather delicate, it was not long until he was brought home in delirium tremens. Upon this father took to his bed, languished, sank, and died, leaving myself and my brother alone in the world. Oh, how I wished I could die too! but it seemed that God determined that I should see the end of my work in wrecking our family, and I was compelled to still remain and reap the harvest of my own doings.

"Every influence that could be brought to bear on my poor brother I made use of, but to no avail; and oh, how I prayed for him, but it was of no use. He even went more rapi-

ly down the way of ruin now that father was dead and out of his way.

"Only a few weeks after I followed my father to his resting place in the silent grave, my brother was brought home with delirium tremens again, and after suffering a short time in the most terrible agony, the poor boy died, and was laid in a drunkard's grave. Oh, my God! why was I ever born? Why can't I die too? But what will my eternity be for having thus ruined my own brother, the bright and beautiful boy? This is why I spell my name Mara."

Soon after the lady began telling her sad story, the ladies in the company began weeping, and when it was finished they were all sobbing as if their hearts would break, and the men were pouring their tears with them. The cards had disappeared, and vows were solemnly expressed by the entire company that never again would any of them be guilty of engaging in that sport; but would ever do their best to endeavor to put the practice out of good society.

THE FAR LOOK FOR TIRED EYES.

"I will lift up mine eyes unto the hills, from whence cometh my help." Psalm 121:1.

The remedy for tired eyes—and who has not had them? or, what is the same thing, wearied hearts—is the "far look."

A literary woman once consulted an oculist concerning an ailment of her eyes. Upon examination he said: "Madam, your eyes are tired; you need to rest them." "But," she said in reply, that is impossible; my engagements are such that I must use them."

After reflecting for a moment, he asked: "Have you any wide views from your home?" "Oh, yes," she answered, with enthusiasm; "from the front porch I can see the noble peaks of the Blue Ridge and from the rear windows I can look out upon the glorious Allegheny foothills."

"Very well," replied the oculist, "that is just what you need. When your eyes feel tired, go look steadily at your mountains for ten minutes—twenty would be better; the far look will rest your eyes."

Tired, weary, troubled one, the far, or the far away—and the upward look is what you need. The "upward look," if concentrated and continuous upon some lofty ideal or prospect, will restore your flagging energies and transform your character. "Our eyes are unto the hills."—P. W. Sinks, in the Christian Workers' Magazine.

SOME REASONS FOR ATTENDING CHURCH.

Some persons continue to ask for reasons why one should attend church. The following reasons have recently

appeared in one of our exchanges:

"Because the Church is the mightiest agency on earth for the realization of human progress.

"It is the efficient advocate and ally of every great reform of our day.

"It stands for the highest thinking and the most sacrificial doing.

"It presents the noblest ideals of life, and points the way to their realization.

"It furnishes the motive and the incentive for the expression of sympathy and compassion.

"It is the supreme character-making institution in the world. It is the only organization under the sun doing business for God exclusively.

"It is the divinely appointed and accredited agency for the realization of the kingdom of God on the earth.

"It is the avenue through which men and women walk up the heights to God.

"It relates mankind to God savingly and satisfyingly, and to one another in joyful fellowship.

"In its advocacy of civic and social righteousness it does more than all other organizations or institutions combined to make crime difficult and virtue easy."

We add a hearty amen to the reasons herewith given.—Central Christian Advocate.

WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

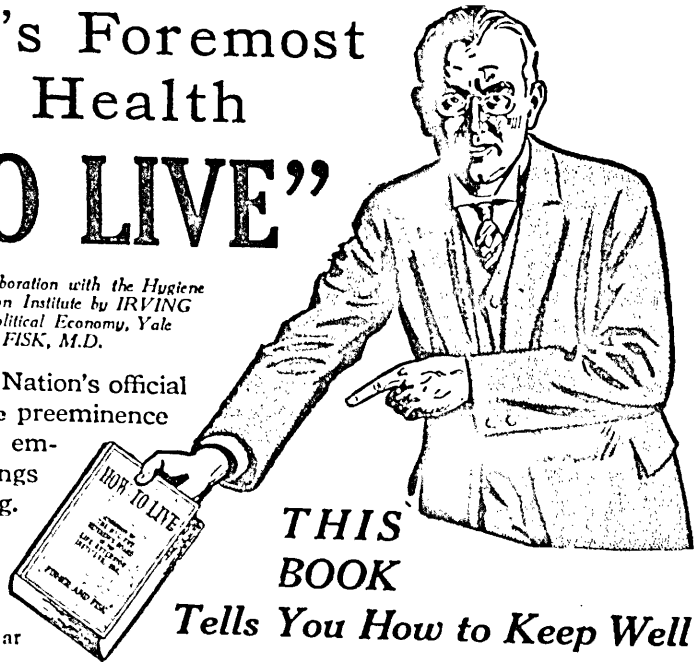
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- How to Cure Insomnia
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- Surgeon-General W. C. GORDON, *War Department, Washington, D. C.*: "It is the most practical and useful book on the subject that I know of."
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- DR. LUTHER H. GULICK: "If its teachings could be put into effect humankind would reach a new level in a single year."
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APPOINTMENTS

Of Rev. D. H. Colquette, Field Agent American Bible Society and prohibition speaker:

- Plumerville, 7:30 p. m., October 5. Morrilton, 7:30 p. m., October 6. Atkins, 3 p. m., October 7. Bell's Chapel, 11 a. m., October 8. Atkins, 7:30 p. m., October 8. Pottsville, 7:30 p. m., October 9. Russellville, 7:30 p. m., October 10. Clarksville, 7:30 p. m., October 11. Ozark, 7:30 p. m., October 12. Mulberry, 7:30 p. m., October 13. Dyer, 7:30 p. m., October 14. Van Buren, 11 a. m., October 15. Greenwood, 7:30 p. m., October 16. Hackett, 7:30 p. m., October 19. Midland, 7:30 p. m., October 20. Huntington, 11 a. m., October 22. Mansfield, 7:30 p. m., October 23. Winfield, 7:30 p. m., October 25. Birdsvie, 7:30 p. m., October 26. Mt. Pleasant, 7:30 p. m., October 27. Waldron, 7:30 p. m., October 29. Cauthron, 7:30 p. m., October 30. Mena, 7:30 p. m., October 31.

Brother Colquette will address the people at places and dates shown above. He is an experienced campaigner of the sledge hammer type. He deals the death-blow to the whiskey traffic, and you know you have been to a prohibition meeting when you hear one of his burning messages. He will speak on the following themes: "Hell Broke Loose in Arkansas," "Saloon and Hell vs. Home and Heaven," "God's Straight Edge," and "Let the People Rule." Women and children are invited. He speaks under the auspices of the Arkansas Anti-Saloon League.

DOGS AND PASTORS.

It costs at least \$15 a year to feed a dog. There are but few Baptist families in the United States who do not keep one or more dogs. The figures show that the people of this nation pay out more to keep up their dogs than they give to the support of the ministry. As a rule a Baptist will spend \$15 or \$20 a year to keep up a dog, but if you ask him to pay the pastor \$10 or \$15 a year, or subscribe for The Baptist, it nearly takes his breath. According to the way the people of this country pay their preachers, one dog is worth a half-dozen preachers. Preachers are an honored set of gentlemen when compared with dogs. If the Baptist people of Arkansas would pay to the support of the ministry as freely as they pay to the support of dogs, we could have a half-dozen well-paid missionaries in the field for full time.—L. S. Ballard in The Baptist.

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.

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., or Conway, Ark.

WHEN WRITING OUR ADVERTISERS 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. Swifton and Alicia, at A, at night, Oct. 17. Newport Sta., Oct. 18. Newport Ct., at Parquet, 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.)

- 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'BRYANT, P. E.

CONWAY DISTRICT. (Fourth Round.)

- Lamar, Oct. 7-8. Clarksville, Oct. 8-9. Dover, Oct. 14-15. Russellville, Oct. 15-16. Danaseus, 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.)

- 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. 5-6. 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.)

- 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.

HELENA DISTRICT. (Fourth Round.)

- 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 DeView, Nov. 18-19. Haynes, Nov. 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.)

- 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. Vannale, at Vannale, 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. Tyrone, Nov. 14. F. M. TOLLESON, P. E.

PARAGOULD DISTRICT. (Fourth Round.)

- Walnut Ridge Ct., Joslin, 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.)

- 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. Hlgden 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.)

- 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.

CAMDEN DISTRICT. (Fourth Round.)

- Strong Ct., at Rhodes, Oct. 21-22. Huttig, Oct. 22. Kingsland, Grace, Oct. 28-29. Fordyce, Oct. 29-30. Junction City, Nov. 4-5. Wesson, Nov. 5. Eagle Mills, 11 a. m., Nov. 12. Bearden, Millville, 7 p. m., Nov. 12. Thornton, Chamberville, 11 a. m., Nov. 13. Hampton, 10 a. m., Nov. 14. El Dorado, 7 p. m., Nov. 14. El Dorado Ct., Parkers, 11 a. m., Nov. 15. Atlanta, Fredonia, 11 a. m., Nov. 16. Magnolia Ct., Emerson, 11 a. m., Nov. 17. Magnolia Station, 7 p. m., Nov. 17. Waldo, Buckner, 11 a. m., Nov. 19. Stephens, 10 a. m., Nov. 20. Camden, 7 p. m., Nov. 22. Chidester, 10 a. m., Nov. 23. Buena Vista, Union, 11 a. m., Nov. 26. Pastors: Please be prepared on all questions to be asked Fourth Quarter and all questions postponed. Invite W. M. S. to meet with Q. C. and give their report. Get reports from TRUSTEES, and a correct list of trustees. Help make your's a perfect Q. C. The P. E. will be glad to preach at each place if convenient and a congregation can be gathered. This is my last round. Help me make it the best. W. P. WHALEY, 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. DeVal'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. Carlisle, 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.)

- 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 Wilmot, 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.)

- 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. Swan 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. Altheimer & 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.)

- 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. Garden, at Garden, Nov. 11-12. Bingen, at Bingen, Nov. 18-19. Nashville, Nov. 19-20. Harmony, at Rocky Mound, Nov. 25-26. Prescott, at 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. Fay him in full. W. M. HAYES, P. E.

TEXARKANA DISTRICT. (Fourth Round.)

- 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. Parolama, at Ogden, Oct. 21-22. Foreman, at Foreman, Oct. 28-29. Ashdown (at night), Oct. 29. Cherry Hill, Nov. 4-5. Mena (at night), Nov. 5. Vandervoort, Nov. 11-12. Empire, Nov. 18-19. First Church, Texarkana, Nov. 26. J. A. BIGGS, P. E.

"THE FRATERS."

"A bugle blast to awaken Methodism to her duty to the retired preacher." Dr. T. N. Ivey.

"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.

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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 platting 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.