

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 19, 1916

NO. 42

CHARITY NEVER FAILETH; BUT WHETHER THERE BE PROPHECIES, THEY SHALL FAIL; WHETHER THERE BE TONGUES, THEY SHALL CEASE; WHETHER THERE BE KNOWLEDGE, IT SHALL VANISH AWAY. FOR WE KNOW IN PART, AND WE PROPHECY IN PART; BUT WHEN THAT WHICH IS PERFECT IS COME, THEN THAT WHICH IS IN PART SHALL BE DONE AWAY.—1 Cor. 13:8-10.

WORSE AND WORSE!

The monstrous character of Act No. 2 becomes more and more clear as it is carefully studied. Some of the best lawyers in the State have subjected the infamous measure to close analysis and now positively announce over their signatures that, if Act No. 2 becomes a law, any person could immediately thereafter engage in the sale of liquor with impunity without having procured a license. They argue that by a recent decision of the Supreme Court all other laws prohibiting the sale of liquor were repealed by the state-wide act which took effect January 1, 1916, fixing the penalty for selling at imprisonment for one year in the penitentiary. But Act No. 2 would expressly repeal this statewide law, and no law would then be in force prohibiting the sale of liquor except Act No. 2. It makes the sale of liquor lawful, subject only to the restrictions and regulations mentioned in the law, and these lawyers discover no provisions for the punishment of those who sell without license. We feel sure that the authors of Act No. 2 did not intend to give their measure such a wide application, but they were trying to prepare a law that would deceive the people into believing that it was a local self-government measure. However, as is often the case, the man who plans to take advantage of others overlooks certain things and is caught in his own trap. This is undoubtedly true in the case of Act No. 2. The artful deceivers are entrapped in their skillfully prepared net. They have gone too far. It is a vindication of the ancient proverb, "Whom the gods would destroy they first make mad." The madness of these deceivers is their destruction. They have claimed that they were prohibitionists, that they did not expect, if the Act became a law, to see liquor sold in Arkansas, that all they desired was to vindicate the right of the people to rule. Now, if they are consistent, they must themselves vote against Act No. 2 in order to prevent the free sale of intoxicants anywhere and everywhere. If, after this fatal defect is shown, they persist in advocating their infamous measure, they shamelessly proclaim their perfidy and their interest in the liquor traffic. With the menace of free whiskey in every community good citizens will bestir themselves as never before to defeat this consummate iniquity, Act No. 2. Pray, talk, work, and fight till the victory is won. Let the people rule righteously, as God expects them to rule.

THE PERILS OF PROSPERITY.

When men are poor and in distress they are driven to God for help. As their barns fill and their treasures increase they feel more and more self-confident and independent. As their eyes stand out with fatness they often lose their sense of nearness to God. Instead of bestowing their heaven-sent goods upon spiritual enterprises, they tear down their cottages and build palaces, sell their horses and buy automobiles, seek the society of the world instead of appreciating the privileges of God's house. This is usual, but not necessary. God gives prosperity to enable men to have the means for establishing his kingdom. Men hold money in trust from God for holy purposes. The trust may be betrayed, the opportunity to save the world may be sold for a "mess of pottage." One of the

greatest tragedies is the prosperity of a good man who allows his prosperity to submerge him and obscure the vision of God. We Methodists in Arkansas today face that deadly peril. God has blessed us with transcendent prosperity. Most of us will have far more this fall than we had dared to dream possible. While Europe bleeds and weeps, we wax rich. How can we prove to God that we truly appreciate all his benefits? Surely every pastor will receive his salary in full. The people who are eating and drinking to repletion will not suffer pastors to go unpaid. As salaries were fixed in the period of stringency, they should be overpaid in this time of plenty. Stewards, do your duty, and see that your pastors share in the prosperity of their people. Then, the pastors will not be satisfied unless all the benevolent claims are fully met. A pastor is also a steward, and he feels humiliated if he is forced to report less than full collections. He should not be required to beg for the Lord's money. His people should joyously respond to his calls and meet every obligation in full. Then, as assessments are always the minimum, and as our assessments were not made with prosperity in prospect, we should contribute so liberally that there may be a large excess on all claims. As the heathen world is ready for the gospel, and the only serious hindrance now is lack of funds, let us create large specials for Missions. In this critical era, when China may be won in a generation and through China Asia may become Christian, let us pour our prosperity into our forces in that mighty republic. Then, as we have been so wondrously kept from calamity while war and famine have wasted Belgium, Poland, Armenia, Serbia, and Albania, let us freely and lovingly pour our gifts into their outstretched hands, remembering the words of our Master, "It is more blessed to give than to receive," and the admonition of St. James: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" It is possible that there may be charges where the inefficiency of pastor and stewards will result in deficits even in this period of prosperity. In order that these deficits may not hurt the cause and humiliate us, let us who can help more abundantly and thus overcome the lack. Let us resolve to pay everything in full and then press down and run the measure over, and thus successfully avoid the perils of prosperity.

UNIFICATION BY REORGANIZATION.

III. Recognition of Racial and National Rivalries and Ambitions.

Under the hand of God the people of this world have developed through several distinct races, superficially distinguished by color, but profoundly different in many physical and mental aspects. While there are individual exceptions, still there is no disposition or tendency of the separate races as wholes to merge or amalgamate. There is an instinct for race solidarity in each great branch of the human family. Even the subdivisions of a race, as French and German, though more ready to amalgamate, are not consciously seeking amalgamation; and the people of India, although a branch of the Aryan Family, are not expecting to merge their race identity with their Anglo-Saxon overlords. There must be a divine purpose in this. Surely God has not permitted all this differentiation with a view to reversing the process and producing a conglomerate race neither white nor black nor red nor yellow. As this would be a very monotonous and unsatisfactory world if there were no vegetation except wheat, so it might be a very incomplete human family if there were no race variety. As

each person renders better service to humanity by the development of his own individuality, so may humanity gain by the peculiar contribution of each distinct race. While it is right for the stronger and more progressive race to help the weaker, it would undoubtedly be a perversion of God's plan for the stronger to absorb and eliminate the weaker. The finest results will accrue when the weaker race selects from the civilization of the stronger the elements which it can safely use and adapts them to racial needs and produces good types with its own racial flavor. In civil government we find diversity. While all the colonies of England, as well as the United States, have elements in common derived from the same ancestral roots, still each has developed a form slightly variant from the original, but adapted to local needs and tinged with local color. Latin and Teutonic governments differ both in theory and in form. What is true of civil government is also true of ecclesiastical governments. The Greek Catholic and the Roman Catholic Churches differ not simply because the fathers adopted slightly divergent creeds, but as well because they ministered the one to an Eastern and the other to a Western civilization. The Church of England and the Lutheran Church represent not merely credal differences but English and German history and manner of life. British Methodism and American Methodism developed along lines peculiar to and consistent with their respective local conditions. Would Christianity be better and stronger if the Lutheran Church and the Church of England had been one? Would Christianity be better and stronger if British Methodism and American Methodism were under one ecclesiastical form? Not necessarily in either case, because each has had its distinct sphere and has ministered through native forms to its own people. These different ecclesiastical bodies have each made their peculiar contribution to the sum of Christianity and each has rendered a service which would have been difficult, if not impossible, if national lines had been crossed. Methodism in England, Ireland, Australia, Canada, Japan, and the United States are more truly one than if they were under one ecclesiastical government, because they have spiritual and credal unity without the inevitable controversy and wrangling over local forms and methods. We love and revere British Methodism without episcopacy, and they honor and admire American Methodism with episcopacy, and both approve and almost envy Canadian Methodism with its eclectic polity. There is no jealousy nor unholy rivalry, because each is building within its own limits and each respects the territorial boundaries of the others.

What is the lesson for us in this day of reorganization? If history is to be our teacher, we should seek to reorganize so as to provide a polity which will adapt itself to national and racial needs and ambitions and avoid the friction and wrangling which follow any attempt to interfere with local customs and preferences. This involves merely the establishment of a genuine American Methodism sustaining proper fraternal relations to foreign Methodisms, and provisions for the natural development of foreign mission fields until they may become independent. It fires the imagination and stirs ambition to conceive of an Ecumenical Methodist Church, but it is neither practical nor necessary. The spirit and creed of Methodism are ecumenical, but one ecclesiastical organism would probably break the unity of spirit, or make it intolerant. If we reorganize American Methodism to make an Ecumenical Church, one of two conditions would prevail: (1) Methodism in America, at present predominant, would force its forms and authority on Methodism in foreign lands and become like

(Continued on Page 3, Column 3.)

CONTRIBUTIONS.

THE CALL.

I have heard my Captain's orders,
Take my message to the lost
Of earth's remotest borders,
Stopping not to count the cost—
Pressing forward to the music
Of the Spirit-voice within,
Till I glory with my Savior
In his triumph over sin.

In this message is the vision
Of the beautiful and brave—
The Prince of Heaven's Kingdom
Coming down to seek and save
The lost of every nation,
Calling unto you and me,
Tell the sacrifice of Jesus
And his love so full and free.

Join the mighty hosts of Zion
'Neath love's banner wide unfurled—
Driving Satan from his trenches
Till this sign shall gird the world,
And the song of Christ's redemption
Winged to each of Adam's race,
Shall in love notes tell the story
Of his glory and his grace.
—Perry A. Sidell.
Dallas, Texas.

THE CHRISTIAN COLLEGE.

Perhaps no other man in the public life of the world is quite so well qualified as Mr. W. J. Bryan to state the impelling necessity of the church college. The following are extracts from his discussion on the subject in a recent issue of the Commoner: "The Christian college occupies a more important position today than ever before, because the necessity for moral development increases with the extension of our educational system. The mind is a splendid servant, but it is not worthy to be the Master of the Man. The heart, not the head, must occupy the throne, if the life is to be what it ought to be. The necessity, therefore, for a larger, broader, deeper spiritual life is the imperative need of today, and the need cannot be fully supplied by schools and colleges from which religious training is excluded, for morals rest upon religion—not upon creed but upon man's sense of responsibility to God. The development of morals cannot be made incidental; it must be a part of the plan. Religious tests can not be applied in institutions supported by public taxation, and, as a result, we find that irreligion is being taught under the guise of philosophy. Professors who would rebel against the application of biblical tests to themselves, have no hesitation in undermining the faith of students who come from Christian homes by attacks upon the Bible and its teachings. The college period, therefore, instead of qualifying the student for life on a high plane and with the promise of big results, sometimes shatters his ideals and sends him out with the instability of the agnostic or with the sneer of the infidel."

After discussing the financial limitations of the college, he added: "Here is a field for the philanthropist—not the millionaire, but the independent business man—whether he be a prosperous financier of a small city, or a successful professional man, merchant or farmer. He can give enough to put up a hall which will bear his name, or to endow a chair or a department, and he can thus make himself a part of an institution which will go on and on throughout the years, influencing lives that may mold the destiny of the nation. The

enormous gifts and bequests of the wealthy to big institutions should not discourage those able to make only modest contributions. A multitude can give as the widow gave her two mites, and verily they shall receive their reward."—Hendrix College Bulletin.

FOUR BILLS TO BE VOTED ON AT COMING ELECTION.

There are four bills to be voted on at our general election November 7, proposed by initiative petition. It is important that the people understand who is back of these petitions and what they propose.

Act No. 1 provides for the regulation of primary elections. The state convention of the Democratic party which met in 1914 appointed a committee to prepare a bill for primary elections in Arkansas. This committee was composed of some of the ablest men in Arkansas, such as Congressman Brundidge, Thos. C. McRae, Judge Hill, Joseph Stayton and others. They prepared the bill and presented it to the legislature of 1915. It was defeated, and now chiefly through the efforts of Mr. Brundidge, it is submitted to the people to vote on.

Act No. 12 proposes a law by which we can raise more money for our public schools, and is backed by the State Teachers' Association. It permits any school district to vote upon itself any number of mills from one up to 12. It does not increase your taxes unless you say so. Some districts may not want a higher rate than the law now provides, but there are other districts that would like to have the privilege of increasing their revenue.

Act No. 13 proposes to enlarge the powers of the Initiative and Referendum law of our state. It proposes to do away with the per cent rule of the present law, and requires a petition of only 10,000 to initiate a bill by the people, and a petition of only 7,000 to refer a bill to the people, which has been passed by the legislature. It provides that any law thus made by the people cannot be repealed except by a three-fourths vote of the legislature, and cannot be declared unconstitutional except by a unanimous decision of the supreme court. It provides that any number of bills to change the constitution of our state can be voted on at an election, instead of three as the law now provides. There are some other objectionable features of this proposed law, but these are sufficient to show that should this become a part of our constitution, it would make our Initiative and Referendum law a menace instead of a safeguard.

Act No. 2 proposes to repeal all liquor laws of our state. It is generally believed that the brewers' association is back of this bill, and the saloon men of the state are having nothing to do with it except pay the money that the brewers' association assessed to them. This bill proposes to repeal every liquor law of our state and make the sale of whiskey lawful in our state. They call it a local option bill, but it has very little of the elements of local option about it. It allows anyone to make wine or brandy and sell it without license. No vote on the question. It allows anyone to manufacture whiskey in the state without license. No vote on the question. It denies the right of petition on the question, don't allow women any voice in the matter. It destroys every special act, allows a saloon to be put anywhere, by a

church, school or near your home or business house, anywhere, and you can have no say. Is this local option? They say it is a local self-government law. It provides that if a county seeks to vote whiskey out and the county goes wet, if there should be any township, town or city that voted dry, this would not exempt them from saloons. Is that local self-government? It provides that bootleggers or any violator of the whiskey law be given a small fine, while if the county judge and county clerk don't do as the whiskey men say, he is sent to the penitentiary, and if a county seeking to outlaw whiskey votes dry, they can pull off another election at once, and keep it up indefinitely, but if it votes wet, no election can be held in two years. Is this local self-government? No, it is local whiskey government. Many good people in our state think this bill only seeks to repeal our state-wide prohibition law, and put us just where we were before it was passed. This is a mistake. It repeals all laws we ever had, and declares the sale, manufacture and giving away of liquor in the state lawful under certain regulations which gives the whiskey seller every advantage and gives the other side practically nothing.—T. D. Scott.
Hope, Ark.

THE FARMER AND PROHIBITION.

What will become of the farmers when the brewers and distillers no longer buy their grain and their grapes, their apples and their cherries? One would think that nobody likes grapes and apples and cherries unless they come in the form of booze! The fact is, the farmers' ability to supply the American market with produce is rapidly decreasing. From 1899 to 1909 the acreage in the United States used for raising cereals corn, wheat, oats, barley, rye, etc., increased only 3.5 per cent. The amount actually produced increased only 1.7 per cent, but the population of our country during this period increased 21 per cent. That is, the population increased about twelve times as fast as the increase in the amount of cereals raised. Meanwhile the value of these cereals increased 78.8 per cent. The percentage of all agricultural exports during the past forty years has decreased 30 per cent because of the increased demand in our own country for the farmers' products.

In round numbers there are 10,000,000 farmers in the United States. The value of their annual products is about \$10,000,000,000, that is, about \$1,000 for each farmer. The liquor industry purchases each year about \$100,000,000 worth of products from the farmers. Therefore, the liquor industry consumes just about 1 per cent of all the farmers' produce, or about \$10 for each farmer in the United States.

The question is, what will the "poor farmer" do with his \$10 worth of produce which the liquor industry cannot purchase when it is put out of business? He may have to feed some of it to his horses or cows or pigs, but even in this case it would not be a loss to him. It is absolutely certain that he will not be compelled to throw away this \$10 worth of material which is troubling the liquor men so grievously. The chances are that somebody else besides the liquor men will find use for it.

There are over 20,000,000 families in the United States which would purchase the stuff now sold to the liquor

men. According to a study made by the Department of Labor of the United States, the average workingman's family spends annually about \$500 for food. This would make a total of at least \$10,000,000,000 per year for the 20,000,000 families.

If the 20,000,000 families were each to increase their purchasing power 1 per cent or \$5 per year it would amount to exactly \$100,000,000—the sum of the liquor men's purchases from the farmer. But let us assume that the retail figure at which the average family would be compelled to buy is twice as high as the liquor men pay. This would increase the amount necessary to be purchased to \$10 per year for each family, or about 20 cents per week. There can be no doubt that, with the increased earning power and spending ability of the average workingman's family—due to the abolition of the liquor traffic—every family will easily wish to spend at least 20 cents more per week for cherries, peaches, apples, berries and the various forms of grain, to say nothing about flour and bread and other materials which come primarily from the farm.

Here's another comparison: There are just about 100,000,000 people in this country—if each of these should spend one additional dollar per year for fruit and flour and other products of the farm, which means the price of a postage stamp per week, it would pretty nearly take care of all the material now sold to the liquor industry by the farmers.

There is no need to worry about the farmers. Anyway, the farmers are voting out the saloon every time they get a chance, fully realizing the force of whatever there may be in the argument of the liquor men, so far as they are concerned.—Charles Stelzle, in St. Louis Christian Advocate.

THE CALL OF ARKANSAS.

Arkansas, thou hast been a good mother to all of thy children; thou hast given us beautiful harvests and supplied our every need; thou hast filled our storehouses with goods and our banks with golden treasure; and as dutiful sons and daughters we are grateful.

We are proud of thee, Arkansas—proud of thy great and diversified resources; proud of thy fertile soil, salubrious climate, mineral wealth and mighty forests. We are proud of thy Christian homes, churches and schools, and of the splendid citizenship within thy borders. We are proud of thy lawmakers who gave us state-wide prohibition and other splendid laws. We are, also, proud of thy mayors and city councils who have abolished the infamous red-light districts that so long disgraced our Christian civilization; and above all, we are proud of the glorious Federation of Women's Clubs who are reforming and transforming our social and political life.

We love thee, Arkansas, and thy honor and good name shall ever be sacred to us, and jealously will we guard thee from every evil; especially would we save thee from the loathsome, blighting curse of saloons and red-light districts, with which demagogues, traitors, aliens and criminals would again pollute thy sacred soil.

But they shall not crucify thee, Arkansas, on this cross of shame; thou shalt not be sacrificed on these altars of vice and crime; thy honored name shall not be trailed in the mire of disgrace and humiliation, because the best manhood and womanhood

will rally to thy defense, and on November the seventh, 1916, in the great battle of ballots, we shall meet and overthrow forever the greatest enemy of our Christian civilization, remembering on that day that Arkansas expects all good citizens to do their duty; to the end that all social and political evils may be abolished; that justice and righteousness may be promoted; that noble manhood and glorious womanhood may be exalted; that womanhood and childhood may be sacredly safeguarded, until the injury of any woman or child shall become the concern of all men, and every man shall be compelled to treat every woman just as he would have other men to treat the woman he loves, for this is the fundamental preparedness that will save and exalt a nation.—Chas. R. Robertson.

THE RURAL CHURCH PROBLEM IN THE SOUTH.

IV. Why the Church is under peculiar obligations now to deal definitely with the Country Problem.

After these various organizations outside the church have done all that they can for the improvement of country life, there will still remain much for the church to do. Some of the reasons why the church should actively engage in this work are:

1. The methods of the churches of the past will not meet the changed rural conditions of today. The emphasis in the past in our theology, especially in the country, has been upon individualism and personal salvation. No one who has a vital religious experience will say that these things are not necessary. But that does not mean that they should be carried to the extreme. They should not continue to be preached to the exclusion of the social message of Christianity when the environments which were in peculiar harmony with an individualistic gospel have disappeared and conditions which are crying out for a social interpretation of the gospel of Christ are found all about us. Today a new social consciousness is permeating the rural districts. It will find expression. If the churches will open their doors it will come in and will help their members to commune with each other. But if the churches persistently keep their doors closed to it, the younger member will be led out of their doors and away to the dance hall or to the city or to both. The church must realize that revivals as we have commonly used them in the South have a limit. They are failing to save the young people to Protestant Christianity. They are splendid agencies for increasing church membership and they certainly should not be abandoned. But they are poor agencies for helping a red-blooded youth work out his salvation. And that rural community which depends upon the preaching service once a month and a two weeks' revival in the summer to save its young people, will see them drift faster and faster into sin and away from the church. It is the supreme opportunity and obligation of the rural church in the South to minister to these youth, to feed them, and not to gorge them for two weeks of the year and then leave them to starve during the other fifty.

2. In the second place, the Southern Church is under peculiar obligations to exert itself to improve country life, because of its large rural constituency. Of the 6,539 pastors in Southern Methodism over 4,500 of them serve rural pastorates; or to

state it differently, of the 19,806 organized churches in Southern Methodism, over 17,000 of them are rural churches. Over seventy per cent of the Presbyterian churches are country churches. The Southern Baptist Church reports a total of 25,000 churches, of which 18,000 are country churches. Of those Methodist churches, 6,000 have preaching only once a month, 16,000 of the Baptist churches have preaching only once a month or none at all, and 1,500 Presbyterian churches are without a pastor. A bare statement of these facts makes plain the obligation of the Southern Church.

3. As has been intimated before, several rural communities in the South are just waking up. A letter from a rather successful rural pastor in the South Georgia Conference takes the writer to task for saying that there is a rural problem. And in many Southern communities the people are just now realizing that country life is in a nascent state. Therefore it is the church's opportunity to step in and fix for itself a stronger place in the rural life of the South than it has ever had before. Just as the people of Japan within a few years realized the inadequacy of their old religions and turned from them by the thousands, so the rural people of the South are realizing that a change in their old manners of living and thinking is imminent. It is the church's opportunity to help form the new opinions and by meeting the new conditions maintain itself in the affections of rural peoples.

4. The church is the only agency that can conserve the spiritual life of the country people. The agricultural college, the crop demonstrator, and some other agencies that are helping to improve country life materially and socially are not always religious, certainly do not preach a very spiritual religion, and sometimes some of them are positively irreligious.

So "we may ridicule, criticise, pity the country church, but we cannot displace it." (Fisk). It must continue to be the source of inspiration for the morality and spirituality of the country people. And it alone can preserve that spiritual power that is typical of country people. "The religious experience of every nation has usually been a rural product." The practical and materialistic age in which we live is peculiarly in need of "a certain quality of religious mysticism which is an enriching element in religious experience," and which is peculiarly a rural product still sending into the ministry rural men as it did the old prophets in Israel and Judah. The "springs of spiritual power" and the "clarity of conscience" have many of their sources in the country. It is the task of the country church to keep them pure and overflowing, and when the country church does this, it not only lives itself, but it continues to furnish spiritual life and power for the nation. And it does a work that no other organization can do.

5. A peculiar obligation rests upon the country church now because of the probable increase of immigrants to the South after the war. In 1910, the total foreign population of the South was 2,828,238. We are therefore remarkably free from foreigners now. But with the probable increase of immigration to this country after the present war is over, we may expect immigrants to rural sections in much larger numbers, attracted to us by the cheaper lands and warmer climate.

When they come we must be so strong that we can maintain an evangelical faith and win them to it, or we will inevitably suffer ourselves. While we are preaching preparedness for our national army as a defense against enemies across the sea, we might with propriety preach a greater preparedness for this Southern army of our Lord as a defense against the enemies of this kingdom that are coming into our very midst.—J. Q. Schisler.

Jonesboro, Ark.

WHAT A MANUFACTURER THINKS.

W. C. Dewey, of Chapman and Dewey Lumber Compan, Marked Tree, Arkansas, who employs a thousand men, in response to a question as to the workings of prohibition, says: "Marked Tree is now dry and the improvement over conditions during its wet period is so marked in every way that I cannot conceive how any employer of labor could ever desire to return to the former state of affairs. The regular pay day is no longer followed by the inevitable "morning after" short handedness at the mills which in wet days seriously affected their efficient operation. Our local merchants are now doing a far larger business than in the days of saloons, and what is more to the point, are getting their money for it. While it goes without saying that the laborer's family is living in a better and happier condition than was possible under the old regime. In my opinion it would be a terrible misfortune if the sale of liquor should again be legalized in this community."

ACT NO. 2: A JOKER OR A FRAUD.

The proposed Local Option Bill, Act No. 2, initiated by the liquor people, can only be considered as a joke or a fraud. It is drawn in a manner calculated to deceive and mislead the voter. The title reads as follows:

"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 and parts of laws in conflict with this Act, and for further purposes."

From the reading of this title, one would naturally presume that the Act prohibited the sale of liquor throughout the State (except in counties which voted for license, and that it provided a penalty for the sale of liquor without a license. The Act contains no such provisions, but on the contrary legalizes the sale of liquor anywhere in the State of Arkansas, and does not make it unlawful to sell without a license, and fixes no penalty for so doing.

Section 1 of this Act reads as follows: "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."

Let us see of what these restrictions and regulations consist. On examination of the Act we find the following restrictions and regulations:

No license shall be issued except to

a citizen of the State, over twenty-one years of age.

No license shall be issued for the sale of liquor except in cities and incorporated towns of 500 population or over.

No license shall authorize a sale of liquor on Sundays or election days, or between 10 o'clock p. m. and 5 o'clock a. m.

License 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.

No person holding a license shall be authorized to sell liquor to a minor or habitual drunkard, nor to employ such persons to work in any business conducted and authorized by any license.

The applicant is required to file bond in the sum of \$2,000, and two kinds of license may be issued, wholesale and retail, upon the payment of certain fees.

This is the substance of the restrictions and regulations imposed by the Act upon the seller of liquor, with or without a license.

Section 13 makes it lawful to give liquor to any person, except minors and habitual drunkards.

Section 15 reads as follows: "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 dollars, nor more than three hundred 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 employe of any licensee."

The sale of liquor is made lawful by Section 1 and therefore such sales would not be a violation of the Act, and would not subject the seller to its penalties. To what acts or violations then do these penalties apply? Not to the sale of liquor generally in the State of Arkansas, for that is made legal, not to the sale of liquor without a license because no person is required by the Act to procure a license before engaging in the business, and there is no penalty provided for selling liquor without a license.

For what acts then would the licensee subject himself to these penalties? Possibly for selling on Sunday or on election days, or between the hours of 10 o'clock p. m. and 5 o'clock a. m. or for selling to minors or habitual drunkards, or for employing such persons to work in his place of business.

It is very doubtful, however, if the licensee would be liable even for violating some of these provisions of the Act, for it will be observed that the Act does not prohibit some of these acts, but simply says that no license shall authorize the licensee to do those things.

If such an unfortunate thing as the adoption of this Act should occur, the State of Arkansas, in my opinion, will find itself practically without a law requiring a license for the sale of liquor, and without a law fixing any penalty whatever for the sale of liquor without a license.—D. Hopson.

Corning, Ark.

NEW CHURCH EXTENSION PUBLICATIONS.

1. "The Seven Pillars of Wisdom." A church-building sermon delivered to a homeless congregation in the West, by Rev. C. G. Shutt of the Central Texas Conference—a 12-page folder.
2. "Uncle Billy on Church Extension." A church extension story, by Rev. C. N. Broadhurst of the Missouri Conference—a 12-page folder.
3. "How a Little Blind Pig Preached the Gospel to a Little Blind Girl." A church extension story that will greatly interest the birthday offering children, by Rev. H. H. Smith of the Virginia Conference—an 8-page folder.
4. "Jack's Christmas Money." A church extension story, by Rev. H. A. Carlton—a 12-page folder.
5. "Beautiful Brooks of the San Joaquin." A church extension story, by Miss Stella J. Campbell of San Francisco, Cal.—a 12-page folder.
6. "Bulan Memorial." A church extension story, by Rev. R. D. McNeer of the Baltimore Conference—an 8-page folder.
7. "The River of Church Extension." A church extension message, by Rev. W. J. Heys of the St. Louis Conference—an 8-page folder.

The above, with many other publications of the board, may be secured free of charge by applying to the office of the board, 1115 Fourth avenue, Louisville, Ky.—W. F. McMurry, Corresponding Secretary.

RAMBLES AND RUMINATIONS. III.

From Fort Republic I ran over to Charlottesville, the seat of the Virginia University. When I saw this great institution, I asked, Can anything beat this? Later, when I saw Washington and Lee at Lexington I said, "Yes, this beats it, not in grandeur and magnificence, but in the home life, quiet dignity, beauty and air of reverence that hangs around it." When I stood around the dust of Lee and Jackson I felt that I was looking upon the graves of the two greatest men of the race, Jackson not quite up in moral and religious grandeur to Lee, but perhaps as a military genius—my pen will hardly write it—but maybe his superior—if anybody could be. But to return to Charlottesville. My only purpose in going there was to see the University and Monticello, the home of Thomas Jefferson. As a residence, Thomas Jefferson had, perhaps, the most unique, gorgeous, beautiful and magnificent on the continent. It took a genius to plan this home and its surroundings, but if it had been set down in the heart of an untrodden wilderness it could not be a more lonesome place. I came away saying if they would make me a present of it and require me to live there I could decline it. It is on the top of a high mountain three miles from anywhere with no near neighbors but the graveyard, but surely Moses had no grander view when he stood on Pisgah than may be seen from the one-time home of Thomas Jefferson. If ever spooks visited the earth they surely perambulate these halls, for I don't think they have anything finer where they are.

I spent a Sunday at Harrisonburgh, preaching for Dr. Stevens, it being his quarterly meeting occasion. Harrisonburgh is a city of seven thousand, with a hundred-thousand-dollar Methodist Church, one of the prettiest I have yet seen. Just across from this church stands a two-room stone building where Bishop Asbury held a

conference, I think in 1783. It is now owned and occupied by Captain John E. Roller as a law office. Captain Roller is a Lutheran, and has the largest private library I have ever seen. He seems to have had a passion for collecting books, and you can hardly pick up one that he does not seem to be familiar with. He showed us a German Bible four hundred years old, translated into German four years before Luther made his translation. It has no verses. He could tell us about Asbury's conference, and as we were about to leave he said, "You must take a drink out of the Asbury spring." He carried us down into the basement, dark as a dungeon, and there was the spring, bold and cold as ice flowing through the basement. We were entertained in the palatial home of B. F. Garber and family, who brought us under many obligations.

Here I bade Stevens goodbye for awhile and took the Southern Railway for Manassas, where I spent Sunday night and Monday morning, and ran out to the famous battlefield for an hour. I stood on the spot where Thomas Jackson lost his name given by his parents, and will be forever known as "Stonewall." I also stood on the spot where General Bee, a few minutes after he had conferred upon Jackson this title, was killed. Too many abler pens and men with larger knowledge have written about this battle for me to attempt to do so.

Leaving Manassas, I was soon in Washington. Excitement was at fever heat over the strike situation. I have not seen anything to compare with it. I had my ticket on to New York. I consulted several high railroad officials and several members of Congress. With one voice they advised me to cut out New York and be home by Saturday night. The whole country does not realize how much they are indebted to President Wilson for averting this calamity. It was all a mistake, Mr. Editor, about Congress being held up. Congress could have lain still and let the strike come on. Congress had no power to keep the men from quitting. The country would today be in commercial paralysis had it not been for Congress, whereas he must be a blind man not to see that this country is in the most prosperous condition since the birth of the nation. Never did the farmer's products command so high a price. I sent in my card to Senator Robinson, who at one time was a member of my congregation, but he was not in. I regretted exceedingly not seeing him and his noble wife. I called on my old friends, Oldfield and Wingo, and found them hard at work. I had the honor of helping to elect Oldfield, which I have never regretted, as he has made good. While in Washington I visited in the house and stood in the place where the president died after being shot by a maniac assassin. It could be only the deed of a devil, for it could bring no good to anybody on earth. There was as much regret in the South by all thinking people as in the North, and perhaps more, as there were none to profit by his death in the South. There was an attempt at the time to link the name of President Jefferson Davis with the base deed, but even his enemies refused to believe that one so lofty in his Christian character would blacken his great soul with the sin of assassination. The old theater in which the President was shot has never been used as a playhouse since.

I came back through Kansas City just in time to strike the G. A. R. reunion; blue coats were in evidence everywhere. I had many pleasant conversations with these erstwhile enemies but now friends and brothers, and received uniform kindness and courtesy. I am now at home with as kind a people as any preacher has and I am enjoying my work and feel at peace with God and am headed for the heavenly world.—J. C. Hooks.

Broken Arrow, Okla.

THE MODEL CHURCH.

The following is the outline of an address delivered by Rev. L. E. N. Hundley, pastor of Pulaski Heights Church, to his congregation, Sunday, October 1, at 11 o'clock, the occasion being "Model Church Day":

The Model Church will have:

- (1) Firm convictions of and belief in the existence of God.
 - (2) A membership which stands for an unqualified acceptance of Christ and his gospel.
 - (3) A high regard for, and will participate in experimental godliness.
 - (4) A conscience towards the matter of right living and religious obligations.
 - (5) An adequate knowledge of and appreciation of "Church Regulations."
 - (6) A keen interest in everything required by the Discipline of the Church.
 - (7) Every auxiliary organization of the Church and stand by them.
 - (8) A deep concern for the poor and unfortunate of its membership.
 - (9) A vital and healthy body of "boosters" and leaders.
 - (10) A disposition to invite criticism, and employ new methods of service.
 - (11) A long arm, and a glad hand (if arm is too short, move up).
 - (12) The courage to stand unflinchingly for Purity and Unity.
- This splendid church is a veritable "beehive" of religious industry, and is making itself felt on Pulaski Heights. The day is not far ahead when it will rank as one of our very best churches in the city. God has signally blessed the efforts of both pastor and membership.—Reporter.

HOW SHALL THE HEART OF THE WORLD BE CHANGED?

That is a question still unanswered. There have been thousands of answers put forth, but still the teeming masses are deceived, and plod on and ever and anon turn aside to some siren voice declaring that at last the problem has been solved. But its answer and solution is not human. That is finite. And that problem is so deep and big and infinite—no! human finiteness is too dull and clumsy and lags so far behind that all ages may come and say to it, "You will yet grasp it and find out all about it," but the curtain of time will fall like the pall of chilling death on the scenes of time—when silence eternal marks the end of human activities, its life hushed forever—and yet if human skill must devise its solution, just as it is today, it would be—unchanged. And human skill is great. You shall never doubt that. I sometimes walk into the big round house of some railroad. There are the huge iron locomotives standing majestically still. How powerful! They are the standing sentinels of human skill. And sometimes I watch a thousand wheels of some factory, all turning at once and a thousand hands are busy! Why, a million things point it out every day, human skill—powerful in the realm

of human life—beyond powerless and feeble. How shall the heart of the world be changed? Here the question confronts us again. And a host of people answer, "Well, by what Christ taught." Of course, that is it, but do they really believe it? I hardly think so. If they do, they say something else is as good, and whatever that be, it is much quicker and of course more desirable. Through the fibre of the soul runs a sad feeling of regret. Sorrow binds itself about the heart. No wonder. After all that human skill has ever done for itself, it has been to its own hurt, and human life suffers ghastly, suffers long, suffers ever. Hordes, myriads of hordes—human beings—hardly live with scanty bread, clothes and shelter. As to education, it is clean out of the question, and long for it and struggle as they may, they must at last yield and be bound for all life in the most cruel of all slavery, illiteracy and superstition. Would you live there? God knows you shudder, and, like one arousing from the night-dream of terror, you experience a most happy contentment, that it is not so. Human agency is cruel, its heart is cold, it seeks its own, and if it is the stronger, in its rivalry, the weaker invariably suffer and bleed and die. You know that—painfully or no, you admit it. Here you are not by yourself. Down and down the epochs of time, all along a million hearts have halted and trembled right here, and deep, deep from inmost recesses of human finiteness comes a bitter cry. "Oh, what must be done?" And still here and there and yonder there is the sad echo, "What must we do?" And how long yet its resonant voice of sadness is to vibrate in the ears of humanity, lies far, far beyond the bar of human conception and knowledge. I would to God it were now, but that is folly. It cannot be. Hence, I will pass it on as stupendously premature, and say let us hasten it on to maturity as fast as the slowness and clumsiness of human evolution will permit.

"Oh, what shall change the heart of the world? The spirit of Christ, the Christ-like spirit! Grand, simple, lowly, condescending, infinitely loving! Oh, Providence, help us to be that way! Help us! The Christ-like spirit and nothing else. It has far less dominance than we dream of. If we just understood! His force of workers has been densely ignorant, shockingly careless and plainly selfish. Worldliness has followed in their wake, and, much as we deny it and ignore it, it is visible and we see it.

Really, is the world getting better? Naturally, we want to say, "Yes." And it is well. The spirit of optimism.

Well-Expanded Lungs Not Enough.

Pure blood is indispensable to the health and strength of the lungs. The delicate structure of these organs makes it necessary. When the blood is impure the lungs lose their tone, and even if they are permitted to expand freely, they have not the power fully to perform their important work. The fact is, there is nothing more necessary in our physical economy than pure blood—the kind of blood that Hood's Sarsaparilla makes. This medicine is the good old reliable family remedy for diseases of the blood, scrofula, rheumatism, catarrh, and low or run-down conditions of the system. At this time, when coughs and colds are so prevalent, Hood's Sarsaparilla is an invaluable tonic. Get it today, and begin to take it at once. Accept no substitute.

tic courage is indeed the spirit that accomplishes very much at any time, and in times of dire distress the hero is never pessimistic. But he is indeed a hero who, when he looks the world undisguised in the face, drops not his eyes from off its countenance of sorrow and deception, with at least courage weakened and sickened. God help this bleeding and struggling old world to its feet! It has been crumpled up so long that stiffness and its consequent evils can only be removed by superhuman power. The face of the earth is saturated with blood, vice, sin and crime. Even among its best inhabitants, dishonesty and hypocrisy lie concealed. The love of money is burning brilliantly in all places of the earth wherever man is found.

Our great John R. Mott beheld with a bleeding heart the gasping, dying inhabitants of bleeding Europe and her deplorable, storm-swept cities of war, and he said, "I felt aged ten years."

Pile up the books and papers and periodicals of evil and damning contents and touch the flaming torch and let its cloud of smoke ascend, and darkness would again fill the heavens for many months. Here let me dismiss them and call in the Book of Old, the sacred Bible. Let me put all due emphasis here, for here is the real solution to every evil abroad. One thing I especially admire Billy Sunday for, and that is the stress he lays on the Bible. Billy is right, and he is doing more good than any other living man today. Preachers cannot lay undue emphasis on the grand old Book. Get many others out of mind and stick closer to the Bible.

We have preachers, ordained, who have never read the Bible through, even once. How can we expect the best doctrine, best presented from these preachers? The truth is, preachers do not always remember the serious, pre-eminently transcendent position of a gospel minister.

I like the spirit of a John R. Mott, refusing a high and honored seat in the political world, to be like a St. Paul or an Elijah of old. A man like this is the greatest man in the world, because in his hands is the solution of the world's sorrow and evils. It is his to change the heart of the world. No other will ever do it. Emphatically I repeat it. Man cannot invent a scheme or enforce a principle that can do it. At last we must turn to the Bible and the God-sent preacher for the remedy and wait until the result has been accomplished. Israel was always greatly prosperous when a land of the Bible and the priest.

Any fame attributed to America as a great or good nation rests upon her obedience to biblical instructions, yet America has not been free from sore evils, and is today far from a nation of righteousness. She has tried many principles and many principles have tried her sorely. We may search in the complete labyrinth of human knowledge for a solution any other than in the Bible, for these heartless conditions prevailing, and it will not be found. Democracy as enforced by the Democratic Party has utterly failed to accomplish what we hoped for it. The Republican Party has accomplished no more. Conditions in United States are going from bad to worse, and scores of millions of people are in poverty. And the chances for education, proper clothing and food are slim, and no time is permitted in the heartless grind of labor of competi-

tion and greed for sufficient recreation and the break of monotony; and even God's holy Sabbath is disregarded and trampled under foot! Besides all this, Bible truths are being assaulted and scoffed at. Scoffers! Millions of them!

It is an age of dissatisfaction, pre-eminently so. The principle of force is everywhere in vogue. As a people we do not hesitate to use it.

And, again, the Socialist Party is gaining in force and power. Her claims are high, and while they may be as good as any, they will never accomplish what she claims, and no such claims will ever be brought about until civic righteousness is on the throne, having been first enthroned in the hearts of the people.

This is supremely the work of the people of God, the greatest responsibility resting on the gospel ministers. And oh, that we be all that God wants us to be! Ministers of God, I appeal to you. Realize where you are, your place in the complex nature of the world, and prove yourselves worthy of the title. How infinitely great your responsibility! How important that the work be done! No idle preachers, or preachers searching for popularity or cringing before criticism, shallow in doctrine, flippant in utterance, prejudiced in judgment, but deep, earnest, broad, sound and zealous in preaching great and saving doctrine truth, dodging no issues and promoting always true education, in a word meeting all issues and setting them on the principles of God's eternal Word!

Above all things, we need a deep and educated ministry, truly devoted to the Bible. God hasten the day! How we need to support our colleges and universities and see to it emphatically that our preachers are profoundly trained, equipped and qualified for this work which the world must inevitably have before the heart of the world is changed into those true relations of the fatherhood of God and the brotherhood of man.—Clarence Crow.

ARKANSAS METHODISTS FACING THE TEST.

Forty-one billion dollars! That is a big sum, but official reports show that the people of the United States have saved that much in the last four years, an average of over ten billions a year. At least twenty-five billions of it were saved during the last two years. This represents a net saving of over \$100 cash annually for four years for every person in the United States. The Comptroller of the Currency, speaking a few days ago before the American Bankers' Association, declared that the bank deposits in the United States are such that should there be withdrawn from our banks a sum equal to the combined resources of the Bank of England, the Bank of France, the Bank of Spain, the Bank of the Netherlands, the Bank of Norway, the Bank of Sweden, the National Bank of Switzerland and the Imperial Bank of Japan, our deposits would still be as great as they were three years ago.

The Comptroller then reminded his hearers that our prosperity is the great menace to America. Indeed, where adversity destroys its thousands, prosperity destroys its tens of thousands. What tremendous power for good or evil is this wealth! If our people could realize their trusteeship and would apply their wealth to serve noble purposes instead of squandering it upon personal luxuries

and pleasures, our nation would fulfill "the loftiest and noblest conceptions of the centuries." What America needs now is a soul to possess and use this wealth; not souls possessed and ruined by the wealth.

Our Methodist folks in Arkansas are sharing largely in this increased prosperity. They are open-handed people. They are spending annually \$750,000 on the moving picture shows; they now have invested in automobiles \$3,000,000, and their wealth, running into the hundreds of millions, probably equals the total wealth of the members of any other three churches in Arkansas put together. These Methodist folks are to be put to the test in the next month and during the next year. The test will determine whether they possess their money as a sacred trust. Within the next month the Methodist folks will face the question whether they will pay off in full their pastor's salary and whether they will pay in full the Conference collections. Why should not the charges accustomed to falling behind on salary and collections pay out in full this year? Our pastors, presiding elders and stewards should urge strongly this claim. In doing so they will bless the people. Let Arkansas Methodism make this a record-breaking financial year in our church as it is such a year in the business world.

Then this fall and next year Dr. James Thomas and his assistants will put our people to another test when they present the claims of Hendrix College for \$400,000. Their response will prove their character and their activity to see one of the greatest educational opportunities in the South. Half of what they spend on moving picture shows for one year, with the payments scattered over four years, will solve the problem.

Francis Peabody, Professor of Christian Morals in Harvard University, says that money is a material symbol of spiritual life. A man's money is stored energy, industry, self, and his manner of using it is an index to his spiritual life. Failure to respond to the two calls named above will show an impoverished spiritual life, spiritual bankruptcy in the midst of great material prosperity.—J. H. Reynolds.

GOOD FOR THE GIDEONS.

Members of the Conway and Little Rock Camps of Gideons, at a recent banquet at the Conway Methodist Church, strongly condemned Act No. 2, which seeks to repeal the present prohibition laws, and pledged the earnest support of the order to its defeat. Guests of the occasion included J. C. Bennett of Chicago, national field secretary and trustee; O. T. Goldsmith, State secretary; John R. Frazer, H. L. Cross, J. B. Dickinson and the "three Rileys," all of Little Rock. J. B. Parker acted as toastmaster.

The resolution condemning Act No. 2 was introduced by State President E. F. Edwards as a part of his address of welcome. It was adopted unanimously, and pledged to in water by the company. Its text follows: "Whereas, nine months' trial has proved the beneficial effects of the state-wide prohibition law, and has clearly demonstrated that the only business that it hurts is that of the saloon, which impoverishes and degrades; that the law has a tendency to vacate our jails and county farms; to increase the earnings of legitimate

business; to make labor more efficient and dependable; to bring happiness and plenty to homes that had before been pauperized by the saloon interests, and to lift our citizenship to a higher plane of self-respect; and whereas, there is now pending before the people of our State, to be voted upon at the November election, Act No. 2, which proposes to repeal not only the state-wide prohibition law, but practically every other anti-saloon law placed on our statute books within the past forty years, substituting therefor a law under the false name of local self-government that would again deliver our State into the hands of the whiskey interests and put us back where we were nearly a half-century ago in morals; therefore, be it resolved, that this body of Gideons and friends of the order, in fraternal gathering assembled, hereby condemn in unmistakable terms Act No. 2, and pledge their most earnest efforts to defeat it in the election to be held on November 7."

"THE OPEN CABINET."

Is it coming? It seems so. Well, let 'er come. When I was admitted on trial the bishop asked, "Shall we proceed with open doors, or closed?" The "open conference" is here and has been for many years, and why not the "open cabinet?" Brother A. N. James seems to think it worked well at the Southwest Missouri Conference, and I guess we are about as good men as they are. I doubt if many more would go to the Bishop with the door open than do with it shut? Many of our Bishops have said, "Brethren, any of you can come to me if you have anything you want me to know and do not want anybody else to know. Come on." It is a cocksure thing that many preachers know just about where they are going before or soon after Conference meets, but they have a happy way of looking like an innocent set of "know-nothings." Now, am I not right? Yes. Let it come, and we shall all do our

Self-Poisoning.

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Sold everywhere in bottles 50c. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

GOOD FARM NEAR HENDRIX COLLEGE.

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

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.

best to behave and not abuse our liberty. What is the matter with the North Arkansas Conference that it is fooling along so slow about the money due the Arkansas Methodist? Who is who, and who is not who? It is pitiable. Come on, you tardy sons; come on.—Jas. F. Jernigan.

CONCERNING LAY REPRESENTATION.

Permit me to say a word concerning the measure providing for additional lay representation in the Annual Conference, now being voted on in the Conference. I am surprised and pained to note that opposition to it has developed in certain quarters. As it is, the laymen are outnumbered in the Annual Conference five or six to one, and their influence therefore is practically negligible. To add ten or a dozen choice men to their thin ranks—men chosen by the laymen themselves for religious leadership—would be a small concession indeed. Opposition can hardly be defended except on one or two grounds. If the Church is primarily a clerical institution—if in effect it belongs to the clergy and the laymen have no other function than to pay the bills and do what they are told—then lay representation ought to be abolished altogether. Or if the laymen are not yet worthy to be trusted with some measure of responsibility for the larger policies of the Church, then perhaps greater representation may well be denied them for the time. I hardly think, however, that either of these objections will be urged.

As to the objections that have been brought to the surface, it seems to me they can be readily disposed of. "Class legislation and special interests," for example. In favor of what class, please? Just the laymen, more than two million of them. These lay leaders are elected by representative laymen and are themselves truly representative.

And what "special interest" would be favored? The conference and district lay leaders are men picked for piety, loyalty to the Church, and leadership in every good work. They are made responsible by the General Conference for all phases of the Church's welfare. If their presence in the Conference would be "class representation," may I express the modest opinion that they would represent a pretty numerous class, and represent them well.

"Why not instead make the members of the standing committees and boards ex-officio members?" somebody asks. Who elects the committees and boards? The Annual Conference itself. Who nominates them? The

"THANKSGIVING ANN"—FREE.

We hereby offer to furnish gratis, except postage or express charges which will average at the rate of 25 cents per hundred copies, to any pastor or other interested person a sufficient number of the sixteen page pamphlet, "Thanksgiving Ann" and "The Deacon's Tenth," bound together, to supply one copy to every family represented in any Church, Sunday School, Christian Endeavor, B. Y. P. U., or other Young People's Association.

The only condition is, that the one who sends for the pamphlets, shall make or cause to be made, an earnest effort to obtain signatures to the

America Tithers' Union.

The object of this union is explained in the pamphlet. Also bound therein are three detachable pledge cards.

Address—The Layman Company, 143 N. Wabash Ave., Chicago, Ill.

presiding elders. To make the members of these boards members of the Conference also would be in no true sense lay representation. In reality it would mean that the little body of men elected by the laymen as their representatives would be swallowed up in a yet more overwhelming majority. Practically it would probably work out all right, under normal conditions. But in a pinch—well, I rather think the laymen would prefer representatives picked by themselves and responsible to them. We know something already of the peril of self-perpetuating bodies.

Frankly, I regard the proposal of the General Conference as only a step toward the consummation really to be desired; that of equal lay representation in the Annual Conference. The M. E. Conferences are now voting on just that measure. A recent editorial in one of the Conference organs suggests a sufficient reason. The editor says: "There (in the General Conference) the laymen are equal in numbers to the clerical members * * * and have the opportunity to secure whatever legislation they regard as helpful." That sounds good, but let us see how it works:

The last General Conference passed a law making certain lay leaders members of the Annual Conference. In this case the laymen in the General Conference presumptively "secured certain legislation that they regarded as helpful." But did they? Not by a great deal. The measure passes down for confirmation or rejection to a body in which the laymen are outnumbered six to one; the bishop perchance takes the floor against it; the clerical editor questions its wisdom, and the preachers vote it down. I do not question the bishop's right, or the editor's, or the preacher's, but where, tell me, is the "equal opportunity" mentioned by the editor?

It is worth noting, too, that almost every measure vitally affecting the polity of the Church must take the same course. The Annual Conference at last is the deciding body. Representation in the General Conference has little value to the laymen unless they have also some reasonable degree of representation in the Annual Conference, which is the final arbiter in all constitutional questions. Without doubt such representation will be forthcoming in time. In the meanwhile, a slice or two is better than no bread.—R. B. Eleazer.

MISSOURI LETTER.

The increase in membership in the three Missouri Conferences the last year was more than six thousand, 1,500 in the Missouri Conference, 2,300 in Southwest Missouri and over 2,400 in the St. Louis Conference. This is probably the largest gain in the hundred years of our Missouri Methodism. Yet our gains in the benevolent collections were not in proportion to our increase in membership. Never in my life time have I known a succession of seasons so adverse as we have had for the past ten years.

In no one of these years has there been a good crop of grain and fruit raised over the entire state. In recent trips across the state from east to west, and in other trips that have taken me from 50 to 140 miles from Sedalia in different directions, I saw less corn than I ever saw in any previous journeys along roads which have been familiar to me for many years. It has been with great difficulty that pastors have succeeded in raising their collections in full, while the ma-

majority have failed to do even that well. Under these circumstances the increasing clamor from some of our Boards that we raise "specials" when we can hardly meet the assessments is getting monotonous. I raised my assessments in full, but it would have been impossible to have done so had we not raised nearly all the assessment for Foreign Missions through the Sunday school. Years ago Sedalia Church adopted the plan of raising its assessment for Foreign Missions in the Sunday school, but the League each year contributes to a Mission "Special."

The Southwest Missouri Conference by a unanimous vote passed a resolution to the effect that we are in harmony with the unanimous action of our own General Conference and will continue to pray the Great Head of the Church to so guide the commission that they may be enabled to land a plan for the reorganization of Methodism that will prove generally acceptable to both great churches. The suggestion of a reorganization of Methodism has started the theorists to evolve plans of church government out of their inner consciousness. The changes recommended by a Louisiana preacher in the last Review show us how to make a Congregational Methodism out of Episcopal Methodism. I am too old to change that much.—C. H. Briggs.

Sedalia, Mo.

WHICH IS THE "BANNER EDUCATIONAL COUNTY?"

This question has been asked over and over during the growth of this state. Many counties have at times laid claim to the honor and many a town and village has made the boast that it is the "Athens of Arkansas."

In order to put the matter to a test and decide the question as to the "banner county" and the "banner community," the committee in charge of Amendment No. 12 announces the following proposition:

"The Educational Campaign Committee will present a Circulating Library of one hundred volumes to the schools in the county which gives the largest percentage of its votes to Amendment No. 12. The books will be for the use of the whole county and will be passed from school to school under direction of the County Superintendent or Examiner.

Also the committee will give a Circulating Library of fifty volumes to the schools in the township or ward that gives the greatest percentage of its votes to Amendment No. 12. The banner township need not be located in the banner county, of course.

If you are interested and want your school to win, go to work at once. For literature on Amendment No. 12, write The Educational Campaign Committee, Conway, Ark."

It will be noted that this offer is made to communities and not to individuals. Since its announcement much speculation has been indulged in with reference to the identity of the "banner county." Some are inclined to think the honor will go to Washington County, the home of the State University. Others have mentioned Faulkner County, where Hendrix and Central Colleges and the State Normal School are located. A large number have immediately thought of Clark County, where are located Ouachita and Henderson-Brown Colleges. Still others mention Johnson, the home of Cumberland College, Independence, the home of Arkansas College, Benton, the home of Arkansas Conference Col-

lege and Pea Ridge College. Many immediately mention Pope, Craighead, Drew, and Columbia, where the four Agricultural Schools are located.

One who is in a position to know, however, states that the competition of none of the counties mentioned need be feared. In the first place the contest has reference to public free schools and not to colleges and special institutions.

In the second place the honor will be bestowed not for the past achievement of some county, but for the educational spirit which it manifests today in support of the greatest educational measure which has been before the people in our generation.

It is rumored that some of the counties containing colleges and other special institutions have largely lost their educational ardor and have become engrossed in commercial pursuits to such an extent that they will make a very poor showing in the contest. It is even hinted by our informant that the honor may very likely go to a comparatively insignificant and unknown county.

We await the issue with much interest.—Educational Campaign Committee.

AMERICAN FAIR PLAY.

While the people of the United States have been sending thirty million dollars' worth of relief to Europe and Turkey, two hundred thousand women and children in Albania have died of starvation.

While each woman and child in Belgium has had plenty to eat, women and children in Albania have gnawed at the carcasses of dead horses in the streets.

William Willard Howard, of New York, who has returned from his third trip to this hunger zone of Europe, predicts that the entire population of Albania will die of famine and pestilence unless helped. He says that in Albania corn is fifty dollars a bushel, flour eighty dollars a sack, and macaroni five dollars a pound.

"The tragedy of Albania," says Mr. Howard, "is that a nation is dying of hunger, while the people of the United States, laden with gifts for the rest of Europe and for Turkey, pass by on the other side.

"Thirty millions of dollars have been given by the people of the United States for relief work of various kinds in Belgium, Poland, Armenia, Syria and the warring countries of Europe, while two hundred thousand women and children in Southeastern Europe have starved to death unheeded and uncared for. Not one woman or child has died of hunger in Belgium; two hundred thousand in Albania.

"Is it fair—is it human—that the innocent women and children of Albania, who never did anyone any harm, should be trampled under foot and left to perish, at a time when all others are fed?"

"Is this American fair play?"

"I have appealed for help in high places. I have begged a crust of bread

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of those who have given millions to Belgium, Poland, Armenia and Syria. I have begged in vain.

"The Albanians are as much entitled to sympathy and help as others. They have not taken part in the war. They fed and sheltered the refugees from Servia, even with the last measure of corn that the famine-stricken villages possessed. They have not done any wrong; yet armies have swept over their country, taking what could be found to take, leaving to the starving women and children only the carcasses of dead horses in the streets.

"I ask only American fair play for the famished children of Albania. I ask of all fair-minded men and women in the United States: Why should the Albanians—three hundred thousand of whom are Christians—be left to starve, while we press forward, in generous rivalry, to feed the others? The Albanians are more numerous than the Armenians; yet we feed the Armenians and let the Albanians starve.

"Having appealed to deaf ears in high places I now appeal to the plain people—to fair-minded men and women who would not let even a dog starve to death, no matter what his breed. I want to go back to Albania with a shipload of food. I have arranged for a ship—a new American ship, just launched and fitted for sea. The ship is ready and waiting.

"A number of distinguished gentlemen in New York—mostly clergymen and editors of newspapers—will cooperate in an appeal for a relief cargo for the ship. The treasurer selected to receive contributions is the Rev. Frederick Lynch, D. D., editor of The Christian Work and secretary of the Carnegie Church Peace Union. Contributions in any amount—from the price of a loaf of bread upward—may be sent to the Balkan Relief Fund, 70 Fifth avenue, New York city."

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THE YOUTH'S COMPANION, St. Paul St., Boston, Mass. New Subscriptions Received at this Office.

WHY YOU SHOULD VOTE FOR AMENDMENT NO. 14.

1. Because it does not pledge you in any way to support any measure, nor does it change your system of road building. It merely gives each county the right to vote the three mill road tax for a period of years. An election to decide whether or not the majority of voters of the county wish to make such a change, will be held later, if the amendment is adopted. You can then go into the merits of the proposition, and if it does not appeal to you, you do not have to vote for it. But do not oppose the measure now, for some other county may want it, and you should permit them the privilege of deciding for themselves.

2. Because if you do not vote on the question, your vote is counted against. Scratch the ticket one way or the other, for a failure to scratch is a vote against. You have nothing to lose by voting for the amendment, for you have a special election later, at which you can vote against a long-time three mill road tax levy if you do not want it. You are fully protected, and should help your fellow man out by voting now for the amendment.

3. Because it will open a way for the people who want good roads to get them. It will do this without increase of taxation. It will give good roads for the price they are now paying for poor ones, and will be a saving in wear and tear on every vehicle now traveling a public highway in Arkansas.

4. Because it is the first instance on record where you can eat your loaf and still have it. By voting the three mill tax for a period of years, you get the money to build permanent highways in all parts of the county. Then the natural increase in property value, to say nothing of the immigration good roads will attract to your county will be sufficient to maintain the thoroughfares. You can travel the highways while paying for them.

5. Because it does almost entirely do away with the double taxation system of road improvement districts, which is now about the only possible way of building highways in Arkansas.

6. Because the people of Arkansas will come into the world's limelight as the greatest of all Good

Woman's Missionary Department

Edited by MRS. W. H. PEMBERTON, 303 East Sixth St., Little Rock, Ark. PRESS SUPERINTENDENTS: North Arkansas Conference, Mrs. A. B. Haltom, Walnut Ridge, Ark. Little Rock Conference, Mrs. H. C. Rule, Crosssett, Ark. Communications should reach us Friday for publication next week.

OUR WEEK OF PRAYER, NOVEMBER 5-11.

Every auxiliary is expected to observe this stated time that our Woman's Missionary Society may grow in grace, knowledge and may be increased in membership.

If literature and programs have not been received the district secretaries should be notified at once.

GRATEFUL THANKS.

During the past two months Mrs. F. S. Overton, assisted by her daughter, Mrs. L. F. Plennmons, kindly and efficiently looked after our Missionary Department. To them we, with the Little Rock Conference Woman's Missionary Society, return our hearty and heartfelt thanks, wishing for them the best things in life.

LITTLE ROCK CONFERENCE.

A Request From Texarkana District. All who expect to attend the Texarkana District meeting at Horatio on October 19 and 20 will please send names at once to Mrs. J. F. Simmons, Horatio, Ark.—Mrs. Martin, Recording Secretary.

WHO CAN TELL US?

A friend writes: "Can you tell me where or how I can reach Miss Virginia O. Howell, our missionary to Brazil?" We will appreciate it if some one will give us the desired information, that we may send it to others through this department."

YOUNG PEOPLE'S MEMBERSHIP CAMPAIGN.

October 28, Y. P. M. S. Membership Day.

My Dear First Vice Presidents: Our whirlwind membership campaign is now on. Let us see that the Young People's work is not neglected. The 1915 report showed 323 members for

Road States if Amendment No. 14 is adopted and the various counties of the state avail themselves of its opportunities.

Vote for No. 14 and build your State and County.—Contributed.

Little Rock Y. P. M. S. We must raise this to a reporting membership of 500, and do it now during this campaign. We have chosen October 28 as Y. P. M. S. Membership Day. This will be Saturday, a school holiday, and our young people will be free to make a canvass for new members.

The following simple suggestions, if faithfully followed, will help to insure success:

First. Call a special meeting of your Y. P. M. S. Present the campaign, present the need as given in the campaign literature enclosed. Pray for strength to enlist new workers.

Second. Set a definite goal of membership. For example, your membership is "10," set "25" as your membership goal.

Third. Take your church roll, Epworth League roll, and (in small towns) your telephone directory and from these make a list of prospective members who might be secured.

Fourth. Divide your members present into visiting teams of twos, and assign ten names to each team. Set apart two hours on Saturday, the 28th, for this work.

Fifth. Have the results of your two hours' work reported at some headquarters (or home of the first vice president).

Sixth. Have the number of new members announced from the pulpit on the next morning (Sunday, the 29th, and follow with an invitation to join.

Seventh. Mail a report of your success to your Conference first vice president on Monday morning.

Remember, we will have a report on the campaign at annual meeting. Let's make it one to be proud of.

Again: Try for new auxiliaries.

Perhaps there is another Methodist Church in your town or in a nearby town with no Y. P. M. S. Get them to organize. Assist in organization. We enclose a blank to report the "New Y. P. M. S." Maybe a rural church needs a Young People's Missionary Society. You may begin a work that will endure for years, and train boys and girls for the Master. Will you try to organize a Y. P. M. S.

Whew, It's Hot!

Let's go and get some good old



When you're hot and thirsty, or just for fun, there's nothing comes up to it for deliciousness and real refreshment.



Demand the genuine by full name—nicknames encourage substitution.

THE COCA-COLA CO. ATLANTA, GA.

in one nearby church or town or rural community on the 28th?

If we make our "500 mark" you must gain at least "ten new members." Let your slogan be, "We'll help push-over the 500 mark," and we'll do it on the 28th.—Yours, believing you will, Mrs. Fred Elza, First Vice President Little Rock Conference.

Benton, Ark.

NORTH ARKANSAS CONFERENCE.

Mrs. S. A. Johnson of Marion writes:

"The Missionary Institute held at Crawfordsville September 27 was quite a success. In this union meeting Crawfordsville, Earl, Marion and Jonesboro were represented and it was a real 'heart to heart,' 'let us help each other' meeting. The Missionary Society of Crawfordsville was hostess, with Mrs. Dolph Smith, the president, in the chair. Miss Stephenson, our deaconess, took charge of the devotional exercises, and made a short talk. Truly she is one of God's chosen ones.

Mrs. Hatcher then took the chair, and we soon realized that the campaign is sweeping all before it because of her energy and enthusiasm.

It was an all-day meeting, and at 12 o'clock we enjoyed together a dinner of many good things.

We thoroughly enjoyed the whole day and returned to our homes refreshed in mind and body, with a prayer of thanksgiving in our hearts."

Jonesboro.

Mrs. A. E. Lockhart, Superintendent of Publicity, writes:

"The Missionary Society of First Church, Jonesboro, is drawing near to the close of one of the most successful years in its history. The Study Circle increases in interest and enthusiasm with each new text taken. The class, with a membership of about thirty, meets twice each month. A review of the book, 'Rising Churches in Non-Christian Lands,' under the leadership of Mrs. F. M. Tolleson, proved most helpful and inspiring. At the close of the study an entire Wednesday evening prayer meeting hour was used in reviewing this book.

In the very near future this class is planning to begin MacFadyen's 'Ten Studies in the Psalms,' with our deaconess, Miss Ida Stephens, as leader.

The women are beginning to realize the importance of these missionary studies in preparation for efficient service."

Paragould.

Mrs. R. L. Carpenter sends the following:

"The Woman's Missionary Society held an all-day meeting in Paragould at the First M. E. Church, South, on Wednesday, October 4. The Conference hymn was followed with Bible lesson by Mrs. Chas. Stedman and prayer by Rev. M. Ramsey. Mrs. F. M. Scott gave a helpful talk on Christian Stewardship after which several members gave their experiences in

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LIGHTS AND SHADOWS OF SEVENTY YEARS.

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

J. E. Godbey,
Kirkwood, Mo.

tithing. Miss Ramsey's talk on Social Service made us resolve to do better work in the future. With a chart Mrs. Lane showed us just where our missionary money goes. Rev. Mr. Watson gave us a most helpful Bible talk. At the noon hour a splendid lunch was served in the chapel to the ladies of the church and their husbands. At 1:30 Mrs. Taylor, our District Secretary conducted the devotional service and then talked on 'Unoccupied Territory of Paragould District.' Mrs. Watson's talk on the "Whirlwind Campaign" was followed by a solo entitled "Would You Care," by Mrs. Scott Holway. Mrs. Stedman and Mrs. Taylor conducted a quiz on missionary work in general, the members asking questions which were answered by these ladies.

Mrs. Cloir had the last number on the program, 'I've Tied My Kite to His Star.' By means of a chart, with pictures of an eye, an ear, a mouth, feet and hands, she reminded us that each one has some talent to be used for the Lord. Truly we are not without means of doing God's work, while we have eyes to see his wondrous handiwork, ears to hear his message, hands to minister to the sick and the afflicted, feet to run on errands of mercy, and lips to sing his praises.

We were glad to have Mrs. Taylor, our District Secretary, with us. Her presence and helpful words were an inspiration to all. During our Whirlwind Campaign we have, with assistance of Brother Cloir organized a new Missionary Society at Oak Grove and we have added eight new members to our roll. This we hope and believe is only a beginning of work we yet will do."

Dardanelle.

The Woman's Missionary Society of the M. E. Church, South, met October 2 at the church. Meeting opened with song, prayer by Mrs. Parker. President Mrs. C. C. Conlee, read Bible lesson from Luke 18th chapter 18-30. Reports of officers and committees were read and approved. General business was discussed and disposed of. Mrs. D. C. Shinn read article entitled "Light in the Antilles and on the Gulf Coast." "Social Life of Men," by Mrs. Thomas; "Courtship and Marriage of Young Girls," by Mrs. Myers. "Wedding Ceremony," by Mrs. Singer. "Cuban Mothers," by Mrs. W. A. Jackson. Clippings from Bulletin were read and discussed by eighteen members. Mission Study class conducted by Mrs. W. D. Cotton; subject, "Historical Facts of Bible." Meeting closed with prayer by Mrs. Johnson.—Mrs. D. C. Shinn, Superintendent of Publicity.

DISTRICT MEETING AT CAMDEN.

Mrs. V. O. Buck reports a fine District Missionary Conference in Camden on 5th and 6th of October. She says:

"The opening session gave a glimpse of the good things in store for us, and we had great reasons to rejoice. The attendance of delegates was the largest we ever had. Our faithful and loved District Secretary, Mrs. B. M. Bowe, proved her worth in reporting the organization of six new auxiliaries with a membership of more than 100. Surely the Lord has been with Camden District to own and to bless. Each society that made a pledge at the beginning of the year was sure it would be met in full, while one stated they were trying to increase their's.

The meeting was a spiritual feast. The Bible studies by Rev. W. P.

Whaley were very helpful. The subject of prayer (old and yet ever new) was thoroughly discussed.

There were interesting papers on the different phases of missionary work being done by our women. We heard of our growth and our needs.

We were disappointed in not having with us our Conference President, Mrs. F. M. Williams. On the other hand we were thankful to have in attendance the Conference First Vice President, Mrs. C. F. Elza and Second Vice President, Mrs. Moffett Rhodes, who are consecrated young women, working with the young life of our churches. Their appeals were urgent and full of the Spirit of the Master. Of this meeting each one present felt 'we sat together in heavenly places with Christ Jesus.' 'Forward' was the keynote sounded by our District Secretary, Mrs. Bowe, at the opening session."

Memorial Services.

Monday, October 8, at 3:30 p. m. the Camden Woman's Missionary Society observed the "Lou A. Hotchkiss Memorial Day" with a very interesting meeting. Selections relating to Sister Hotchkiss's life, the reading of a poem, "Kneeling at the Threshold," and "The Parting Message," with music formed a program suitable for the occasion. Those who attended were blessed in hearing of the life and work of our departed sister, also in learning more of our Scarritt Bible and Training School in which our endowed Lou Hotchkiss Scholarship will be placed.

LITTLE ROCK CONFERENCE.

The Membership Campaign, and Then—

Dear Co-Workers:

Have you marked in red on your calendar those three days, October 26, 27, 28? They are the days, you know, for the Whirlwind Membership Campaign in the Little Rock Conference.

It is time your plans were laid. If they are not, be about it. What are they? You may be planning an open meeting on Sunday night. Perhaps you favor an afternoon reception at which to present the work, or a house to house canvas, two by two. One plan will not do for every condition and you must seek to work wisely and tactfully in the Master's business.

In all that is done three things must be remembered. We are not striving for numbers or a good report.

1. Our Master needs the prayers, money and influence of the uninterested nine-tenths of the women of the church. We must, therefore, work unselfishly.

2. The work must be presented honestly and the financial obligations must be clearly understood. We do not want members obtained under false representation.

3. The Woman's Missionary Society represents a work that is big enough to be a challenge to the talents and ability of any woman. Don't minimize it.

Again and again, let me repeat it—PRAY!

Then don't be discouraged if the results are not all you had fondly hoped. After all, this Whirlwind Campaign is only a beginning. It will spur us to our best endeavor and shake us out of our rut, but it will be a failure unless it lasts the whole year through. The women that the whirlwind failed to reach may be touched by the patient, persistent, still small voice.

Then the annual election of officers is upon us. What about that Young People's, that Junior Society that was

a failure this year? A leader must be found for it. Or some of you have been depending on the pastor's wife, and now she must leave. Surely you will not allow her work to die. Won't you put special thought and prayer into the selection of these officers this year?

One more request: Please send the name of your choice promptly to the proper Conference officer that there may be no break in the work, no lost literature, and that working all together with Christ we may make this membership campaign a success, not only in the appointed three days, but during the whole year to come.—Mrs. Moffett Rhodes, Second Vice Pres.

LITTLE ROCK DISTRICT MEETING.

The Little Rock district meeting of the Woman's Missionary Society will be held at the First Methodist Church in Little Rock, Ark., October 24-25. First Church has opened wide her hospitable doors and invited all the women of the Methodist Church in the District who can to come and take lunch with them in the church parlors and take part in these services. We are rejoicing in the fact that several of our conference officers are to be with us, and also that we have been very fortunate in securing Rev. E. R. Steel of Pine Bluff to give us the annual address on the evening of the 24th. The splendid program follows:

October 24, 9 A. M.

Prayer—Rev. Forney Hutchinson, First Church.

Devotional Service—Mrs. Joe A. Goetz, District Secretary.

Greeting—Mrs. W. P. McDermott, First Church.

Response—Mrs. McAllister, England.

District Secretary's Report—Mrs. Joe A. Goetz, Little Rock.

Report from Delegates.

Membership Charts—Mrs. Max Frohlich, Lonoke.

Children's Work—Mrs. W. C. Watson, Pine Bluff.

Bible Hour—Mrs. W. P. Feild, Little Rock.

Lunch, 12 o'clock.

1:30 P. M.

Devotional Service—Mrs. W. B. Ferguson, Little Rock.

Latin America—Mrs. Maxwell, DeVal's Bluff.

Week of Prayer—Mrs. A. C. Millar, Little Rock.

Rio School for Girls—Mrs. Woosley, Carlisle.

The Pledge—Discussion led by Mrs. F. M. Williams, Hot Springs.

Mission Study and Publicity—Mrs. John P. Streepey, Little Rock.

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The Young People's Place in the Church—Mrs. Fred Elza, Benton.

7:30 P. M.

Devotional Service—Rev. Forney Hutchinson, Little Rock.

Woman: Her Investment—Rev. E. R. Steel, Pine Bluff.

October 25, 1916—9 A. M.

Devotional Service—Mrs. S. G. Crawford, Little Rock.

Small Town Auxiliaries, Their Troubles and Successes; Round Table—Mrs. E. Wilkin, leader, Hazen.

Missions: At Home, Map—Mrs. C. W. Hogan, Little Rock.

Missions: Abroad, Map—Mrs. Burney Standley, Lonoke.

Quiz: Officers of Conference and Council, Administration—Mrs. W. H. Pemberton, Little Rock.

Our Periodicals—Mrs. A. T. McMillin, Little Rock.

Social Service—Mrs. Geo. Thornburgh, Little Rock.

Bible Hour—Mrs. F. M. Williams, Hot Springs.

Lunch at 12 o'clock.

1:30 P. M.

Devotional Service—Mrs. Hazen, Des Arc.

Hotchkiss Scholarship—Mrs. James Thomas, Little Rock.

Our Schools, Scarritt—Mrs. Arthur E. Sparling, Little Rock.

Call for Workers—Go or Send; The Master is Come and Callesth for You—Mrs. F. M. Williams, Hot Springs.

A Parting Word—Mrs. Joe A. Goetz, Little Rock.

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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.

Sunday School Department

Contributors:

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SUNDAY SCHOOL LESSON FOR OCTOBER 29.

By James Seehorn Seneker.

Subject: The Voyage.

Scripture Reference: Acts 27:13-26. (Read Acts 27:1-28.)

Golden Text: "Commit thy way unto Jehovah; trust also in him, and he will bring it to pass."—Ps. 37:5.

Time: Ramsay says Paul sailed from Caesarea August 17, 59 A. D. This was but a few days after his address before Agrippa. He arrived at Malta early in November.

Diary of Paul's Voyage, with dates according to Professors Ramsay and Lewin:

Left Caesarea, August 17, 59 A. D.; Sidon, August 18, 59 A. D.; Myra, September 1, 59 A. D.

In Ship of Adramyttium—Left Myra, September 1, 59 A. D.; Cnidus, September 23, 59 A. D.; Fair Havens (Crete), September 25; Fast Day, October 5; departed Fair Havens, between October 5 and 10.

In Ship of Alexandria, Egypt, the Hurricane—Undergirding the ship, lighting the ship, dates according to Lewin, 60 A. D.; Paul's vision brings cheer to all, nearing an unknown shore, casting anchor, night, October 19 to November 1. (Professor Lewin thinks all these dates should indicate the year 60 A. D. instead of 59.)

The Shipwreck—On the coast of Malta, early in November.

I. Introduction.—"And embarking in a ship," etc. (vs. 2). The voyage to Rome was actually begun. Being late in the season, and since there was no vessel at Caesarea bound direct for Rome, they started on this north-bound ship in the hope of making a transfer at one of the larger Asiatic ports. Paul was under escort of an indefinite number of soldiers directed by Julius, a kindly disposed centurion.

Paul was accompanied by Luke, his physician, and Aristarchus, his good friend from Thessalonica—both of whom had accompanied him on his journey from Greece to Jerusalem two years before. There were a number of other passengers, but we do not know how many. In verse 37 mention is made of 276 passengers, but this was on the boat to which they had transferred later.

The trip was not especially eventful from Caesarea to Sidon, and via Cyprus to Myra. At this port they transferred to a ship from Alexandria, which was bound for Italy. "Sailed slowly many days," was, and is today, characteristic of Levantine boats. After touching at Cnidus and Fair Havens, they assayed to push on to Phoenix for a better wintering port. Contrary to Paul's advice, the centurions decided to continue aboard this vessel on its trip. This was only natural for Paul was not a seaman. The centurion respected but differed with the apostle in judgment.

II. The Glory of Difficulties.—"South wind blew softly, supposing," etc. (vs. 13) was a deceiving challenge to them, just as it misleads many on the great voyage of life. There was on board a man who knew how to defy the storms and to laugh at diffi-

culties. The apostle knew, as every true Christian should, that there are dark as well as bright days. Such storms serve often to bring one to his senses when all else fails. Perhaps Paul was confident that God was not frightened over their difficulties and emulated his example. One cannot but imagine the scene while they were busy "undergirding the ship," casting the luggage overboard, etc. There are but two great orders of God's vast creation, viz: (1) things and (2) beings. Frequently the elements must be greatly disturbed before God's sons step from mere things. Rabindranath Tagore, the famous philosopher of India, has recently aptly said: "Our things are more in evidence than ourselves."

Prior to this the apostle, in writing to the Romans, said: "We glory in tribulations" (Romans 5:3), which enables us to conjecture fairly well how he could stand a storm at sea. His entire life was full of adventure and heroism. In 2 Cor. 11:23, ff, we find a remarkable list of experienced ills, "but it is far from complete, for Paul subsequently encountered many a peril by sea and land. His best known adventures, his experience with the mob in the temple, his rescue by the Romans, his removal to Caesarea, his great voyage, and his shipwreck belong to his later career. It is perhaps as the greatest and most significant of his adventures, or at least of those in which Luke shared, that Luke relates in such detail the voyage to Italy."—Prof. E. J. Goodspeed in Biblical World.

Difficulties are but the epoch-making experiences along the road of progress. Paul was nourished by the hand of difficulties, and pillowed on hardships. It has been ever thus. Temptations and difficulties have ever been strewn along the pathway of mankind. We may truly glory in them when we graduate from the school of St. Paul, knowing how to rise on tribulations and difficulties as stepping stones to higher things.

III. Courageous Cheer of Christian Character.—Fun hunters are valueless in the face of real trouble. When sun, moon and stars disappeared, all hope was cut off. These statements seem unrelated. On the contrary, there is an implied intimate relation. The sort of things on which we depend and in which we delight is determined by what we are. Confidence and pleasure are always related to inner character. They do not exist in and of themselves. The things in which one delights and trusts are entirely different in varying individuals. St. Paul had been long accustomed to love and trust God. Therefore, he was not bankrupt in the hour of greatest need. He was steady and hopeful amid the tossing to and fro. His courage and cheer were both imbedded in a character founded in Christ. Christian optimism knows that there are dark days, and faces them, knowing that ultimately faith will be permitted to stand on top of wreck and ruin and declare God's praise.

With confidence he could call God

and Christ to his aid for he possessed them. Why? Because he had persistently and consistently given himself to them. We possess other personalities most truly when we give ourselves to them. To surrender to another is to conquer him. To yield to God is to possess him. The highest type of love is not that which desires to possess, but that which is inseparable with a desire to be possessed. One who could "die daily," was well fitted to bring the much needed cheer. Heaven and earth are constantly in search of such shouting optimists. Would any dare declare that there might not have been both suicide and murder except for the steady power of a single character like Paul?

IV. Tribute to Whom Tribute is Due.—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth. (Isaiah 52:7.)

"What a piece of work is a man," especially such as the worthy apostle. What poet ever pictured a more likely man than Paul? The floods of history have risen and fallen and swept away the frail characters and institutions founded on the sands of time. But the power of such a spiritual personality as that of St. Paul lives on as one of the greatest moral factors the world has ever known. The dynamic impact of his moral character still vibrates in the pulse-beat of the race. Such an heritage is immortal. The explanation is not far to seek. As intimately as tail is connected with comet, so is the apostle related to God and Christ—"For I believe God, that it shall be even so as it hath been spoken unto me" (vs. 25).

SEPTEMBER TEACHER TRAINING ENROLLMENT.

There was some improvement in the Teacher Training enrollment for the month of September in the Gulf Division, though not in the whole church. Our enrollment, by conferences, was as follows: Alabama Conference, two classes, with 27 students, at Verbena and Greensboro; two individual students. Louisiana Conference, one class, with seven students, at Clinton; two individual students. Mississippi Conference, three classes, with 23 students, at Pachuta, Prentiss and Port Gibson; four individual students. North Alabama Conference, five classes, with 59 students, at Danville, Calera (two), Bessemer and Warrior; four individual students. North Arkansas Conference, one class, at Jonesboro, with six students. The total enrollment from the division was 12 classes and 134 students, against nine classes and 122 students during August. The aggregate from the whole church for September was 30 classes and 367 students. During the month no diplomas were issued to students in the Gulf Division.—A. L. Dietrich.

P. S.—I certainly was pleased at Brother Davidson's answer to the "Mississippi Challenge." Instead of "going one better," it seems as though he went several better. Now, let us have some more splendid records like that brought out. It will encourage many weary hearts to know that the Lord's work is prospering and progressing in such wonderful fashion.—A. L. D.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

EPWORTH LEAGUE.

THE EPWORTH LEAGUE LESSON FOR OCTOBER 29.

By Rev. H. C. Hoy.

The Rewards of Religion.

Scripture References: 1 Cor. 3:6-23. Religion is the most potent factor of life. People who are deeply religious have always been the most prosperous and moral. Whenever a people become irreligious the bottom drops out of the morals of the country.

First. The Christian Religion Develops a Positive Progressive Spirit.

1. Christianity opens the way for the development of the mind. It is true that a high type of mind was developed previous to the Christian era, but it was not such as touched the lives of the people in a practical manner. The people could not rise to the conceptions of a few great minds, and hence they lived in slavery of mind and body, without the will to demand and maintain their rights, should they get them. Christianity has been the only remedy that has ever permeated all phases of society and thus prepared them in mind to put into practice the great secrets of human welfare.

Again, it is under the power of the gospel that great inventions have come into being. The railroad, telephone, and many other conveniences have been discovered mainly in lands dominated by Christ. Thus man, through Christ, has been prepared for great strides in material betterment, and through these conditions physical comfort is being disseminated among the masses.

Moreover, the great strides made in science comes as the direct reward of the Christian religion.

It is only in Christendom that the great laboratories are maintained with any marked degree of success. Research in the field of medical science is doing much for the race, and all of this work is done in Christian lands; and so we may mention numerous branches of science. However, it

Just One Sure Way to Conquer Rheumatism.

If you have tried to get relief and failed take "RENWAR," the one sure remedy for Rheumatism, and be well. "RENWAR" is a scientific formula that goes directly to the root of the trouble and kills Rheumatism by neutralizing the uric acid in the blood, thereby removing the cause of the trouble. It is a non-effervescent salts, easy and pleasant to take and sure and quick in results. Guaranteed to give relief or your money back. Mr. W. P. Williams, Bank Cashier, of Irving, Ky., writes: "Renwar" is the best remedy for rheumatism I have ever found." For sale by all druggists. 50c or sent postpaid on receipt of price. WARNER DRUG CO., Nashville, Tenn.

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.

WINTERSMITH'S CHILL TONIC

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

is self-evident that if the world is to be made better, and nature is to serve man, such a result will come as a reward for adherence to the Christian religion.

2. The reward of the Christian religion is that it conserves the good of the past while sending men into new fields of endeavor. There is much good in the laws and governments of the past, yet the way must be opened up for a more perfect democracy. The Holy Spirit seeks to lead people into this as they become fitted for the larger tasks. Christianity does not ask one to refrain from doing, but insists on the "Thou shalt." Its motto is not, "I have done no harm," but "What are you doing to project yourself into the future?" Thus the reward is a spirit of determined endeavor.

Second. The Reward of Religion Comes in Peace, and Large Fellowship.

1. The Religious Reward of Peace. There can be no greater blessing come to man than that of a peaceful heart. The person who is in right relations with God has attained the highest goal of happiness and is fortified against all evil comers. He is able to resist temptations of all sorts, as well as to withstand adversity and maintain happiness, because he has his trust in God.

Further, religion develops peace with neighbors. People who are true Christians will not live at outs with their neighbors. When persons who live next door to each other can sit on the same seat together and enjoy each other's society, when they can be together in the church and feel the thrill of Christian fellowship, then they know something about the rewards of religion.

2. Religion means consolation. People need something to console them in the hours of need. When death comes into the home, then Christ is needed as a comforter. He is always present to console. People who know not God have no one to whom they may appeal, but they have new hopes and visions when they go to the Savior.

FORT SMITH DISTRICT LEAGUE.

The Fort Smith District League held its first quarterly meeting at First Church, September 17. Two talks that were especially helpful were: "The Relation of the League to the Church," by Mr. P. W. Furry of Van Buren, and "The Relation of the League to the District," by Mr. Clifford Knott of Van Buren.

The following policy was adopted: (1) To hold three quarterly meetings and one annual meeting; (2) to organize at least twelve Leagues during the year; (3) as far as possible each League to send a Christmas box to one of our mission charges; (4) the president and district secretary shall visit each League at least once during the year; (5) a committee shall be appointed whose duty it shall be to visit the Leagues and help strengthen the weaker chapters; (6) to be prompt in our League correspondence and send in all reports as soon as they are due; (7) to raise \$150.00 for work in the district.

Let all Leagues of the District take notice. What can you do to help this great work? If yours is one of the Leagues from which I have not heard, please write me at once.—Ida White, District Secretary.

703 N. Seventh St., Fort Smith.

CHILDREN'S DEPARTMENT.

THE LEAVES IN SCHOOL

If the leaves went to school I'm much afraid They would break a rule That should be obeyed.

"And what is the rule," You say to me, "For leaves in school? What can it be?"

The next time you hear The wind in the trees, You listen with care, And the leaves and the breeze

Will be whispering so, If they went to school, They'd break, don't you know, The whispering rule!

—Arthur Wallace in Zion's Herald.

THE STORE IN THE GRAPE-VINE BOWER.

May and Lulu had opened a millinery store in Lulu's yard in the bower made by the wild grape-vine. They had made a dainty little "automobile bonnet" out of a hollyhock leaf, with ribbon grass run through it for strings and two flowers from a scarlet geranium for trimming. Tiny rosebuds adorned the turban made from a lilac leaf.

"I'm going to make baby bonnets out of these maple leaves," said May. "Yes, and we can use white clovers for the little rosettes each side where we run the ribbon in. Isn't this ribbon grass pretty?"

"Ho ho no!" Both little girls started uneasily. Harry and Ned, Lulu's brothers, had found their play place, and were grinning at the millinery display.

Women Once Invalids

Now in Good Health Through Use of Lydia E. Pinkham's Vegetable Compound. Say it is Household Necessity. Doctor Called it a Miracle.

All women ought to know the wonderful effects of taking Lydia E. Pinkham's Vegetable Compound even on those who seem hopelessly ill. Here are three actual cases:



Harrisburg, Penn.—"When I was single I suffered a great deal from female weakness because my work compelled me to stand all day. I took Lydia E. Pinkham's Vegetable Compound for that and was made stronger by its use. After I was married I took the Compound again for a female trouble and after three months I passed what the doctor called a growth. He said it was a miracle that it came away as one generally goes under the knife to have them removed. I never want to be without your Compound in the house."—Mrs. FRANK KNOBL, 1642 Fulton St., Harrisburg, Penn.

Hardly Able to Move.

Albert Lea, Minn.—"For about a year I had sharp pains across my back and hips and was hardly able to move around the house. My head would ache and I was dizzy and had no appetite. After taking Lydia E. Pinkham's Vegetable Compound and Liver Pills, I am feeling stronger than for years. I have a little boy eight months old and am doing my work all alone. I would not be without your remedies in the house as there are none like them."—Mrs. F. E. YOST, 611 Water St., Albert Lea, Minn.

Three Doctors Gave Her Up.

Pittsburg, Penn.—"Your medicine has helped me wonderfully. When I was a girl 18 years old I was always sickly and delicate and suffered from irregularities. Three doctors gave me up and said I would go into consumption. I took Lydia E. Pinkham's Vegetable Compound and with the third bottle began to feel better. I soon became regular and I got strong and shortly after I was married. Now I have two nice stout healthy children and am able to work hard every day."—Mrs. CLEMENTINA DUERRING, 34 Gardner St., Troy Hill, Pittsburg, Penn.



All women are invited to write to the Lydia E. Pinkham Medicine Co., Lynn, Mass., for special advice,—it will be confidential.

Methodist Benevolent Association

A Southern Methodist Life Insurance Brotherhood. Issues Whole Life, 20-Premium Life, Endowment at 70, Term, and Disability Certificates. Insurance at cost. Over \$165,000 paid to widows, orphans, and disabled. Over \$50,000 reserve fund. Specially desirable for the young. Write J. H. SHUMAKER, Secretary, Methodist Publishing House, Nashville, Tenn.

"My, but girls are funny!" Harry said, with a chuckle. "What on earth are you doing?"

"Go 'way as fast as you can," Lulu said, crossly. "We don't want any boys here!"

"We're playing millinery store," May answered, more politely. "These are the hats. But it's something—something boys wouldn't be interested in, of course."

"Ho-ho-ho!" shouted the boys again, and withdrew.

"We're lucky to get rid of them so quick," Lulu said.

"Let's pretend we sell gloves, too," May suggested. "Just look, Lulu, those little teeny-weeny red oak leaves look exactly like a baby's red gloves."

Just then mother's voice was heard, calling Lulu.

"O dear, she wants me to go on an errand, I know," Lulu said, rather crossly.

"Never mind, I'll go with you!" May offered.

It was a trip to the end of the village street that mother wished Lulu to make, but they skipped happily along. Mother had given Lulu a "gold penny" to spend for herself and another one to May.

Fifteen minutes later they were skipping home, Lulu with a peppermint stick and May with a lemon one. Leaving mother's package in the kitchen, they hurried back to the millinery store. What a sight met their eyes! The neat box show-case was overturned and most of the carefully-made hats and bonnets were in tatters.

"Those hateful boys!" Lulu said in a shrill, angry voice. "I'll never speak to them again."

"But p'raps it wasn't the boys!" May said, looking with sad eyes on the wrecked work. "They're not generally mean, you know. Let's ask 'em first, anyway."

"No, I'll never speak to them again!" repeated Lulu.

"My lunch is ready, anyway," May said, "I'll have to go. P'raps we can start another store this afternoon."

Lulu merely glared at her two brothers, as she went into the dining room. She said nothing, even to mother, about the trouble, but she carefully avoided speaking to the boys.

"Say, Lulu, I found something pretty for you over in the pasture," Ned remarked, as he poured some syrup on his bread and butter. "Some of those two-colored violets you're so crazy over, I dug 'em up by the roots, so you can have 'em in your garden."

So he was trying to "makeup," was he? Lulu swallowed hard, and broke her resolution not to speak. "Thank you," she said shortly.

Ned glanced at her in surprise, but he said nothing more.

It was a very uncomfortable afternoon that followed. Lulu would not go near the wild grape bower again, and she turned away her eyes when she saw her two brothers bending over her little garden, and carefully planting the two-colored violets.

It was almost bedtime when it came over her with a rush—she must not,

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In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmacal Co., Dept. 555, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

YOUR SCHOOL NEEDS

The State School Song,
"MY OWN LOVED ARKANSAS."
25c a Dozen; \$1.25 Per Hundred.
Arkansas Methodist, Little Rock, Ark.

oh, she must not, "let the sun go down up her wrath." Mother and she had had a little talk about that verse and its meaning only a few days before. Suddenly she threw down the book she had been trying to read and hurried over to her brothers. "It's—it's all right," she gasped, "I know you didn't stop to think!"

"Stop to think of what?" said Harry, in amazement.

"Why, spoiling our millinery store—mine and May's!"

"Spoiling it! But we didn't touch it! What do you take us for?" exclaimed Ned, indignantly.

And then Lulu tried to explain, her face flushed a painful red. But it was quick-witted Irish Nelly who was able to make it all clear.

"Sure and didn't you know it was the puppy dog got at your little store?" she asked, "I saw him tearin' things up while you were gone to the grocery for your ma, and then I forgot all about it! If you'd asked me, darlint, I could have told you it was Towser. It never entered me head that you'd think it was your brothers!"

"Oh, I'm so ashamed. And you took such trouble to get me those violets! I'm so sorry!" Lulu's voice faltered—was she going to cry, the boys wondered uncomfortably.

"Oh, that's all right!" they said together.

"Mamma, may I run over to May's just a minute?" pleaded Lulu. "She said all the time maybe it wasn't the boys. O dear, dear, next time I'll stop to think!"—Bertha G. Woods in Zion's Herald.

JERRY'S BUBBLE PARTY.

"I'm going to have a party today," announced Jerry on the morning of his sixth birthday.

Uncle Jimmy stared at him in surprise. He and Jerry were alone in the house. Jerry's mother and father had been called away to grandmother, who had been taken ill.

"I guess not," said Uncle Jimmy at last. "Who is to give the party for you? Not your Uncle Jimmy?"

"I'll give it myself," said Jerry. "I've got the pipes from last year, and I'll have another soap-bubble party. But it won't be a real party without anything to eat," he ended wistfully.

Jerry invited his six best friends, and they all came, even though he told them there would be nothing to eat. They blew bubbles until Rosemary blew one as big as a five-cent balloon. Then they laid aside the pipes and went into the woods.

They had been gone only a few moments when they came running back, Jerry leading.

"Come quick, Uncle Jimmy," he called. "There's something in the tree that's trying to make soap bubbles or else it's trying to bust itself."

Uncle Jimmy hurried back with the excited children.

"There it is," whispered Jerry.

It was a grayish brown object about three inches long, with a lumpy body and a pair of beautiful, bright eyes. Every other second its breast puffed out until it did look a little like a soap-bubble, in shape at least. And all the while there was a shrill note thrown upon the air.

"Do you hear that noise?" asked Uncle Jimmy. "That is the tree-toad's song. And the soap-bubble is his chest expanding when he takes in a breath to sing."

"I didn't know toads sang!"

"You're listening to one now. Rosemary," said Uncle Jimmy. "The tree

NEWS OF THE CHURCHES.

LITTLE ROCK AND ARGENTA PREACHERS' MEETING.

Owing to the fact that Brother Hutchinson is holding a revival meeting at First Church all the preachers came early and worshipped at the 10 o'clock service. His service was inspiring and helpful to all. We are all earnestly praying for Brother Hutchinson and a revival in this great church.

The preachers met for a few moments after service and the following short reports were made:

Brother Hundley reports a good day at Pulaski Heights. Intermediate League organized.

Brother Fitzhugh reports a good day, with large congregation at night.

Brother Pizer was fortunate to have Dr. Godbey to preach for him both morning and night at Hunter. Good crowds both services.

Brother Musser reports that congregation continues to increase at the Capitol View Church. Four additions.

Twenty-eighth Street enjoyed a good day, fine congregation at night. Prayer meeting very spiritual, had an old-time experience meeting.

Brother Hively being away Sunday at funeral, Brother Thomas and Brother Pizer preached for him at Gardner Memorial. He heard good reports from both services.

Brother Hutchinson reports very large crowds at both services Sunday, the meeting proving that the evangelistic spirit is burning in the hearts of many of his people. Four additions.

Dr. Richardson has closed his meeting at Asbury, and reports that it proved a blessing to the church. Had home-coming day Sunday, and the house was full at both services. One addition.

Brother Hammons reports good services throughout Sunday, with two additions.

Dr. Monk was on the Hickory Plains

toad's song is about the first spring note heard in the woods. They beat the birds to it. Now, if I know this fellow, I believe I can give you another treat, though it seems a shame to disturb him. Watch him and tell me if anything happens."

Uncle Jimmy stood on the stump of a tree and gently prodded Mr. Tree-toad with the end of his finger. Instantly he stopped singing, the soap bubble chest became quiet, and after a moment's watchful waiting, he hopped up the branch until he came to a shelter of green leaves. Not for a second did the eager eyes of the children leave him.

Suddenly Billy cried out, "He's changed his clothes!"

Sure enough, he was wearing a green suit.

"He changes to match his surroundings," explained Uncle Jimmy. "When his brown coat did not hide him on the limb of the tree he hurried to the leaves and took on their color. He thinks he is hidden now. And he won't sing for a while, either. So let's go back to the house. I believe I smell a birthday cake, and who knows but there might be some roses made out of pink ice cream to eat with it?"

"Oh! oh!" cried seven voices.

"It's a real party, after all!" shouted Jerry. "And I've had a special singer at my party, just the way mother has at some of hers!"—Janet Thomas Van Osdel, in The Sunday School Times.

circuit Saturday and Sunday. He reports a wonderful Quarterly Conference. Says Brother Nethercutt is doing a great work. Reports 112 additions this year; 94 by conversion.—J. D. Baker, Secretary.

CAMDEN DISTRICT NOTICE.

Brethren: This has been a wonderful year, especially in material blessings. Are we thankful? Out of gratitude to God for all the blessings of this year, let us pay all the assessments in full; then, because God has pressed down, shaken together and run over his measure to us, let us give him good measure by giving.

\$1,000 Special For Foreign Missions.

Let every member and friend of the Church see the pastor and help to pay the regular assessment on the general claims in full. Then pay something extra on this Foreign Mission special—any amount from one cent up to \$100. Our Board of Mis-

A LOGICAL TREATMENT FOR THE

BABY

ESPECIALLY RECOMMENDED DURING THE PERIOD OF TEETHING.

MRS. WINSLOW'S

SOOTHING SYRUP.

Checks wind colic.
Corrects intestinal and digestive troubles, and other infantile ailments.
Soothes the fretting and wakeful baby.

Gives relief to the mother.

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Rhubarb
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Prompt, efficient and safe purgatives.

Sodium Citrate

A most effective alkaline salt which makes the curd of cow's milk more flocculent and easier of digestion. It has given excellent results in the treatment of vomiting, colic and diarrhoea in children.

Sodium Bicarbonate

A purely alkaline salt which tends to neutralize hyperacidity of the stomach.

Oil Anise
Oil Caraway
Oil Coriander
Oil Fennel

Grateful, aromatic carminatives and corrigents.

Cane Sugar Syrup

Prepared by the cold percolation process, making it a pure, permanent vehicle.

Buy a bottle today and keep it handy.

Sold by druggists throughout the world.

Prepared in the Modern Hygienic Laboratory of

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NEW YORK CITY.

sions is very much in need of money, and every cent of this special will be put to a holy use.

I am beginning my fourth round this week. I will carry with me a book for this special collection, and take the collection myself. You come to the quarterly meeting and bring something for this special collection or send it by the pastor or some one. I will put your name, the amount, and your charge on this book. Your charge will be given credit for the amount paid from it on this F. M. Special.

Now, what we do on the regular assessment or on this special collection let us do it gladly. We should be happy and religious in our giving. All together!

Pastors, please cut this out and read it at all your appointments. Help me to get this \$1,000.—W. P. Whaley, P. E.

EAST SIDE, PARAGOULD.

Today I send my second fifty dollars on Conference benevolence to Dr. A. E. Hardin at Fort Smith. This is the work of our Woman's Missionary Society, and makes \$100 that they have raised. A more heroic band of workers I have never had in all these forty-two years of itinerant work. In fact, they take the banner over all, and they say they are not done yet. The end in sight betokens the best year for East Side and Griffin Memorial in the history of the charge. Conference will soon be here. My, my! How the years do fly! fly! If I live to be at Searcy it will be my forty-third Conference. Have never missed a session, and but two roll calls. And with all of this "the dew of youth sits on my brow," and I am ready for forty-two years more. I think our district is rounding up finely under the leadership of our efficient P. E., Rev. H. H. Watson. Everybody is expecting his return to occupy a nine-room new district parsonage, now going up. Mr. R. Jackson, the preacher's friend, is in behind it.—Jas. F. Jernigan.

PANGBURN.

Brother H. H. Griffin of Heber Springs assisted me in my meeting at Cross Roads, six miles west of Pangburn. Brother Griffin preached good sermons and did much good, reviving the work. We had one or two conversions, ten or twelve reclamations, these promising to live better

BETTER THAN SPANKING

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 205, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child—the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

WANTED.—Fine Indian relics and pottery with authentic data. Also on original envelope old U. S. and Confederate stamps. Highest cash price paid. Rev. H. E. Wheeler, Jonesboro, Ark.

**JOHN P. ALMAND
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Recommended by Little Rock Conference Board of Church Extension.
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LITTLE ROCK, - - ARKANSAS

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.

Christians, and be of more service to the Church. There were three additions to the church, two adults baptized, and two infants dedicated to the Lord.

Brother Talkington, one of our excellent local preachers of the Beebe charge, assisted me the first week, and Brother H. H. Griffin the second week at Pangburn. They both did fine work, and did splendid preaching, endearing themselves to our people here. There were thirty or more professions, eighteen accessions to the church, with eight or ten more yet to join. There were some reclamations, those who profess to be influenced to live better, and be more useful to the church. There were nine infants dedicated to the Lord.

Brother C. C. Griffin, from the Mississippi Conference last fall, and father of Brother H. H. Griffin of Heber Springs, helped me at Letona, about five miles from Pangburn toward Searcy. Here we encountered the Apostolic people in a tent meeting. They were on the "Holy Roller" style, and created a great excitement, all of which on the surface seemed to be shallow, if I should say such things, but which attracted the people whom we hoped to reach. Brother Griffin did good preaching, and made friends of all our people in Letona. We had no professions, but the church was greatly benefited.

I am finishing up my fourth year course, having only one lesson more. Am ready now to go after the claims. I notice this charge has not paid out in years, if at all; I am going to try hard to pay out this year. I have three dollars collected for the Methodist purchase fund, and will soon get the rest and forward it.—Percy Vaughan.

COLLECTIONS FOR ANTI-SALOON LEAGUE CAMPAIGN FUND.

Amount reported before.....	\$ 981.36
M. E. Church So. Sunday school, Bismark, by J. B. Custer	3.35
M. E. Church, So., Umpire, Bede Pickering, P.C.....	4.00
J. K. Riffle, Little Rock.....	25.00
M. E. Church, So., Camden, by Dr. A. C. Millar.....	8.06
M. E. Church, So., Midland, W. F. Campbell, P. C.....	2.40
Mrs. M. L. Brittain, Marianna .	3.00
Baptist Ass'n, Hamburg, by J. R. Woods	12.08
M. E. Church, So., Lacy Ct., J. J. Menefee, P. C.....	2.00
Baptist Ass'n, Hope, by F. D. Brown	5.00
Phillips Co. Good Gov. Club, Helena, by R. B. Byerley, Secretary	36.35
Sunday School M. E. Church, Cotton Plant, by A. C. Carter	7.53
Lloyd Shouse, Harrison	5.00
J. J. Bryant, Benton, by J. A. Doak	1.00
M. E. Church, South, Wesson, by B. F. Scott, P. C.....	7.00
M. E. Church, South, Sheriff, by J. M. Barrett	10.00
M. E. Church, South, Tucker, by D. E. Tucker	5.00
M. E. Church, South, Tucker, cash	1.00
Robt. L. Rogers, Little Rock	10.00
East Union Baptist Church, Craig Hill, by Rev. J. H. Reynolds	1.00
Total	\$1,140.63

THREE PREACHERS' BOYS.

Paul Rorie, Thornburgh Workman and Walter Scott were each one with

me a few days this year. They are chips off of the old blocks. They are faithful, persistent and capable workmen. I feel sure there are great possibilities in the case of each one of them. I love them like they were all my own boys. The preachers' boys are not all bad.—T. O. Rorie.

FIFTH SUNDAY MEETING

For the western section of the Prescott District, at Orchard View, Saturday and Sunday, October 28-29, 1916:

9:45—Devotional Service, Rev. W. W. Christie.

10:00—Church Finances, Bert Johnson, A. P. Steel.

10:30—Open discussion.

11:00—Preaching, Rev. Z. D. Lindsay.

12:00—Dinner on the grounds.

Afternoon.

2:00—Early Conversion, Rev. J. H. Bradford.

2:30—Open discussion.

3:00—Fourth Quarterly Conference, Rev. W. M. Hayes.

Evening Service.

7:30—Preaching, Rev. T. M. Armstrong.

Sunday Morning.

10:00—Love Feast, Rev. S. A. Hill.

11:00—Preaching and Sacrament of the Lord's Supper, Rev. W. M. Hayes.

Afternoon.

2:30—Act No. 2, J. C. Pinnix.

BRO. HALL'S MEETING NEAR MUSKOGEE, OKLA.

I have closed a very successful meeting eight miles east of Muskogee, Okla., with Rev. H. T. Bruce. He is a very fine preacher, one of Brother Brooks' men.

I went via Fayetteville, Ark., and it was a beautiful sight to behold the hundreds of acres of land covered with apple trees, laden with luscious fruit.

We had a very successful meeting. We were among the Cherokees. Not many of them are religious, but we took several into the church that were saved in the meeting. We were near the bank of the Arkansas River.

We had some of the old-time shouting. Sister Wilson and her widowed daughter, Mrs. Harrison and others, seemed to get more out of the meeting than any one else.

Brother Wilson and his wife have been living in that community for something like twenty years, and their lives are known by their fruit.

I had the pleasure of meeting Brother Cartwright, who is a son of Brother Cartwright who belonged to the Arkansas Conference some 25 or 30 years ago. His son is district missionary in Brother Brooks' district. He seems to be full of the Holy Ghost.

He was with us and enjoyed the meeting. We were hindered the first two or three days in our meeting on account of two box suppers, which had been planned some time before the folks knew we were to begin its meeting. They auctioned off their pies to the highest bidder in order to get money to pay their preacher, and some of their pies bring as much as \$2.25. You see the devil has to have his share, too.

Everybody and all the children turned out to the supper and they got up the preacher's salary and all the claims.

I told them I did not admire their way of getting money for their preacher, but rather than to let the folks spend their money for bootleg whiskey and go to the devil, I reckoned it

would be all right to get money by selling pies, and give it to the church.

It was a great opportunity to preach the gospel. Many of them are very hard in sin. But when you win one you have been instrumental in hiding a multitude of sin and have saved a soul from death.

It is very dry in that country. Those who have been living there for 30 or 40 years say that the Arkansas River is lower than they ever saw it. However, they have made very good crops, half to three-fourths of a bale of cotton and 30 to 40 bushels of corn to the acre.

It is a great oil and gas country. You can find negroes there worth a million dollars. The oil companies had bored for oil on their allotments.

The Cherokees are suing the government now for about fifty millions of dollars, which is the value of the land that was allotted to the negroes by the government. They claim that they can prove that the negro has no Cherokee blood in him, therefore he is not entitled to any land.

I am now with Brother Bolls at Roe, Ark., and will help him in two meetings. We will begin at Old Bethel 16 or 18 miles from Roe, Sunday, 14th, and later will begin a two weeks' meeting at Elm.—J. A. Hall.

HENDERSON-BROWN COLLEGE.

The enrollment at Henderson-Brown College since sending bulletin of October 6 has increased from 211 to 221. Other students are reserving rooms. Fine spiritual atmosphere in college and in church; 587 at Sunday school and 700 at church last Sunday. May I not ask you and your good people to remember us in your prayers next Sunday?—Your brother, J. M. Workman.

HOWELL AND DEVIEW.

We have just closed our meetings for the year with 223 conversions, 123 joining the Methodist Church. Two hundred and eleven of these were converted under the preaching of Rev. R. F. Shinn of Hendrix College. He brought his tent, which will seat 600 people. We had helpful morning services, and at night the tent was filled to overflowing. We organized a church at Jells with 46 members, and one at Chapple Grove with 32. Brother Shinn is fine help in a meeting and a consecrated young man of God, a friend to the people and the pastor. He expects to give his life



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48 to 72 Hours**

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to the evangelistic work after this coming June. Why do not more of our pastors use these young preachers from our church colleges, giving them employment through vacation? There are two young men from this work in Hendrix and two young women in Galloway.—J. F. Carter, P. C.

HAMBURG.

September 24 was a great day with our people. Bishop McCoy's visit and good sermon were both encouraging and inspiring. The great congregations were instructed and blessed. The people of the town rejoiced with the Methodist people in the dedication of their beautiful \$17,000 house of worship. Dr. A. O. Evans preached a fine sermon at night. Following this occasion, our revival ran for two weeks. Rev. P. Q. Rorie preached the kind of preaching we needed. Twenty-seven accessions to the church. Several family altars erected. Many resolved upon a more decided Christian life and church activity as well. About 50 at prayer meeting. Union prayer meeting for men organized to meet at the court house each Sunday at 4:30 p. m. Fifty-three added to church so far. Sunday school and League, also Woman's Missionary Society, all doing well. Finances well up. Pastor and family have enjoyed another pleasant year. Of course no member of the Methodist Church will vote for Act No. 2.—S. C. Dean, Pastor.

WINSLOW CIRCUIT.

We had a great meeting for twelve consecutive days. Eternity alone will reveal the good that has been done. There were twenty accessions to the church and four others we have reason to believe will come into the fold. The church has been made to sit together in heavenly places in Christ Jesus. Brother John P. Lowry of Little Rock led us in the victory in the name of the Lord. He is without doubt God's man, sweet spirited and yet firm and uncompromising with sin. It did my heart good to have him among my people, and we all learned to love him in his short stay with us. I haven't been able to find out when in the history of Winslow the people have been so lifted up spiritually. Brother Lowry is a safe man in his preaching and brotherly with the pastor. "Behold how good and pleasant it is for brethren to dwell together in unity." We together glorified in the cross of Christ in the salvation of immortal souls.—W. H. Gayler, P. C.

APPOINTMENTS OF HON. MINOR WALLACE.

With the dates below, I will have practically belted and twice crossed through the state against Act No. 2, to repeal statewide prohibition. Morrilton, October 27, concluded my regular dates. Balance of the time will fill special calls, for which I can be reached through Anti-Saloon League or personal letters addressed to me at Little Rock, Eureka Springs, Wednesday, October 18; Rogers, Thursday, October 19; Bentonville, Friday, October 20; Fayetteville, Sunday, October 22; Van Buren, Monday, October 23, 1:30 p. m.; Fort Smith, Monday, October 23, 7:30 p. m.; Ozark, Tuesday, October 24, 7:30 p. m.; Clarksville, Wednesday, October 25, 7:30 p. m.; Dardanelle, Thursday, October 26, 1:30 p. m.; Russellville, Thursday, October 26, 7:30 p. m.;

OBITUARY.

DAVIS.—Mrs. Alice Corinne Murrell Davis, daughter of Mr. and Mrs. Geo. P. Murrell, was born at Cabot, Lonoke County, Arkansas, July 30, 1879. She was well bred. Her parents were of the best people of all the land. The fires were kept burning upon the family altar continually. She was converted and joined the church under the ministry of the sainted Rev. J. M. Talkington, at Cabot, in 1890. She was ever afterward an earnest and active church worker.

When she was fourteen years of age, she was placed in Henderson-Brown College at Arkadelphia, where she spent two years, from the fall of 1893 till the spring of 1895 as a student, and in the fall of 1895 she was placed in Galloway College, where she graduated with the class of 1898. In 1899 she took post-graduate work in Galloway—studying German and Spanish.

On October 15, 1901, she was happily married to Mr. O. H. Davis, one of the most successful business men of this part of the state. He is also a pillar in the local church at Cabot, being Superintendent of the Sunday

Morrilton, Friday, October 27, 7:30 p. m.—Minor Wallace, Under Sanction of State A-S. League and W. C. T. U.

school at this place, and Lay Leader of the Searcy District. Sister Davis was "an help-meet for him" in the highest and best sense of the word. She entered intelligently and zealously with him into all the activities of his life. She was a profoundly religious woman, and "a tither" of the strictest type. For twelve years she was teacher of one class of young ladies in Sunday school, and she was absent but very few times during that period. She was treasurer of the Woman's Missionary Society for eight years, and was District Secretary one year. She was efficient in every department of service.

When the present writer and his wife came to this charge as pastor, Sister Davis' hospitality knew no bounds. With grace and ease she dispensed her kindnesses to make us feel happy and at home.

This fall she was taken sick; she suffered much, and at 12:30 a. m. September 5, she passed suddenly away from her friends on earth to live with her Lord and friends in heaven. Her going was a shock to the entire community. A shadow like a pall fell upon every heart.

Her father and mother, two sisters, husband, and little daughter, Murrell, together with a host of friends and relatives are left to mourn her departure. God bless the bereaved and bring them

at last to the happy reunion beyond the skies.—Her Pastor, W. F. Walker.

STEADMAN.—Mrs. Alice Granade Steadman, daughter of Henry and Nancy Swan Granade, was born September 4, 1847, at Bartelle, Shelby County, Tenn. With her parents she moved to Arkansas when she was six years old. The old homestead is near Rector. She was converted in early life, and joined the M. E. Church, South. In those days Methodism had a converted membership. Married to Lon Steadman December 13, 1866, who still survives her, with six children, Charles, Dolph, Telfair, Arthur, Allie and Annie, one daughter dying in infancy. All the family live in Paragould except Mrs. Allie Enloe, who lives in North Carolina, near Ashville, and Arthur, who lives in Newport. Sister Steadman died May 19, 1916.

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Hardening of the Arteries
How to Cure Insomnia
Deep Breathing and Exercise
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The Bible used at her funeral was given her by her brother, Rev. H. M. Granade, in 1860. The dear book shows the finger prints of use—for she was a Bible Christian. The writer became acquainted with her in 1880, and all these years of lights and shadows he can testify to her ardent devotion to the cause of her Lord. She loved her home and the mother-love was deep, pure, unfeigned and as constant as the "tell-tale tick of time." She was a devoted wife and kept well her charge as to the home and domestic duties. She loved her friends, and they were numbered by her acquaintances. Kind to the poor and helpful to the sick or distressed, like her Lord, "she went about doing good." She came of the stock that stood for high ideals as to manhood and womanhood. Her brother, Rev. H. M. Granade, was one of our best men and ablest preachers. His work embraced the White River, Arkansas, and Indian Miss. Conferences. He passed to his reward some years ago. Mrs. Steadman has left an influence that will live on and on for years to come, working out the will of her Lord in promoting his cause and kingdom among men. Truly, a good, useful, unselfish woman has gone from us, and her like will not come again. The writer held her in high esteem and officiated at her funeral in the presence of a large, sympathetic audience. She was a devout member of the First Methodist Church in Paragould. May God bless the surviving relatives and her mantle of usefulness fall on them, and they live and die as she did and all meet in heaven.—Jas. F. Jernigan.

FEW.—(Nee Johns). Gertha May Johns was born November 16, 1883. She was converted and joined the Methodist Church when about 17 years of age, and was married to John P. Few April 5, 1903, to which union were born three children, two of which survive her. After an extended illness of several years she died at her home September 20, 1916. The body was laid to rest in State Line Cemetery to await the resurrection day. Besides her husband she leaves a father and mother, three sisters and three brothers to mourn her loss. She was a patient sufferer and death came as a relief to the tired body. It is a source of comfort to know that she was a Christian, and this fact alone is always the tie that binds our hopes to the great day when we shall be united in God's kingdom above. May the blessings and peace of God be upon the husband and his two boys, and upon all the family.—S. T. Baugh, Pastor.

Hard Colds—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

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.

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.

WEAVER.—Death came into the home of S. D. Weaver and wife and first called little Norman, who was only about two days old, and in less than two weeks again death came, this time taking little Jewel Sumner, who was born July 1, 1915; died October 2, 1916. Brother Weaver is a son of Rev. D. N. Weaver, who is long since a member of North Arkansas Conference, and his wife is the daughter of a respected minister in the Baptist Church. These young people feel that the stroke is heavy, but they seem to hold fast to the promise of God, and are hoping to meet their little ones in heaven. Brother and Sister Weaver have fathers and mothers, brothers and sisters, with a number of friends to weep with them in their sorrow. It is always sweet to have the association of the pure, though it be for a short time. May the blessings of heaven rest on the sorrowing ones. Little Norman was found dead in bed, and this only adds to the grief of the parents. We can but say, "Good-bye, dear ones. We have done what we could." Now God gathered them in to heaven. There, so pure and dear, we love to think the angels care for them.—J. D. Roberts, P. C.

WOOD.—Elizabeth H. Wood was born in Southampton county, Va., in 1844. She died at the home of her son, Harris Wood, near Nettleton, Ark., June 28, 1916. She was happily converted when she was nine years old, so she had been a member of the Southern Methodist Church nearly all her life. Her motto might well have been, "Not slothful in business." Duty was with her her the greatest word in the language. Whatever one's place or work in life, let duty come first. Her husband and most of her family passed away before her. Out of a large family, only three children are left, and several sisters and one brother keep her in memory.—Her Sister, Annie M. Granade, and Niece, Annie G. Weld.

QUARTERLY CONFERENCES

NORTH ARKANSAS.

BATESVILLE DISTRICT.
(Fourth Round.)

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

BOONEVILLE DISTRICT.
(Fourth Round.)

Belleville Ct., at Havana.....Oct. 21-22
Walnut Tree.....Oct. 22-23
Danville Sta.....Oct. 23
Cauthron and Waldron, at C.....Oct. 28-29
Waldron Sta.....Oct. 29-30
J. H. O'BRYANT, P. E.

CONWAY DISTRICT.
(Fourth Round.)

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

FORT SMITH DISTRICT.
(Fourth Round.)
Mulberry and Dyer, at D.....Oct. 21-22
Van Buren, First Church.....Oct. 22
Kibler Ct.....Oct. 28-29
Alma.....Oct. 29-30
Ozark Ct., at Gar Creek.....Nov. 4-5
Beech Grove Ct., at Oak Grove.....Nov. 5-6
Hartford and Midland, at H.....Nov. 11-12
Huntington and Mansfield, at M.....Nov. 12-13
Ozark.....Nov. 18-19
WILLIAM SHERMAN, P. E.

HELENA DISTRICT.
(Fourth Round.)
Colt, at Wesley.....Oct. 21-22
Wynne.....Oct. 22-23
Parkin.....Oct. 25
Turner, at Valley Grove.....Oct. 28-29
Holly Grove, at Marvell.....Nov. 4-5
Mellwood.....Nov. 6
Hamlin.....Nov. 11-12
McCroary.....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.)
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.)
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.)
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.)
Huttig.....Oct. 22
Kingsland, Grace.....Oct. 28-29
Fordyce.....Oct. 29-30
Junction City.....Nov. 4-5
Wesson.....Nov. 5
Eagle Mills, 11 a. m.....Nov. 12
Bearden, Millville, 7 p. m.....Nov. 12
Thornton, Chamberville, 11.....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.)
DeVall's Bluff and Hazen, at Hazen.....Oct. 21-22
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. 25
Henderson Chapel, p. m.....Nov. 26
ALONZO MONK, P. E.

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

PINE BLUFF DISTRICT.
(Fourth Round, Revised.)
Star City.....Oct. 21-22
Rowell Ct., at Wesley's Chapel.....Oct. 25
Redfield Ct., at Bethel.....Oct. 28-29
Sheridan Ct., at Sheridan.....Oct. 29-30
New Edinburg Ct., at Wheeler's Springs.....Nov. 4-5
Humphrey.....Nov. 8
Grady (11 a. m., 2 p. m.).....Nov. 12
Carr Memorial (7:30 p. m.).....Nov. 12
Swan Lake.....Nov. 14-15
DeWitt.....Nov. 16
Stuttgart (11 a. m.).....Nov. 19
Roe.....Nov. 19
7:30 p. m., Nov. 19; 10 a. m., Nov. 20
Hawley Memorial (7 p. m.).....Nov. 23
Pine Bluff Ct., at Sulphur Springs.....Nov. 23
(11 a. m.).....Nov. 23
Pine Bluff, First Church (7:30 p. m.).....Nov. 23
Pine Bluff, Lakeside (7:30 p. m.).....Nov. 24
Sherrill and Tucker, at Tucker.....Nov. 26
(11 a. m., 3 p. m.).....Nov. 26
Altheimer and Wabbaseka, at Altheimer (7:30 p. m.).....Nov. 26
Special Appointments.
Rowell Ct., Union Church (7 p. m.).....Oct. 23
Prosperity Church (11 a. m.).....Oct. 24
Center Church (7 p. m.).....Oct. 24
Mt. Olivet Church (7 p. m.).....Oct. 25
Redfield (7 p. m.).....Oct. 27
New Edinburg (7 p. m.).....Nov. 3
Gillett (7 p. m.).....Nov. 15
St. Charles Ct., at DeWitt (11 a. m.).....Nov. 16
Rison.....Nov. 16
7 p. m., Nov. 21; 10 a. m., Nov. 22
J. A. SAGE, P. E.

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

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

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