

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 12, 1916

NO. 41

CHARITY SUFFERETH LONG, AND IS KIND; CHARITY ENVIETH NOT; CHARITY VAUNTETH NOT ITSELF, IS NOT PUFFED UP, DOTH NOT BEHAVE ITSELF UNSEEMLY, SEEKETH NOT HER OWN, IS NOT EASILY PROVOKED, THINKETH NO EVIL; REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH; BEARETH ALL THINGS, BELIEVETH ALL THINGS, HOPETH ALL THINGS, ENDURETH ALL THINGS.—1 Cor. 13:4-7.

AWAKE! AWAKE!

It is less than a month until November 7 when the people of Arkansas will decide at the ballot box whether they prefer state-wide prohibition as we now have it, or free wine and brandy and the possibility of the open saloon. Our people may be expected to vote right on this issue if they understand it. The only real danger is that they may be deceived by the false argument for "local self-government." Our people who realize the monstrous character of Act No. 2 should organize in every County and make a complete campaign to inform every voter of the true nature of this infamous measure. Do not delay. The liquor forces are active. Their speakers are in the field and their literature is circulating. Our only safety is in vigilance and activity. Awake, good people, awake! Press the battle till a glorious victory is won November 7.

FREE WINE AND BRANDY.

The people of Arkansas for many years had the legal right to vote on the sale of native wine. Using their authority at the polls they prohibited the sale of native wine in a majority of the counties. The spurious "Local Self-Government League" through the adoption of the infamous Act No. 2 would make it lawful to make and sell wine and brandy anywhere and everywhere without license, and render it impossible for any community to prevent the traffic in these liquors. This is a flagrant violation of the fundamental principle of local self-government, and brands the authors of the bill as ignorant or insincere. The people of Arkansas surely will not remove all restrictions from the sale of wine and brandy to satisfy the men who want saloons. Remember that Act No. 2 will open wine and brandy shops without license wherever men choose to have them. Kill such a bill!

EDUCATIONAL NEEDS.

There appears in another column in this issue a letter signed by the presidents of the three colleges of our Church in Arkansas, mailed last week to the preachers of the Little Rock Conference. A similar letter signed by Presidents Williams and Reynolds was sent a few weeks ago to the preachers of the North Arkansas Conference.

This letter should receive more than a passing notice from our pastors. Our church has no greater enterprise in Arkansas than her colleges. The educational policy of the church should be clearly presented and the claims of our colleges should be laid upon the hearts of our people. They should be led to see that higher education is not self-supporting, that no real college can live on its tuition fees alone, that the church must include in its plans large financial aid to her colleges. They must be heavily endowed, and until they are the Conferences should make liberal assessments for their support. The Conferences in Arkansas assess much less for their schools than many of our sister Conferences. Our preachers should see that this small assessment is collected in full. The colleges are hit hard by the increased cost of living. While their expenses are increasing their tuition rates remain what they were twenty years ago.

Next Sunday is designated Educational Day, and

if the annual sermon on Christian Education has not been preached, it should be done on that day.

PROSECUTE THE ILLEGAL SIGNERS.

While the shortness of the time and the volume of detail work necessary to invalidate the petition for Act No. 2 make it practically impossible to prevent this nefarious measure from going on the ballot, still it is a positive duty to prosecute all who have violated the law in signing or procuring illegal signatures. If the principle of the Initiative and Referendum is to be vindicated, we must be able to protect ourselves against fraud in the initiation of laws. Otherwise we are at the mercy of any group of men who go through the form of filing a petition, whether or not there be a sufficient number of legal signatures. The principle of the I. and R. is good, but neglect or ignorance may cause it to become a menace to good government. A petition illegally procured is as much a fraud as the stealing of an election at the ballot box. Every friend of honest government, every believer in the principle of direct legislation, should assist in punishing fraud in connection with petitions. While the courts have not sifted the signatures on the petitions for Act No. 2, it is reasonably certain that there are from 5,000 to 7,000 illegal signatures. Good citizens in each County should co-operate to prosecute all cases of fraud so that in the future men who undertake to initiate laws may have a wholesome dread of violating the law.

UNIFICATION BY REORGANIZATION.

II. Suggestive Analogies.

It is commonly supposed that the development of the Methodist Church in England and of the Methodist Episcopal Churches, North and South, in America, are not in harmony with the genius of the civil governments of the respective countries. This opinion is erroneous, and is due to failure to go below superficial differences. England is a monarchical government and English Methodism is non-episcopal, and therefore there is no resemblance. No. England is really governed by the House of Commons, and the Wesleyan Church is governed by its great Yearly Conference. Its president is as nearly a nominal administrator as is the king. Then corresponding to the hereditary House of Lords is the Legal Hundred who hold for life. England is really a democracy and its government responds quickly to the demands of the people. English Methodism is also democratic and its ruling body is close to the body of its members. Precedents in England have great weight and conservatism prevents crude experiments.

In the United States, in spite of the contrary opinion, a somewhat similar analogy holds. Congress and the General Conference are primarily legislative bodies with functions and limitations defined by a Constitution. The Senate has some other functions and so has General Conference. In one case the President, assisted by his Cabinet, is the chief executive, and the President is not elected directly by the people, but by presidential electors. In the other case the Bishops, who form a collegiate chief executive, are the general superintendents, and are not directly elected by the members but by the General Conference. In each case the executive is strong and real, not merely nominal as in England, and may be removed for cause, the President by the Senate on charges of the House, the Bishops by the General Conference. While both President and Bishops are to execute the laws passed by the legislative bodies, both are constitutional officers and have large discretion. Thus in America in both the civil and ecclesiastical governments the executive and legislative departments are co-ordinate and in a measure independent, while in England executive and legisla-

ture are merged. The analogy between the American governments fails when the several States and the Annual Conference are compared, as the latter are not indestructible autonomies, but are almost purely administrative agencies. Then, too, the Church has nothing exactly analogous to the Federal Supreme Court, although there are many points of similarity between the inferior tribunals.

The attempt will not be made here, but it might be shown that there are remarkable analogies between the Canadian Government and that of the Canadian Church.

In the United States the Baptist denominations represent another side of American life, local autonomy and initiative, but their form of government has practically no points of resemblance to our Federal Government. A Baptist Church is more like our school district or local improvement district. Each denomination is truly American, and each is representative of a phase of American governmental form, but each, judged by the civil standard, is defective, the Baptist form lacking administrative machinery, the Methodist, lacking direct touch with its constituency. However, this lack is partially met by the election of lay delegates to the several Conferences, although the lay lawmakers are not elected by the membership as are the civil legislators by the people. Baptists and Methodist are equally successful in reaching the people; hence there must be some merit in each system. As Baptists claim to get their form of government from the Bible, they can not consistently adopt our efficient system of administration; but as Methodists believe that no complete form of church government is outlined in the Bible, but that the Holy Spirit today may guide God's people to the use of the best methods, we are free to study all forms of ecclesiastical government, and select those features which seem best adapted to the needs of the age and the character of the people. Consequently Methodism has worked through diverse forms. In England there is no episcopacy; in Canada there is a general superintendency which is not episcopal; in Japan the form is almost the same as the Canadian; in the United States there are the two great Methodisms, both episcopal, slightly different in theory, scarcely distinguishable in practice; then the United Brethren have Bishops elected for four years, and often re-elected, and the Methodist Protestants have no bishops, but merely conference presidents.

A more careful study of the history of Methodism in all lands would demonstrate that in its governmental forms Methodism is eclectic and adapts itself in some measure to the genius of the people as indicated in the civil governments of the respective countries. There are two things, and only two, in which all the branches of Methodism agree, that is, while the forms of expression are not always identical, all have substantially the same creed and all have an itinerant ministry. These, and these alone, are the sufficient and distinguishing marks of a Methodist Church.

Honored are the English and French wives and mothers sacrificing dress and pleasure to provide for heroes in the trenches. Shame upon American wives and mothers whose husbands and sons slave for gold to get gaudy dress and pampered ease while millions die without Christ.

The unfortunate men of today are not those who, animated by patriotism, are dying on bloody fields, but those who, at home without a high or holy impulse, are rotting in idleness and lust.

Cowardice in the home church prevents the forward movement which would conquer the whole world for Christ.

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PERSONAL AND OTHER ITEMS.

The California Christian Advocate has advanced its subscription price from \$1 to \$1.50.

Bishop Mouzon recently met the preachers of McAlester District at a rally at McAlester, Okla.

Rev. J. P. Lowry is in a great meeting at Winslow. He will have a few open dates before conference.

The subscription price of the Biblical Recorder, one of the best of our Baptist exchanges, has been raised from \$1.50 to \$2.

The Central Methodist, organ of our Conferences in Kentucky, published the appointments of the Northern Conference in that State.

The Kentucky, Louisville, and St. Louis Conferences at their recent sessions passed resolutions commending Methodist Unification.

Yale University is celebrating the two hundredth anniversary of its establishment in New Haven. It was originally located at Saybrook.

October 11 Bishop McCoy delivered the address at the laying of the cornerstone of the new dormitory of the Woman's College at Montgomery, Ala.

Rev. Chas. N. Clark, who has been transferred from St. Louis and stationed at Troost Ave., Kansas City, has been accorded a great reception to his new charge.

When the church is fully alive it is the normal thing to have sinners converted. A revival is intended to resurrect saints, that they may convert sinners.—Methodist Protestant.

The Alabama Christian Advocate has reprinted in full Rev. P. C. Fletcher's article, "Concerning Faith, Have Made Shipwreck," which appeared in our columns a few months ago.

Bishop Morrison has been spending some time in West Oklahoma Conference studying conditions. He delivered a very appropriate and impressive address to the Normal students at Weatherford.

The enrolment at Hendrix College has already reached 260, which is only seven less than the total registration of last year. There are more non-resident students and more collegiate students than ever before.

Rev. J. M. Culbreth, who has been Assistant Secretary of the Epworth League, has been transferred from the North Carolina Conference to the St. Louis Conference and stationed at University Church, St. Louis.

Word has been received at the Bible House at New York of the death of Dr. Marcellus Bowen, who has had charge of the American Bible Society's interests in the Turkish Empire and in Bulgaria, Greece, Egypt, and the Soudan for nearly thirty years.

If there was ever a year when we in America should be unfeignedly thankful, surely this is the year, when we are preserved both from the darkness of heathenism and the horrors of war.—Lutheran Observer.

Rev. P. S. Herron of Lockesburg writes that his year's work is winding up well and he hopes to report everything in full. When he began on that charge there were 315 in Sunday school, now there are 825 on roll.

At the Alva (Okla.) District Conference of the Northern Methodist Church the district superintendent (presiding elder) Rev. E. S. Stockwell had the pleasure of presiding when his aged father's license was renewed and his son's license granted.

Henry Kendall College at Tulsa, Okla., opens with a three hundred per cent increase in its enrolment. It is the Presbyterian college for Oklahoma, and Dr. Charles Evans, its new president, was formerly president of the Oklahoma Central State Normal.

On account of increasing cost the Christian Advocate (Nashville) has been reduced in size from thirty-two to twenty-four pages, and after January 1 the price to preachers will be \$1.50 instead of \$1. It is to be hoped that the reduction in size will be temporary.

Brother Everett of the Dallas Branch of our Publishing House, writing in the Texas Advocate about his visit among the Northwestern Conferences says of Unification: "It is in the air out this way. Everyone talks it. In Corvallis they have it all figured out."

The following St. Louis Conference appointments are of interest to our readers: Professor in Southern Methodist University, Ivan Lee Holt; Potosi, J. T. Self; St. Louis District, L. E. Todd; St. John's, J. A. Rice; Shaw Avenue, E. T. Clark; chaplain Barnes Hospital, J. W. Lee.

South Carolina Methodists have undertaken to raise \$168,000 for Wofford College. The people of Spartanburg alone will undertake to raise \$56,000 of this amount. Beginning October 19, they hope to complete this fund by a whirlwind campaign continuing only one week.—N. C. Chr. Adv.

In a private note Rev. H. D. McKinnon, who is now at San Marcos, Texas, expresses his hearty appreciation of the paper and regrets that he can not attend conference at Malvern where he superannuated nine years ago. He sends love to the Little Rock Conference. He reports all well.

A great many people have been under the impression that Amendment No. 12 levies a 12-mill tax on everybody. As a matter of fact Amendment No. 12 does not levy any tax at all. It leaves the question of tax purely optional to be settled by each district for itself at the annual school meeting the third Saturday in May each year.

It is a good thing to wait on God. Pentecost had a ten days' waiting season, and only after the waiting came the cloven tongues and the whirlwind of salvation. It is not well to be in a hurry. Great life is born in a great travail. To build for eternity is too big a thing to be done in haste. The glory of a saved soul is worth all the weariness of waiting.—Methodist Protestant.

The Southern Presbyterian Theological Seminary at Louisville, Ky., established through the union of Danville and Louisville Seminaries in 1901, has beautiful buildings and grounds worth \$228,000 and an endowment of \$525,000. A successful campaign is in progress to increase its funds. This Seminary is unique in representing both the Northern and Southern Presbyterian Churches.

The new church building for the Grace Church in Little Rock will be completed about the middle of November. This is the only U. S. A. church in the city. The location is on Twenty-fourth and Wolfe streets. It is in the best residential district of the city. Rev. J. S. Murphey is the pastor. The Little Rock Presbytery will convene with the Grace Church next spring.—Herald and Presbyter.

Professor Phelps, of Yale, has well said that "safety first" is not the true ideal for either an individual or a nation. We may well rejoice that these words have not constituted the slogan of Christian workers at home and abroad. Consecrated Christian men and women are not seeking their own safety, but the spiritual growth of those whom

they love and serve and the prosperity of the kingdom of God on earth. Christianity appeals to something more than personal safety. It calls for personal sacrifice. "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."—Watchman-Examiner.

Parents can not be too careful as to whom their children associate with in play. They had better have no companions than bad ones. The soil of the average child's heart is in good condition for Satan to sow wicked seed in, and he is always endeavoring to do this kind of work. The higher the standing of the parents in the community, the greater the disposition he shows to lead their children astray.—Free Methodist.

The campaign committee of the Anti-Saloon League must have funds for literature, printing and other necessary expenses. Collections were taken for this purpose in some Baptist churches. Let the money be sent at once to Anti-Saloon League, Masonic Temple, Little Rock. Let our Baptist people carry their part of this load. We are going to work, fight and vote right. Let us not let the Methodists outstrip us in furnishing the necessary funds.—Baptist Advance.

The sins of capitalists are uncovered by events and punished in due course. Hence many of their troubles. The sins of those who labor for wages are subject to the same law, and will in due course bring their appropriate punishment. At present both classes are trying to act the part assigned in ancient times to the goddess Nemesis; but both parties will fail until they make good-will and fair play the ends and means by which they unite to do the necessary work of a weary world which needs them both.—Christian Register.

A minister's son in Detroit has offered the Detroit Conference \$600,000 toward the endowment fund for retired ministers, provided the conference will raise \$400,000. The conference has accepted the offer gladly, and has already \$200,000 in hand with \$200,000 more to raise. When the conference fulfills its part of the agreement, it will have an endowment of \$1,000,000. It is the desire and plan of the donor of this great gift to make provision whereby retired members of Detroit Conference shall receive \$1,000 annuity, where they have served not less than thirty-five years.—Ex.

What is the critical period in a school boy's life? And what kind of instruction should be given him at that time? Here is the answer given by Mr. William Jennings Bryan in an interview published some weeks ago in Collier's Weekly. Said he: "If I could leave a memorial when I died, it would be a school for boys, taking them when they are juniors in high school and fitting them to enter the junior class in college. That, to me, is the critical period of a young man's life. During these years I should put the pupils under religious supervision and give them a thorough religious training."—Ex.

As our Legislature had failed to pass a law providing for the temporary filling of a senatorial vacancy, it became necessary to arrange for the election of a Senator November 7 to fill the balance of Senator Clarke's term. Accordingly the State Democratic Central Committee has nominated Justice W. F. Kirby and State Republican Central Committee has nominated Hon. H. L. Rammel. The former has been a member of the Legislature, Attorney General, and Associate Justice of our Supreme Court; the latter has been a member of the Legislature, United States Marshal, and State House Commissioner.

The most pleasant conference I ever attended adjourned last Monday in the happiest mood of any closing in my observation of conferences. The cause of this pleasing condition was the "open Cabinet," as it is called by some. One presiding elder answered, when asked about certain men, "There is nothing secret about this conference." I did not hear one word about "leakage of the Cabinet." Every man seemed to feel the freedom in the atmosphere. There was not the usual breathless suspense when the Bishop arose to read the appointments.—A. N. James, writing of Southwest Missouri Conference in Texas Advocate.

At the beginning of the second week of the session the enrollment at Randolph Macon Woman's College has reached five hundred and ninety-two, of whom forty-six are from the city of Lynchburg.

The following states are represented by the number indicated: Alabama 21, Arkansas 15, Florida 7, Georgia 19, Illinois 6, Indiana 6, Iowa 3, Kentucky 28, Louisiana 17, Maryland 9, Mississippi 14, Missouri 14, New Jersey 7, New Mexico 4, New York 10, North Carolina 34, Ohio 11, Oklahoma 5, Pennsylvania 11, South Carolina 11, Tennessee 52, Texas 33, Virginia 224, West Virginia 18, California and District of Columbia 2 each, and Colorado, Connecticut, Delaware, and Rhode Island, one each.

THE NEW MEXICO CONFERENCE.

Having long desired to visit the farther West, I arranged my work last week so that I might be absent longer than usual, and on Tuesday started for Clovis, New Mexico. The journey across Oklahoma and the Texas Panhandle was pleasant, but uneventful. Clovis was reached Wednesday night. Rev. J. H. Messer, the genial pastor and host, formerly of Oklahoma and known to many of us, assigned me to the delightful home of Dr. and Mrs. W. F. Bayless, good Arkansas people from Prairie Grove, where sweet fellowship was enjoyed with them and my congenial room-mate, Rev. T. L. Lallance, of Las Cruces, who had once served First Church, Muskogee, and knew many of my friends. Bishop Lambuth was found skillfully guiding the affairs of the Conference. He is patient and painstaking, willing to stop long enough to look into details. With his keen spiritual insight he interpreted the Scriptures at the opening exercises, and gave the preachers ample opportunity to relate both their religious and other experiences. In his presidency there is no indication of autocracy, but a constant exhibition of fatherly solicitude and brotherly love. Little was heard about the appointments, hence I assume that there was confidence in the appointing power.

There are only fifty charges in this Conference, which includes all of New Mexico and a big corner of West Texas. There are forty-four preachers and nine supplies, serving in three districts. The total membership is a little in excess of 8,000. The increase this year was large. When numbers are considered the salaries are fair, but when traveling and other expenses are regarded the support of the ministry is inadequate. In spite of this and all hardships the preachers seemed to be full of courage and zeal. Ample time was given to make reports, hence it was possible to learn much of real conditions. The revelations of sacrifice on the part of preachers and of liberality on the part of people were amazing. There are genuine heroes among these pioneer itinerants. Never a note of discouragement was heard, but all seemed full of joy and were ready for any sort of service.

This is truly a promising field. It is a large country. Distances are vast. A trip of 800 to 1,000 miles to Conference and appointments fifty miles apart on circuits are not uncommon. But the new State is filling up rapidly, and in twenty years will have a large population attracted by opportunities for stock-raising, wheat growing, and other kinds of irrigated farming, and mining, all supplemented by health considerations; but the Mexican and Catholic population in places and the spirit of worldliness are serious difficulties for the Church to overcome. Successful church building enterprises are numerous and more are necessary for permanency.

Clovis, where the Conference met, is a ten-year-old railroad town of some 4,000. It is a division point for the Santa Fe, and the railroad maintains round-house, shops, hospital, and reading room. It is about 100 miles from Amarillo, Texas, on a level plain of 4,200 feet altitude. The country for many leagues in all directions is flat, having here and there a shallow basin which fills with water, when it rains. The rainfall is slight, ten to fifteen inches annually, but every drop remains. Wheat and various forage crops and grasses adapted to the climate thrive with scant moisture, and farmers and stockmen seem to prosper. The town is not only climatically, but spiritually dry. The principal inconveniences are wind and dust. Mr. Baker, the father of Rev. C. N. Baker, who with several sons and daughters, lives at Clovis, gave me a fine automobile ride into the country.

Dr. W. D. Bradfield, editor of the Texas Advocate, is reported to have preached a great sermon before I arrived. He and Drs. Lamar and Wright delivered strong addresses at the Educational Anniversary. Having buried our editorial differences

over a glass of buttermilk, Dr. Bradfield and myself discussed the importance of the church paper. A little pleasantry enabled us to present a united front to the amusement and apparently to the satisfaction of the Conference. It was a unique and pleasing experience. Dr. H. A. Boaz represented the Texas Woman's College, and Dr. Ed F. Cook of the Board of Missions discussed the new Americanism necessary to meet the present crisis. Messengers from the Presbyterian Church and Northern Methodist Church brought greetings and asked for a committee on Comity, which was appointed, and fraternal resolutions were adopted. Every mention of "unification" was warmly applauded, and every one seemed to favor it. The amendment on admitting lay leaders to Annual Conference membership received only sixteen votes, while nineteen were opposed. Dr. C. P. Moore, Division S. S. Secretary, ably represented his work.

The annual meeting of the Woman's Missionary Society was held at Clovis, as the custom is to hold it in connection with the Annual Conference. It was well attended and gave evidence of deep interest and unusual efficiency. The El Paso District, with nineteen Woman's Societies to seventeen charges, claims the record of the whole Connection.

There is a strong sentiment in favor of prohibition in New Mexico, and efforts will be made to have an amendment submitted by the next Legislature.

Three splendid young men were received into full connection.

Rev. C. L. Brooks, once of the White River Conference, and Rev. Argus Hamilton, son of our ascended J. M. C. Hamilton, were received on trial. Rev. W. W. Nelson, who transferred from Little Rock Conference two years ago on account of his wife's health, has enjoyed his splendid charge at Alpine, Tex. Mrs. Nelson's health is not improved. Rev. J. F. Etchison, who transferred from Arkansas two years ago, took the supernumerary relation so that he may recuperate. His wife's health is much better. I enjoyed a good Arkansas dinner in their hospitable home. His son-in-law, Rev. J. W. Howard, a member of North Arkansas Conference, who had to move on account of health, is there, and is much improved. Brother Etchison is building himself a home at Clovis. He sends greetings to his Arkansas brethren. Revs. D. C. Ross and G. F. Fair, formerly of the old Arkansas Conference, now of Northwest Texas Conference, were in attendance. Both are superannuates, but look well and seemed glad to hear from old friends. Brother Ross had worked up a circuit and is rendering almost full service. Rev. W. H. Duncan, formerly of Little Rock Conference, being in poor health, was not able to attend, and will transfer to a Texas Conference. Rev. R. L. Armour, who has so successfully served Bellefonte Circuit in North Arkansas Conference, was present with his family, having transferred in order that he might be near an invalid brother. The thoroughly brotherly treatment was appreciated. I shall be tempted to visit that interesting country and Conference again.—A. C. M.

DEATH OF REV. V. T. McCAFFREY.

From his presiding elder, Rev. W. F. Evans, and from Prof. T. P. Wood, of Parkin, we learn with sorrow of the death of Rev. Vander T. McCaffrey, the pastor at Parkin. After the accident of some weeks ago he was taken to the Baptist Memorial Hospital at Memphis where he remained until a week ago he was removed to the home of his parents at Talladega, Ala. He died there October 10. He was loved devotedly by his people. His brethren feel a deep sense of personal loss.

READ ACT NO. 2.

It has been found that few people have read the laws and amendments upon which they are to vote at the coming election. We are, therefore, publishing in this issue Act No. 2 in full. We urge every reader to examine it carefully and judge whether it is good or bad. Preserve this copy of the Act and submit it to others who have not seen it. Direct legislation is good if the voters know what they are voting on. Otherwise legislation by the people is a failure. As one should never support a measure which he does not understand, we advise, on general principles, that the only safe course is for each elector to vote against measures

which he has not read and does not comprehend. If it is a bad law, it ought to be defeated. If it is good, it will be presented again. Let us vindicate the principle of the Initiative and Referendum by voting with discrimination.

ARKANSAS METHODIST COLLECTION.

North Arkansas Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,435.84
Amounts received since last report:	
October 3, Colt Circuit.....	3.00
Total	\$1,438.84

Little Rock Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$2,209.51
Amounts received since last report:	
October 5, Keo.....	7.50
October 5, Emmet.....	7.75
Total	\$2,224.76

James Thomas, Treas.

BOOK REVIEWS.

Twelve Gates: A Study in Catholicity; by James H. Snowden; published by The Abingdon Press, New York and Cincinnati; price, 3 cents.

This is a brief, popular discussion of the problem of salvation. Using John's description of heaven as a city with twelve gates, the author says: "This corrects the impression, sometimes entertained, that salvation is a very difficult thing, the kingdom of God a hard place to enter * * * There are difficulties in the way of salvation and service, as of every good thing, but these lie in us and in the world and not in the kingdom. * * * God has made salvation just as free and easy as its nature will allow. The Father is not willing that any should perish, but that all should come unto him and live." There are twelve open gates, but it still remains true that narrow is the gate, and straitened the way, that leadeth unto life. These twelve gates suggest the general truth that there are various doors into the kingdom of salvation and service adapted to every class and condition, age and temperament. We are not all saved and do not all serve in the same way, but each finds his own gate. The subjects discussed are: The Gates of Truth, The Gates of Conversion, Visions of Christ, Gates for All Kinds of People, Denominational Gates, Gates into Each Church, Gates into Service. Then the four sides of the City are given the following significance: "The Night Side of the Kingdom, The Sunrise of Youth, The Noonday of Life, The Sunset Slope." The tone of the book is reverent and the suggestions are practical.

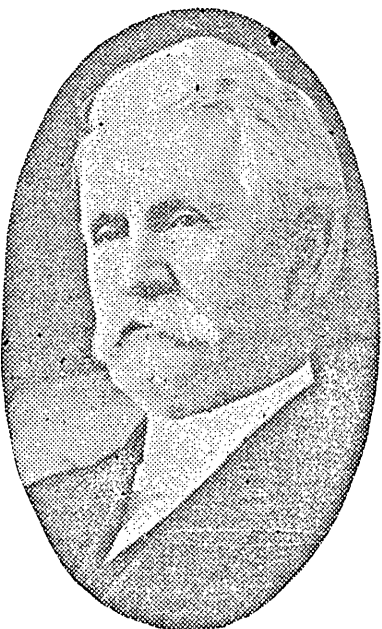
Applied City Government: The Principles and Practice of City Charter Making; by Herman G. James, D. D., Ph. D., Associate Professor of Government and Director of the Bureau of Municipal Research and Reference at the University of Texas; published by Harper & Brothers, New York; price, 75 cents.

City government is one of the problems of the age. Probably no city in the United States is well governed; few are even moderately well governed. If it should happen after years of investigation and experiment that American cities as a rule are poorly governed, it will either be a reflection on our people or a demonstration of the fallacy of popular rule. It behooves those of us who believe that our people have the capacity for self-government to bestir ourselves. As practically half of our American people are urban dwellers, the problem is one which seriously affects our national life. Realizing the magnitude and importance of the question, the author of this volume presents the principles under which we are trying to manage the affairs of our cities. Commission government and the initiative and referendum and recall are carefully examined and both their advantages and disadvantages are pointed out. Then model forms for charters are presented. Every citizen of a city should be concerned about good government, and would profit by reading this last word on the subject. A fair bibliography provides for a wider study of the subject. Let us understand the practical issues which confront us, and seek to settle them sanely.

Gospel Talks



By
BISHOP H. C. MORRISON



ABSOLUTE SEPARATION.

Text:—"There shall not a hoof be left behind."—Ex. 10:26.

Israel's deliverance from bondage portrays the deliverance of the soul from sin. Satan, like Pharaoh, is never willing for a slave to quit his service.

Moses had asked that his people might "go a three-days journey from Egypt and sacrifice unto the Lord." To this the king replied with his first proposition.

"Go Ye and Sacrifice to Your God in the Land." He was willing for them to worship their God if they would stay where they were and not change their relation to him. He did not object, provided they would build their altars on his ground and mingle their offerings and worship with his idolatries.

But Moses knew that the stones of Egypt were not the stones for God's altars, neither was idolatrous fire the fire for God's sacrifices. Hence he will neither set up a stone nor stay a kid, until they are fully separated from Egypt. A separation of a three days journey and nothing less. Had they builded their altars in Egypt and worshipped with idolaters; then had the worship of the true God been degraded to the level of heathenism.

The devil has no objection to a worldly religion. Indeed he is rather in favor of it. Willing for you to build your altars on his ground and "sacrifice in the land." Willing for you to join the church and wear a form of godliness if you will simply be content to live in sin; not seek to be converted; to cross the Red Sea and be wholly separated from the world. Satan is never uneasy about a man as long as he remains unconverted. He knows "the carnal mind is enmity against God. Not subject to his law; neither indeed can be." This is the scripture; and the devil is far better posted in the scriptures than some church members.

Sacrifice as much as you please if you will only stay on his ground. Really he rather prefers that his servants have a form of religion. It adds dignity and gives them influence. A dignified moral man, without religion, can do more for Satan's cause than an outbreking sinner. Then he is so sure of that class of his servants. The arrow from the gospel bow that pierces the heart of the sinner and causes the cry for mercy, is parried by the armor of the formalist. He has

the name and form of a Christian; and fortified behind these he is impervious to the shots from the gospel batteries.

How many today are "sacrificing in the land." In the church and yet not separated from the world. Be assured my friends, such a life is not satisfactory, either to God or to yourself. He will never own your offerings on unconverted ground. Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of God."

The Second Proposition.—"I will let you go—only ye shall not go very far away." If he was compelled, by the judgments of God as sent in the plagues, to let them leave Egypt, he was not willing for them to go very far. He would have them build their altars near his borders; that they might easily return or be re-captured should they attempt to escape. But Moses said, "Three days journey"; nothing less would satisfy. There must be much territory between God's altars and idolatrous Egypt. They must be too far away to see Egyptian idols or smell Egyptian flesh-pots.

God makes the same demand of us. We must come "very far away." There must be much distance between us and the world. Here is a point of weakness in our Zion today. She is not far enough from the borders of Egypt. So close to the world that the line between is well-nigh obliterated. It is often hard to tell, by their manner of life, whether some persons belong to the church or the world. Egypt worshipped "the things that are seen." Resplendent idols made by men's hands. Pomp and gorgeous glitter marked their devotions; while the wilderness worship was simple and full of meaning.

The church is building her altars too near to the world, and is partaking too much of the world's pomp and show. She is departing too much from her original simplicity; and every such departure is a loss of her power. The soul-stirring hymns and the hearty Amen of other days is seldom heard. These are too often superseded by machinery, formality, conventionality, and scientific warbling and thrilling after the world's most approved style. I wonder how many were ever converted under a high-pressure solo, or the canary trill of an operatic performer running the whole musical scale?

The world and the church being so close to each other it is an easy mat-

ter to go back from the church to the world. The frequent sad back-sliding is because they do not have very far to slide. No deep sea to cross and no "three-days journey" to make. Oh! that the church might take high ground! Would there were more territory between Israel and Egypt!

His Third Proposition.—"Go ye that are men, and leave your little ones." Pharaoh knew that if they left their little ones they would be sure to return. But what a condition of things this would have been. The parents in the wilderness and the children in Egypt. Never! Never! "We will carry our old and our young."

Here is a lesson for every parent. Why have you gone into the church and left your children to serve the world? They are part of your self. "Bone of your bone and flesh of your flesh." You should give them to God and bring them, by baptism, into the church while they are "little ones"; and then "train them up in the nurture and admonition of the Lord." But alas! too many parents neglect this duty and leave their little ones too long with Egypt, and then you are powerless to persuade them to leave it. Bring the babes with you out of the world and into the church; and you will not have to return and weep over them when they are men.

God has no partnership with Pharaoh. He is unwilling the family should be divided between the church and the world. The whole family is his, purchased by his own blood.

His Fourth Proposition.—"Go ye and serve your God, only let your flock and herds be stayed." If they would not sacrifice in Egypt; then he would send them away with nothing to sacrifice; and will still keep charge of their substance. But Moses answered him in the words of the text, "Not a hoof shall be left behind." Egypt is not the place for God's people or their possessions. We have nothing but what is too good for Egypt. We will leave no flock nor any part of a flock. Not so much as the poorest lamb or the most indifferent kid. Not a hoof shall be left.

Here is high ground. This is consecration. Ourselves, our wives, our little ones, our flocks and our herds; all belong to God. We know not what we will want in the wilderness. The meanest we have is too good to leave with Pharaoh, and the best we have is not good enough for our God. Had they left their flocks and herds they could have made no offering to their Lord.

How many make ship-wreck here. They come into the church and leave their business in the world. Go down to Egypt to do business all the week, and come up to the wilderness to worship on Sunday. They cannot go "very far away." They are compelled to be near their flocks and herds, and hence cannot reach high religious ground. Pharaoh's revenues must be paid. The theaters, minstrel, and picture shows must be supported. The fads of fashion must be upheld. The revenues of pleasure must be paid. Then after all these demands are met, if they can get away with a diminutive indifferent offering, they will bring that to God.

Why is not the church better supported? Is it because its members have not the substance? Nay, verily. It is because their substance is left in the world and not brought into the church. Lack of consecration. Compare Pharaoh's tax books with the tax books of the Lord; and you will find

where the "flocks and herds are." Men in the church, will pay to Pharaoh all that he demands; and then depend upon the Lord for rain and sunshine to feed their flocks and herds, and upon Jesus Christ to pay the tax on their souls with his own blood; and then pay him back with a pitiable pittance, and sometimes with nothing at all. They will carry their choice kids and fattest rams to the world's altars at their state and county fairs; then bring a lean and runty sacrifice and lay that on the altar of God.

Pharaoh contested every inch of ground. First. He would "keep them in the land." Second he would keep them near his borders. Third, he would keep their "little ones." Fourth, he would keep their "flocks and herds."

Thus it is with the devil today. He has come in the church unconverted; some converted, but living too near him in a world manner; some who have left their little ones; and some who have left their flocks and herds.

Brethren, this will not do! You must get further away from the world with all you have. Resolve now to take higher ground, and hence-forward live in absolute separation from the world and in full consecration to God; giving to him first claim on all that you have. Adopt the noble sentiment of the text, "There shall not a hoof be left behind!"

OBJECTIONS TO UNIFICATION.

No one, so far as I have seen or heard, has denied that the unification of Methodism would be a good thing. The "unification by reorganization" of the three great branches of American Methodism into one mighty spiritual host, is certainly a consummation devoutly to be wished. Viewed apart and in itself, it is desirable; it is good; it is right.

But in the realization of such a consummation, the process cannot be altogether simple and easy. There are problems to be solved and difficulties to be surmounted. To many these difficulties seem insuperable; and the movement for unification must make head against a formidable array of objections. No one should object to hearing objections. They should be squarely met and candidly dealt with.

But if unification is right, God's people should not be baffled by difficulties, nor sidetracked by objections. The combined wisdom of the three Methodisms should be able to cope with the problems and surmount the obstacles. And I believe that if our strong men will prayerfully address themselves to the task of overcoming difficulties with as much zeal as some have shown in pointing out the difficulties, every objection to unification will soon vanish.

1. It is objected that the Church divided upon a constitutional question, and the said constitutional question has never been settled. I answer, this would be an excellent time to settle it. A constitution is not to be taken too seriously. It sometimes acts as a brake upon hasty, half-baked legislation. But quite as frequently it is simply a string of "empties" coupled on to the train of progress, to keep it from running too fast. Or, it is a document by which the present seeks to bind the future to its own ideals.

At best, constitutions can be amended, and need frequently to be amended. And, the question of unification aside, ours would probably lose nothing by a little amendment now—at the very point which caused the split

Is it not possible that the representatives of the two great Churches can devise a better constitution for the twentieth century than either Church possesses now?

2. It is objected that the Saratoga plan digs up the very issue upon which we divided in 1844. Let us look at this objection candidly. (1) Let us not forget that the Saratoga plan is, like our own, a tentative plan. Nobody is authorized to say that our Northern brethren will yield nothing at that point. (2) To make the General Conference the supreme legislative, judicial and executive body, under constitutional limitations, is a far less objectionable proposition than it at first appears, when we consider: (i) That this does not hinder the creation of a court apart from, or within the said conference, with power to pass upon the constitutionality of legislation, etc. (ii) If the General Conference should be made the sole judge of the constitutionality of its own acts, that would not necessarily be fatal. Such questions could scarcely be in better hands. As a matter of fact, legislative bodies do pass upon the constitutionality of nine-tenths their acts, without having their judgment subsequently called in question. If a General Conference should put through unconstitutional legislation, the election of the next General Conference would register the protest of the Church, and secure the repeal of the law. And (iii) this plan would certainly be as good, and as bad, for the Church in one section as in another.

3. It is objected that we are in danger of placing ourselves under the control of a majority that is not in sympathy with the institutions and traditions of the South. (1) I believe this objection is born of an unwarranted distrust of our sister Methodism. If we have no confidence in the sincerity and simplicity of each other's motives, then we are not ready for any sort of unification for federation. (2) The South is not peculiar in having peculiar traditions and sentiments. The Northern section of the Middle West has them; New England has them; the Great West has them. Will all sections join hands to override the South? (3) We can match any other section, man for man, in statesmen capable of constructive legislation, and of withstanding hurtful measures. If both Churches will abide by the "Golden Rule" and practice Christ's precept of going the "second mile," will there be any danger of unfair dealing? And if the Church of God cannot even afford to try following these rules, let us cease commending them to men of the world.

4. It is objected that the North will try to force the negro on us. Poor fellow! What shall we do with him, anyhow? It is certain that we do not want a General Conference in which white and negro delegates mix and blend indiscriminately. It is equally certain that the negro doesn't want it. And it is no less certain that, if we are to discharge our responsibility relative to the negro, we must get into more vital touch with his Church life. What would God have us do with him? That is the vital question. And it is to be feared that any joint commission will be willing to undertake rather too little than too much, in his behalf. If we would look beyond the pale of both Methodisms, we might discover that Presbyterians, Episcopalians and Catholics have found very good plans for dealing with the negro.

5. Finally, it is objected that our people will reject and rebel against this, that or the other plan of unification. We need never fear anything of the kind. The rank and file of the people do not stir up strife, nor produce divisions. They follow their leaders. The union of the Cumberland and Presbyterian Church with the Presbyterian U. S. A. is not the failure that some would have you believe; but, insofar as it is a failure, the failure is due to the sectarianism of certain leaders. Let the Methodist preachers throughout the United States set out to pray and work, with heart and soul and mind and hand and voice and pen, for the genuine and vital unification of our Methodism, and few indeed among the laity will protest or oppose us.

I am not advocating "union-at-any-price." I am not contending that we should accept just any suggestion our Northern brethren may make. But I maintain that unification is right. I maintain that, to unite the three great American Methodisms at this time is a duty. I maintain that in spite of objections, it can be done; and that all the heart and intellect of the Church should be engaged in finding a way to do it.—A. M. Shaw.

OUR UNIVERSITIES.

I have just read what is promised to be the last word in the Arkansas-S. M. U. discussion which has been carried on for several months in the Arkansas Methodist and the Texas Advocate. One of the Arkansas editor's closest friends remarked the other day, on Dr. Millar's willingness to lift the pen-sword for a cause he believes in, that he does not know when he is, or has, whipped. The Texas editor seems equally worthy of the compliment. Dr. Millar is sure he has, Dr. Bradfield is sure he is, and vice versa.

It provokes a smile to see each of these great editors protest that the other is "a good man," and the other find in discussion of the protestant an effort to prove the contrary. But the electric storm of intellect has washed down the skies and clarified the atmosphere, and with Dr. Millar's "vale" we are glad to see the last rock pass from the heavens. We are better informed as to personal and sectional viewpoint, and better prepared to work together.

On the issues involved, however, the discussion has left some of us about where it found us.

1. We expect to co-operate, the best we know how, with the policy and plan worked out by the Educational Commission and confirmed by the General Conference.

2. We wish that the Educational Commission might see its way clear to present to the General Conference our two universities, with the simplest possible charters, giving the ownership of both to the Methodist Episcopal Church, South, and the control directly to the General Conference, without territorial division as to support or patronage. That the correspondence school be maintained as a unit until such time as it may be found financially and educationally advantageous to divide it.

This plan, I believe, would make for the progress of both universities, silence any possible difference of opinion, tend to carry to all the church the best thought and life of all sections, prevent the appearance of "local color" in theology, ideal, or method, and to prevent our young preach-

ers from going to "outside" universities for their primary theological training.—C. J. Greene.

Hendrix College.

HENDRIX ENDOWMENT.

Wednesday night of last week I had the privilege of speaking to a congregation at old Princeton, Dallas county. Rev. J. H. McKelvy is the popular pastor in charge. The Little Rock Conference understands that he always does well the work committed to him. When I presented Hendrix College Endowment there was a most liberal response and a good sum from that charge was secured.

In addition to the announcement heretofore made, it gives me great pleasure to say that Rev. H. F. Buhler, one of the most energetic, consecrated and successful preachers of our Conference, will be associated with me in the work of next year for Hendrix College Endowment, subject, of course, to the appointment by the Bishop at Conference.

It will also be interesting to the brethren to know that wherever I have been in the State there has been a determined effort on the part of our constituency with whom I talked to push this enterprise to a successful conclusion. All alike recognize the fact that it is the greatest thing before our church today, and feel that it would be suicidal to fail, as it would set us back a quarter of a century and more in our educational movement.

I again beg the brethren of the ministry to preach on the subject. It is absolutely necessary for us to raise \$400,000, \$100,000 and more of which has already been secured.—James Thomas, Agent Hendrix College.

LIBERAL INVESTMENT IN A COLLEGE MEANS THE HIGHEST SELF-DEVELOPMENT.

As President Wilson says, liberal investment in a college brings a man to himself, to the full realization of his powers, opens the windows of his soul, and leads to the largest self-development. He comes to understand and to appreciate the higher intellectual and spiritual values of life, those eternal soul products of the great spirits of all ages, the accumulated heritage of the race, as it is preserved in science, art, literature and institutions. He comes to see that these invisible, eternal human values are the real wealth of the world, as real as stocks, bonds and lands, and infinitely more durable. Commerce in these tangible spiritual goods comes to be more fascinating and self-developing than commerce in tangible, but perishable goods.

College Investments Bestow Earthly Immortality Upon the Benefactor—The history of human enterprises makes it clear that investments in a college or university is the surest way to perpetuate one's earthly life. The widow's mite so invested carries one's influence to unborn generations and often provokes larger gifts. Rev. John Harvard's mite of 260 volumes and 400 pounds given in 1638, having stimulated many thousands of larger gifts, is still the nucleus around which the millions now invested in Harvard University gather. Speaking of the late Captain W. W. Martin ex-Governor Donaghey recently said:

"Dividends will be declared on his investments in Hendrix College for countless ages to come in the form of highly trained Christian leaders.

lawyers, doctors, educators, ministers and statesmen. The plans and enterprises of most of us die with us or soon thereafter, but Hendrix College, the chief enterprise in which Captain Martin invested, will grow with time, receiving every year larger and larger gifts."

After commenting upon the late Major Millsaps' endowment of Millsaps College, Dr. A. C. Millar a few days ago referred to the hundreds of well-trained Christian leaders whom that college had already sent out and to the thousands whom it would educate in the centuries to come, and added:

"Into their lives he (Major Millsaps) pours his life. As they live and work for God, he lives and works through them. As church and state are strengthened by their high living, he is a perpetual factor in these institutions."

The principle of the perpetuity of college investments is the same whether the gift is a dollar or a million. This is as true of the hundreds of Methodist preachers and poor laymen who by uniting their small gifts have contributed to the endowment of Hendrix College as it is of the Vanderbilts, the Dukes or Major Millsaps, the princely founders and patrons of great institutions.

Moreover, the college or the university is about the only institution among men whose endowment gives earthly immortality to the name of the donor. Where gifts are large this is the inevitable result. The following are a few among American institutions that in their names confer immortality upon their founders: Vanderbilt University, Rice Institute, Tulane University, Millsaps College, Colgate University, Reed College, Leland Stanford Jr. University, Vassar College, Johns Hopkins University, Sophie Newcomb College, Clarke University, Smith College, Drake University and Wofford College.

Comparatively small benefactions frequently immortalize people in the names of buildings on college campuses. Often a man thus honors his wife, a woman her husband or both their child. Such is Newcomb Hall at Washington-Lee, where a loving wife honored her husband, and Kismet Hall at Vanderbilt where a dutiful son honored his mother. Thousands of such memorials stand on American college campuses. Frequently a college department or school department or school bears the name of the one who endowed it, as for instance the Wharton School of Finance and Commerce at the University of Pennsylvania, the Sheffield Scientific School at Yale University. These schools are only less famous than the universities with which they are connected.

Summary—We therefore conclude that donations to a permanent college are not gifts at all, but are the most permanent and productive investments known to man; that the college agent should be treated not as a solicitor of charity, but as the honored representative of the greatest business enterprise on earth; that investment in a college develops and enriches the soul of the investor himself; that it is the surest road to fame and to the permanent service of mankind.

Hendrix College—Hendrix College offers the most enviable opportunities for investment in Arkansas, such as the erection of a dormitory, science hall, gymnasium, infirmary, or the endowment of a department or school.

Invite Dr. Thomas or the president into conference and talk it over just as you would the representative of some business in which you are considering taking stock. They will meet you on the same high plane as would the representative of a big banking house. They will embarrass no one. Try it.—September Hendrix College Bulletin.

Send to President Reynolds of Hendrix for this important bulletin. Everyone should read it.

ARKANSAS LIQUOR LAWS.

The initiated measure that seeks the abolition of statewide prohibition says that one of the purposes of the proposed act is "to repeal all laws and parts of laws in conflict with this act."

To repeal all laws, all laws dealing with the liquor traffic that have been enacted during the past 40 years in Arkansas, laws under which liquor was banished from 69 counties and saloons were made to toe the mark in other counties through power lodged in county judges' hands.

And these laws would be repealed by an act deliberately designed by liquor interests to give the liquor interests all the best of it.

After building up a body of liquor laws through two generations, after crowning those laws with statewide prohibition, are the people of Arkansas going to let them all be wiped out with a liquor men's liquor law?—Arkansas Gazette.

THE RURAL CHURCH PROBLEM IN THE SOUTH.

III. Some agencies outside the churches that are working for rural improvement.

The country church has the most important place in the task of improving country life. But she cannot perform that task alone. Fortunately, there are several other agencies that are helping in this improvement. And as these agencies operate for the betterment of the financial, social and educational life of country people, they are in a very direct way improving the country church and are making it possible for the country church in turn to render better service in things more directly moral and spiritual.

A few of the more successful of these agencies and some of the things which they are doing are:

1. National and State Departments of Agriculture.—These departments, working in connection with the experiment stations, are helping to raise the average production per acre and to lessen the expense of culture and harvest. The extent of their work may be realized by the fact that over three millions of dollars are now being spent annually by the national and state governments for experiment station work. These departments employ over 1,000 men and their publications cover practically the entire range of the science and art of agriculture. They are eliminating "luck" from farming and are putting it upon a scientific basis. This has resulted in making agriculture a profession, requiring as much brains and training and returning as great profit and honor as any other profession. Many southern communities are beginning to regard the soil as "holy land" and are not only preserving the fertility of that which is left but are rebuilding that which in their ignorance they have previously robbed. Cotton farms

WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

in a certain section of eastern Arkansas had produced the one crop in some instances for forty-three years in succession until last year. Now splendid fields of alfalfa and wheat are growing there and good breeds of cattle are in the barns.

Since "rural prosperity is a primary condition of rural permanence," this progress of modern agricultural science is making a permanent rural church possible.

2. Agricultural Colleges.—These colleges made possible the education of many boys and girls in surroundings which tend to send them back to the farm. Domestic science, sanitation, hygiene, rural economics, scientific farming, stock judging are being taught in addition to the regular literary and music courses. They are making a better rural home life already in certain sections of our own state. The only objection to them is they do not put enough emphasis upon religion. Their teachers are efficient so far as their ability to teach is concerned, but they are not all religious and some of them are positively irreligious.

The four agricultural schools established in Arkansas in 1912 have a combined enrollment of over 600. They are gradually removing the reproach that formerly clung to the "book farmer" by coming into vital touch with the people themselves.

3. Public and Normal Schools.—Here and there over the South is a rural school teacher with a college or normal education and with a love for country life who is helping to remake the community in which he is teaching. There are more than sixty normals in the United States that have established special departments for the training of teachers in country life and the essentials of a rural education. Some attention is being given to rural educational conditions by the county teachers' institutes and Arkansas State Teachers' Association in this state. But this attention is far too little in view of the fact that about 85 per cent of the teachers of this state are working in rural schools.

But some excellent work is being done by our rural teachers. In one community there has been a wide-awake Christian teacher who developed the young people in open literary programs in school on Friday afternoons, in Epworth League on Sunday afternoons, and in organized and directed games on Saturday afternoons. In the county rural school contests held annually at the county seat, his school has won the trophy cup for three years in succession. But these successes have come only after eight terms of patient labor in that one district in educating his patrons as well as his pupils.

4. Rural Free Delivery.—Our prerequisite of the R. F. D. is a good road, and good roads provide means of communication between farm and town and church. The R. F. D. is a good educational agency. Many farms of the South are now in touch with the world through the daily press. Also the better type of journals, such as the Christian Advocate, Arkansas Methodist, World's Work, Literary Digest, Ladies' Home Journal, are replacing the Comfort, Household and such other sentimental love-story trash. All these, by bringing the farmer into touch with the outside world, are helping to make him feel himself a member of society, and are helping to give him some definite convictions upon such social and moral questions as child labor and the

liquor traffic. The R. F. D. is also the servant of the country pastor. By it he is enabled to communicate with his people by mail as readily as his city brother.

5. The Farmers' Union.—The Farmers' Educational and Co-operative Union of America has been very successful in some rural districts of the South in improving country life educationally, socially and financially. Its greatest value has been as a local rather than as a national influence. It has furnished many rural communities an opportunity to meet for social communion and the discussion of co-operative measures. Under its auspices co-operative stores and cotton gins have been established and successfully conducted. Also co-operative purchases of grain, cotton seed and fertilizer have been made by it at reduced prices for its members. It is thus helping to break down the extreme individualism of many farmers. As these farmers begin to co-operate in social and financial matters, it is but another step to co-operation in religious affairs and the elimination of un-Christian denominational competition.

6. The Rural Press.—Farmers owe a debt of gratitude to the rural press. Wallace's Farmer, Farm and Fireside and the Country Gentleman for the North, and especially the Progressive Farmer for the South, have been striving for several years to introduce new and better methods of farming and to improve country life in general. The Bank of Jonesboro in Craighead county, Arkansas, manifested its faith in the Progressive Farmer and in progressive farmers by subscribing for one hundred copies of this paper and sending it to as many farmers in the county. The county weekly papers are also waking up to the new interest in rural matters and are rendering more and better service to the farmers. Of a more specifically religious nature is Rural Manhood, which Dean Fish says, "is unique in its sphere. It is the organ of the rural Y. M. C. A., and by its remarkably broad survey of rural social movements has made itself indispensable to lovers of the country."

7. State and County Boards of Health.—These boards are realizing their responsibility to rural sections and are rendering valuable assistance in stamping out disease and in teaching and enforcing preventive measures. In Craighead county Dr. C. H. Lutterloh, a member of the State Board of Health, visited every rural school in the county. Before he went, each school had a clean-up day, the boys looking after the grounds while the girls cleaned up the interior of the buildings. When he came the children invited their parents to be their guests and hear his lecture on sanitation and hygiene. Not only was the social feature valuable, but the lesson of the clean grounds and buildings enforced by an interesting lecture from a man of authority could not easily be forgotten. He also finds time from a heavy practice to visit the county teachers' institute each year and give a few lectures on the cause, prevention and cure of the diseases peculiar to that country. These boards of health are also issuing pamphlets on various health topics which are being widely read, especially in the rural schools where they are being used to supplement the text books on physiology and hygiene.—J. Q. Schisler.

Jonesboro, Ark.

THE NEW INITIATIVE AND REFERENDUM MEASURE.

With the main purpose of Amendment No. 13, providing a new initiative and referendum for Arkansas; the Gazette is in hearty sympathy. But this measure contains some features that the Gazette cannot endorse.

Under this amendment the people could submit as many measures as they chose for changes in the constitution. The constitution originally provided that the legislature could submit three proposed amendments at each election. It was generally thought that the initiative and referendum removed this limit. But the Supreme Court decided that despite the adoption of the initiative and referendum amendment only three amendments could be submitted at each election, three between the legislature and the people. The result is that the legislature could prevent the people from submitting any amendment, or the people, by "getting there first," could prevent the legislature from submitting any amendment. We endorse that part of Amendment No. 13 that would take off this limit. We also endorse that part of Amendment No. 13 which says that "any measure submitted to the people * * * shall take effect and become a law when approved by a majority of the votes cast thereon * * * and shall not be required to receive a majority of the votes cast for candidates in such election."

The question of the emergency clause is more difficult. The legislature makes a practice of declaring, with the passage of virtually every measure, no matter whether it is really of an emergent nature or not, that "this act, being necessary for the preservation of the public health, peace and safety, shall take effect and be in force after its passage." Amendment No. 13 would restrict the use of the emergency clause by two provisions. It would forbid an emergency to be declared on any franchise or special privilege or act creating any vested right or interest or alienating any property of the state." It would also require for the attaching of the emergency clause a three-fourths vote of all the members elected; and when an emergency was declared the facts which constituted the emergency would have to be stated.

Whether or not Amendment No. 13 has found the best method of dealing with this matter, it must be admitted that the referendum privilege is to the largest degree taken away when, as at present, the emergency clause is attached without compunction to nearly all the bills the legislature passes.

The greatest stumbling block with the Gazette in Amendment No. 13 is the provision that "no measure approved by a vote of the people shall be set aside in whole or in part as unconstitutional except by a unanimous decision of all the members of the Supreme Court of the state." So far as we are advised there is no such provision in the constitution of any state of the Union. It would be a radical and revolutionary departure. Under this provision a single justice could keep any law from being declared unconstitutional, even though the four other justices were convinced that the act in question was utterly obnoxious to the organic law.

Amendment No. 13 also provides that no initiated measure after adoption may be amended by the legislature except by a three-fourths vote of all members elected. The wisdom

of giving so much power to a small minority is open to serious doubt.

The Gazette must believe that Amendment No. 13 has not up to this time received the careful consideration of the people. So far as we know no lawyer has investigated it and publicly discussed its far-reaching and revolutionary provisions. And have our public men who are listed as supporters of it subjected it to rigid examination, section by section and line by line, and realized how radically it would change our system of government?

Let the voters of Arkansas scrutinize Amendment No. 13 with the utmost care and inform themselves upon it and let the searchlight be turned upon every nook and corner of it.—Arkansas Gazette.

ENOUGH SAID.

In its issue of September 21 the Arkansas Methodist has an editorial styled "Light on Our Leaders." In the issue of September 28 it has an editorial on "Our Plans and Purposes," and another entitled "With Our Compliments."

In the first editorial the Methodist praises the many excellent qualities of Drs. Stonewall and James A. Anderson. The conspicuous service of these brethren to the Church in Arkansas and elsewhere is commended. In the second editorial the Methodist disavows any intention upon the part of the Arkansas Conferences to reopen the Vanderbilt question and declares that these conferences are ready to co-operate in carrying out the plans of the Educational Commission and of the General Conference. In the third editorial the editor accepts our statement that we have not desired to destroy the influence of Dr. Stonewall Anderson or of the Methodist and calls upon us to be as generous in the acceptance of his statement concerning his own loyalty. The only word in these editorials which approaches complaint against us is that we have not published our confrere's editorials in reply to our own. The final word is "vale."

We wish to say, as our closing word, that we cordially share the Methodist's admiration of the many fine qualities of the leaders in Arkansas whose names have been mentioned. Our differences with these brethren have not affected in the least our love for them and our sincere appreciation of their many excellent services in behalf of the Church.

No trace of personal dislike has inspired any word which we have written; only our interest in enterprises of the Church has impelled us to speak. As an editor in the Church, conversant, as we think, with the matters in question, we thought it our duty to speak against what we felt to be hurtful strictures, in public print, on the unfinished work of a responsible Commission. If in the discharge of this duty our manner has at any time seemed offensive we are sorry.

As for the editorial on "Our Plans and Purposes," we are sure that Dr. Millar speaks in perfect sincerity for himself. We repeatedly have spoken of our faith in the loyalty of the conferences in Arkansas. We have the profoundest interest in the great colleges in Arkansas. However, we may

Invigorating to the Pale and Sickly. The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children, 50c.

be permitted to say, that, in our judgment, exact compliance with the request of the Commission would in no way have interfered with these institutions. Such compliance would have created no obligations that are not already imposed by the action of the General Conference, through its Educational Commission.

Finally, we regret that our space has not allowed us to be as courteous in publishing Dr. Millar's editorials as he has been in the publication of our own. The Texas Christian Advocate, with practically the same space as that in the Arkansas Methodist, is attempting to serve eight Annual Conferences, whereas the Methodist is the official organ, we believe, of only two. For the Arkansas Methodist and its alert, progressive editor we have only the kindest wishes. Adios!—Texas Christian Advocate.

SOUTH AMERICAN NEIGHBORS.

Smith & Lamar, Agents, Nashville, Dallas, Richmond. Cloth, 60 cents; paper, 40 cents; prepaid.

Among the books just coming to us for review is one by Bishop H. C. Stuntz, entitled "South American Neighbors," which will be used in Mission Study classes this year. Bishop Stuntz has rendered the student world a much needed service in the preparation of this modest but attractive volume. It appears at an opportune time, when the attention of the world is drawn to this neglected continent with a growing appreciation of its great future. A real factor in the backwardness of missionary enterprise in Latin America has been the failure of men to grasp this future and prepare to take advantage of it.

Rev. Frank K. Sanders, Director of the Board of Missionary Preparation, says of the book: "Few leaders of today have had better opportunities than Bishop Stuntz for viewing at first hand the great Southern continent and for testing in the elcmic of experience his missionary theories. Four years of administration on the field have given him an optimism and an eagerness which are contagious. The reader of the book develops a growing enthusiasm for Latin-American missions and a serene confidence in their progress."

Within the scope of two hundred pages the author reviews the resources of the Southern Continent, its fascinating history, the factors which explain its slowness of development, some of the great pioneering heroes who made possible the Christian activity of today, and the outstanding problems which confront the statesman and the missionary alike. He brings out very clearly the baneful, even paralyzing, effect of the system of vast landed estates and of the position assigned to womanhood in society and presents many instructive differences between North American society and life and those of Latin America.

The volume covers only South America, but serves as a capital introduction to the further study of the continent or to an enlightened discussion of its important problems, political, educational and religious. It will help to clarify the thoughts of many concerning the ten republics south of Panama and arouse a fresh interest in their needs and possibilities.

The questions raised by the volume deserve careful study, yet they are virtually unknown to the great majority of our people, young or old. Dr. Stuntz is to be commended for

placing them within the reach of those who are eager to see with clearness the great forward steps which remain to be taken by the generation now preparing to win the world for Christ.

"South American Neighbors" will be the leading Foreign Mission Study Course for our churches this year.

RAMBLES AND RUMINATIONS. II.

Imagine my feelings when we approached Harper's Ferry. Nature has done everything and architecture but little for this famous old town of about 800. Here the United States Government had located an arsenal, arms and ammunition depot long before the Civil War. This John Brown seized and endeavored to arm as many negroes and whites as he could induce to join him and go forth to slay slave owners and set free the negroes. A peculiar looking place is Harper's Ferry. Three states corner here, viz, West Virginia, Maryland and Virginia. The Potomac sweeps down in a southeastern course, and then abruptly turns east, just where the Shenandoah empties into it from the south. The little town is situated on a sort of a tongue that comes down to where the two rivers meet like the letter V. The mountains tower on three sides overlooking the little vale. Hemmed up here 12,500 Federal troops surrendered to Stonewall Jackson, in September, 1862. Harper's Ferry is only 60 miles from Washington. Here I departed from my benefactor with actual tears, he returning home, I taking the branch road of the Baltimore and Ohio, which runs south through Winchester, Staunton and Lexington, my destination being Staunton. It is one unfolding panorama that keeps you constantly charmed and expectant through the entire route. The climax was reached when I arrived at Staunton and met the dearest, truest and most dependable friend that any man ever had, Rev. H. I. Stevens. He is the same in prosperity as in adversity, as ready to obey as to command; he is the same in want as in affluence. I rejoiced to find him living in a district parsonage that had been occupied by many illustrious men, among whom was the father of our beloved Bishop Wilson, the parsonage within a stone's throw of the Presbyterian parsonage in which President Wilson was born, a parsonage that is a credit to the great church that owns it and to the magnificent city in which it is located. What a joy to meet his cultured wife, a woman who classes up with the Marys, Marthas, Sarahs and Rebeccas of the Bible and their accomplished daughters, and hear old Stevens say, "Hang up your hat, you are at home."

Staunton is beautiful for situation and the joy of all that part of the earth that has had the good fortune to see and know about it. Staunton is an old city of about twelve thousand. Here the General Assembly of Virginia met June 7, 1781, to escape capture by the British, who got as far as Charlottesville. Of this assembly Patrick Henry and Benjamin Harrison were members. The church in which they met still stands, surrounded by graves, many of which are more than 150 years old. The house in which Bishop George, of precious memory, died in 1828, stands only a few doors from our district parsonage. Staunton has a great Methodist church, served by a very strong man, Dr. Mitchell. It is a great school town, as seem almost all these Virginia cities and towns. They evident-

ly believe in preparedness, as there are three flourishing military schools not more than forty miles apart, including, of course, the V. M. I., which is unrivalled except by West Point. Around this city lay the first circuit that Thomas O. Summers traveled in 1835. A few miles from this city is Fort Defiance, where stands the celebrated stone church built in 1749, around which Washington camped. The remains of the old Fort are clearly visible, and the church is still in use as a house of God. An underground passage was cut to a spring a quarter of a mile away, as a protection from the Indians. Midway between Staunton and Lexington is Raphine, the home of McCormick, the inventor of the reaper. McCormick gave \$50,000 to establish the Y. M. C. A. in Staunton.

After a few hours' rest in the parsonage, we were off to attend Stevens' District Conference at a country church, 12 miles distant, in an auto. The country through which we passed has paradise beat. Paradise had only nature to beautify it, here nature did her best and the genius, art and labor of man likewise have contributed to make this a veritable garden of delight. Crops! crops! crops! It don't look like Sheridan ever saw this country or the rude plowshare of war ever passed over it, so thoroughly recuperated and refurnished is it.

The district conference was at a country church near Stewart's Draft. The parsonage of that circuit will surpass any parsonage in Little Rock, Tulsa or Muskogee. Let me say here I saw no shacks of parsonages or churches. These people have built for the future. Let me say further, I was there in the hot season and it seemed to me that everybody went to church. Great crowds attended the district conference. The preachers and laymen were wide-awake and spiritual, preach the old-time religion, and you touch the popular heart in Virginia. Bishop Hoss was expected, but failed to get there, to the regret of everybody, but "Bishop" Stevens was on the job and the district conference was right up to now. I met some charming men (too many to mention), but one in particular, Dr. R. E. Blackwell, president of Randolph-Macon for boys. I saw him standing in the church yard, a thoughtful, impressive and good looking man, almost enough like Dr. Millar to be his brother. I had no idea who he was, but engaged him in conversation. When he learned where I was from he began to pump me as to the sentiment of the West on unification. After getting all he could from me he informed me that he was one of the twenty-five commissioners of the M. E. Church, South, on this

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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.

We have a whole block of ground just north of Hendrix campus in Hendrix College Addition to city of Conway. Fine elevation, beautiful shade. Desirable building site.

We will sell either or both places on reasonable terms. Bahner & Co., Conway, Ark.

question. Neither the North nor the South need be afraid to leave this whole matter to Dr. Blackwell. Randolph-Macon could not but be great with such a man at its head. I almost wish I had a dozen boys to send to Randolph-Macon. As the Lord did his best when he spread out those valleys and lifted up those mountains and scooped out those rivers that wind like silver threads to the sea, so Christianity, Methodism, the human race, reached its climax in the man making business when it produced such a man as R. E. Blackwell.

Near the close of the district conference, meeting a most congenial brother, H. B. Alexander, who lived at Port Republic, some forty miles north, I accepted an invitation to go home with him for the night in an auto. The roads being ideal, we skimmed along at 20 miles per hour. Brother Alexander lived at the end of the bridge across the Shenandoah, where Stonewall Jackson, having been cut off from his army by the Federals, who were planting batteries to sweep the bridge, rode up and in a commanding voice ordered the guns to be removed to another point. They instantly obeyed and he galloped across the bridge and made his escape. I desired to see and walk across that bridge. There was some heavy fighting at Port Republic. Brother Alexander had but recently picked up a bayonet which he presented to me. His father-in-law, Brother J. A. Mautin, was with Jackson. These good people showed me many courtesies, and brought me under lasting obligations. Hospitality is the rule throughout this valley as far as I saw, without an exception. They do not embarrass you with kindness, it is too free and easy and natural to be embarrassing. I saw no human trash anywhere in the valley. Here in Port Republic I stood in the room with uncovered head where General Turner Ashby was laid out, an able cavalry general and a faultless Christian gentleman. I saw no evidence of want or squalid poverty anywhere. The people in the country and in the cities and towns seemed to be equally refined and intelligent. Their country churches are better than many of our town and city churches. The population is settled and dependable. They take pleasure in telling you, "My father and grandfather and great grandfather lived here."—J. C. Hooks.

THE SOUTH TODAY.

Smith & Lamar, Agents, Nashville, Dallas, Richmond. Cloth, 60 cents; paper, 40 cents; prepaid.

A most interesting book has just come to our desk from Smith & Lamar, "The South Today," from the pen of Dr. John M. Moore, secretary, Department of Home Missions in our own Church. It is distinctly a home mission study, as indicated by the title, and will be of interest not only to the people of the South but to the whole nation. It will be used during the coming session as a textbook in all sections of the country. Prof. R. E. Gaines of Richmond College, Richmond, Va., has written a quite comprehensive review of the book from which we quote as follows:

"The author not only gives a vast amount of information about that section of our country as he tells the story of the South's rehabilitation since the close of the Civil War and of its rapid progress in recent years, but he sets forth also the stupendous tasks which confront the South and the grave and urgent problems which

are calling so insistently for solution and which constitute such a challenge to Southern leadership.

While the primary object of the book is to portray the present South and with a distinct forward look to estimate her potentialities and her obligations, still the author gives his readers at least a glimpse of the Old South and reveals something of its picturesqueness and charm. Indeed, this is necessary to the main purpose of the book, since in order to understand what it is we need to know how it came to be. No one can fully appreciate the South today without knowing something of the spirit of the South of yesterday.

The book appears at a most appropriate time, in view of the fact that for the next year there will be in the various Protestant communions and throughout the whole of our country a concerted movement for home mission studies as a part of the theme, "The Two Americas."

"The South Today" will prove to be a very teachable book. One distinct merit which it possesses in this direction is the facilities which it has for provoking discussion. It will from the very outset bring to light sharp differences of opinion in almost any group of persons, either North or South, because the subject which the book presents is one about which we all have some knowledge and a great deal of ignorance."

Mission Study groups in our own Church should make a careful study of Dr. Moore's splendid book this year.

LOCAL OPTION ACT NO. 2.

Proposed By Initiative Petition.

Notice is hereby given that the following Act, proposed by initiative petition, was filed in my office as required by law, and that the same will be submitted to the qualified electors of the State of Arkansas at the next general election, to be held on Tuesday, November 7, 1916, for adoption or rejection.

FOR ACT N. 2.

AGAINST ACT NO. 2.

"An Act to provide for local option and to correct the evils arising from the liquor traffic; to authorize the people of any county in the State of Arkansas to determine whether liquor shall be sold in said county, to provide for the calling and holding of elections for same, to regulate the issuance of license for the sale and manufacture of liquors, to increase the public revenues of the State, to prescribe penalties, to repeal all laws in conflict with this Act, and for further purposes."

Be It Enacted By the People of the State of Arkansas:

Section 1. That hereafter the sale of alcoholic, vinous, malt, spiritous or fermented liquors, or of any compound or preparation thereof, commonly called tonics, bitters or medicated liquors, is hereby made lawful in the State of Arkansas, subject to the restrictions and regulations hereinafter mentioned.

Sec. 2. Whenever a petition is signed by not less than ten per cent of the qualified electors of any county in this State, calling for an election in such county for the purpose of determining whether it is the desire of the people of said county that license shall be issued for the sale of alcoholic, vinous, malt, spiritous or fermented liquors, or any compound or preparation thereof, commonly called tonics, bitters or medicated liquors, and when such petition is filed with the County Clerk of the county, the County Judge of said county shall, within ten days, make and cause to be published an order calling an election, at which election the question of "For License" and "Against License" shall be submitted to the qualified electors of said county for their approval or rejection, provided that said petition shall be accompanied by a bond to be approved by the County Court, in the

sum of one thousand (\$1,000.00) Dollars, to secure the cost incurred in the holding of such election, and the cost shall be fixed by the amounts now allowed by law for similar service in holding a general election in this State for the election of State officers.

Sec. 3. The election so called shall be held not less than thirty (30) days nor more than sixty (60) days after the date of the order calling same, and shall be held under the direction of the County Board of Election Commissioners for the said county, in the manner provided by law for the holding of general elections in the State for the election of State officers, insofar as the same may be applicable. The County Board of Election Commissioners shall, within five (5) days after the election, certify the result of said election to the County Clerk, who shall, without delay, cause the same to be recorded in his office and published.

Sec. 4. If a majority voting in said election have voted "For License," the County Judge of said county shall then issue a license for the sale of any alcoholic, vinous, malt, spiritous or fermented liquors, or of any compound or preparation thereof commonly called tonics, bitters or medicated liquors, within the limits of said county, and subject to the restrictions and regulations hereinafter mentioned; and the sale of such alcoholic, vinous, malt, spiritous or fermented liquors, or any compound or preparations thereof, commonly called tonics, bitters or medicated liquors, under the authority of such licenses shall be lawful.

Sec. 5. No licenses shall be issued except to a citizen of this State who is over the age of twenty-one (21) years and of good moral character.

In the event there are more applications filed for license than may be issued according to the provisions of this act, the County Judge shall issue license to the person or persons most suitable as to moral character and ability to properly conduct the business.

No license shall be issued for the sale of liquor except in a city or an incorporated town.

No license shall be issued in any city or town of less than five hundred (500) population nor more than one (1) license for each thousand population or fraction thereof in either cities or towns. In determining the maximum number of licenses to be granted, any official census taken within the year next preceding that for which licenses are issued may be used as a basis of population. If no such official census has been taken, the latest estimates of the United States Census Bureau shall be used as a basis.

No license shall authorize the sale of liquor on Sunday, or days on which any State, county or municipal election is being held, and no licenses issued shall authorize the sale of any liquor before 5 o'clock a. m. and after 10 p. m. on any day.

Licenses shall not be granted to any applicant who is in any way interested in the business conducted at any other place where intoxicating liquors are sold or kept for sale as a beverage, nor shall such license be granted unless the applicant or applicants are the only persons in any way pecuniarily interested in the business for which the license is sought, and no other person shall be in any way interested therein during the continuance of the license. If such interest of such person shall appear, the license shall be deemed revoked.

No person holding a license shall be authorized to sell any liquor to a minor or habitual drunkard, nor shall any minor or habitual drunkard be employed to work in any business conducted and authorized by any licenses so issued.

When the applicant for any license is a firm, partnership, corporation or association, such firm, partnership, corporation or association shall, when making application for license, designate as manager some person possessing the qualifications required in Paragraph one (1) of Section five (5) of this act; and no person shall afterwards be made manager who does not possess like qualifications.

Sec. 6. Before any license shall be issued, the person applying therefor shall file his application with the County Clerk stating the exact location or place of business where he proposes to sell such liquor, and agreeing to comply with all the conditions, restrictions and regulations provided for in this act; said application shall be duly sworn to, and accompanied by a bond for his faithful compliance with same. The said bond shall be in the sum of two thousand (\$2,000.00) dollars, payable to the State of Arkansas, for the use and benefit of the general revenue fund, and shall be signed by the applicant and two other responsible citizens, to be approved by the County Judge, or by the applicant and any bonding company authorized to do business in this State.

Sec. 7. License shall be of two kinds, to-wit: Retail license and wholesale license. Retail license shall be issued for the sale of liquor in a dram shop or saloon, and shall entitle the holder thereof, his agent and employees, to sell liquor in said dram shop or saloon in any quantity. Wholesale license shall be issued for the sale of liquor in original packages containing not less than one quart, and not to be unsealed upon the premises.

Sec. 8. Before any retail license shall be issued under the provisions of this act, there shall be paid to the Collector of the county wherein such license is procured the sum of five hundred (\$500.00) dollars as a county tax, and the sum of two hundred and fifty (\$250.00) as a State tax for the general revenue fund, and two hundred and fifty (\$250.00) dollars for the common school fund, and 2 per cent upon the amount paid as Collector's fee and two (\$2.00) dollars for each license for Clerk's fee. Before any wholesale license shall be issued under the provision of this act there shall likewise be paid to the Collector of the county wherein such license is procured four hundred (\$400.00) dollars as a county tax and one hundred and fifty (\$150.00) dollars as a State tax, for the general revenue fund, and one hundred and fifty (\$150.00) dollars for the common school fund, and 2 per cent upon the amount paid as Collector's fee, and two (\$2.00) dollars for each license for Clerk's fee.

Sec. 9. The fees and taxes mentioned in Section 8 shall authorize the sale of liquor thereunder for a period of one year from the date of the issuance of said license, or until the authority to sell has been rejected by vote of the people as provided for in this Act; and no other tax or fee shall be imposed, provided any city or incorporated town, wherein such license is procured, may impose a tax and fee not exceeding the combined amount of State and county taxes and fees.

Sec. 10. When the issuance of license has once been authorized in the county as provided for in this act, the question shall not again be voted on within a period of less than two (2) years from the date of the last preceding election on said question.

Sec. 11. Any person who grows fruit, grapes or berries in this State may make wine or brandy thereof and sell the same without license, and such manufacture and sale is hereby made lawful, provided the same be sold in original packages containing not less than five (5) gallons.

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

EDUCATIONAL.

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

Sec. 12. The manufacturer of alcohol, vinous, ardent, malt or fermented liquors in any county in this State in which the issuance of license is authorized under the provisions of this act shall be lawful, and the same may be sold subject to the foregoing provisions of this act.

Sec. 13. It shall not be unlawful to give to any person, except to a minor or habitual drunkard, any liquor.

Sec. 14. The neglect, failure or refusal by any person or official to perform any act or duty imposed by any provision of this act shall constitute a felony, and upon conviction thereof such person or official shall be deemed guilty of a felony and imprisoned in the State penitentiary for a period of one (1) year.

Sec. 15. Any person who shall violate any of the provisions of this law relating to the manufacture, sale or giving away of any liquor, as defined in this act, shall be deemed guilty of a misdemeanor, and upon conviction for the first offense shall be subject to a fine of not less than one hundred (\$100.00) dollars nor more than three hundred (\$300.00) dollars, or imprisonment in the county jail for a period of ninety days, or by both such fine and imprisonment; and for the second offense shall be imprisoned in the county jail six months, and his license, if a licensee, shall be immediately revoked; and no person convicted on a second offense shall ever thereafter be licensed under the provisions of this act, nor be thereafter allowed to engage as the agent or employee of any licensee.

Sec. 16. That the laws of this State governing the initiation of laws shall apply and govern the circulating of the petition for calling an election as provided for in this act, in so far as the same may be applicable.

Sec. 17. For the purpose of determining when ten (10) per cent of the qualified electors of the county have petitioned for the calling of an election, the number of qualified electors in such county shall be determined by the number of poll tax receipts issued by the Sheriff and Collector of said county next preceding the time when such petition is filed.

Sec. 18. The word person, whenever it occurs in this act, may apply either to an individual, firm, association or corporation.

Sec. 19. The word liquor, whenever it occurs in this act, except in Section 12 of this act, is intended to include and embrace alcoholic, vinous, ardent, malt, spiritous or fermented liquors, or any compound or preparation thereof commonly called tonics, bitters or medicated liquors.

Sec. 20. That Act No. Fifty-nine of the Acts of the General Assembly of the State of Arkansas of 1913, approved February 17, 1913, and Act No. Thirty of the Acts of 1915 of said General Assembly, approved February 6, 1915, are hereby repealed. That all other laws and parts of laws in conflict with the provisions of this act are hereby repealed, and all laws and parts of laws regulating or relating to the manufacture or sale of intoxicating liquor in this State, and not in conflict with some provision of this act, are cumulative to this act, and this act shall take effect and be in full force from and after its passage.

The above proposed Act was filed in the office of the Secretary of State on July 6, 1916.

Each elector may vote for or against the above proposed Act.

Witness my official signature this 25th day of July, 1916.

[Seal] EARLE W. HODGES,
Secretary of State.

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.

FOR SALE.—Two-story residence, with electric lights, water and sewer connection, located near Central College and State Normal. Will trade for good farm land. Address Box 52, Conway, Ark.

Woman's Missionary Department

Edited by

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

PRÉSS SUPERINTENDENTS:

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

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

Communications should reach us Friday for publication next week.

LITTLE ROCK CONFERENCE, MEMBERSHIP CAMPAIGN, OCTOBER 26, 27, 28.

My Dear Fellow-Workers: Just at this time when the stress of work is greatest our beloved president, Mrs. F. M. Williams, lies stricken with severe illness. And yet somehow, as we think of her there confined to her bed, we think of her not as inactive but as the very prayer-dynamo of this great campaign into which we are entering. Shall we not as conference officers, as district secretaries, as auxiliary officers and members rally to this work with burning zeal? Shall we not project it as she has planned it, proving that ours is the loyalty which difficulty only increases.

Attention, District Secretaries!

You are the seven clubs of this campaign. Three district meetings have already been held and the campaign presented. It would be well to follow these up immediately with a circular letter to all your auxiliary presidents, urging that on October 26, 27 and 28 a house-to-house canvas and campaign be made for new members, and every possible unorganized charge be organized. See that campaign literature is distributed. Keep your telephone and postman busy, know for yourself that your auxiliaries are working on these three days.

To Our Auxiliary Presidents.

The Whirlwind Membership Campaign is the great forward work for 1916. To fail in this is to fall short of our definite task set for the year.

If your auxiliary fails, your district may fail. If your district fails our conference may fail, and we shall go to council meeting with shame instead of glory on our year's record. And, worse still, we shall have failed our Master, and our sister. What has your membership meant to you? Tell it out. Call a special "campaign meeting" of your auxiliary. Divide the membership into teams of twos, and to each give a list of ten prospective members. Let no woman go unsolicited.

"It pays to advertise."

Use your bulletin board; use hand-made posters of interesting missionary facts; use the town paper; get the pastor to help from the pulpit. Splendid campaign material may be found in your file of Arkansas Methodists. Every number for two months back is full of it, thanks to North Arkansas' zeal.

Hats off to North Arkansas Conference. At least if we were men we would raise our hats to them on their campaign organization. They must have had understudies to Billy Sunday on methods. But their information and inspiration through the columns of the Methodist is one good fortune. They are hitting it off like a twin-six Packard on all twelve cylinders, and since they have furnished so much motor power let Little Rock Conference hitch on behind, turn on the tail light and follow to success. Just two weeks till time to send in reports. Is your auxiliary ready to climb this hill? Shift your gears. We've run on second all summer. We must take this membership campaign on high. Pray for our leader.

And as we pray for the coming campaign, let us also lift hearts of loving prayer for the early restoration of our conference president, Mrs. F. M. Williams, who writes:

"If inactivity during this time of stress pleases my Lord, it is well with me. Don't forget me."

No, we can not forget her, nor the work which she has planned, nor the Master whom she serves.

Will you pledge with me, now, to give your best to this campaign.—Yours, in haste, Mrs. Fred Elza, First Vice President.

LITTLE ROCK CONFERENCE—OUR DISTRICT MEETINGS.

Dear Friends and Co-Workers: For us of the Woman's Missionary Society, October brings with its blessings many opportunities for renewed activities. Much careful and prayerful preparation has been made for our district meetings, which begin this week, and we are hoping much good may be accomplished through them. If the women of the communities in which these meetings are held will be in attendance we shall not be disappointed in the results. So, let extra effort be made to insure a good attendance. Invite, persuade and compel the women to meet with you. They will afterward thank you for the good things you will set before them in these spiritual and intellectual feasts. An increase in membership can only be gained as our women learn of the high aim of the Missionary Council with its broad scope of work for our Lord and Master. Nineteenth of the women of Methodism are yet unenlisted in this work more because of ignorance than indifference. Are we who are enlisted guiltless in this matter? Have we used our opportunities to tell others how great is the need for missions, and have we sought their sympathetic co-operation? Last year I attended two district meetings, and the one cause I saw for disappointment, not to say discouragement, was the small attendance at both meetings. Splendid programs were well carried out, delicious luncheons were served, the social hours were delightful and every-

body present enjoyed the meetings. But the nine-tenths were not present. They had been invited, more or less cordially, but not guessing how much enjoyment may be packed into a district meeting, they made no effort to be in attendance.

The time is short, but even now it is possible to have more people attend our district meetings which will bring something of interest to the men, women and children of a community. Let every member do her duty toward the district meeting.—Sincerely, Mrs. W. H. Pemberton, Cor. Sec., L. R. Conf., W. M. S.

The District Conference of the Arkadelphia District Woman's Missionary Society will meet in Benton October 17 and 18. We are especially anxious that every auxiliary (adult, young people and children) shall have delegates to this meeting. Let every one of us feel that we have a place that no one else can fill and that we have a part in this meeting, and let us one and all be wide awake, ready to help and to be helped.

May we not work and plan and pray to make this a great meeting, one full of inspiration and of the Holy Spirit? Send names of delegates to Mrs. W. D. Brouse, Benton, Ark.—Mrs. James Patterson, District Secretary.

WORKING TOGETHER.

Mrs. B. W. Lipscomb, Secretary Home Base of our Missionary Council, writes:

"We have before us for the entire completion of the year's work several very definite objects.

"1. Much campaign work remains to be done. Your conference may be making a special effort at this time. I am sure you will push the campaign.

"2. October—Mission Study Rally. The Bulletin has thoroughly set forth the new course and plans for the new classes. The September Voice will emphasize it also.

"3. November 5-11—Week of Prayer. The literature for this season will leave the office of the Home Base Secretary about the last week in September. Our aim is "Week of Prayer in Every Auxiliary." I shall make an Honor Roll of those districts in which this aim is most nearly accomplished. You will want your district on this Honor Roll. Watch the October Bulletin for suggestions.

"4. December—Harvest Day. All funds in full. Watch the November Bulletin. What a glorious ending this will make for our year, and how we shall rejoice together in the advance of His cause thus made possible!

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"I cannot over-emphasize the great issues which hang on the accomplishment of these four aims. If you can secure the co-operation of your auxiliaries in carrying out, in these several months, each item of this four-fold program as well as you secured it in the foregoing months we shall have a great 'Hallelujah Chorus' at the end, and to do this we shall only have to work all together, at the same thing at the same time.

"I know you are oftentimes up against difficulties and discouragements, but I pray you may be constantly sustained. We who work together with Him enduring the hardships are learning the 'fellowship of His suffering,' the highest knowledge that can come to us in this world. "May He bless you richly."

THE CHAUTAUQUA HOME MISSIONS INSTITUTE.

Mrs. Julia Dixon Swift, chairman Publicity Committee, writes:

The sixth annual Home Missions Institute, under the auspices of the Council of Women for Home Missions, was held at Chautauqua, N. Y., from August 12 to 18.

The Council for Women for Home Missions, whose president is Mrs. George W. Coleman of Boston, represents eighteen constituent, corresponding and constructing boards and ten affiliated mission study schools. The purpose of the council is to establish a medium through which National Women's Boards and Societies may co-operate in wider plans and more effective work for the homeland. The motto is "Our Country—God's Country."

In spite of the fact that the Mission Study Class dealing with the text book "Old Spain in New America" was obliged to meet at 8 o'clock each morning because no better arrangement could be made by the Chautauqua management, the attendance was large. Mrs. D. B. Wells, Presbyterian, of Chicago, who needed no introduction to Chautauqua circles, was the lecturer, and the emphasis which she stressed upon the need of presenting a living Christ to the people of South America, Mexico, Cuba, Porto Rico and our great Southwest was most convincing. At the same hour each morning, Mrs. J. H. Strong of Cleveland of the Reformed Church of America, taught a large class of children in the "Tent-in-the-Woods" from the junior book, "The Children of the Lighthouse." At 5 o'clock every afternoon Mrs. Strong met the adult workers among juniors and held a conference on methods.

On Sunday afternoon a Missionary Symposium was presented and those who participated were Miss Schwarberg, Undenominational, representing the Martha Berry School of Georgia; Miss Ellen M. Dodge, Congregational, of the Mountains of Tennessee; Rev. Dr. McAllister, Presbyterian, of Porto Rico; Miss Gibson, Congregational, New Mexico; Miss Howell, Baptist, Cuba. The helpful meeting was closed with prayer offered by Mrs. May Leonard Woodruff, Methodist, a vice president of the council.

Dr. Shailer Mathews conducted helpful Bible Study Classes each

STOPS TOBACCO HABIT.

Elders' Sanitarium, located at 513 Main street, St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

Sunday School Department

Contributors:

A. L. DIETRICH.....Field Secretary, Gulf Division
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Batesville, Ark.

SUNDAY SCHOOL LESSON FOR OCTOBER 22.

By James Seehorn Seneker.

Subject: Paul's Defense Before Agrippa.

Scripture Text: Acts 26:1, 24-32.

Golden Text: "I was not disobedient unto the heavenly vision." Acts 26:19.

Time: 59 or 60 A. D. The day following the last lesson. Perhaps it was in August of 59.

Place: In Caesarea; in the Audience Hall of Festus' Palace—not to be confused with the Hall of Justice.

I. Introduction.—We have previously observed that Paul had appealed to Caesar. Festus invited Agrippa to hear the argument in this case that he might advise the governor what charge to make against the defendant in sending him to Rome.

"Then Agrippa said unto Paul, Thou art permitted to speak for thyself."

Vs. 1. "Then Paul stretched forth his hand and answered for himself."—"Of all the apostle's utterances this is the most finished and elaborate in style, and it represents the high-water mark of his oratory."—(St. Paul, the Orator.)

The royal audience hung on the words of Paul's utterances because the very quiver of his own heart throbbed was vibrant in his message. The truth cannot long be resisted. But men tremble when they behold it throbbing in a human heart. Character, which is truth incarnate, is the summum bonum—the argument par excellence. The apostle's gospel was well woven into the fabric of his experience.

We are told that at Pompeii, which was destroyed about ten years after this address of Paul's, foot lamps have been discovered, "showing how the Pompeians placed a lamp on the toe of their shoes or sandals, so that the light might shine upon the path and reveal every serpent or rock or precipice in the way." So the Word had been a lamp unto the feet and a light unto the pathway of Paul.

II. Demoniac Discounting of Drivelers.—We noted in the previous lessons how the high priest hated and opposed Christianity and tried to make an end of its chief advocate—Paul. Likewise Felix was a contemptible trifler and trickster. He trifled with his own best interests. He tried trickery in the hope of winning a bribe.

In this lesson we are dealing with another sordid driveler. There are no standards of large values which can be used in any way to weigh out

morning, which were well attended by the members of the institute, and on Sunday morning at the regular weekly service of the College Women's Club, Mrs. George H. Swift was invited to give the address, choosing the subject, "After College, What?"

The total registration was 1,860. Many states, as well as the Dominion of Canada, were represented."—Mrs. R. W. MacDonald, Secretary Home Department.

Our Missionary Council is one of the vice presidents of this organization at work in Home Missions.

Festus as a "big man"—a large, well balanced character. While he was not prejudiced against Christianity, as were the Jews, yet no possible sophistry or casuistry can shut our eyes to the fact that he did not highly evaluate the things of the spiritual realm. In a large measure the same may be said of Agrippa.

Doubtless Festus had some respect for the apostle as a scholar. Perhaps he hastily accused him of madness—but suddenly gripped himself and tried to compliment him by assigning learning as a reason for his zeal. "Festus said with a loud voice"—a fair index to the man. And there can be no question but that Paul was very quiet in contrast, as he replied, "I speak forth words of truth and soberness." He could not have said that except in a manner becoming the utterance, viz., calmly, soberly. Again, we find the utterance to be a fitting index to the man. Utterance may properly be termed a signboard pointing to essence of personality.

Then he paid the compliment to Agrippa, "I know that thou believest—the prophets." He stood ready doubtless to unveil Christ in the Prophets. God pity the modern Christian who cannot find Christ in the Old Testament! But whatever the reply of Agrippa may mean, either sincerity or sarcasm—it is clear that he was a trifler. Perhaps it was mere sarcasm when he replied to Paul. "You seem to think that with a little effort you can make me—so great a man as I am—a Christian—that miserable set of fanatics."—MacLaren.

III. The Shimmer of a Sainly Soul.—"I would—that thou—were—such as I am," etc. Paul never lost sight of his mission, viz., that all men should share the life of God and Christ with him. But no possible abuse could shut his eyes to this fact. He was primarily concerned to preserve a life of unhindered communion with God. He wanted others to have the ability of right living. The beginning of the Christian life was to him not an achievement, but a donation. He would have Agrippa receive this donation, without the bonds which fettered himself.

But impartial history has penned on deathless page a verdict concerning each of these characters. He who runs may read. Paul needs no defense at the bar of our judgment. We need only to uncurtain the facts to a fair mind. But we have to summon much charity and useless pity as we behold the picture of the other characters in this picture.

"In Dante's great poem, the *Neutrals*, those who in this world had never taken a side, occupy the mouth and vestibule of hell. There they swirl unceasingly in clouds of red sand, their faces bitten by wasps and hornets. They pursue in a blind fatal way a flag which never stays for a moment in one place. Dante denies them the moral dignity of a place even in hell itself. 'Heaven will not have them and the deep hell receives them not,' lest the wicked, looking at these neutrals, should be able to feel that there were souls worse than

themselves." Perhaps, the most contemptible of all persons are those who know the right and will not do it. Jesus said the greatest condemnation was reserved for such. Miserable do such characters look as they stand in contrast with the shimmer of a saintly soul like Paul, even though we see him but dimly through the haze of the distance which separates us. One glimpse of such an one is worth more than a lifetime association with many mediocre fellows.

IV. The Excavations of History.—However careless and inappreciative one's contemporaries may be, the impartial pen of history always lifts such a character as Paul above the horizon of oblivion. For a moment he may seem to be buried beneath the swelling tide of change, but change of things does not imply destruction and oblivion. History unearthly and keeps in the safe custody of the race all her imperishable gems. Hurriedly we would spring into the arena and vindicate ourselves and our contemporaries as they seem to be abused. The world even asks in desperation, "Where is God?" and "Why does he not avenge?" We answer with James Russell Lowell:

"Careless seems the great Avenger;
history's pages but record

One death-grapple in the darkness
twist old systems and the
Word;

Truth forever on the scaffold, Wrong
forever on the throne—

Yet that scaffold sways the future,
and, behind the dim unknown
Standeth God within the shadow,
keeping watch above his own."

REPORT MAKING.

Another conference year is rapidly nearing its end, and our pastors all through the Church are getting things "rounded up" for the annual report to Conference.

No small part of that report has to do with the work of the Sunday school, and I wish I might have the ear of every Sunday school superintendent and teacher long enough to inspire them to more zealous efforts in co-operation with the pastors, for

DON'T USE SOAP

on your hair. It is too strongly alkaline and will do a great deal of damage. The hair should be of a soft and silken texture. Each individual hair is of delicate construction and requires scientific, careful treatment. If your hair is harsh, dry, coarse and scanty then you are not giving it proper treatment. The hair needs food just as the rest of your body and in order to keep your scalp nourished and your hair plentiful and beautiful, you should supply it with the proper food and treatment. The Creoles of Louisiana possessed a formula for keeping the hair beautiful and for many years kept the secret to themselves, but now you may enjoy their discovery by using "La Creole", Hair Color Restorer, the same recipe which the Creoles used. It darkens hair in the natural way and keeps the scalp in healthy condition. For sale by all reliable dealers. Price \$1.00. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

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.

in the greater number of our Sunday schools the pastors, by the logic of conditions, can have but little part in the actual work of such schools.

Turning to the Sunday school items, the pastor has to report on at Conference, suppose we take them up one by one for a brief comment and perhaps a suggestion as to how the local lay workers can help the pastors make a more gratifying report—for many of our good Sunday school people do not know what a pastor is required to report when he goes up to Conference every year. The Sunday school report is a part of Table II, and the first item in the Sunday school portion is "Number of Sunday schools." Last year our pastors' reports showed 895 Southern Methodist Churches in the Gulf Division without Sunday schools. I hope that, during the year just closing, some sincere, loyal Methodist in many of those churches has come to the help of the pastor and that the number of Methodist people without a Methodist Sunday school to go to has been decreased very considerably.

The second and third items are "Numbers of Officers and Teachers," and "Enrollment in all Departments," respectively. In order that our Conference minutes may contain correct information in these items our Sunday school secretaries should have good record books and keep accurate membership accounts. Let every Sunday school look into this matter at once so that when the pastor is ready to start to Conference the correct figures may be easily obtained and are ready for him. In addition to this, it ought to be the ambition of every

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Sunday school to report increased enrollment over last year. I suggest that schools "take account of stock" at once, and if the membership balance falls on the loss instead of the gain side, institute a membership campaign immediately.

The fourth item in the report is "Members in Home Department." Let every Home Department that was in existence a year ago endeavor earnestly to have an increase to report this year, and all schools that reported none last year set about organizing one yet this year. A postal card to Dr. C. D. Bulla, 810 Broadway, Nashville, Tenn., will bring you full information about a Home Department.

The fifth item is "Children on Cradle Roll." Let us not only seek to report more "lambs" being "fed" through the Cradle Rolls already reported as organized, but have many new Cradle Rolls formed. Miss Minnie E. Kennedy, 810 Broadway, Nashville, Tenn., will promptly send any information needed to help get a Cradle Roll started. Children's names should be taken off the Cradle Roll at their fourth birthday and enrolled in the Beginners' Department.

The sixth item is "Number of Training Classes." This refers to the teacher-training classes that are taking our training courses of study, and I hope the pastors will be careful to get every such class properly reported. A number of mistakes were made last year—one pastor reporting 17 such classes in one school when I believe he didn't have any at all.

The seventh item is "Number of Bible Classes," and under this heading should be reported only those classes—intermediate, senior and adult—that have been regularly organized and enrolled with the Wesley Bible Class Department at Nashville. A great many new classes have been organized and enrolled this year and every superintendent ought to assist his pastor in getting a complete and correct report of the number of such classes. In case of doubt about the status of any class, write to Dr. Bulla.

The eighth item is "Number pupils joining Church during year," and here also the teachers and superintendent should aid the pastor in getting accurate data for his report. Every person of whatever age who is a member of the Sunday school when he joins the Church should be included under this item. And every pastor ought to report on it—none ignore it.

The ninth and tenth items are "Amount Raised for Missions (Assessment)," and "Amount Raised for Missions (Special)," respectively, and each pastor before making his report on these items should reread paragraph 264 of the Discipline. All missionary money raised in the Sunday school should be reported under these two items in this table and none of it reported in the mission items of Table III. While Sunday school missionary money may be used to help pay the general missionary assessment against the charge, it should all be reported, as stated, in Table II; none of it can legally be used to help pay any other assessment, not even the assessment for Conference missions.

The next item in the report is "Amount Raised on Children's Day," and the amount reported here should correspond with the amount paid the treasurer of the Conference Sunday School Board. And any Sunday school ought to be ashamed of itself if it has to be included in the "Blank family" on this question. If you have

not had a Children's Day service this year yet, get busy and have one right away—at least take an offering for that purpose and resolve to reform yourself next year.

The next item, "Amount Raised for Sunday School Supplies," should be furnished by the treasurer of the Sunday school, and the necessity of the pastor making such report should cause every Sunday school treasurer to keep an accurate account of all receipts and expenditures, and be prepared to balance his books in time to supply the pastor with the proper figures at Conference time.

The last separate item is "For Other Objects"—that is, the amount of money raised for objects not specified in the items already mentioned. Under this heading should be included all amounts raised and used by organized classes in their class activities, as well as the amounts raised by the whole school for miscellaneous objects—church debts, building funds, furnishings, socials, Christmas trees, etc.

Hence we see that it is not a small matter, this of making out the pastor's report to Conference, and it is with the hope of enlisting the aid of the Sunday school officers and teachers to the end that such reports may be both more accurate and complete that I have written this message.—A. L. Dietrich.

MISSISSIPPI'S CHALLENGE ACCEPTED.

In the Arkansas Methodist of April 10, Sunday School Secretary A. L. Dietrich challenged Arkansas to match Mississippi in one of her Sunday schools, namely, Friendship, Chickasaw county. The challenge is accepted by the Rock Springs Sunday school of Drew county. The facts concerning this Sunday school were given the writer by Brother J. M. Carr, a venerable layman of Monticello, and a brother of the Rev. J. F. Carr, deceased, a former prominent member of the Little Rock Conference.

The Rock Springs Sunday school is about fourteen miles north of Monticello, Drew county, and is on the Mt. Pleasant Circuit. It was organized in the summer of 1859, in a little log house with a dirt chimney. An old man was appointed superintendent, and J. M. Carr, then a young man, not quite nineteen, was made assistant. The Sunday following the organization of the school the superintendent was sick, and it fell to the lot of the young assistant to take charge. This he did by reading a Scripture lesson and leading in prayer for the first time. A class was formed of those who could read in the New Testament. The only literature used that day was a few Bibles that had been brought by those who were present. The next Sunday a few union question books and catechisms that had been gathered from the neighborhood were added to the Bibles and constituted the supply of literature. When the war broke out Brother Carr, who had been acting as superintendent, enlisted in the army. In the fall of 1865 he returned and resumed the superintendency of the school. They still had no other literature, but the next year a small circulating library was introduced. Two or three years later literature from the Methodist Publishing House was introduced.

By this time the little log cabin had become quite dilapidated, and one afternoon when the people met for Sunday school they found the chimney had fallen down. But the seats were

moved out into the sunshine and the school was held as usual. This occurrence led to the erection of a better and larger log structure, finished with hand-dressed lumber, which had been hauled twelve miles. This building, with its religious activities, became the community center. Everything that was for the higher life of the people had its origin in this Sunday school. The school regularly observed the anniversary of its reorganization (May 3), until the introduction of Children's Day, which took its place. Another annual feature of this school was the public observance of Thanksgiving. Before the organization of the Woman's Missionary Society the lady teachers of this school formed themselves into a society to help the pastor raise his missionary collections. They gave systematically themselves and induced others to give. In this way the assessments were more than paid, and sometimes doubled. The well known liberality of the Rock Springs Church today may easily be traced to this beginning. Out of the inspiration of this Sunday school sprang a day school which developed into a noted boarding school.

From the membership of this Sunday school have come the following: Twelve preachers, five wives of preachers, five physicians, one of whom was a lady, and a graduate of Wellesley and Johns Hopkins, who did graduate work in a university of Germany; five lawyers, one of whom was a delegate to the national Democratic convention that nominated Woodrow Wilson for President; twenty-five school teachers, one young lady missionary to Japan, and about twenty business men of Monticello, all of whom are official members of the several churches of the town.

Brother Carr served as superintendent of this school from 1859 to 1903 (except the four years he was in the army), a period of 44 years. The present superintendent is the one who succeeded him thirteen years ago, when he moved to Monticello. When this school was organized the nearest postoffice was Monticello, fourteen miles away. At this time there was not a railroad in the State, and wild game was so plentiful that the men, while at work on the new church above referred to, killed a bear and feasted on his meat. The house in which the Rock Springs Sunday school holds its services today is an excellent frame structure, and is still the center of the best country community in the Monticello District.

Brother Carr, the real founder of this Sunday school, still lives and enjoys the unbounded confidence, love and esteem of all Monticello and surrounding country. He is a frail old man now, but the light of heaven shines in his genial face.—W. C. Davidson.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 205, 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, 260 East Sixth street, Little Rock.

EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON
NOTES FOR OCTOBER 22.

By Rev. H. C. Hoy.

Manliness and Womanliness.

Scripture References: Neh. vi, 1-13; Esther iv, 6-16.

Manliness and womanliness means strength of character, and the will to do the right in a crisis regardless of the personal cost. The Scripture references describe Nehemiah and Esther as characters who put their nation's welfare above personal affairs. The world today needs more people like the above mentioned people. Our nation is in a crisis, and the only thing that will save it from Mammon worship amidst its great prosperity is personal sacrifice on the part of our national leaders.

First, what constitutes manliness and womanliness?

1. Unlimited power over one's instincts and passions. It is the mastery of self at its highest expression; the application of the power of will to the multiplicity of temptations which constantly assail us. Further, it is the emancipation of the mind from prejudices which enslave feeble souls, disdain for the petty annoyances whose repetition wears away an intermittent energy.

Strength of character enables us to elicit acts of the will with freedom, at the same time enabling us to bear up under reverses as well as to realize what we set out to accomplish. It is strength of character which enables us to consummate the act that we have fixed our choice upon; and thanks to it we not only can proceed surely in the choice of our resolutions, but are also equipped with the means to persevere in them.

2. That saying that a man is the slave of his passions has grown old only in appearance for it is as good as ever. Inordinate and sensual appetites are as alluring as ever, and seem to be as compelling. A true man or woman will stand above the sensual. Further, they will not allow themselves to become selfish amidst a great prosperity while the evil ones gain a foothold upon the life of the nation, so as to be able in the future to sap the very life out of the nation. We need to be thoroughly awake today. It has been many years since this nation has seen so many strikes and labor troubles. All caused by selfish greed of the trusts of the nation. The time may come when we will need a number of Nehemiahs and Esthers to help rescue this nation from the hands of the greedy oppressors. Wealth is piling up, but only for the few, while babies starve for milk and the poor for something to eat amidst plenty. I am afraid we are in danger of the selfishness that causes the poor to say I will get rich,

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and the rich to say I will keep what I have and get more. Such a spirit is giving away to passions that will wreck the nation.

2. Manliness or womanliness causes a person to put forth their best efforts in unselfish efforts. At no former period has strength of character been more indispensable than at the present time. It is comparatively easy for one to keep up the struggle for a selfish interest, but it requires manhood to maintain the fight, where there is no prospect of a personal reward. However, if it were not for those who are working unseen and without expectation of a personal reward, this world would soon go to pieces. Since all progress has been made by just such unselfish effort on the part of unknown thousands.

This is an age when all feel called, but few chosen. The wide diffusion of education has given great scope to ambition and the competition is becoming very bitter. Now it requires noble courage to face bitter competition and still keep up a fair fight to win. The temptation to do little underhanded tricks is too great for many with the consequence that they lose their self mastery and honor, only to wake up later a broken character. While on the other hand many will cease to struggle with the results that they become a burden to society and themselves. The world is filled with people who complain of their hard luck instead of inquiring into the causes of their failures and humbly admitting that it proceeds from frivolities and weaknesses.

Nehemiah undertook an apparently impossible work but through sheer manhood and determination he rebuilt the walls of Jerusalem and re-established a nation. Queen Esther risked her life for her people and won their freedom and punishment for the wicked. The same may be said of any person who will forget self for a great cause. They will win out sooner or later, even though they have to yield up their lives for the cause.

Second, manliness and womanliness means consecration of life.

1. The glory of youth is strength. This strength of the Leaguers should be consecrated to the Lord. Paul wrote these words: "I write unto you young men because ye are strong." Christian service calls for every element of manhood and womanhood. We need a virile, courageous type of piety. There is no place for the soft shirking hand of a Christian. Christ life calls for more fortitude than does physical affairs. Be strong in moral convictions, decision and action. Let there be no quibbling, no wistful longing for the forbidden, no yielding for once. Cut off your right hand or pluck out your eye rather than be led astray. Do not surrender a single principle. You may be assured that all this demands the highest type of manliness, and for that reason true religion should commend itself to you. Christian manliness and womanliness is more than mere gushing sentiment.

Develop and exercise Christian character. Prove yourselves worthy to be sons and daughters of God the Father. I point you to one exemplar of Christian manliness, and that was the Son of Man. See Him resisting the Devil and casting out the wicked from the temple, enduring privation, danger and overcoming weariness, setting himself against popular opinion, the ingrained prejudices of centuries; tigerish Herod, and the howling wolfish mob. Meek and patient, and yet courageous to the very last.

2. Consecrated manhood and womanhood is the source of strength. "The word of God abideth in you." In that armory young men receive their discipline and development and complete equipment for life. Our life comes from the Divine Spirit.

Consecrated manhood is an unfailing source of inspiration. For the man of God can draw on Him for inspiration. "Even the youths shall faint and be weary, and the young men shall utterly fail, but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary and they shall work and not faint."

The great need of our time is spiritual young people to overcome the Devil in heart and life, in society, business and politics. "Watch ye, stand fast in the faith, quit you like men, be strong." Realize your danger. Victory will not come through natural purity, reason or will. "This is the victory that overcometh the world, even our faith. Who is the conqueror but the believer?" Approve yourselves as people of the purest, noblest type, "strong in the Lord, and in the might of His power." God give us men. A time like this demands

Strong minds, brave hearts, true faith and ready hands;
Men whom the lust of office cannot kill,
Men whom the spoils of office cannot buy,
Men who possess opinions, and a will,
Men who have honor, men who will not lie;
Men who stand before a demagogue
And scorn his treacherous flattering without winking;
Tall men, sun crowned, who live above the fog
In public duty and in private thinking."

CHILDREN'S DEPARTMENT.

AN EXCHANGE OF CONFIDENCES.

Tommy, kept in for discipline,
Proved teacher's right-hand man.
He helped when she erased the board,
And order to her desk restored,
And willing errands ran.

So pleasantly the work progressed
With Tommy's cheerful aid,
The teacher, on her tasks intent,
Forgot it was for punishment
The little culprit stayed.

So, with becoming dignity,
She said: "I can't begin
To tell how strange it seems to me
That out of school so nice you'll be,
And such a rogue when in.

"This morning you did everything
To hinder and annoy;
But you have been so good tonight,
So quiet, helpful, and polite,
You seem another boy."

He listened, with a smile undimmed,
To this unvarnished view,
Then tossed a friendly, puzzled head,
And with a guileless candor said,
"That's what I thought of you."
—Adalena F. Dyer, in St. Nicholas.

THE CHORE MACHINES.

"I wish I had studied this history lesson a little sooner," Eleanor yawned, "but I did so want to finish my library book. Well, now I'll try to get these dates through my head before bedtime. I'll begin with the inventions.

"Eli Whitney invented the McCormick reaper; Marconi, the miner's safety lamp; Humpty Dumpty, no, I mean Sir Humphrey Davey. Now they are going all wrong. Dear me, there are too many, anyway. I suppose they are wonderful, but why

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RELIGIOUS EDUCATION

HENRY F. COPE, Editor.

Published by The Religious Education Association for teachers, Sunday-school workers, preachers, and Parents.

A bi-monthly magazine on moral and religious training; on education for character. Deals with the problems, methods and materials of religious and moral instruction in schools, homes, churches, colleges, etc. Bi-monthly, \$3.00. Published by The Religious Education Association, 332 So. Michigan Avenue, Chicago, Ill.

The subscription, without extra cost, will cover membership in the Association if desired.

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doesn't somebody invent a machine that will study lessons and do chores? That would be a really useful invention. Boys and girls wouldn't have to waste so much time from their play then."

Eleanor yawned again and stretched. The history fell to the floor with a crash. When she picked it up an envelope addressed to her in clear-typed letters dropped from its pages. She opened it wonderingly and read:

"Dear Madam: Having learned that you are interested in chore machines, we beg to state that we have the finest assortment of this remarkable invention on the market. In order to introduce them, we ask you to check the special kinds of machines desired on the enclosed circular, mail it this evening. You will find the machines installed and ready for work in the morning.

"Very truly yours,

"C. Whatwillhappen."

Eleanor looked over the list, which was illustrated with cuts.

"What fun it would be to try them," she exclaimed; "I can't ask mother because she has gone to a lecture, but I'm sure she wouldn't object. I believe I'll send in the order."

She ran her pencil down the page and checked off the following:

Lesson-learning machine, including arithmetic, geography, history, etc. Extra attachment for dates. Indicate the grade of school work required.

Patent table clearer, including crumb-remover.

Lightning dish washer and dryer. Notice apparatus for putting dishes away.

Room-tidier with bed-maker.

Dresser guaranteed to tie most artistic bows and fasten the most obstinate buttons.

"I'd like to order some for Rob, but this list seems to be only for girls' chores," Eleanor thought, "but if I find that these work well, I can send for the boys' list later."

She enclosed her list in the stamped and addressed envelope provided and slipped it into the corner mail box. Then she went to bed.

Eleanor was delighted when she woke in the morning to find by her bedside a pretty little nickel-plated machine with a row of shining buttons and printed signs. Half doubt-

ing, she pressed a button labeled "Bathing," and was astonished to find herself looking and feeling just as if she had stepped from her bath. Then in quick succession she pressed two more buttons marked "Dressing" and "Hair Arranging," respectively. Instantly she was dressed for the day and her hair neatly braided and tied with most becoming bows.

"What a relief to be rid of all that trouble," Eleanor congratulated herself, and ran gaily downstairs. She decided to surprise the family by exploiting the table-clearing and dish-washing machine as soon as breakfast was over. And she succeeded. As they were rising from the table Eleanor stepped up to the little nickel-plated machine which no one had seemed to notice and pressed two of the buttons. Bob's eyes grew big as saucers when in a twinkling they saw the dishes removed, washed, and arranged neatly on the pantry shelves. Even father and mother were astonished. Wonderingly they all followed Eleanor over the house while she pushed buttons and the home tasks were finished in a flash. Bob wanted to try the buttons himself, but it was discovered that Eleanor was the only one who could operate the machines. He begged her to send for the boys' list at once, but the letter with the name and address of the firm was not to be found and Eleanor could not recall them.

For the next few days Eleanor was highly delighted with her new inventions. It was great fun pushing the various buttons and seeing the instant results. She got her studying done for a week ahead while experimenting with the signs on the studying machine. It took but a second to repair her clothes, and as for tidying her room, it simply would not stay in disorder.

It was a delightful sensation always to feel sure of well-prepared lessons, but toward the end of the week Eleanor began to wonder what to do with her study periods. It was foolish to use them in studying in the old way when the mere touch of a button would accomplish ten times as much.

In another week the situation grew worse in school. The teacher was beginning to cast suspicious glances in Eleanor's direction. And at home Eleanor felt uneasy. She had to take most of her recreation alone because Bob and her girl friends were busy with their tasks. It was tiresome waiting for them to get through, and the games they played together did not seem to have the same zest they used to. By this time she had read most of the books she cared for at home and at the library. The recreation hours stretched out longer and longer until one day Eleanor exclaimed: "I'd really like to do some chores again. I won't use the machines for a little while."

But she found that plan did not work. The little machines would not be neglected and actually made her go and push the buttons whether she wanted to or not. So Eleanor had to go on letting them do her work.

At the end of a month she sighed one day: "I'd be so happy if I could have only one little chore to do again. I never thought work could be any fun, and now play doesn't seem fun when you've done no work first. If I could only get rid of those hateful machines, I'd never complain of anything again, not even washing the broiler."

Eleanor felt a light tap on her shoulder.

"Aren't you in bed yet, dear?" she heard her mother say. "The lecture is over."

Eleanor opened her eyes to find her mother bending over her and her history lying on its face on the floor. She jumped up delightedly.

"Oh, mother!" she cried, much to that lady's surprise, "I'm so thankful that I can wash the dishes, study my lessons, and do everything for myself after this!"—Rebecca Deming Moore, in *The Congregationalist*.

THE CABIN BOY.

A dark-eyed boy, with a pale, sad face, stood leaning against the railing of a ship, looking at the foaming waves which were dashing against the sides of the vessel. The ship had left port only a few days before and this was the first time that Allan had ever been on the sea. He seemed to avoid being with the other sailors, who were rough, wicked men. Though he was quick to do whatever was asked of him, yet he spent his spare time in gazing over the waters toward the land which they had just left behind. The sailors often tried to get him to taste of their liquor, and would laugh and sneer at him and sometimes cruelly torment him because he refused to do so.

Finally they agreed among themselves to make Allan drink some liquor! and finding him one day alone near the stern of the ship, one held him, while another tried to pour the rum down his throat. The others laughed loudly to see the fun.

"Laugh on!" cried Allan, with a firm voice; "but I will never taste a drop of it. You ought to be ashamed to drink it yourselves, and much more to try to force it down a boy." And just as the sailor was about to pour it into his throat, quick as a flash, Allan snatched the bottle and flung it overboard. The captain and the mate, hearing the noise, came that way, much to the joy of Allan, who supposed they would put a stop to the sailor's abuse. But the captain was himself a rough, drinking man, and when he heard the trouble, he said he would soon make the lad take his medicine. When he learned that the boy had thrown the liquor overboard, he cried angrily, "Hoist that fellow aloft into that maintop sail. I'll teach him not to waste my property!"

Two sailors came forward to carry out the captain's orders, but Allan quietly waved them back and said, in a low, respectful tone, "I'll go myself, captain, and I hope you will pardon me, for I meant no offense."

His hand trembled a little as he took hold of the rigging, for he was not used to climbing the ropes of a ship. As the captain saw how slowly and carefully he climbed, he cried, "Faster, faster, there!" And Allan tried to go, but his foot slipped, and clinging by one hand he hung dangling over the water. A coarse laugh came from the captain, a jeer from the sailors; but Allan again caught his foothold, and in a few minutes more was in the basket.

The mate was a kind-hearted man, and begged the captain not to leave the boy there all night, as he would be chilled to death. The captain refused to let him come down, but said he would go on deck and see how he was doing.

"If I allow you to come down, will you drink what is in this glass?" shouted the captain, and he held up a sparkling glass of his favorite wine.

"No, sir; I can't do it!" cried the brave boy.

"There, that settles it," said the

captain; "he's got to stay there all night; he'll be toned down by the morning."

After dark, the mate, unknown to the captain, managed to carry the boy a blanket and some food and hot drink.

By early dawn the captain came on deck, and when to his call of "Ho, my lad!" there was no reply, he began to be alarmed, and ordered the boy to be taken down. A glass of warm wine with a biscuit were standing beside the captain, and as Allan's limp form was carried in before him, his voice softened a little as he said, "Here, my lad, drink that, and I'll trouble you no more; but you will have to do this to show how I bend stiff necks on board my ship."

The boy was weak and cold, but he straightened himself up, and said, "Captain Harden, two weeks ago I promised solemnly by my mother's open grave that I would never taste the terrible drink which had ruined our once happy home, and sent my dear mother to an early grave. The next day I stretched my hands through the prison bars to bid my father goodbye. With tears in his eyes he said, 'Pray for me, Allan; and remember, my boy, never, never to taste of strong drink.' Do with me what you will, captain; let me freeze to death on the mainmast, throw me into the sea below, do anything, but do not, for my dead mother's sake, make me drink that poison."

The boy sank back, and burst into a fit of tears. The captain stepped forward, and laying his hand, which trembled a little, upon the lad's, said to the sailors, "For our mothers' sakes, let us respect Allan's pledge, and never," he added, "let me catch one of you ill-treating him." Without another word the captain strode hastily away to his cabin.

How many of us are brave enough to resist temptation, even at the cost of our lives?—Selected.

AFTER SIX YEARS OF SUFFERING

Woman Made Well by Lydia E. Pinkham's Vegetable Compound.

Columbus, Ohio.—"I had almost given up. I had been sick for six years with



female troubles and nervousness. I had a pain in my right side and could not eat anything without hurting my stomach. I could not drink cold water at all nor eat any kind of raw fruit, nor fresh meat nor chicken. From 178 pounds I went to

118 and would get so weak at times that I fell over. I began to take Lydia E. Pinkham's Vegetable Compound, and ten days later I could eat and it did not hurt my stomach. I have taken the medicine ever since and I feel like a new woman. I now weigh 127 pounds so you can see what it has done for me already. My husband says he knows your medicine has saved my life."—Mrs. J. S. BARLOW, 1624 South 4th St., Columbus, Ohio.

Lydia E. Pinkham's Vegetable Compound contains just the virtues of roots and herbs needed to restore health and strength to the weakened organs of the body. That is why Mrs. Barlow, a chronic invalid, recovered so completely.

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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.

NEWS OF THE CHURCHES.

HOT SPRINGS METHODISM.

Present, Robertson, Keadle, Few, Holland, Duckworth.

Holland (Third Street): Had a very sweet service at 11 o'clock and a very fine congregation. We had a special service for the old people. Several automobiles were sent out for these old folks. Old songs were sung, several of the old people testified and after a short sermon the sacrament was given. There were many eyes full of tears in the congregation and these old people greatly rejoiced.

Sunday school was good. The Epworth League fine and the night congregation good.

Robertson (Park Avenue): Service about as usual. Good Sunday school. Large collection. Installed league officers at the night service. Sweet and impressive service. Preached at Shady Grove in the afternoon. Had very fine service.

Dr. Few (Presiding Elder): Was with Brother Townsend Saturday and am very much pleased with the work he has done. He will pay 125 per cent on claims and the salary will be paid in full. Will have about 30 net increase in membership. Was at Central in the morning and heard Burke Culpepper preach a very fine sermon. Was at the prohibition meeting at the auditorium in the afternoon and made a speech. Heard Culpepper preach a wonderful sermon at night.

Copeland (Central): Had good day yesterday. Great congregations all day. The spirit is high and the meeting is on. We are going to have a great meeting.

Keadle (Superannuate): Was at Traskwood yesterday with Brother Hughes, who went to take the place of the Presiding Elder. Our work is doing well. We have a good, modest, well educated man for a preacher.

Duckworth (Oaklawn): Had a good Sunday school and very fine collection. The services were all well attended. Very fine League. A new Christian led the service and did better than many old ones often do. We have arranged to pay everything in full. Three additions.—R. L. Duckworth, Secretary.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Brother Hammons led the devotional service. Brother C. N. Baker led in prayer.

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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.

Brother Fitzhugh reported a good day at Henderson. Dr. Monk held quarterly conference Wednesday evening. League and Sunday school about normal.

Dr. Richardson reported a great Rally Day exercise at Asbury; meeting in progress; preaching being done by Dr. Wilkinson of Argenta.

Brother Hundley had a good prayer meeting at Pulaski Heights, with other services about normal Sunday.

Brother Hammons' report of the week at Winfield is very gratifying. Good number at prayer meeting. Two additions.

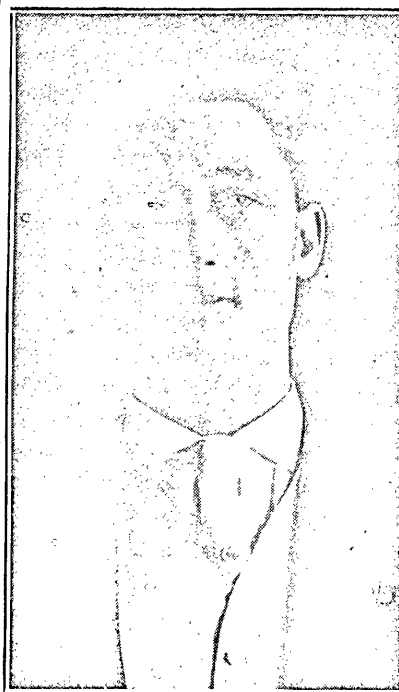
Dr. Wilkinson reports a great day at First Church, Argenta. Dr. Morehead, P. E., held quarterly conference and also preached to a large crowd at 11 o'clock. Six additions by letter.

Brother Fizer had one of the best days at Hunter that he has had this year. Large congregations at both services. Prayer meeting good, with four additions.

Brother Rodgers reports a good day at Highland; good prayer meeting on Wednesday evening; three children baptized.

Brother Hively of Gardner Memorial reports a pleasant and profitable day. Brother Morehead preached a fine sermon; also Brother Wilkinson was with him at 11 o'clock service. Best outlook for Searcy District this year that it has ever had.

Brother Hutchinson reports a good



REV. CURG SPINKS,
Railroad Evangelist, Beebe, Ark.

GREAT MEETING AT BEEBE.

Our revival meeting closed Sunday night, September 24. It was one of the best in the history of the town, both from the standpoint of professions and moral and spiritual uplift. Rev. Curg Spinks, the railroad evangelist, did the preaching and did it well. He got on the main line, pulled the throttle wide open and said, "Look out, boys, I am going some-



Tabernacle in Which the Great Meeting Was Held at Beebe.

week at First Church. Large prayer meeting attendance, the Sunday school room in which they meet being full. League has a revival on, which is doing much for the young life of First Church. Large congregation at 11 o'clock, and the largest at night that he has had the pleasure of seeing since his pastorate there. One received by letter and one by profession of faith.

Twenty-eighth Street enjoyed a good day Sunday. Rally Day exercises in the morning, a collection of \$6 from Sunday school for missions. About fifty in prayer meeting Wednesday evening. Good congregation at night. Epworth League is having interesting services each Sunday evening.

Dr. Monk reports a great quarterly conference on Austin Circuit, at Mt. Tabor. Fine crowds to preach to at each service. This splendid charge only lacked \$50 of being out on preacher's and P. E.'s salary.

Brother C. N. Baker was present after a protracted absence. Was at England Sunday, and reports things in fine shape at that place, with a good Sunday school, and with the pastor, Brother Parker, in high favor with his people.—J. D. Baker, Secretary.

where." And he did. His sermons were full of wit and the old-time doctrine of repentance. He hewed to the line, held up a pure life as a standard of living. Sinners were converted, backsliders were reclaimed and saints were revived. There is a more brotherly feeling among the people of the town and community, as the revival reached out from town considerably.

There were 60 professions, 27 joined the Methodist Church, quite a number joined and will join other churches of the town. We had to build a tabernacle to accommodate the crowds. The rain and unsettled weather interfered with our services some during its three weeks duration, but the good work went on just the same. Some of the hardest cases in town were converted.

Brother Spinks is a fine mixer, and when he gets after a fellow he either runs or yields to the gospel. If a railroader comes into his services he almost invariably catches him.—Edward Forrest.

EMMET.

Our fourth quarterly meeting has just been held. Brother Hayes preached Saturday at 11, Saturday night

and Sunday at 11. At the close of the Sunday service we had the sacrament of the Lord's Supper. Many of our recent converts communed. Sister R. M. Briant, District Secretary of the Woman's Missionary Society of the Prescott District, addressed the young people and children Sunday afternoon. They have been organized for work by the Woman's Missionary Society of Emmet. Sister Briant also delivered a telling message Sunday night, occupying the preaching hour. All told, we had a good quarterly meeting occasion. Brother Hayes did some splendid preaching.

A resolution was passed in the quarterly conference commending Brother Hayes for his faithful service during the quadrennium.—F. C. Cannon, P. C.

MEETING AT CASS.

Brother J. L. Shelby, ably assisted by our local pastor, Brother Lewis, has just closed a very successful ten days' meeting, in which the Church was greatly revived.

As a result of the meeting, 19 souls were saved and 20 additions to the church.

The people of Cass feel very grateful to Brother and Sister Shelby for the great work they did during their stay. They visited and prayed in many homes. Brother Shelby is a very enthusiastic and consecrated Christian and tireless worker for the Lord.

We pray God's blessing upon him and his work and feel sure that he will be abundantly blessed.—(Signed) The Church, by E. M. Turner, O. M. Kelly.

LEOLA AND CARTHAGE.

I have just returned from a visit to Southern Methodist University and some other points in Texas.

I found the S. M. U. to be imposing in most every particular. The opening enrollment for the first week was more than six hundred. The institution occupies a very commanding location out six miles from the center of Dallas. The faculty seems to be fully alive and equal to its tasks. The student body looked to be energetic, enthusiastic and ready for hard work—as fine looking body of students as I ever saw. S. M. U. is coming. Beware to place anything in her way to retard her progress.

Dr. Bradfield reported to me that he and Dr. Millar, our efficient editor of the Methodist, were about to complete arrangements so as to be bed-fellows at the next sitting of the North Texas Conference.

I assured Brother Bradfield that his company would be of the choicest type.

Dr. Bradfield is a very congenial,

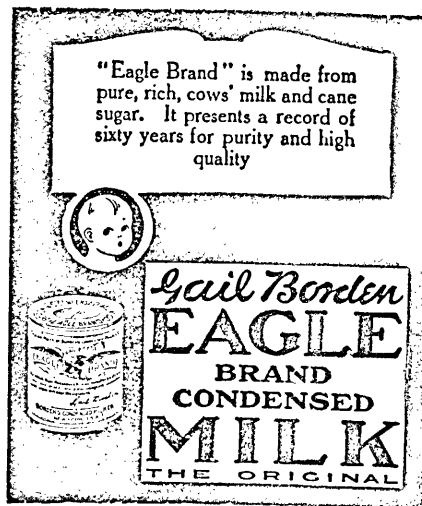
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This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

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.

JAMES BUSINESS COLLEGE
Conway, Ark.



open-hearted Christian character. He is able to do things and is giving to his constituents a very fine paper in the Texas Christian Advocate.

There will be a splendid report from the Leola and Carthage charge this year. Net increase on all lines will be made, in finances, an increase over last year. We serve a fine people.

Whoever may have the good fortune of serving this charge next year will find himself among a fine body of Christian people. My expectation for another year is to be located near enough to Dallas, Texas, so as to take the extension course for ministers in the S. M. U.—J. L. Leonard.

EL DORADO.

Rev. Paul Q. Rorie held our meeting from September 10 to 24. It was a splendid revival. The church membership was quickened, sinners were convicted and converted. It accomplished much good in every way. Twenty-one joined the church, ranging in age from eight years to beyond sixty years. Great crowds came to hear the Word preached. They went away after hearing him, fully persuaded that he hates sin, but has evangelical love for the sin-cursed souls. Sister Rorie was with us and rendered inestimable service in song. Many times the congregations were greatly moved by her sweet songs, which prepared us for the sermon following. He is a safe man to put in charge of your meeting.—W. C. Hilliard.

TO THE PASTORS OF CHURCHES IN ARKANSAS.

Dear Brethren—I am sure that you are just as deeply interested in the campaign against the repeal of our State prohibition law as we are, and we need only to call your attention to the absolute importance of raising more funds for the work than is being now supplied to the State League. We are at a very heavy expense every day, with small income. Our work will be seriously crippled unless more funds are furnished.

Several of the churches in the State have taken collections for this cause, but some have not. I am sure it is not for lack of interest on the part of pastors or people, and I express the hope that those pastors who have not done so will, at a very early date, give their congregations an opportunity to contribute to the cause. I suggest a subscription collection instead of a plate or hat collection. I do this from the fact that in my own church, if we had taken a hat collection, we would have gathered perhaps ten or twelve dollars, whereas we took a subscription, beginning with \$5 and down to \$1, then passed the plate, and raised \$123, and the congregation really seemed pleased to have the privilege of making the

contribution. Will you not give yours a similar opportunity?

None of this money will go to pay salaries, as not a single man now giving his time to the work receives a dollar pay, except Dr. Young, the National League representative. Send all funds to the Anti-Saloon League, Little Rock, Ark.

Thanking you in advance for prompt action, I am, yours for continued prohibition.—Geo. Thornburgh, President.

NOTICE TO THE PASTORS AND OFFICIAL BOARDS OF LITTLE ROCK CONFERENCE.

We have just six weeks to work before Conference. Let us do our best along all lines. Have you read Dr. McMurry's offer of a free copy of the Biography of David Morton, by Bishop Hoss, to every pastor who brings up his assessment for Church Extension in full? This is worth working for; and then we need the money so badly. There is hardly a church within the bounds of the Little Rock Conference that has not at some time gotten help from the Board.

Get your last year's reports and see if your charge paid the assessment in full for Church Extension. If not, make it full this year, or at least a few dollars more than last year. We just can't afford to pay less than we did last year. If you find that you

cannot raise all the claims in full, please make a fair division and give the Church Extension Board its full share. Don't forget the free book.—W. D. Sharp, Secretary.

TO THE LAY LEADERS OF ARKANSAS.

The so-called "Local Option" Act No. 2 (which is really a wide-open whiskey act), to be voted on at our general election, the effect of which has been fully explained in the Arkansas Methodist, demands our attention.

I hereby request every lay leader in Arkansas to engage actively in an effort to defeat it, and suggest that each leader see every layman in his charge and urge them to work and pray and vote against Act No. 2, and help to keep our State free from the whiskey traffic.—F. M. Daniel, Conference Lay Leader, N. Arkansas Conference.

NORTH ARKANSAS CONFERENCE LAYMEN,

Only about seven weeks remain in which to complete the work of this conference year.

Our pastors need help of various kinds. Let us assist them in every possible way. At Junaluska we had a great feast, and the idea of God's ownership took new hold of me. "The earth is the Lord's, and all that therein is." He permits us to use some of

His property during our stay here, for which we should pay Him at least 10 per cent, and in addition give back to Him of His own as much as we can to forward the purpose for which Christ came into the world. If all who read this would follow that plan, finances in North Arkansas Conference would be no more trouble. We laymen would do well to build again our broken family altars, to live lives with drawing power and help our pastors win men for Christ, and nothing less than that should satisfy us.

Let us go into the home stretch with determination to win and make this our best Conference year. May our Father bless your labor in His vineyard.—F. M. Daniel, Conference Lay Leader, North Arkansas Conference.

THE ORPHANAGE.

Since my last report in the Methodist I have received special contributions for the Orphanage, as follows: From the Missionary Society at DeWitt, by Mrs. E. H. Winkler, cash, \$5; fourteen pieces of gingham for dresses and twenty-eight pairs of stockings from the Missionary Society of First Church, Batesville, by Mrs. W. P. Jones; baby's clothing from Mrs. Edgar Seay, Arkadelphia; box of clothing and dry goods from the church at Haynes, by Rev. Gordon Wimpey; school books by Mrs. E. B.

The Nation's Foremost Book of Health "HOW TO LIVE"

Authorized by and prepared in collaboration with the Hygiene Reference Board of the Life Extension Institute by IRVING FISHER, Chairman, Professor of Political Economy, Yale University, and EUGENE LYMAN FISK, M.D.

This New Book is virtually the Nation's official handbook of health because of the preeminence of the many men whose work it embodies. It is a guide to the things which make for healthful living.

From the most modern and dependable scientific data Professor Fisher and Doctor Fisk have built up an entertaining book of widespread popular usefulness, covering such subjects as:

How to Avoid Colds
Eating to Get Fat
What It Means to Eat Hastily
What to Eat and How to Eat
What to Eat to Get Thin
Hygiene in the Home

Outdoor Living and Sleeping
Blood Pressure
Hardening of the Arteries
How to Cure Insomnia
Deep Breathing and Exercise
Curing Acid in the Blood

Treatment for Nervous Troubles
Fifteen Rules for Good Health
Effects of Alcohol—Tobacco
How to Cure Constipation Without Drugs
Eugenics—What It Is and What It Is Not

Will You Take the Word of One Hundred Physicians?

It represents the official result of the extensive study, investigation, and research of the Hygiene Reference Board of the Life Extension Institute, which is composed of many of America's foremost citizens, including such physicians as:—Drs. William J. Mayo, ex-President, American Medical Association; Russell H. Chittenden; William H. Welch of Johns Hopkins University; John F. Anderson, Director, U. S. Government Hygiene Laboratory; Dudley Allan Sargent; Cressy R. Wilbur, New York State Health Commissioner, etc., and many eminent men in public life, including Ambassador Page, David Starr Jordan, and others. Introduction by ex-President William Howard Taft.

State Boards of Health Recommend It

The State Boards of Health of Indiana, Kentucky, Louisiana, Pennsylvania, and New York Endorse and Recommend it

DR. HARVEY W. WILEY, Pure Food Expert: "I give the book my unqualified approval."

Surgeon-General W. C. GORGAS, War Department, Washington, D. C.: "It is the most practical and useful book on the subject that I know of."

DR. J. H. KELLOGG, Supt. Battle Creek Sanitarium, says: "Unquestionably not only the most authoritative but the most readable and most comprehensive book on personal hygiene which has ever been published."

DR. LUTHER H. GULICK: "If its teachings could be put into effect humankind would reach a new level in a single year."

DR. RUFERT BLUE, Surgeon General U. S. Public Health Service, Washington, D. C.: "It is the true story of personal hygiene, told in a plain straightforward manner."

DR. ALFRED GRAHAM BELL, says: "I have read it, every word, with the greatest interest. It is the sanest book upon that subject that I have ever seen."

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Order of Western Methodist Pub. Co., Little Rock, Ark. Be Sure to Remit With Order.

Examination Order Form—HOW TO LIVE

I enclose \$1.12 for which send me your new book, HOW TO LIVE. If I am not satisfied with it, I may return it within ten days and you will refund what I have paid, and I shall owe you nothing.

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Address.....

City.....

State.....

Overton, 2103 Broadway, Little Rock; three quilts from Bingen, by Rev. F. M. Armstrong; thirty-one cans fruit from Missionary Society at Beebe, by Mrs. E. Roberts; one box clothing from Missionary Society at Malvern, by Mrs. Clara Cooper.

Everything goes smoothly at the Orphanage, but we are now borrowing money to pay the running expenses, that furnished by the Conferences being exhausted.—Geo. Thornburgh, President.

THE EDUCATIONAL COLLECTION.

To the Pastors: The revival season is over and the conference collections will be the next thing in order. We are addressing you in the interest of your church schools.

The education of our young preachers and young people is of the highest interest to our church. You know the value to your community of a Christian teacher, or to the State of Christian officials. Our church schools train just such leaders. On being asked how he arose to his high place, an influential educator said: "My mother sent me to our church college. I caught the vision of life, was trained to live toward the ideal, and am where I am because of Christian education." Bishop McCoy recently said that "a dollar invested in a Christian college will go further than anywhere else."

We are writing to call special attention to the educational collections. Your schools were never in greater need than now. The high cost of living hits them hard. Will you not make a strong plea to your congregations this year on behalf of Gallo-way, Henderson-Brown, and Hendrix, showing the people how much depends upon the efficiency of these schools? If you have not preached the annual sermon on Christian Education, the September Hendrix Bulletin, sent under separate cover, will furnish excellent material for the sermon and a basis for a plea for a full educational collection. October 15 has been set apart as Education Day in our church in Arkansas. Let us make this a great day. Let us make clear to our people the educational policy of our church and the absolute necessity of liberal support.

Will you please also see to it, when the conference collections are not directed, that education receives its proper share in the distribution between the different causes? Under no circumstances should you allow it discriminated against; for upon the efficiency of our church colleges rests the success of all other activities of the church.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

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.

Assuring you of our earnest desire to assist the church in every way possible, through her educational institutions, we remain, yours for our young people.—J. M. Workman, J. M. Williams, J. H. Reynolds.

THE PREACHER FOR WEBSTER.

Not infrequently a preacher feels that he must preach highly intellectual sermons in order to appeal strongly to the most intelligent people of his congregation. The likelihood is that he is quite mistaken in this view, for the message which his gifted hearer needs and wants is the same message that is desired and needed by his humblest auditor. This story is told of Daniel Webster: He was once asked why he went twice on Sunday to hear a plain country preacher when he paid little attention to far better and abler sermons in Washington. His reply was: "In Washington they preach to Daniel Webster, statesman; but this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth and His great life, and it has been helping me.—Biblical Recorder.

QUARTERLY CONFERENCES

NORTH ARKANSAS.

BATESVILLE DISTRICT.

(Fourth Round.)
Tuckerman Sta.Oct. 15-16
Minturn, at Strangers' Home.Oct. 17
Swift and Alicia, at A.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.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 Gulon, 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.)
Belleville Ct., at Havana.Oct. 21-22
Walnut Tree.Oct. 22-23
Danville Sta.Oct. 23
Cauthron and Waldron, at C.Oct. 28-29
Waldron Sta.Oct. 29-30
J. H. O'BRYAN, P. E.

CONWAY DISTRICT.

(Fourth Round.)
Russellville.Oct. 15-16
Damascus.Oct. 21-22
Conway.Oct. 22-23
Pottsville.Oct. 28-29
Morrilton.Oct. 29-30
Springfield.Nov. 4-5
Plumerville.Nov. 5-6
Hartman and Spadra.Nov. 11-12
London.Nov. 12-13
Greenbrier.Nov. 18-19
Appleton.Nov. 25-26
Atkins.Nov. 26
JAS. A. ANDERSON, P. E.

FAYETTEVILLE DISTRICT.

(Fourth Round.)
Farmington Ct.Oct. 15-16
Siloam Springs.Oct. 21-22
Elm Springs.Oct. 22-23
Huntsville.Oct. 28-29
Marble Ct.Nov. 1
Springdale Ct.Nov. 4-5
War Eagle Ct.Nov. 5-6
Berryville Ct.Nov. 11-12
Berryville Sta.Nov. 12-13
Bureka 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.)
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

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.)
Cotton Plant.Oct. 14-15
Colt, at Wesley.Oct. 21-22
Wynne.Oct. 22-23
Parker.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. 13
Haynes.Nov. 18-19
Where two places are indicated on the same date, the latter will be at the evening hour.
W. F. EVANS, P. E.

JONESBORO DISTRICT.

(Fourth Round.)
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
Tyronza.Nov. 14
F. M. TOLLESON, P. E.

PARAGOULD DISTRICT.

(Fourth Round.)
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.)
Augusta.Oct. 14-15
Auvergne & Weldon, at W.Oct. 15-16
Vilonia Ct., at V.Oct. 21-22
Beebe Ct., at B.Oct. 22-23
Judsonia and K., at K.Oct. 25-26
Bradford and B. K., at B. K.Oct. 28-29
Cabot and J., at Cabot.Oct. 29-30
Clinton Ct., at Clinton.Nov. 4-5
Higden and Shirley, at H.Nov. 5-6
Griffithville Ct., at Dogwood.Nov. 7-9
Searcy Ct., at Smyrna.Nov. 11-12
Pangburn Ct., at P.Nov. 12-13
Searcy, First Church.Nov. 19
McRae Ct., at Antioch.Nov. 18-19
R. C. MOREHEAD, P. E.

LITTLE ROCK.

ARKADELPHIA DISTRICT.

(Fourth Round.)
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, Chambersville, 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.)
Hickory Plains Ct., at Walter's Ch.Oct. 14-15
Oak Hill Ct., at Paron, 3 p. m.Oct. 18
DeVall's Bluff and Hazen, at Hazen.Oct. 21-22
Des Arc, A. M.Oct. 22
Tomberlin Ct., at Tomberlin, a. m. and 3 p. m.Oct. 28
Keo, a. m. and 3 p. m.Oct. 29

England, p. m.Oct. 29
Benton Ct., at New Hope, a. m. and 3 p. m.Nov. 1
Bryant Ct., at Salem, a. m. and 3 p. m.Nov. 2
Lonoke, a. m.Nov. 5
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. 22
Henderson Chapel, p. m.Nov. 26
ALONZO MONK, P. E.

MONTICELLO DISTRICT.

(Fourth Round.)
McGehee.Oct. 14-15
Arkansas City and Lake Village, at Arkansas City.Oct. 15-16
Dermott.Oct. 15-16
Tillar and Dumas, at Dumas.Oct. 22-23
Hamburg Ct., at Hickory G.Oct. 28-29
Crossett.Oct. 30
Mt. Pleasant, at Rock Spgs.Nov. 4-5
Wilmar.Nov. 5-6
Lacy, at Fountain Hill.Nov. 11-12
Monticello.Nov. 12-13
Parkdale and Wilmet, at P.Nov. 18-19
Snyder and Montrose, at S.Nov. 19-20
Hamburg.Nov. 20
Portland and Blissville.Nov. 25-26
Warren.Nov. 26-27
W. C. DAVIDSON, P. E.

PINE BLUFF DISTRICT.

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

TEXARKANA DISTRICT.

(Fourth Round.)
Richmond.Oct. 14-15
Paraloma, at Ogden.Oct. 21-22
Foreman.Oct. 28-29
Ashdown (at night).Oct. 29
Cherry Hill.Nov. 4-5
Mena (at night).Nov. 5
Vandervoort.Nov. 11-12
Umpire.Nov. 18-19
First Church, Texarkana.Nov. 26
J. A. BIGGS, P. E.

"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.

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

NOTICE OF APPLICATION TO SELL.

Notice is hereby given that I will, as guardian for Pearl Adeline McCrotty and James Albert McCrotty, minor heirs of J. A. McCrotty, deceased, apply to the Court of Probate of Pulaski County Probate Court, Arkansas, on October 30, 1916, at the October term thereof, for an order to sell all of Lots 7, 8, 9, in Block 2, of Smith's Subdivision of southeast of the southeast of Section 1, Township 1 north, Range 13 west, which has since 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.