

# 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, NOVEMBER 2, 1916

NO. 44

IF ANY MAN AMONG YOU SEEM TO BE RELIGIOUS, AND BRIDLETH NOT HIS TONGUE, BUT DECEIVETH HIS OWN HEART, THIS MAN'S RELIGION IS VAIN. PURE RELIGION AND UNDEFILED BEFORE GOD AND THE FATHER IS THIS, TO VISIT THE FATHERLESS AND WIDOWS IN THEIR AFFLICTION, AND TO KEEP HIMSELF UNSPOTTED FROM THE WORLD.—James 1:26-27.

## UNFAIR.

It is unfair to Amendment No. 14 to print it on the ballot as an amendment to increase taxation. It is a fair good roads measure, and simply makes it possible to use the county road tax for the payment of money borrowed to build permanent roads. The present three-mill tax can be levied or a three-mill tax to pay for money already invested, but both cannot be levied at the same time. It leaves the matter, as at present, in the hands of the voters, but authorizes them to use their taxes to better advantage. Its adoption will mean progress.

## CO-OPERATE FOR VICTORY.

The greatest moral victory ever won by the people of Arkansas will be achieved, if every good citizen does his whole duty between now and election day. Every good man has an influence with some doubtful voter. See him and turn his vote against Act No. 2. Every preacher and others who can speak should make appointments for next Saturday night, Sunday, and Monday night. See that men go to the polls, and then guard the ballot and the count against fraud. More good men are working than in any previous election, but no one can afford to relax till victory is assured.

## FORCE AN HONEST ELECTION.

It is well known that the saloon interests have never hesitated to practice all kinds of frauds at elections. Many a county in Arkansas has voted dry, but has been "counted wet." The same crowd will attempt the same tricks in this election, but they can be held to strict account. As federal officers are to be elected November 7, the federal laws apply, and any fraud committed in the election can be punished in the Federal Courts. Let the friends of state-wide prohibition arrange at every polling place to have reliable watchers to keep careful count of the names and numbers of all who vote, and, wherever the voter is willing, to ascertain how he voted on Act No. 2. Then, if there is fraud, secure affidavits and report to the federal authorities. We have a right to a fair election and an honest count. We can force it if we watch the rascals. The chief danger is in the marking of the ballots of the illiterate. Be sure to carry to the polls copies of the Arkansas Methodist showing how to mark Act No. 2. Take pains to explain the matter to the ignorant voters and put them on guard.

## FLOODS OF FALSEHOODS.

The liquorites are flooding the State with their deceptive literature. The mails are overloaded with their malicious matter. Their only hope is to make the people believe that Act No. 2 is a local option law, giving the people the right to settle the saloon question for themselves. We have shown how flagrantly and foully it violates the fundamental principles of local option, and deprives a large part of the people of the right of local self-government. Every good citizen should arm himself with copies of the Arkansas Methodist and literature prepared by the Anti-Saloon League exposing the false claims of the proponents of Act No. 2. The concurrent opinions of many of our best attorneys that it will make the sale of liquor lawful without license are worthy of serious consideration. You can say without hesitation that the pro-

hibition law is being enforced as well as any other law. A prominent ex-prosecuting attorney has told us that he had feared that the law would not be enforced, but that he is now fully satisfied that its enforcement is possible and practicable. In the large cities, where formerly the saloons had their warmest supporters, sentiment has changed, and men once favorable to the saloon are now fiercely fighting it. Even the Little Rock City Council has passed a resolution urging citizens to vote against Act No. 2. Remember all these things and be prepared to meet the falsehoods.

## UNIFICATION BY REORGANIZATION.

V.—A General Conference and Jurisdictional Conferences.

The "Plan of Reorganization" which both the Northern General Conference and our own General Conference have tentatively approved provides for a General Conference for the whole reunited Church and for Jurisdictional Conferences. The Northern recommendations suggest more than the three or four Jurisdictions and a General Conference with supreme legislative, executive, and judicial powers under constitutional provisions and restrictions; while our General Conference makes no recommendation concerning more Jurisdictional Conferences, and does not want a General Conference with final authority to interpret the constitutionality of its own acts. Now there must be concessions on both sides, if we are to have good feeling, and neither Church should be able to say that the reorganized Church represented only the ideas contributed by one of its constituent parts. Each should be permitted to contribute the ideas which it has most fully formulated and tested, and it might be agreed that, as far as feasible and practicable, the American form of civil government should be the standard with which the different elements of the organism shall be compared. With this understanding, what are the concessions which may safely be made?

A Constitution should be adopted which would enumerate and define all of the organic units and their functions. A General Conference should be provided, to be simply and only a legislative body for the whole Church, as Congress is a legislative body for the whole nation. Let it manage all foreign missionary enterprises, and connectionalize our Publishing Houses, our Sunday School interests, Church Extension, Education, and Epworth League, and formulate policies for the whole Church. Instead of electing Connectional Secretaries, let great Boards for each interest or department be created, and let each Board select its own officers. A Board is better able wisely to select officers to carry out its policies than is a General Conference, and much time would be saved. If it is deemed best, adhere to the suggested plan of two houses; but as a bicameral legislature is clumsy and the length of a session must be very limited, it might be better to provide for a single House with an equal number of clerical and lay delegates, with power, as in our General Conference, to vote separately, and even for certain purposes to deliberate separately. The Presbyterian Churches afford excellent examples of a unicameral legislature. The preference of our own Church would prevail in providing for such a legislature.

The Northern Church has developed the Episcopal Area, and the American Government provides for autonomous subdivisions known as States. On account of the original colonies we have many small States. If we were reorganizing we would probably have fewer States, and yet we would certainly have twenty or thirty, so that homogeneous local areas might manage their own local affairs. The Jurisdictional Conferences should correspond closely to the character of our States. Each should be

large enough to have strength and dignity, but not so large as to include seriously diverse and possibly antagonistic elements. The United States would not be wisely subdivided if there were only three States. The same would probably hold for the Church. We do not want temporary and changeable Episcopal Areas, but we might profitably have five or even eight distinct Jurisdictions. For example, the North might be divided into three and the South into two Jurisdictions, and the people and interests in each would be fairly homogeneous; or even better, the North might be divided into five and the South into three Jurisdictions with better results, since in the South, for instance, the Eastern portion, the Mississippi Valley, and the Western portion are clearly differentiated. The differences between the old East and the new West are possibly greater than between North and South, and methods and institutions adapted to Texas and Oklahoma are not necessarily suited to Virginia and Maryland. It is becoming increasingly difficult to legislate satisfactorily in General Conference to meet the local needs of these extremes. When we remember that our Methodist host will probably double in twenty-five years, reasons multiply for creating at least five, preferably eight, Jurisdictions. Ultimately each Jurisdiction will be stronger than our own present Church, and we are now organizing for the future. Of course, in all things which are not vital and essential for the whole Church, each Jurisdiction should legislate for itself. Some of these questions are the time limit, laity representation in Annual and subordinate Conferences, the relation of women to the several Conferences, the functions of Annual, District, Quarterly, and Church Conferences, and financial plans. In these subdivisions and in the relations of laymen to various activities the Methodist Protestant Church might make its distinct contribution and the democratization of some of our institutions would be worked out. Each Jurisdiction, in conformity with a Connectional policy, would manage its own schools, organs of publicity, orphanages, hospitals, and superannuate homes and funds. Through this arrangement the General Conference would be relieved of much minor, but vexatious legislation, and could devote its energies to matters of general interest, while the Jurisdictional Conferences would legislate for local needs and readily respond to changing conditions. Sectional pride to excel would be generated, but the animosities arising from differences in sectional sentiments, historic relations, and prevailing methods would be avoided. Experiments could be tried in one Jurisdiction, and adopted or rejected later in others at their pleasure. If we want a time limit in Arkansas, why should we force New York to have it when New York prefers no limit? Or why should Oregon force Georgia to admit women to laity privileges when Georgia protests? The North now gives women laity rights, and the South gives laymen fuller recognition. Why force the plan of either upon the other? There can be no satisfactory union unless each section is permitted to solve these questions for itself. Let the South yield as to the number of Jurisdictions and the North yield as to the exact character and function of these Jurisdictions, and we shall more nearly approach the standard of our civil government. Thus both North and South can have what they prefer without the sacrifice of principle. Of course, in order to preserve the itinerancy, one of the universal characteristics of Methodism, it would be necessary for the General Conference to fix minimum standards for the ministry and provide for the proper exercise of the transfer power. In order to complete our discussion it will be necessary to indicate the character of the executive and judicial elements of the proposed organization.

# Arkansas Methodist

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A. C. MILLAR.....Editor

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1. All subscribers are counted as permanent unless notice is given to the contrary.

2. It is the rule with us, as with all papers, to expect payment of back dues before dropping names.

3. Samples sent to any friend who will put them into the hands of those whom he wishes to influence to become subscribers.

Our Foreign Advertising Department is in charge of JACOBS &amp; CO., CLINTON, S. C.

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## GUARANTEE OF ADVERTISING.

All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained in trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers: "I saw your advertisement in Arkansas Methodist," and if anything goes wrong, notify us immediately in writing.

JACOBS & CO., ADV. MANAGERS.  
Clinton, S. C.

## PERSONAL AND OTHER ITEMS.

At Emory University the student volunteers for foreign missionary work number sixteen.

While visiting his invalid sister in our city, Mr. L. T. Campbell, a layman of Foreman, called Saturday.

Absence from the city caused the editor to miss the call Monday of Rev. L. J. Ridling of Bryant Circuit.

On Tuesday the office had an appreciated call from Mr. J. L. Smith, a loyal layman of White Rock Church, in Saline county.

President J. H. Reynolds of Hendrix College delivered educational addresses Sunday at Winfield and Asbury Churches, in our city.

October 11, at the Methodist parsonage, Montette, Ark., Mr. P. A. Honnell and Mrs. Rosalie Ray were married by Rev. W. F. Wilson.

On account of the high cost of paper the Midland Methodist, one of our best church papers, comes out only half size. This is to be regretted.

At the recent session of Missouri Conference Rev. G. M. Hill, formerly of Arkansas, was transferred to North Arkansas Conference.

Married—At the Methodist parsonage in Patmos, October 26, Mr. Hicks Baker of Stamps to Miss Clydie Owen of Patmos, Rev. J. C. Johnson officiating.

Rev. Seba Kirkpatrick, a Hendrix graduate, who is pastor at Newcastle, Tex., writes that he has a fine charge and will make a good report at his conference.

Hon. Minor Wallace, on the platform, in many parts of the state has met the issues of Act No. 2 and has rendered the cause of prohibition valuable service.

At the Missouri Conference the vote in favor of the constitutional amendment for increase in lay representation was 102 and no votes were cast against it.

At a recent Sunday service Rev. W. B. Wolf of Cotter received seven new members and his Sunday school enrolment was greatly augmented. He is doing some effective work for the paper.

Senator J. K. Vardaman of Mississippi, lecturing at Texarkana, declared himself against the "initiative and referendum" in the South. He thinks that conditions are not yet ripe, owing to the negro vote.

Bishops A. W. Wilson, Collins Denny, Earl Cranston, and W. F. McDowell were recently guests of Dr. J. F. Goucher at his home in Baltimore. The Unification of Methodism was informally discussed.

While at Helena the editor met Rev. Jason W. Moore, who is supplying Turner and who has just recovered from a long attack of typhoid fever. He

now looks well and hopes to make a good showing in spite of sickness.

The editor of The Texarkanian, Hon. J. L. Wadley, both in the columns of his paper and on the platform has been rendering the cause of prohibition fine service in exposing the fallacies of the infamous Act No. 2.

In mentioning Blytheville last week we inadvertently exchanged presiding elders of the Paragould and Jonesboro Districts. It was our slip. Rev. F. M. Tolleson is the presiding elder of Jonesboro District, in which Blytheville is located.

The widow of John W. Lawrence of Pulaski county, whose husband died a true hero while attempting to save a friend from asphyxiation, has been awarded a silver medal and \$30 a month by the Carnegie Hero Fund Commission.

Rev. E. J. A. McKinney, editor of the Baptist Advance, is opposed to Amendment No. 13. He says: "We believe it the paradise of crankdom and powerful and selfish and moneyed organizations, and subversive of representative government."

Rev. W. M. Hunter, for ten years pastor of the Associate Reformed Presbyterian Church in Little Rock, has resigned and will return to North Carolina. He is a good and fraternal man and a strong factor for righteousness in our city. We regret to give him up.

At last the Local Self-Government League reveals the names of its officers. It is remarkable how many good men failed to secure places in this officary. Only two or three of the names are known to the people of the State. They carry no weight at present.

Rev. H. H. Johnson of the St. Louis Conference, who had been serving Malden, was sent at last session to Lafayette Park Church, St. Louis. He reports that he received a warm welcome and a pleasant reception was given for him and Dr. L. E. Todd, the new presiding elder.

Hon. H. A. Northcutt, prosecuting attorney of the Sixteenth Judicial District, is addressing a strong letter, through the Pocahontas Star-Herald, to the people on the vicious features of Act No. 2. He agrees with other eminent lawyers that it will legalize the sale of liquor without license.

October 12 Rev. Irl R. Hicks died at his home in St. Louis, at the age of seventy-two. He was a Methodist preacher, but had given much time to astronomy and meteorology, and had won a world reputation as a long-range weather forecaster. He was the editor of Word and Works. His son will carry on his work.

During his protracted meeting Rev. R. L. Cabe of Kingsland secured fifteen new subscribers to the Arkansas Methodist. This is one way to make permanent the results of meetings and to protract the revival through the year. The one who begins taking the church paper when he is stirred by the revival will remember his new vows every time the paper comes.

At the New Mexico Conference the editor met Rev. Geo. F. Fair, of Swanson, Texas, who was a member of the Arkansas Conference from 1868 to 1874. He has consented to write a series of articles recounting his experiences in pioneer days. He is anxious that his old friends should subscribe for the paper so that he may reach them through these letters.

The editor of the Alabama Christian Advocate and other citizens of Birmingham made a trip to Detroit recently to try to secure Billy Sunday for a meeting. They failed to secure an engagement, but are hopeful. The editor's travel letter on the occasion is very interesting. He visited Ford's factory and was much impressed. The factory closes tight on Sunday. Mr. Ford favors prohibition.

Dr. Theodore Copeland, pastor of Central Church, Hot Springs, writes: "Last night we closed the greatest revival Hot Springs has ever experienced. The crowds have been tremendous. The churches have been revived. There is no telling how many reclamations. We took yesterday 105 into my church, with more to follow. Burke Culpepper is a genius, and knows what to do in a revival."

While the editor was in Helena last Monday he was distressed to find there, on their way to the hospital in Memphis, Rev. E. J. Slaughter and wife of Mellwood Circuit. Brother Slaughter was going

for treatment for sciatic rheumatism and Mrs. Slaughter for an operation for appendicitis. They were in the hands of kind friends and were hopeful of recovery, but were troubled over leaving their children and charge behind. Brother Slaughter speaks in highest terms of the kindness and loyalty of his people.

October 29, at the State Hospital for Nervous Diseases, former Governor John S. Little died. He was one of our best lawyers and cleanest and most successful politicians, having been a member of the Legislature, prosecuting attorney, circuit judge, congressman for fourteen years, and governor. Shortly after his inauguration his mind gave way under the strain of work, and he has been helpless ever since. He was a member of the Methodist Church and a hard fighter for prohibition. The State suffered when he was forced to give up official duties.

The Conway Methodist Church Bulletin reports a meeting of the official board in which was discussed the question of giving up the pastor, Dr. F. S. H. Johnston, so that he might assist in the Hendrix endowment campaign. There seemed, naturally, great reluctance to give him up, but the matter was left to Dr. Johnston to decide. If the Bishop approves, it is almost certain that Dr. Johnston will re-enter this work in which he formerly engaged with so much success. Drs. Thomas and Johnston and the other men whom they will call into the campaign will undoubtedly succeed.

The editor arrived at Aubrey last Friday at eleven o'clock, was met by the pastor, Rev. John Score, and at once went to the church and delivered an address on Act No. 2. After dinner a talk was made at the high school. At four another talk was made at Oak Forest, about seven miles out. A prohibition address was delivered at Moro at night. There are good schools at all these places, the building at Oak Forest being especially good for the country. The Aubrey school has acquired 160 acres of land and is doing demonstration farming. Both towns are aggressive and thriving. The country is prosperous. Brother Score has done splendid work during his two years' pastorate, having received 230 members and paid off several troublesome church debts. In order to make money for the church sixteen young men at Aubrey worked five acres of cotton under the pastor's direction and made a good crop. All collections will be in full, and conditions are auspicious in this fertile field. Brother Score has labored faithfully and is loved and appreciated. The church house at Moro is to be dedicated November 26 by Dr. Stonewall Anderson, who began his itinerant work on Spring Creek Circuit, which included this territory. He is not forgotten and will have a great congregation. There is great interest in prohibition, and it is believed that there will be a large vote against No. 2. This trip was greatly enjoyed.

The editor arrived at Helena at noon Saturday, was met by Rev. C. M. Reyes, and after dinner accompanied him to West Helena to see the mills and factories. Within three years a village has grown to be a manufacturing center of nearly 5,000 population. Some of its mills are very large and unique. It is a place of great possibilities. On Sunday the Methodist Sunday school at Helena was addressed, a talk was made to the large Men's Bible Class, and a sermon delivered to a remarkably fine congregation. At night, at a union service at the Baptist Church, a large audience listened to a discussion of Act No. 2, and at nine o'clock some 1,000 negroes were addressed on the same subject at the great Centennial Baptist Church, one of the largest auditoriums in the State. Helena is thoroughly alive on the prohibition question, and if a fair count can be obtained it is believed that it will vote dry. There has been a complete revolution of public sentiment, and prohibition is fully vindicated. Our Sunday school is strong and well organized. Brother Reyes is popular and successful. There will be a large increase in membership, and all finances will be in full. This is one of our best churches, and when it realizes its opportunities it will do large things for the Kingdom. The church building, finished under the leadership of Rev. J. D. Hammans, is a thing of beauty, convenience, and solidity. Helena has made marvelous advances in every way in recent years, and now is enjoying unprecedented prosperity. Ideal conditions and congenial companionship will cause this visit to be long remembered.

## ARKANSAS METHODIST COLLECTION.

## North Arkansas Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$1,427.34
Amounts received since last report:	
October 24—Aubrey and Moro.....	10.00
October 28—Vanndale .....	4.00
October 28—Crawfordsville .....	6.00
Total .....	\$1,447.34

## Little Rock Conference.

Amount due, 1916.....	\$2,000.00
Amount reported previously.....	\$2,285.01
Amounts received since last report:	
October 26—Huttig .....	10.00
Total .....	\$2,295.01

James Thomas, Treasurer.

## THE COMMERCIAL APPEAL AND ACT NO. 2.

This great paper, which has been converted and now stands four-square against lawlessness in Memphis and for good government, says: "Amendment No. 2 in Arkansas ought to be decisively defeated. If that amendment were adopted, liquor could be sold at every crossroad in that State. Arkansas ought to have time to test out prohibition. The law has only recently gone into effect. The local optionists ought to be content to await a full experiment."

## THE GAZETTE ON ACT NO. 2.

In an editorial published in another column of this issue the Arkansas Gazette says: "The statement that the sole purpose of Act No. 2 'is to give the people what they want' should be revised to read to give the people what a few people (including brewers and distillers in other states) want them to have." The statement that Act No. 2 is not a liquor bill is amusing." Surely the editor of this great secular daily paper would not characterize Act No. 2 as a liquor bill if he were not convinced of its real nature. Read the Gazette editorial and show it to your neighbor.

## WHAT MIGHT HAPPEN.

If Amendment No. 13 should be adopted, the Legislature, at the suggestion of the farmers and laboring men, might pass a law to which the great corporations might object. As it would be lawful to hire men to secure signatures, it would be easy for the corporations to pay canvassers to secure 7,000 signatures to hold the bill up till the next election. The people might then sustain the law, but it would have been ineffective for nearly two years. Do we wish to make it possible for any faction of 7,000 to hold up bills and parts of bills for two years? If we want to give a very small minority the power to thwart the will of the people and continually harass the whole State, then vote for No. 13. It might prove to be an unlucky amendment for the very people who are so strenuously advocating it.

## CLOSING WORDS.

In this, my last message, as the head of the Anti-Saloon League, to the people before the election, I am glad to congratulate the friends of prohibition throughout the State upon the hopeful conditions. We have fought a good fight and the victory is sure if we but keep up our interest until the close of the election. A more outrageous proposition was never submitted to the people of Arkansas than Act No. 2, and they have never been more aroused or resentful.

They will defeat the wicked effort by a majority that will rejoice the hearts of all good people, but "eternal vigilance is the price of liberty," and not one iota must we slacken our efforts until the sun goes down November 7. Wherever the opportunity offers to speak in public or private, let it be done. Wherever the people gather let some one tell them the truth. On election day sacrifice every other duty to that of the election, and when the election is over see that the vote is correctly counted and returned.

A gentleman told me yesterday that he heard that twenty-seven counties would go in favor of Act No. 2 because of the character of the election commissioners. This might have been the plan,

but I doubt if it can be carried out. In most of these very counties the good people are organized and they will demand their rights. And as this will be a Federal election, offenders may fall into the hands of the United States Court, where they are not so influential as in other places.

Let our people demand everywhere a free ballot, a fair count and a true return, and Arkansas will ring from one end of the State to the other with a shout of glorious and righteous victory.—Geo. Thornburgh, President Arkansas Anti-Saloon League.

## ACT NO. 13 IS CLUMSY AND DANGEROUS.

In 1906, before the Arkansas Press Association, I delivered an address on "Our State Constitution: Revision Necessary," in which I said: "This is theoretically a 'government of the people, by the people, and for the people.' Practically, it is a government of, by, and for the demagogue. It is reasonable to assume that an overwhelming majority of the people are honest, intelligent, and capable. Then it is proper by form of law to make it a government of, by, and for honest, intelligent, and capable men." \* \* \* "Laws for the people of the whole State should be enacted with great deliberation, absolute publicity, and opportunity for the parties or interests affected to present fully all arguments for and against the proposed law."

\* \* \* "The State Legislature should pass only laws that apply to the whole State. Each county should have a council to make laws for the county and each municipality its council for the enactment of its own ordinances."

Twenty-five years ago I studied the history and principles of the Initiative and Referendum, approved and taught them to my students. When Amendment No. 10 was submitted in 1910 I recognized that it was awkwardly framed and would require judicial interpretation to clarify it; nevertheless, believing it fundamentally correct and having absolute confidence in our Supreme Court properly to interpret, I advocated the Amendment and defended it with voice and pen. The next Legislature after its adoption passed an enabling act and the Court from time to time passed upon its provisions justifying my positions in every particular.

Just when we are beginning to understand No. 10, another amendment, No. 13, is proposed, which seeks to introduce not merely the correctives desired in 1910, but a variety of novel and only partially tested features. I wanted No. 10 perfected, but object to making my State the experiment station for the vagaries of mere political theorists.

I approve: (1) The removal of the limitation upon the number of amendments which may be submitted, so that the Legislature may not anticipate and prevent amendment by petition; (2) The statement of reasons for emergency legislation, so that there may be no subterfuges; (3) The provision for a referendum on franchises, etc.; and (4) the provision for county and municipal legislation on purely local questions. I have no fear that counties and municipalities under this provision could override state-wide laws enacted either by the people or by the Legislature. However, I know that liquor people are supporting No. 13 in the hope that they may use the local feature in case No. 2 is defeated, and I am sure that they will attempt to use it, but will be overruled in the courts, as no local law can contravene a general law.

If the proposed amendment had covered these points and these alone, I would give it my unqualified approval. One of the vulnerable points in the I. & R. system, which needs correction, is that when a measure is legally proposed, the voters cannot amend it, but must accept or reject it as a whole. I accepted No. 10, though faulty, because I favored the principle and expected the corrections in due time. I must oppose No. 13, because its defects are so serious that I prefer to lose its advantages rather than take the dangerous innovations. I am unwilling to swallow a drug store in order to get a dose of medicine. Below are my chief objections:

1. The whole measure is clumsily drawn; expressions are not clear—some are not in good English; the language is that of an amateur and not of one versed in precise constitutional terms. It will require much judicial interpretation before we can know the exact meaning.

2. Instead of requiring a per cent of the votes legally to initiate, only a flat 10,000 signatures is required and 7,000 to refer. As the population of

the State or as the number of voters increases these fixed numbers become too small. The Socialists with their present vote could initiate and refer anything they choose, put the State to tremendous expense and keep the whole people in a turmoil simply to advertise themselves and exploit their own doctrines. Then the people of a very limited area, with only 7,000 votes, could hang up good legislation and defy the rest of the State till the election. Then the corporations with the privilege of hiring men to circulate petitions can easily hold up any law for nearly two years. Are we ready to put ourselves into the hands of the Socialists and the corporations? O Popular Government! What crimes may be committed in thy name!

3. According to some of the best authorities, the ten and fifteen per cent for local legislation is so small that counties and municipalities might be bankrupt through the expenses of elections forced by a chronic faction.

4. There ought to be a clear distinction between the vote and time required for amendments to the Constitution and for mere statutes. The latter should be much more easily obtained and repealed than the former. Under our old plan an amendment is before the people almost two years; now it might be only four months. Ample time and opportunity should be given for the consideration of Constitutional amendments.

5. The provision that an initiated law may not be declared unconstitutional except by unanimous decision of all members of the Supreme Court is revolutionary. It is subversive of our theory of the judiciary. A law might be clearly inconsistent with the Constitution, but a single judge, elected by some party or movement that had passed away or by some new party and pledged to some theory, could obstruct. Laws are often hastily prepared and passed without full understanding of their effect in relation to other laws. Judges decide only after a patient hearing of the arguments, and they are under oath to render a just decision. The law may have carried by a majority of one on a very light vote. Are the interests of the minority and of the much larger number who cannot vote to be ignored? Our Courts are by far the safest departments of our government. They are worthy of our confidence. Let us not undermine our honored judiciary. In so doing we are weakening the foundations of our governmental structure. No other State has done this; why should Arkansas do it?

In conclusion, I do not care to vote with the Socialists and saloonists on this vital proposition. I feel sure that the good men who prepared and who ardently advocate this dangerous amendment can not realize its effects. Like all ultra reformers and optimistic theorists they see only the hoped for good, and shut their eyes to possible evils. The enthusiasts who advocate all kinds of novelties and vagaries in the name of the I. & R. are just like the party prohibitionists who see but one thing. Prohibition, and would break up the Democratic and Republican parties and ignore all other questions in their efforts. I am a prohibitionist, but am not deserting my party to get prohibition. I am also an advocate of the fundamental principles of the initiative and referendum, but I do not throw away other sound principles and accept any proposition that extremists may see fit to offer. In my own experience I have often found that first plans and propositions need to be carefully worked over and perfected. That is true of No. 13. If we adopt it we plunge into the dark. There is no pressing emergency which requires us to take the irrevocable step this year. The presentation of this crude measure may do much good in causing us to study certain questions, but immense harm if we decide without looking at all the possibilities of the issue. The people have had only one side. Practically all of the papers have without comment published the plausible arguments prepared by propagandists in other States and furnished in tabloid form. There will be much chuckling all over the land if Arkansas swallows this alien medicine. If you, my readers, understand all of the implications of No. 13 and are fully prepared to take the consequences, you should vote for it; but if you have doubts, if you object to having men from other States trying experiments on Arkansas, you will vote against it. If it is defeated, I pledge my efforts to help secure a safe and sane I. & R. amendment adapted to our real needs.—A. C. Millar.



## Vote Against Act No. 2

This Is the Way You Should Mark  
Your Ballot

~~FOR ACT NO. 2~~

Against Act No. 2

### CONTRIBUTIONS.

#### HENDRIX ENDOWMENT.

For one week I have been traveling almost constantly in the interest of the Church's greatest undertaking. Have been in Eastern Arkansas, Northern Louisiana, Western Arkansas and Central Arkansas. I have had some very helpful associations and advice from the brethren of the ministry wherever I have been. All seem to be determined to raise \$400,000 for Hendrix College. By the way, it is necessary for us to do this, or we will be set back 25 years in our educational movements in Arkansas. There is not a question of doubt about it, and I think all thinking men will agree with the assertion. When our Conferences committed themselves to raising this money, they appreciated the fact that it was the greatest undertaking the church had ever projected, and right well the brethren are standing by the proposition.

In this connection I want to say, once for all, that we take no conditional gifts. Whatever we get, we will have, and there are no strings tied to any gift made to Hendrix College. Should a man wish to give on the annuity plan, it in no way counts on this scheme, and whatever arrangements of that character we make will be based upon a scientific line.

I wish the pastors would make it a point to call the attention of the church, first, to the absolute necessity of having a better equipment at Hendrix College; and second, the demand for more endowment, both of which demands enter into the very heart of our great college, and unless met, humiliation to the whole church will fall, and disastrous setbacks to all our school plans.

I have wondered how the Roman Catholics could abandon their college property in Little Rock, that represents more property in brick and mortar than we have at Hendrix, because of lack of room, go out to Forest Park, buy acreage and build a number of fine buildings, all of them far ahead of anything we have in the State, and I am informed they are planning to put a million or more endowment on it. Our church is very, very much stronger, numerically and financially, and yet we quibble and whine and struggle when we undertake to do less than one-tenth of what they are doing, for, in my judgment, they are putting more money into the new buildings of their college than our whole endowment and buildings amount to at Hendrix at the present time.

Again I appeal to the brethren of the ministry to speak on these things and let our people know how little they are doing. Every Methodist, man, woman and child, preachers and laymen, ought to give something quickly to this enterprise. If they would, we would have no trouble for money. Outsiders and members of other churches will give as freely as our own people.—James Thomas.

### THE CLAIMS MADE FOR THE LIQUOR BILL.

The "Local Self-Government League," the organization back of proposed Act No. 2, which would repeal the statewide prohibition law and all the other liquor laws of this state, is publishing an advertisement which says that in 1912 the people of Arkansas favored local option by a majority of 15,968 and that sentiment at present is stronger in its favor. It states further that the sole purpose of Act No. 2 is to give the people what they want. It states that Act No. 2 is not a liquor bill, but a people's bill, and that it is endorsed by statesmen everywhere. Everybody knows that in 1912 the prohibition fight was complicated with the "grandfather clause" fight. As a result many negro votes were cast against prohibition. But since that time negro teachers and preachers as well as white friends of the negro have done a great work in showing the negroes that liquor is one of their greatest enemies, and the effect of this work is shown in several parts of the state where the negroes are taking an active part against the adoption of Act No. 2. That sentiment is now more strongly in favor of local option than it was in 1912 is a statement that the people of Arkansas know is without foundation. The statement that the sole purpose of Act No. 2 "is to give the people what they want" should be revised to read "to give the people what a few people (including brewers and distillers in other states) want them to have." The statement that Act No. 2 is not a liquor bill is amusing. Finally this advertisement says that Act No. 2 is endorsed by statesmen everywhere. This should read "elsewhere," because it is not endorsed by statesmen in Arkansas.—Arkansas Gazette.

### WHY BUILD SUPERANNUATE HOMES?

1. Because the superannuate has given the best efforts of his life to the most worthy cause.
2. According to his ability, he has done more and received less for it than any other professional man.
3. He has given more of what he received to worthy causes than any other professional man.
4. He has devoted all of his time in preparing mansions for others in the hereafter and none for himself and family here.
5. He has built, or caused to be built, parsonages in which other preachers are comfortably housed, and churches wherein other people happily worship God.
6. For the sake of others he has deprived himself of all the opportunities of accumulating wealth.
7. He has suffered himself to be tossed about by the Conference calendar like a ship by an angry sea, finally to be drifted upon a barren beach or broken upon a rock-bound shore.
8. He has given to the world some of the best blood in the lives of sons and daughters who are filling successfully and faithfully some of the most important places within the gift of men.

REMEMBER, next Sunday, November 5, is "Superannuate Day." Let all the pastors observe.

I would suggest that they sing all the old-time hymns, call on the old people to pray, preach on some appropriate subject, and take a collection.

A good text would be from the 71st Psalm, "Cast me not off in time of old age; forsake me not when my strength

faileth." Do you not think this would be very appropriate?

I trust and pray that every pastor may get this on his heart as I have, and that he may make it a great occasion. Whatever amount, great or small, collected will be appreciated and worthily applied. The collection will be sent to my address, if you please, 931 Malvern avenue, Hot Springs, Ark.—T. F. Hughes.

### ANOTHER LAWYER'S OPINION ON ACT NO. 2.

Hon. A. S. McKennon, now of Oklahoma but formerly of Clarksville, Ark., and one of our best lawyers and an old-time prohibition worker, writes Brother Thornburgh his views on the outrageous character of Act No. 2. He does this without knowing what Attorney Huddleston and the other attorneys had said to the same effect about it. This is what Mr. McKennon says:

Section 1 makes the sale of all kinds of liquors within the state "lawful," subject to the "restrictions and regulations" provided in the Act. Section 20 repeals all other liquor laws of the state.

If the Act carries, until something else is done, it will be lawful to sell all kinds of liquors, anywhere in the state, at any time, in any quantity, to any person; nothing prohibiting this, or providing punishment.

All sections, other than 1 and 20, deal solely with the sale of liquors under license, provided for by election, and no restriction or regulation is provided, except under license, authorized by election.

The filing of petition and causing an election is not mandatory. It is wholly voluntary. The party doing it must make bond of \$1,000 to pay cost of election.

At such election, the question submitted is whether license shall be granted; not, whether liquor shall be sold. If a majority vote is "Against License," then there is no provision or intimation that the sale of liquors, as under Section 1, is, thereby, in any manner, affected.

If a majority is "For License" the county judge, "Shall then issue a license for the sale of liquors" to applicants, subject to restrictions and regulations mentioned in the Act.

No license shall authorize the sale of liquors on Sunday; on election days; before 5 o'clock a. m. or after 10 o'clock p. m.; to a minor or habitual drunkard. There is no provision in the Act prohibiting either. Section 13 provides: "It shall not be unlawful to give liquor to any person, except minors and drunkards."

Under such conditions would the liquorites cause an election to secure license, under which "restrictions and regulations" are imposed by the Act, when, already, they may sell ad libitum, without license or restrictions? Certainly not.

The state is wideopen. What can the prohibitionist do? Search the Act and tell me. Would they petition for an election? What would they gain? If a majority is "For License", authority for issuance of license, under provisions of the Act, which, in no manner, interferes with lawful sale as under Section 1; if "Against License" they will find themselves with statewide lawful sale.

This is simply awful, but to me it is a fair construction of "Act No. 2." It seems incredible that any man, or set of men, would in open daylight attempt to foist upon an enlightened people such a monstrous proposition.

But nothing is beyond the liquor traffic.

Should Act No. 2 carry before it can be repealed or counteracted, the state will reap a harvest of anarchy and crime inconceivable.—A. S. McKennon.

### SUPERANNUATE DAY.

I note that Brother T. F. Hughes is asking the preachers to take the first Sunday in November to present to their congregations the claims of the superannuated preachers. That they have claims on the church no one will dispute, but their claims have not been stressed as they should be. The result is, our people largely regard what is done for them as a form of charity-giving to old, needy people, just because they are in need and not because they have real claims or rights. It is to be hoped that this call of Brother Hughes will cause our people to think more justly on this matter.

Our superannuated preachers are not to blame because of their poverty. No man can succeed as a preacher and a financier at the same time. If a man does his work as a preacher, he can not at the same time be a business man. It is a blessed thing for the world that the ministry has never been a place favorable for the accumulation of riches. It is God's plan, for he knows human nature. In the history of the past, we notice that where conditions became such, that the priests got rich, the church became corrupt. We have all noticed that when a Methodist preacher becomes a money-maker he ceases to be a soul winner.

But while the preacher can not be a money maker he creates the conditions under which other men can make money. Take his influence out of our land and there could be no prosperity. The work of the preacher is fundamental to our civilization. He is no mendicant, but deserves his support. There are men working in our rural sections on meager salaries who are shaping our civilization, giving the religious financier, religious officials, senators, legislators, judges, sheriffs—religious teachers, doctors, lawyers, and a host of religious fathers and mothers. Without this kind of work our civilization would rot. But who else could we look to or depend on to do it? Who would lead reforms, stem the tide of evil, hold meetings and get people converted? Let the work of the preacher cease in our land and our greatest police force is gone. Courts would have no power, values would shrink, and lawlessness would rule. Yet there are people who think it is charity to pay him. Many preachers could make big salaries in the commercial world, but they don't care so much about small pay, so long as they are able to work. The thing they dread is superannuation without any money saved to provide the comforts of life. Here is where it pinches. As long as he is able to work he is independent. Failure to provide for

### PURE BLOOD MAKES HEALTHY PEOPLE

Hood's Sarsaparilla removes scrofula sores, boils and other eruptions, because it drives out of the blood the humors that cause them. Eruptions cannot be successfully treated with external applications, because these cannot purify the blood.

Hood's Sarsaparilla makes rich, red blood, perfects the digestion, and builds up the whole system. Insist on having Hood's. Get it now.

its old and disabled men is one of the greatest blunders of the church. This neglect often turns strong men from the ministry and gives them to commerce. Brother Hughes represents a cause vital to our church, and I hope that his plans will meet with hearty co-operation by all.—T. D. Scott.

#### THEY NEVER SAW A SALOON.

In the mountains of North Carolina a few years ago we met some agreeable people from Ohio, who told me about their recent trip through Kansas. They were there during the "Commencement" season, when city and rural schools were celebrating the close of another successful scholastic year. They said multitudes of older men and women mingled with the joyous youth of Kansas in these beautiful celebrations, and the whole state seemed agog with the interest of education. The culmination of those happy events was in the closing of the State Normal at Emporia. People from all over the Commonwealth were there to congratulate their young folks on progress towards attainment of best things in life.

With the throngs of Kansans these visitors delighted in the fine appearance of the students, whose faces beamed with gladness and shone with anticipation for the future. As the Ohio man and his wife expressed their admiration for the wholesome, happy looking student body, an unlettered old woman (really a saint wearing a neat calico dress and the spotless sun-bonnet of the rural district) looked into their faces and said: "Why these young folks ain't never seen a saloon." That was an explanation that explained, as Rev. Sam Jones was wont to say, for the wise old woman knew what she was talking about.

She remembered the years of sorrow and of striving before Kansas succeeded in driving the liquor traffic from her borders. She had seen a generation of sober citizenship and with it had come betterment in every phase of life. Crime had decreased so rapidly that many county jails were closed, and overcrowding in county hospitals had become an experience of the past. Schools and churches were multiplied and all industrial pursuits flourished. Kansas has not only saved her boys and girls from the pollution of the whiskey traffic, but is fitting them for true citizenship in her great normal schools at Emporia, at Hays and in her Manual and Training School at Pittsburg. Truly Kansas has set the pace in patriotism for all the world.

What about us down here in Arkansas? For a short time our state has been free from the curse of legalized saloons and already we have seen marked decrease in crime. In this foregleam of a brighter day shall we not claim for our commonwealth a generation of sober-minded, wholesome looking men and women who never saw a saloon? If so, the babies of 1916 will grow up and call us blessed! No true man or woman in Arkansas desires the return of saloon-keepers and brewers who would debauch and pauperize our people. Then why not keep them out now and forever? Kill "Act No. 2" at the polls on November 7.—Virginia C. Pemberton.

Little Rock, Ark.

**JOHN P. ALMAND**  
Architect

Recommended by Little Rock Conference Board of Church Extension.  
1107 State Bank Building  
LITTLE ROCK, - - ARKANSAS

#### ACT NO. 2 MEANS SALOON GOVERNMENT FOR ARKANSAS.

The advocates of Act No. 2 are making the false plea that its adoption will not open a single saloon in Arkansas.

Why are the liquor men and the brewers putting their money into the fight for the bill if its adoption will not open a single saloon in Arkansas?

Would the brewers, distillers and wholesale liquor dealers in St. Louis, Milwaukee, Louisville and other cities outside of Arkansas send their money into this state to aid in the fight for Act No. 2 if they thought its adoption would not open saloons in Arkansas?

Not much.

They know if Act No. 2 is adopted, Arkansas will be the "wettest" state in the Union, because Act No. 2 reverses the order of things and makes the sale of liquor lawful, with not a single restriction to protect any community against the sale of liquor.

Act No. 2, if adopted, will make Arkansas wide open without a single anti-liquor law to protect our homes, our churches and our boys from the curse of liquor.

Its advocates are trying to fool the people into voting for the bill by the false claim that it is local self-government, and that it gives the people the right to rule.

There is not a single principle of local self-government embodied in Act No. 2. On the contrary, it takes all the rights of self-government away from the people and bestows them upon the saloon.

Instead of being local self-government, Act No. 2 is saloon government.

Are the people of Arkansas ready to surrender all their rights to the saloon and turn the state over to saloon government?

That is exactly what they will do if they adopt Act No. 2.—Newark Journal.

#### DEFEAT ACT NO. 2.

The whiskeyites of our state say they want the people to rule. They are sending throughout the state the published statement that in the election of 1912, whiskey carried Arkansas by over 15,000 votes. They, therefore, state that the people should rule as expressed by the majority at the ballot box. It would be impossible to note the crookedness resorted to in securing this majority. The breweries and distilleries of other states (we are morally certain) spared no money to corrupt the voter and get this count in their favor. Of the 40,000 negro votes of our state 35,000 of them went in that election for the saloons. If our negro citizens had chosen on the second Monday in September, 1912, to stay away from the polls the white voters would have carried prohibition for our state by 15,000 majority. But corrupt white men who induced many of the negroes to vote thus are far more responsible and criminal than the negro. We are the guardians of the negro, and the white man is responsible for his leadership. It is needless to say that there were corrupt white as well as negro votes. It is needless to say that an election carried in this way by the whiskey people expresses in no way the dominant sentiment of our state. Such a process at the polls is at antipodes with the principles fought for by the patriots of the Revolution. Such an election is a perversion of the principles of liberty and democracy.

The whiskeyites say whiskey should rule as indicated in such an election. The last legislature, knowing the sen-

timent of the majority of our intelligent, tax-paying citizens, gave us a wholesome prohibition law, and now to repeal this law and all other laws on our statute books restraining the sale of intoxicants, the whiskey people have initiated a bill to license the saloon again and providing for a term in the penitentiary if the county judge refuses license to the applicant to sell it. The success of this initiated bill would hereafter forbid our mothers and sisters the right to petition the saloon three miles away from our churches and schools; and when a county in our state votes dry the bill provides that elections could be held 60 days apart upon the initiative in that county of 10 per cent of the voters until whiskey should win, and then whiskey could reign unmolested for two years. Nevertheless, the whiskey circulars sent among us read like Satan giving us a moral lecture, "but we are not ignorant of his devices." The following facts are argument enough for prohibition. Less than one-half the arrests in Little Rock, Hot Springs, Pine Bluff, under prohibition than under saloons; one-third as many convicts in Pulaski county under prohibition than under saloons; less than one-third as many patients for alcoholism in city and county hospitals at Little Rock under prohibition than under saloons. The improved conditions of our farmers and wage earners is also manifest, but as great as is the economic argument for prohibition, it is the moral and character argument that is of most importance. The saloon that destroys the virtue of our women and wrecks the character of our men and boys is itself economically suicidal to state and nation. We cannot afford to barter our birthright and character for the saloon. In the interest of God and righteousness; of mother, home and country, let us at the coming election vote thus: "Against Act No. 2."—John F. Taylor, Friendship, Ark.

#### A THRILLING EXPERIENCE IN THE PANHANDLE—HOW THE BOARD OF CHURCH EXTENSION CAME TO THE RESCUE.

By Mrs. Mollie Shutt.

In the winter of 1914 when the Northwest Texas Conference convened at Sweetwater we were sent to the Gageby Circuit. This was the first time that a charge by that name had appeared upon the Conference map. However, it was listed among the self-supporting charges. After a trip of about 400 miles by rail and automobile, we found the parsonage at Cataline, in the Gageby Valley, Hemphill County, Texas. This is far up in the Northern end of the Panhandle. This particular appointment (Cataline) was part of an old mission, which had been established here some twenty years prior to this time, but it was surrounded by big ranches, and these were owned now mostly by people not in sympathy or harmony with Methodism or the Christian religion. Not a store or business house of any kind in the place. To the east of the parsonage was a great ranch of thirty-five sections. Even the postoffice had been moved seven miles away. Far to the north and east stretched the great prairie upon which antelopes and jack-rabbits scampered and played by day and coyotes barked by night. The parsonage and church lot was composed of eight acres of fine black western land. Through the midst of this tract flowed the Gageby Creek, clear as crystal, rippling over sparklings sands. It would be in vain for

me to attempt to describe the beauty of Gageby Creek, now dashing and splashing over a little cataract, now spreading out in its course to many yards wide, then narrowing down until a deer could spring over it, then deepening at intervals, where the fish have their habitation. Almost anyone in the Upper Panhandle who has ever followed hunting or trapping knows something of the Gageby Creek. There are many beaver dams along its course, these animals being protected by the ranchmen, who say they are very valuable to a ranch. In the winter time ducks by the thousands float upon these glassy waters. Along this beautiful stream prairie chickens, quails and rabbits also have their habitation. Among the branches of the trees birds of great variety and plumage chirp and sing their merry notes. Along the banks of this creek was a model place for the preacher to spend his "blue" Mondays, with hook and line, angling for the finny tribe. Some choice specimens of these found their way to the parsonage table in the early spring. Thus things went on quietly until one evening in April there was an inky-looking cloud up the creek, far to the west, with a wonderful electrical display. No word painter can do justice to an electrical display in these high latitudes. First the shimmering lightning along the horizon with deep base thunder, then as the cloud rises higher and grows larger, and nearer, all Jove's thunder shops seem to be doing business at the same time. The heavens crossed and checked and recrossed with threads of fire as if some ethereal monster was turned loose to kindle the universe into an inextinguishable flame. It was a display like this, only much more terrific and indescribable, which did business along the Gageby Valley above the little parsonage in April, 1915. But strange to say there was no precipitation at the parsonage.

## EAT LESS MEAT IF BACK HURTS

Take a Glass of Salts to Flush  
Kidneys if Bladder  
Bothers You.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

But soon the clouds in splendor rolled away and as night came on the stars in countless numbers took their wonted places in the heavens. I had heard talk of sudden Western rises, when a wall of water would come down, sweeping all movable things with it. I suggested to husband, "do you suppose there is any danger of that creek rising?"

He replied, "I will go out and have a look at it before I retire, and see how it is behaving."

The parsonage stood out on the little elevation a hundred yards from the creek. However, he walked out to see the little creek before retiring and found it rippling along as usual within its own glossy banks, doing business at the old stand. So all retired, feeling perfectly safe. A little while before daybreak the following morning there was a roaring, crashing of driftwood, fences and telephone poles. We jumped up and opened the door to look out upon a sea of water. The little creek had suddenly become a great river, and had not only come up to the parsonage, but had spread itself out about a hundred yards beyond. The inmates all escaped unhurt before a second wall came, which carried the parsonage down the creek some distance, where it lodged in some trees. A friendly Methodist ranchman opened his doors to receive the preacher and his family temporarily. Of course, household effects were largely ruined. What was to be done? A new parsonage must be built at a more eligible location. But it was a new charge. Where was the money to come from?

We remembered that we had a Board of Church Extension, whose business it was to help the needy. We wrote to the different members of the Board and laid the facts before them, and asked for an early reply. The response was, "Go ahead and build and we will do our best for you." We did build. This was written early in December. Conference is now over. The application was granted. We now occupy the new parsonage at Zybach, Texas, a growing village about two hundred feet above high water mark, and nearly three thousand feet above sea level. So much for the Board of Church Extension. Things like these were not done before the days of Church Extension.

There are but few churches or parsonages in the West that the Church Extension Board did not figure in their building. To hear a Western man say I do not believe in missions or Church Extension is like a child

#### Rheumatism Conquered.

R. L. Eastman, secretary Nashville Board of Trade, Nashville, Tenn., writes: "My attention was called to your remedy, 'Renwar' for rheumatic troubles. I gave it a trial and have been permanently relieved. It is with pleasure I endorse the merits of 'Renwar' for rheumatism."

"RENWAR," the new, scientific remedy, relieves quickly and permanently rheumatism, by removing from the blood the cause of the trouble, uric acid. Many wonderful cures of cases of long standing are being reported. If you suffer from rheumatism you cannot afford to miss this opportunity to be well again. "Renwar" is sold by all druggists, price 50c. per bottle or sent, postpaid, on receipt of price. WARNER DRUG CO., Nashville, Tenn.

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

saying after it gets large enough to care for itself, "I do not believe in mothers." The Church Extension Board is a powerful arm of mission work.

There is no fiction about this article, but these are things that actually occurred in the year of our Lord, 1915.

#### HOMES FOR SUPERANNUATES.

Winter time is almost here; so is the North Arkansas Conference. Not a home or parsonage in the Conference provided by the church for the old, worn-out preacher. Twenty-six in the list now, and probably five or six more to be "laid off" at the coming session.

What are we going to do about it?

Everyone loves the old preacher, but no one seems to care for him. All the other preachers have a parsonage furnished by the church. The superannuate deserves to have it also.

Our laymen and others are ready and anxious to do this work. It needs only some Conference action to start it, and some one to bring it before our people.

Various plans have been suggested. Someone wants a "superannuate city"—put them all together—a regular "smallpox" quarantine.

Some of the members of the Joint Board and others think that the whole matter should be managed by this Board. We do not think so. The Joint Board has all the work it can do already.

What we want is a Conference Board of Trustees with one of their number in the field as their agent, to provide parsonage homes for these "unfortunates." And let the Joint Board continue to feed and clothe them as best they can.

After much study and correspondence with the men in other conferences who have been most successful in their line of work, I give a brief outline of what ought to be done at once.

It is a worthy cause and one in which every one of us can have a part. **Homes For Conference Claimants—North Arkansas Conference—Constitution.**

First. This body shall be known as the Trustees for Homes for Claimants of the North Arkansas Conference of the M. E. Church, South.

Second. The Board of Trustees shall be composed of all the presiding elders of the Conference and one layman from each District—the laymen to be elected by the Conference to serve four years.

For convenience, one-fourth of the laymen can be re-elected, or their successors chosen annually.

When an elder is relieved of District work his successor becomes trustee at once. In addition to this Board of Trustees, there shall be two Trustees-at-large, one clerical and one layman elected by the Conference, on the recommendation of the Board of Trustees.

The term of service shall be four years. The presiding elder of the Conway District shall be ex-officio chairman of the Board of Trustees, and also of the Executive Committee.

Third. The officers shall consist of chairman, secretary and treasurer.

Fourth. There shall be an Executive Committee consisting of five persons to be appointed by the Trustees. The chairman, secretary and treasurer shall perform all ordinary duties required of such officers.

Fifth. The Executive Committee shall have the authority to transact any business of the Trustees in

the interim of the regular meetings of the Trustees.

Sixth. The annual meeting of the Trustees shall be held at the place of the meeting of the North Arkansas Conference the day before the Conference meets, and at any other place and time subject to the call of the chairman.

Seventh. It shall be the duty of the Trustees to use all laudable methods to secure contributions for building and maintaining homes for our Conference claimants, avoiding any interference with the regular Conference collections.

Eighth. The treasurer shall keep the chairman posted as to the amount of money on hand and when a sufficient sum is reported to provide a home, the Trustees shall locate said home, the deed to be taken in the name of the Methodist Episcopal Church, South, such as the discipline directs. For convenience, the deeds can be made to the two Trustees and successors in the bound of the District where the property is located.

Ninth. The Board of Trustees (or the Executive Committee acting in the interim of the Board) shall have the authority to sell property, when in their judgment it is to the interest of the movement to do so. The funds shall be re-invested in Homes for Conference Claimants.

Tenth. In every case the house and premises shall be turned over to the occupant in good condition.

Eleventh. Ten per cent of all monies received shall be held by the treasurer for insurance and such repairs as will not be required by the occupant.

Twelfth. It shall be the duty of the Trustees to keep the houses insured in good companies.

Thirteenth. It shall be the policy of the Trustees to provide homes for as many claimants as possible, giving preference, all other things being equal, to those who have served the longest time in the itinerant ministry.

Fourteenth. When an individual or a community provides a home and so desires, they may select the first occupant.

Fifteenth. The occupants of all homes shall hold the premises under the terms of the contract made with the Trustees.—O. H. Tucker.

#### "FOOTBALL RELIGION."

Press reports are responsible for this: "A Massachusetts bishop declared during the course of an address that football was a spiritual game, and that it taught the principles of religion." Yes, certainly, "football religion." But that it teaches the principles of the Christian religion I boldly, but humbly, deny. The idea! Well, this is the limit as an argument to justify such a limb-breaking, life-taking sport. It has no higher claim than a mere sport; and a sport attended by such results as the loss of life should be outlawed by every school in America. "A spiritual game! Bishop, I do not like your brand of spirituality. I suppose the game is opened by singing and prayer and the boys relate their religious experiences by cracking necks and breaking legs and arms. If this is the standard of spiritual excellence in Massachusetts then may it stay there forever, for we do not need it down in our country. I do not know where nor when it was born as a game, but certainly not in the Church of God, nor by the Church of God. Then it must have been begotten by worldly parentage, and, if so, then it is of the

world and not of God nor his church. And James tells us "whosoever will be a friend of the world is an enemy of God." And that makes football an enemy of God and his cause. I know I am treading on somebody's toes, but if your toes are in front of such a worldly thing as this, then slip aside, and let these treads pass on the thing itself. I have but one son, but I would rather see him on both feet with an ordinary high school education, and doing well, than to have his head full of the classics and his neck broken. My religion controls my feet, but it does not direct them to the football game. A football religion, indeed! With such, Satan is well pleased, and he can afford to give up many other things that promote his kingdom as long as he can use the Church schools, and the lips of Bishops to aid him in his soul and body destroying work. Oh shame, where is thy blush? "Come out from among them, and be ye separate, saith my God."—Jas. F. Jernigan.

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

##### VI—The Advantages of the Southern Methodist Church in Dealing With the Problem of the Rural Church in the South.

We come finally to the relation of our own church to the rural church problem in the South. Our church has some advantages over every other denomination in dealing with this problem. Some of these advantages are as follows:

1. Its organization and polity. Our system provides a pastor for every church and a charge for every pastor. The church which is unable to pay for the full time of a pastor is put on a circuit with other churches and thus serves at least part service as a pastor. The number of pastorless churches in the two other leading denominations in the South will indicate this advantage. No other denomination is more efficient in evangelism than our own even in waste districts. And our great advantage in this lies in our ability to immediately follow up the evangelistic missionary with a pastor. No newly organized Methodist churches are left to die without pastors. Twelve new churches were organized in the North Arkansas Conference last year and every one of them was provided a pastor at the next session of the Conference. Again there is nobody in our

#### 10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

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



denomination who "has episcopal oversight and rarely exercises it." While the other denominations have to wait for their strong young men to volunteer for the country, our Bishops have the authority to send any of our ministers they will into the country churches.

Our church government is also "a very happy adaptation of a pure democracy to the highest efficiency in administration." Our pastors, presiding elders and Bishops are given considerable authority in administration, but they are held strictly to account for their acts. In matters of legislation our church is democratic to such an extent that it "naturally appeals to a true Southerner." Our advantages in organization are further illustrated by two or three of our boards. Our Church Extension Board has loaned and given more than \$4,750,000 and has a permanent fund of over \$670,000 now. It has aided 11,693 churches and parsonages, most of which are in the country. Our Home Mission Board has the authority to formulate a policy for rural church work for the entire church and the power to put it into operation. Whereas, no other denomination in the South has any organization which is in a position to inaugurate and enforce a policy for all its churches.

#### 2. Its liberal-mindedness.

One of the greatest drawbacks to successful church work in the South is denominational strife. Of all denominations we are best prepared by doctrine and tradition to take the lead in measures that will allay this strife. Moreover, recognizing, as we do, that a man's Christianity is determined by his experience rather than by his creed, we are in a position to enter into co-operation with the members of other churches on a community program. For the same reason we can easily join forces with Sunday School Associations and conventions and rural Y. M. C. A.'s in their efforts to improve the moral and social life of the country.

#### 3. Its insistence upon an evangelical type of gospel.

It should not be presumed, as some people do, that Methodism has no distinctive gospel just because she is liberal toward other denominations. "We

are not on the defensive when we go out 'helping God' to save the world as some other theologians must be." Our evangelical type of gospel should save us from mere formalism or mechanism in the country churches. And yet our doctrines of salvation for the whole man fit admirably into the new social scheme for the redemption of rural society. There are some, however, who think that the redemption of country life will be accomplished with soil-preservation, the obtaining of better schools, better roads, modern conveniences and churches whose primary business is the building up and maintaining of merely social relations among the farming people. Methodism's doctrines do not force her to discredit or to work in opposition to agencies outside her own ranks that are working for new Christian country communities. Methodism does not discredit method in the solution of the country problem even in the country church, but she does insist that method alone, however perfect, cannot save the country people. The method must be coupled with a vital faith in Christ, and it is Methodism's peculiar opportunity to become the means of their union.—J. Q. Schisler.

#### "CONCERNING LAY REPRESENTATION—A FURTHER WORD."

An inquisitive fellow just naturally wonders why the Board of Missions should enter the arena and become such a vigorous contender for this proposed new legislation? And a fellow just naturally wonders why the Board of Missions, through its secretary and the editor of its Voice, persist in confusing the issue by calling this a "measure providing additional lay representation in the Annual Conference," when, as a plain matter of fact, it is simply and solely a measure to give "special representation" to the Laymen's Missionary Movement. It may be that the "missionary" part of it accounts for the singular concern of these good brethren, secretary and editor, of the Board of Missions.

Does it not strike the layman as a bit singular that none of the secretaries of the other Connectional Boards have rushed to the defense of this "measure to give additional lay representation"? If it is to prove such a boon to "all phases of the Church's welfare," is it not strange that only the Board of Missions has discovered this luminous fact? And, what is stranger still, is it not strange that the laymen themselves have not been clamorous for the adoption of this legislation? One or two have written in one or two of the Advocates. For the rest, such agitation as has been had in favor of the measure has come from the officials of the Board of Missions. Now, of course, nobody is opposed to missions, neither to the Board. But when it comes to the Board of Missions having an "ex-officio" representative from every District in every Annual Conference to look after the interests of the Board of Missions, while no other Board and no other interest has any such representation—when such is the effect of legislation, it is time to stop and consider well before we vote.

In opposing this "ex-officio membership" legislation, nobody is opposing the increase of lay legislation or of lay representation. Neither is anybody showing distrust or fear of the laymen. God knows this writer would be glad to see a layman from each pastoral charge in the Annual Conference as a member, and for such legislation we have worked as hard as

we know how for the past ten years. And God knows, too, that he would just as contentedly have his official character and all his interests in the hands of the elect laymen as in the hands of the preachers. But none of these things is involved in the present issue. The present issue is simply and solely this: Shall the Laymen's Missionary Movement have special representation in the Annual Conference? and shall this special representation be given by the method of making the District and the Conference lay leaders members of the Annual Conference ex-officio? That, and that only, is the issue. And to lug in other matters, to seek to darken the waters by making it appear as a measure in the interest of additional lay representation, or that the clergy are afraid of the laity, is to be distinctly unfair both to the laymen and to the Church. If the measure has merit, let it stand on its own bottom! But its proponents are not willing to do that with their measure. They seek to give it virtues that it don't possess. What they say would be quite true, if it were true; that is, if this were an issue as between laymen and preachers, it would be pertinent to appeal to that issue; or, if this were an issue as between increased lay representation or no increase, it would be pertinent to undertake to show how scant is the present lay representation. But this is neither; this is a measure designed and framed solely to give one Board special representation in the Annual Conference. It is true that it chooses laymen for its special representatives, but it might equally as well have chosen preachers. As a matter of fact, there is nothing in the Discipline as it now stands, and as it will stand even after this measure shall be in force, if it is adopted, that prevents a preacher, even a traveling preacher, from being elected District Lay Leader. Of course, such is not likely to be done often, but it could be done always so far as the law is concerned. And nobody is likely to forget that a traveling preacher was the secretary of the Laymen's Missionary Movement at the time of his death, and that since then another traveling preacher has been acting as secretary.

Do not let the issue be obscured. It is just one thing: Special representation for the Laymen's Missionary Movement by making the lay leaders ex-officio members of the Annual Conference. That only is the issue. And nobody can very well be blamed for seriously objecting to both the thing proposed and to the method. For Methodism has never had ex-officio membership in any of its Conferences above the Quarterly Conference. Membership in the Annual and in the General Conferences was denied to our bishops, and to our connectional men. The Annual Conferences have jealously guarded their trusteeship of charter liberties, and I doubt they should now begin to surrender them, even to the laymen of the Missionary Movement. Of course, if they are to be surrendered, the Missionary Movement might as well as anybody else be the beneficiary.

One more word. It is being said that "these lay leaders are elected by representative laymen." Now, the law does not say so. Under the law as it now stands in the Discipline, the District Conference (not the lay members of the District Conference, but the whole Conference) elects the lay leader. And, as has been said, he may

be a preacher if the Conference so chooses. Moreover, there is no limitation. He does not have to be even a member of the Methodist Church, South, nor of a given age. In plain fact, the District Conference is free to choose whom it may as its lay leader, and when chosen he becomes the special representative in the Annual Conference of the Laymen's Missionary Movement—not of the District in all its interests. I still vote no!—W. F. Dunkle.

#### "OBJECTIONS TO UNIFICATION."

This is the title of an article in a recent issue of this paper by A. M. Shaw. It is misleading, because, as I understand the case, there is little objection to unification, for that contemplates a reorganization of Methodism on a plan that will leave different sections of the country free to deal with local problems in their own way. In other words, recognizes the principles of local self-government. The "objections" are to union with the Methodist Episcopal Church on terms that will merge us in that body and put us under their control. This is the kind of union which the Saratoga proposal seems to contemplate, to which the Methodist Episcopal Church has consistently adhered from the beginning, and from which nothing in the present state of the case shows they are likely to depart. Against this sort of union, or unification, or whatever it may be called, many of us are firmly set.

The objection to this sort of union were well stated in the article referred to under the above caption. But a little reflection shows the essential weakness of the answers made by Brother Shaw, and the more we think, the more clearly it appears that the "objections" have their roots deep in conditions that are stern realities and cannot be disposed of as lightly as he seems to think. It is usual to charge that those who oppose the union of the two Methodisms are actuated by the still surviving sectional sentiment between the North and South, and the editor of Zion's Herald calls them "recalcitrants;" that is, "kickers." But abusive epithets are not arguments, and usually react on those who use them. I speak for nobody but myself, but I feel sure no prejudice prompts my earnest opposition to union that sacrifices our control of our own affairs. A ministry of fifty years, in which I have served the church to the best of my ability, has so identified me with her cause that I cannot be indifferent to what seems to involve her very life. I have long ago disengaged myself from any sectional "prejudice" and accustomed myself to look at our problems as an American, without abat-

#### 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.

## BE PRETTY! TURN GRAY HAIR DARK

### Try Grandmother's Old Favorite Recipe of Sage Tea and Sulphur.

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray; also ends dandruff, itching scalp, and stops falling hair. Years ago the only way to get this mixture was to make it at home, which is messy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two your hair becomes beautifully dark, thick and glossy.

ing my intense and superior love for my own section. I know and greatly admire the Methodist Episcopal Church for many things. I have preached in many of its leading pulpits from Boston to San Francisco; addressed its Conferences, mingled with its members, and number among my valued friends some of its noblest and best men and women. I smile when the arrogant and cock-sure conceit of these sentimental Twentieth Century prophets, with their flippant disregard for the past and all it has to teach us, dismiss what we have to say as the voice of "prejudice," and imagine they are "leaders" in a new age. The bard of Avon was not an inspired sage, but he was not far from it when he wrote, "What fools we mortals be!" Let us look at Brother Shaw's answers to the "objections." He says, "A constitution is not to be taken too seriously. It sometimes acts as a brake on hasty, half-baked legislation, but quite as frequently it is simply a string of empties coupled on to the train of progress to keep it from running too fast." If that is true, then we certainly can not afford to unite on a plan that proposes "constitutional restrictions." It sounds too much like a certain famous saying about a treaty being only "a scrap of paper," and recalls the exclamation of a certain governor not long ago, "To — with the constitution!" If we were not forbidden to appeal to history, it might recall the cry of the Abolitionists, who denounced the constitution of the United States "as a league with hell and a covenant with death." The Ten Commandments have been called the constitution of the Jewish nation. Did Moses intend they should not be taken too seriously? The Sermon on the Mount has been called the constitution of the kingdom of heaven. Did the Master mean that it was not to be taken too seriously? That was precisely the point where the North and South differed before the war. The South adhered to a strict fidelity to the constitution; the North did not take the constitution "too seriously," but stretched it to allow Mr. Lincoln to send a million men to keep Virginia from seceding from the Union while at the same time he allowed West Virginia to secede from Virginia. This is a most dangerous doctrine. If there is no sanctity in contracts, if constitutions are "empties," if we are not to be bound by fundamental agreements, we had better stay apart. No minority can afford to trust a constitution that is not to be taken seriously.

#### IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated,  
cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

His answer to the objection to the "one supreme General Conference" is a clean concession. He thinks the legislative, executive and judicial functions of government could not be trusted to safer hands than the General Conference. It is enough to say that this is contrary to the whole genius and history of English and American government, and assumes a degree of virtue in the General Conference that is by no means justified by facts. The General Conference is composed of men who, however sincere they may be, are human, and, as was seen in the case of Bishop Andrew, can do things irrespective of "constitutional restrictions." One of the advantages of a reorganization of Methodism at this time ought to be to secure a logical distribution and adjustment of these powers of government, bringing them more closely into harmony with the government of the State.

He says: "The South is not peculiar in having peculiar traditions and sentiments. The Northern section of the Middle West has them; New England has them; the Great West has them. Will all sections join hands to override the South?" Well, they did join hands to override it once before! But Brother Shaw is mistaken when he suggests that a condition "peculiar" in the sense that it is peculiar in the South exists in any other part of the country. What other part of the nation confronts the actual presence of millions of another race as we do here in the South? The Chinese and Japanese on the Pacific coast are a trifle compared with the millions of black people massed in our section. Any reasoning, therefore, from the analogy of other sections applied to our own is bound to be fallacious and misleading. The negroes are comparatively few in the North, while the racial barriers between Americans and the Europeans flocking to our shores do not involve the difficulties with which we have to contend. If the preservation of race purity be an essential condition of American civilization, no people on earth ever had such a problem to handle as our Southern people have in this race problem. We have adjusted ourselves to a situation that nobody can change, and the adjustment is working out the problem. The political North has acquiesced in the practical nullification of the amendments to the constitution that abolished the differences between the races, and on a basis of the separation of the blacks and whites both are moving forward. It would be simply suicidal to put ourselves under the control of a Northern majority that does not believe in this policy of handling the race problem in the South.

He says: "It is certain we do not want a General Conference in which white and negro delegates mix and blend indiscriminately." Of course not; but that is just the sort of General Conference the Methodist Episcopal Church has, and which the Saratoga plan proposes for the united church. The Methodist Episcopal Church believes in and practices negro equality with the whites, and has done so from the first. Negroes attend the same schools in the North with white children, sit in the same pews in the churches, sing in the choirs, and are received on terms of social equality in their homes. Negro delegates were entertained in private homes at Evanston, sat side by side with white delegates at Saratoga,

and were ostentatiously pictured in Zion's Herald arm in arm with white men. The Methodist Episcopal Church is opposed to separate schools, separate coaches, separate churches, and the whole polity or separation. Let Brother Shaw deny it as he will. I simply state facts. If Northern people do not mix with negroes when they come South, they are simply inconsistent with their principles and their professions. On this point one or the other side must give way. And in the nature of the case no compromise is possible. We must conform to the Southern ideal of separation or the Northern Methodist ideal of equality. As the vast majority of the Northern Methodists are in the North and know nothing of this question by personal experience, we could not hope for our views to prevail in "one supreme General Conference" where they would have the majority, and our only protection would be a constitution that was "not to be taken too seriously."

Underlying this whole movement is the fundamental fallacy of confounding uniformity with unity; of seeking to comprehend in one huge external organization what in the very nature of things can come to highest fruition only by following the law of individualism. It ignores God's plan in both nature and history, which is diversity of form with unity of life. It would go into the forest and turn all the trees into oaks, into the sea and transform all fishes into whales, into the air and change all birds into eagles. It would reduce everything to a dull and sterile monotony. Here in the South we have, under the providence of God, developed a type of Methodism in harmony with our peculiar environment. It has proved itself capable of ministering to the religious needs of our people. It is on fraternal terms with all other churches while holding true to its own principles. It has saved multiplied thousands. The same is true of the Methodist Episcopal Church in the North. But we are different. We think differently about many things. Both are conscientious, and from the separate points of view both are right. But if we do not love each other enough, or, loving each other, find it impracticable, for the Southern Methodist to join the Methodist Episcopal Church when he goes North, or the Northern Methodist to join us when he comes South, for the life of me I don't see how a joint commission of fifty men are going to make us "unite," however they may succeed in tying us together.

We are in danger of misplacing the emphasis. What we need to do is to stress the unity of the Spirit rather than the uniformity of the organization. "What is needed," says John R. Mott, "is not the oneness and dullness and unproductivity of uniformity, but unity with diversity and freedom; not undenominationalism, but interdenominationalism." This is as true of Christianity in America as in India, and is especially applicable to this problem of Methodist unity. It may be all right to appoint commissions and discuss the question, but more good would come if that fifty men would spend the same time in holding revival meetings and getting sinners converted to God in the good, old-fashioned Methodist way, leaving us all free to gang with whom we prefer, and not trying to make me lie down with unwelcome bedfellows.—S. A. Steel.

Columbia, S. C.

#### REV. F. A. JEFFETT, DECEASED.

Cotton Plant, Ark., Oct. 24.

Our own Dr. F. A. Jeffett passed from the militant into the triumphant church on Sunday, October 22, at 4 p. m. Dr. Jeffett had been in his own home at Cotton Plant, Ark., with his wife and youngest son, Sidney, since his superannuation last November, on account of failing health.

With the grace and faith of a valiant soldier, he suffered patiently until called to his rich reward beyond. He was in every sense a true, Southern Christian gentleman. His acquaintance extended over the larger part of Southern Methodism and to all the preachers and members of our church he was a brother dear and beloved.

He ended his earthly life in the midst of devoted parishioners, whom he had served as pastor for four years, and from whom he received the most tender attention. He loved much, and was loved in return.

All places of business closed doors to attend his funeral on Monday afternoon at 2 o'clock.

The services were conducted by Dr. W. F. Evans, P. E., B. L. Harris, pastor, and Brother W. W. Anderson. His was the first funeral in the church, which was erected during his pastorate here.

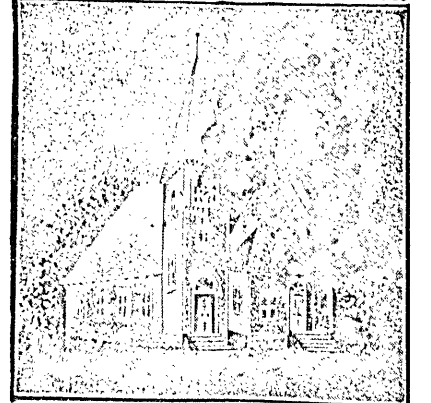
The large crowd present and the beautiful floral offerings bespoke the esteem in which he was held.

The remains were laid to rest in the Cotton Plant cemetery, amidst great

#### A Healthy Body.

Do you suffer from constipation, indigestion, dyspepsia, heartburn or other forms of liver trouble? A healthy liver means a healthy body. When constipated don't poison yourself by failing to take the proper treatment. Don't force your perspiration to carry off through your skin pores more than its share of the impurities of your body by failing to keep your bowels clean and healthy. Take Van Lax for your liver. It is harmless, contains no calomel or habit-forming drugs, is pleasant in taste and results. It promotes a healthy condition in your entire digestive system. Take Van Lax and keep your body healthy. Sold by all reliable dealers. In bottles 50c. Van Fleet-Mansfield Drug Co., Memphis, Tenn.

#### WHEN IT COMES, BE PREPARED.



The SAFE and SAVING WAY of Insuring Church and Pastor's property is with  
The National Mutual Church Insurance Co., of Chicago, Ill.  
THE METHODIST MUTUAL.  
Now in successful operation for years. Business at highest point ever attained, and constantly increasing. Protects against FIRE, LIGHTNING and TORNADO. No assessments. For particulars address  
HENRY F. MAGILL, Secretary and Manager,  
Insurance Exchange, Chicago, Ill.  
Mrs. Alice Harrover Barclay, Agent B. E. Church South,  
314 Norton Building, Fourth and Jefferson, Louisville, Ky.

#### EDUCATIONAL.

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



heart beats of love and clear hope of immortality.

His last message to me was, "Tell the brethren to meet me in that great Conference up yonder." We shall see him again and clasp hands on the other side.—B. L. Harris.

#### REV. F. A. JEFFETT DEAD.

The many friends of Rev. Francis Asbury Jeffett will be sad to know that he walks and talks with men on earth no more. Like the setting of an autumn sun in a clear sky he closed his eyes in death at his home in Cotton Plant Sunday, October 22, 1916, at 4 p. m., surrounded by his wife and two sons with many friends. His remains rest in the Cotton Plant city of the dead where he was placed, followed by many sorrowing friends, after the writer, assisted by his pastor, Rev. B. L. Harris, and Rev. W. W. Anderson, his conference classmate, had conducted the funeral services in the newly dedicated Methodist Church, which he built during his four years' pastorate at Cotton Plant.

At the close of a useful and stainless life he rests in peace with the blood-washed throng who had preceded him to the land of the blest.

A suitable notice will be sent the Methodist later.

With a feeling of personal loss we submit.—W. F. Evans.

#### FARM OWNERSHIP.

Arkansas has too many tenant farmers. Exactly one-half the farmers of the state are tenants. This is the best year in our history for farmers to acquire land. We have too many small farms and this is a great year for the man with the small farm to add to his holdings. Thousands of farmers have more clear money than ever before and our land prices have not yet advanced although this is certain before next spring. This is not a personal matter and not a matter of concern only to the farmer. It is of interest to bankers and merchants and preachers and everybody, to have more farm owners and fewer tenants. Let everybody talk in favor of farm ownership. Farm owners support schools, roads and churches better than do renters, no matter how good a man a renter may be. Let everybody boost for more land owners and fewer tenants.—Agricultural Bulletin.

## UGH! A DOSE OF NASTY CALOMEL

**It Salivates! It Makes You Sick and You May Lose a Day's Work.**

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee: Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick, I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

## Woman's Missionary Department

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

#### BE READY.

In life's small things be resolute and great  
 To keep thy muscle trained; know'st thou when Fate  
 Thy measure takes, or when she'll say to thee,  
 "I find thee worthy; do this deed for me."  
 —Lowell.

#### PROGRAM FOR NOVEMBER.

The Open Bible the Bread of Life—  
 The Cities of America; Brazil.  
 Bible Lesson: "Love the Light of the World." (Mark 12:29-31; 1 John 2:8-11, 3:14-17.)  
 Hymns 415 and 423.  
 Prayer.  
 Reports of officers.  
 Reports of committees.  
 General business.  
 Topic: "Ribeirao Preto."  
 Topic: "The City Beautiful."  
 Reports from Week of Prayer.  
 Travel talk, with map.

#### MISS VIRGINIA HOWELL IN NASHVILLE, TENN.

The Arkansas Methodist is read beyond the borders of our State, and the answer to our questions as to the whereabouts of Miss Virginia O. Howell, one of our beloved missionaries, was sent from Nashville, Tenn. In a much appreciated note Miss Howell writes she is studying in Nashville this winter, and she sends best wishes to the Conference. Her address is 1221 Eighteenth avenue, South, Nashville, Tenn. And she'll be pleased to hear from her friends at any time.

#### OUR ARKANSAS DEACONESS IN NORTH CAROLINA.

One of the pleasant mornings of the past summer was spent with Miss Florence Whitesides, who is at work in Raleigh, N. C., for Edenton Street Methodist Church. Some months ago another field of labor was opened to her, but the good people of Raleigh insisted on holding fast to that which is good, and she was allowed to remain there. She was gratified most of all when they said if she must leave, they would call immediately for another deaconess, and she said the work had become firmly entrenched in the hearts of her kind friends. She expressed joy in the fact that our Little Rock Conference deaconess scholarship was in the treasury at Nashville, Tenn., and was not lost last year when Scarritt Bible and Training School suffered a great financial misfortune. She hoped many young women may use it and go forth as representatives of our beloved Mae McKenzie for whom the scholarship is named.

#### MRS. MACDONNELL'S MESSAGE.

That all the missionary workers in Arkansas may have the benefit of Mrs. MacDonnell's timely and stirring message to the Little Rock District Conference we gladly publish it in our department this week. It would be well to have it read aloud in auxiliary meetings throughout Arkansas at an early date. Shall we catch the spirit of loving service which is exemplified by the life of Mrs. MacDonnell?

#### NOTE THIS CORRECTION.

See leaflet, "Financing the Kingdom," for Week of Prayer. Page 4, near center, following sentence, "Thus he worshiped God." Bible reference should be 2 Chron. 31:5 instead of 1 Chron. 31:5. Page 6, just before the verse at close of Thursday, Bible reference should be Matt. 23:23 instead of Matt. 25:23.—Mrs. B. W. Lipscomb, Secretary Home Base, Nashville, Tenn.

#### NORTH ARKANSAS CONFERENCE.

Mrs. A. B. Haltom, the faithful and efficient Superintendent of Publicity for North Arkansas Conference, has been distressed by the illness of her mother. Let us daily pray that the sufferer and the anxious daughter, our beloved co-laborer, may feel the abiding presence of the Holy Comforter. Last week we published several good things from the Arkansas Conference, among them being fine reports from Miss Fuller, Conference Treasurer, and Miss Denton, Conference Superintendent of Social Service, which we recommend to be read aloud as soon as possible in all their Conference auxiliaries.

#### LITTLE ROCK CONFERENCE.

Dear Friends and Co-Laborers: Our space is in such demand this week your Corresponding Secretary's quarterly report is again withheld. We expect to publish it next week, and I hope you will read it carefully. And as you read it, please remember we have less than two months in which to wind up our year's work. Our Conference pledge, \$8,000, is not yet half paid into the treasury. I'll leave you to inquire among yourselves and find out how much your auxiliaries are behind in the payment of dues. Unless we bestir ourselves now we shall fall far short of our promises for 1916.—Sincerely yours, Mrs. W. H. Pemberton, Conf. Cor. Sec.

#### PINE BLUFF DISTRICT MEETING AT RISON.

On October 12 a good representation of the various auxiliaries met at Rison, and Mrs. McLellan, our District Secretary, presided in her own gracious manner. The address delivered by her was practical and very helpful, and it was much appreciated by all who were present. We were much edified, as she emphasized one after another the different phases of the work of the Woman's Missionary Society. We were disappointed in not having with us our Conference President, Mrs. F. M. Williams, who was detained by sickness. The address of welcome, delivered by Mrs. Williams, president of the Rison auxiliary, made us all feel very much at home in the hospitable little city of Rison. The response by Mrs. Blackburn expressed graphically what we all felt. The address of Mrs. Steele of First Church, Pine Bluff, on Week of Prayer, was a unique one, and she impressed the great need of this special work, making plain to us that not only more money, but earnest prayers, are needed for Christian work in Latin-America. Her talk on Social Service was

equally strong, showing a great need for this work. Our Second Vice President, Mrs. Rhodes, of Stamps, presented the subjects, "Why a Membership Campaign and How to Make It a Success," and "The Call to Service," in a very practical and impressive way, as she did a number of other vital themes. Mrs. Donaldson's talk on "The Pledge" was very inspiring, and left us all thinking we should make an increase over any previous year. The duties of members were forcibly presented by Mrs. Blackburn in a brand new dress. Of all the discussions, none was more helpful than the talks of Mrs. W. C. Watson on "The Place for the Young People," and Mrs. Willy on "The Work of the Junior Department." The message Brother W. C. Watson brought to us will be long remembered as a great deliverance on missions. Our brief sojourn with Rison auxiliary was a very pleasant one. We predict that this group of loyal women will write themselves down in the work of the Woman's Missionary Society as not the least of her daughters.—Mrs. M. K. Irvin, Secretary. Stuttgart, Ark.

#### TEXARKANA DISTRICT CONFERENCE AT HORATIO.

Mrs. H. M. Harper, secretary for the Texarkana District, held the annual Conference at Horatio, October 19-20. Delegates and visitors were met at the train by friends and a reception committee of ladies from the Horatio auxiliary, and we knew we were to have a good meeting by the time greetings were exchanged. The meeting opened Thursday at 2 p. m. with a short devotional service conducted by the pastor-host, Rev. J. F. Simmons. After organization and appointment of committees, reports from delegates showed some splendid work being accomplished in the district.

The District Secretary's report re-

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#### SAMPLE CATECHISMS.

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#### COMPANION WANTED.

Wanted, as companion for widow of local preacher, in Christian home in country, a woman, preferably of middle age, able and willing to help with house work in return for home. Could earn something by sewing and occasional caring for children. Further particulars furnished and references exchanged. A mother with son old enough to do farm work could find remunerative work for him on farm. Address Mrs. M. R. Lark, R. 3, Alma, Ark.

vealed eight of the twelve auxiliaries on the honor roll, and her belief that Texarkana District is first in giving in the Conference.

A beautiful address of welcome by Mrs. Beauchamp followed, to which Mrs. Harper graciously responded.

Mrs. C. F. Elza of Benton gave a splendid address on "The Young People's Place in the Church," emphasizing their need of the spirit of joy, beauty and cheer.

At the evening session Mrs. Elza told of the Council meeting in Atlanta, Ga., where the thirty-eighth anniversary of the Missionary Society was celebrated. Rev. Clem Baker's missionary sermon gave high praise to the work accomplished by our missionary organization. He read Mark 14:3-9 and used for his text, "She hath done what she could." Mrs. J. C. Arnold of Lockesburg led the devotional service Friday morning, and Mrs. Elza told of the girls' school in Rio. She explained "Social Service" and "Act No. 2" in her forceful and concise way.

An excellent paper on "Why Observe the Week of Prayer" was read by Mrs. Seth C. Reynolds of Ashdown. "Presentation of Work at Home and Abroad" was ably given by Mrs. Hendricks of De Queen. An appreciated number was a solo by Miss Williamson of De Queen. An instructive round table on "Distribution of Funds" was conducted by Mrs. Doak of Ashdown. A profitable discussion on "Organization in the Rural Districts" was participated in by a number of the delegates. "Mission Study and Publicity" was presented by Mrs. Elza. The noonday devotional was led by Mrs. Blake of Horatio. The noon hour was spent most delightfully at the parsonage, where the ladies served a most bountiful cafeteria dinner. Mrs. Elza led the afternoon devotional, and explained "The Whirlwind Campaign." Mrs. C. S. Swartzel of Texarkana gave the history of "Scarritt Bible and Training School and the Lou A. Hotchkiss Memorial." Miss Willie Harper's report from the "Delphi Altas" of Texarkana was followed by an informal discussion of plans for advancement of the work. A message was sent to our beloved President, Mrs. F. M. Williams, extending greetings and expressing the hope for early restoration to health.

The hospitality of friends in Horatio, with the efforts of the District Secretary and her co-laborers, marked this meeting of helpfulness and the spirit of consecration pervaded.—Mrs. C. S. Swartzel, Delegate from First Church, Texarkana.

#### LETTER FROM OUR PRESIDENT.

My Dear Friends:

Whether or not the Little Rock District Meeting was the climax in attendance, quality of work done or

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#### 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.

best in every respect which goes to make a successful meeting, I am not prepared to say, as good news has come to me from every meeting, but I can say I was very happy to be there and enjoy the best district meeting I ever attended. Congratulations are due the untiring secretary, Mrs. Joe A. Goetz, who presided with ease and grace.

Again Little Rock did well her honors in ministering to the physical, mental and spiritual needs of her guests, for exquisite and bounteous luncheons made possible the intermingling of friends and the forming of new acquaintances at the noon hour. The subjects on the program were clearly and strongly presented, and our devotions to the Master were sweet, helpful and inspiring and many times were we translated in thought to the higher plane where the unseen became the seen.

The face to face acquaintance was sweet and makes us better co-workers and our interest in each other is strengthened for having seen and heard each other. Brother E. R. Steele's message was strong and forceful and enheartening and we take courage and go on with our work with a new song in our hearts, trying to be the uncommon Christian he pictured to us.

We were especially encouraged by the presence of so many of the ministers of the city, and we felt that our work was counted worthy and honored of them. Had I the gift of tongue or pen I would like to honor the faithful district secretaries who have spared neither time nor pains to make these meetings the success they have been, but my dear co-laborers, in your service you have honored your Lord and He knows, He will reward.

Members of the auxiliaries and friends, it is not all just to have a district meeting, it is a means of scattering the word, enlisting new members and sending the light to the uttermost parts of the earth. Won't you help as you've never helped before? We need you, the Master needs you, is come and calleth for you. Much remains to be done in these two months, but we are counting on you, resting in the assurance that you will be true and meet the obligations that are upon us.

Yours with love and to serve,

Mrs. F. M. Williams, President.

#### LITTLE ROCK DISTRICT MEETING IN FIRST CHURCH, LITTLE ROCK.

We are indebted to Mrs. L. F. Plemons, Recording Secretary for Minutes of the district meeting, held October 24 and 25 in First Church, Little Rock, from which we give the following condensed notes:

After the opening exercises Mrs. Joe Goetz, District Secretary, introduced Mrs. W. P. McDermott, who welcomed the delegates and visitors. She expressed the hope that this coming together might strengthen the "tie that binds our hearts in Christian love."

Mrs. McAllister of England responded happily and asked God's blessing on the hostesses of the Conference. The Conference officers present: Mesdames F. M. Williams, President; Fred Elza, First Vice President; S. W. C. Smith, Treasurer, and Mrs. W. H. Pemberton, Corresponding Secretary, were cordially welcomed by Mrs. Goetz, who introduced them to the Conference.

The 15 delegates in attendance represented the auxiliaries of First Church, Winfield Memorial, Asbury, Henderson, Hunter Memorial, Pulaski

Heights, Highland and Twenty-Eighth Street, of Little Rock, Des Arc, England, Hazen, Mt. Tabor, DeVal's Bluff, Carlisle and Lonoke.

After encouraging reports from the delegates, Mrs. Goetz dissolved her report into an interesting and helpful address. With a "Membership Chart" Mrs. Frolich of Lonoke defined the duties and financial obligations of women of the Missionary Society. She said each one should "Give something, give it cheerfully and according to ability." The morning session closed with a tender and beautiful Bible lesson from Mrs. W. P. Field. During the meeting other helpful Bible studies and devotional services were led by Mrs. W. B. Ferguson, Mrs. S. G. Crawford and Mrs. Frith. Among the valuable interesting papers read and interesting talks given were those on Latin America, by Mrs. Maxwell; Our Week of Prayer, by Mrs. A. C. Millar; Our School at Rio, by Mrs. J. T. Rodgers; Our Pledge, by Mrs. S. W. C. Smith; Our Children's Work, by Mrs. W. C. Watson; Mission Study and Publicity, by Mrs. J. P. Streepey; The Young People's Place in the Church, by Mrs. Elza; Our Home Work, by Mrs. C. W. Hogan; Our Foreign Work, by Mrs. Burney Standley; Our Conference and Council Officers and Administration of the Missionary Council, by Mrs. W. H. Pemberton; Our Periodicals, by Mrs. MacMillan; Social Service, by Mrs. George Thornburgh; The Lou A. Hotchkiss Memorial Scholarship, by Mrs. Jas. Thomas; Scarritt Bible and Training School, by Mrs. Arthur Sparling. A much appreciated and impressive message was read from Mrs. R. W. MacDonell, Secretary Home Department of the Missionary Council. The beautiful closing address given by Mrs. F. M. Williams was on "The Master Is Come and Calleth For Thee." The chairman of Committee on Courtesies, Mrs. McDonnell of Pulaski Heights, expressed high appreciation of the hospitality extended by the ladies of First Church and of the many good things provided for the Conference. Through chairman, Mrs. W. H. Pemberton, the Committee on Publicity thanked the Arkansas Gazette, Arkansas Democrat and Arkansas Methodist for generous assistance rendered in this meeting and at other times.

Rev. E. R. Steele's sermon on Tuesday night was a forceful and loving call to higher service for the Master. The Conference was enheartened by the attendance of many earnest women. Rev. Forney Hutchinson, our pastor-host, Rev. Dr. Monk, P. E. and other ministers from various charges in Little Rock District and Argenta. Mrs. Bessie Thomas of Little Rock brought a closing message of love and appreciation from the ladies of First Church. The luncheons served by them to hundreds of friends in the church parlors were delicious and bountiful. Sweet fellowship added much to the enjoyment of these two days of educational and inspirational value. We hope to give excerpts from some papers later.—V. C. Pemberton.

#### MRS. MACDONNELL'S MESSAGE TO LITTLE ROCK DISTRICT CONFERENCE.

"Rise up ye women that are at ease, and give ear, ye careless daughters; listen to my speech." This call to the women of Judah for service was given near three thousand years ago. It seems so applicable to the women of today that I dare send it as a message to your meeting. We hear much these

days of social service, and are so prone to feel that it is a great, intangible something, mighty good, which we ought to appreciate, and yet in our hearts we confess that we do not quite understand it, and we are relieved when we are not called upon to write a paper or express ourselves upon this subject.

I know of no book or treatise which more thoroughly outlines the social service idea today than that which Isaiah wrote to Judah, in his first chapter. "Be just; relieve the oppressed; cease to crush the needy; turn your back on those who receive bribes and rewards; know society, and consider how you may help." The Christ himself, when he said, "Do unto others as ye would that men should do unto you," gave the rule for social service, which is an epitome of all of Isaiah's calls to activity. So social service is no new thing under the sun. It is only the Home and Foreign Mission work which we women have been doing these many years.

When we realize that there must be near a million women in the Methodist Episcopal Church, South, and we know that there are only 173,829 at work in the Woman's Missionary Society, we see how applicable this verse is, "Rise up ye women that are at ease."

Strange that our virtues prostituted become vices. The glory of a woman

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is repose and poise, and her strength is in her ability to trust. Prostituted repose comes to be ease—ignorant contentment, if you please. Trustfulness with no thought of the human need about us, becomes thoughtlessness and disbelief in our possibility to change conditions.

How can you, oh women, of the Southern Methodist Church, be at ease when China is calling as never before for your help? Thousands today are needing your daughters to come over and teach them the way of life. The poor little widows of India are not growing less as the years go by, and yet our women are at ease in America. What does it matter to them if the child widow has but one meal a day; if she must wear a badge, and be hated all the days of her life, because she was married, as a little girl, to some old man, bought by the father because if she does not marry before she is seven years of age, her progenitors will suffer whatever they may be?

How can the women of America be at ease when 85 per cent of South America are illiterate, and by far more than a fifth are born out of holy wedlock? And Mexico, with all of its great human need, calls to you today as never before. And, oh ye women of ease, as you sit in your warm homes, I plead with you to remember that foreign miner, who, hundreds of feet down in the bowels of the earth, picks the coal which makes you comfortable this day. Two thousand of these men, we are told, are killed annually because they cannot speak English or understand directions in hours of danger or explosion. In 1912 and 1913, 600 of their children were put into orphans' homes in Colorado. And, oh ye women that are at ease, think of the dependent girls; know the trials that beset them, and the temptations that are about them.

The story grows long. Send it out to the women who, in ignorant contentment are thoughtless of the needs of their sisters in other lands, or of our own foreign and industrial centers.

No wonder the prophet goes further with his call, when he says, "Tremble ye women that are at ease, and be troubled, ye that are careless." Why? Because "the thorns and briars prick you, and the palaces are forsaken and

#### WHAT IS THE MATTER WITH THE CHURCH?

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"I enjoyed it thoroughly. I was especially struck with its soundness on the one hand, and its modernness on the other. I think your book should be read by all our preachers and people."—Stonewall Anderson, D. D.

"Your views of religion and of the Church I regard as sound and clear; and I think you see the Church as it is and have the right ideal of what it ought to be. The book is stimulating and inspiring, and will do good."—J. E. Godfrey, D. D.

Many are reading it now and writing the author in these terms: "Very fine;" "a masterpiece;" "the best thing I ever read on the subject;" "the best contribution to religious literature in two decades."

Write a post card for the book. If you do not like it, return it. If you do like it, send \$1.00. Address

ARKANSAS METHODIST,  
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the city is deserted, and the mountains are a joy for wild asses." Does this not mean that our own nation, our own people, are cursed because they have not considered? Think of the "thorns" in our body politic, which the labor conditions produce. The two million child laborers; the 60 per cent of the wage earning men who do not make enough to support their families; the 59 per cent of young women who become bread earners, and must of necessity return 90 per cent of their earnings to the family upkeep. Are not the needy crushed?

Can a more graphic picture of the "pricking of briars" be given than that of the problems which come from immigration? Lowered wages, lowered standard of living; spreading of non-Christian ideals; yea, verily they prick. And are not the forsaken palaces a word picture, describing the religious indifference of our communities? What church do you know is always full when the church bell rings? What town do you know has enough seats in the churches for the people who could attend? Are not the slums of our cities a picture of their desertion, and can mountain ignorance be more graphically described than when he speaks of their being the "joy for wild asses?"

And yet, dear friends, we frame excuses. We have not money to meet all of the demands; we have not time to give but, oh ye women of ease, what goes with your time? How are you kept busy? And again indifference, "I just cannot care for it." How will these excuses appear before the Holy Spirit, when he comes with accusation, or when you go before the Lord with his pierced hands, and the marks of the thorns upon his brow, which he endured for you?

Isaiah says that when the Spirit is poured upon us, righteousness will be ours, and righteousness will bring peace, because we will be just. No heart can be happy that is unjust or indifferent. We will relieve the oppressed. Picture here, if you will, the work that has been done already by the few women of the Woman's Missionary Societies. China having a chance at a new life through the education given at McTyeire Institute; Korea being led out of all its sorrows through our schools, and down in Mexico it has been our schools that have awakened many to a sense of national duty and obligation. Picture, if you may, the relief work that has been done in your immigrant schools in this country, in your immigrant centers; of the new life that has come through the Wesley Houses; of the life of the dark peoples, through the Bethlehem houses, and of the ray of light that is coming to the miners through the missionaries and deaconesses you have sent to work among them.

The marvelous climax of this call to the women comes in the prophet's assurance, "Blessed are ye when ye sow beside all waters." Not only has society been redeemed and helped, but your own sense of having followed the Father's lead brings a joy that no human possession can give. Oh, may ye not therefore rejoice that some of us have sowed by all waters.

The glad note comes from the Orient that the work marches forward, hindered only by lack of missionaries. Latin America says, "Thus far have we gone; help us to go further." Your own homeland says, "There are still waste places;" but blessed be God, He has used many thousands of

## Sunday School Department

### Contributors:

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

### SUNDAY SCHOOL LESSON FOR NOVEMBER 12.

By Rev. P. C. Fletcher.

Subject: World's Temperance Lesson—Roman's 14:13-23; Romans 15:1-3.

Golden Text: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth"—Roman's 14:21.

Introduction: The problem as to right and wrong has ever been the great outstanding problem of the

Southern Methodist women to bring life and hope.

Fruits? Yes, one of the most noticeable characters at the Panama Conference was little Miss Cortez, a Mexican girl, that you lifted out of the slum, educated, and are returning now as a missionary to a more needy people in the farther South. Fruits? Many daughters of McTyeire School coming to this country to learn even more than they have known in the past, that they may serve their own people better. A glimpse at the results of work under the Kansas City Mission Board verifies the joy of sowing by all waters. In 1899 the societies formed a City Mission Board. They labored with great difficulty to raise \$300 with which to maintain a day nursery. Today, in less than 18 years, this body conducts a work in the Institutional Church which reaches thousands of foreign-born people; day nursery, kindergarten, clubs, recreation centers, educational plants, music study, redeemed lives. From this Board has developed the Spofford Home, where the children of the Juvenile Court are cared for. From this Board grew the Boys' Hotel Association, where more than a hundred little boys you call "street gamins" find a clean home, with religious surroundings and educational inspiration; not an integral part of the City Board, but the result of its effort with the boys—its offspring, if you please. The O'avia Hill Association, likewise the child of the City Board, rents an immense apartment house, furnishes, keeps clean, heats, cares for and subrents to the laboring women that they may have their home at such rents as they are able to pay, and where the low tenement standard is wiped away.

If 170,000 women have been able to do this, what might not have been accomplished if the other 820,040 women who bear the Methodist name should have had part with us.

Tell the story as you visit among the indifferent; read them the prophet's call to the women of Judah; prophecy which sounds its note down through the ages to the present generation. Show them the picture when He gathers all the nations and shall separate them one from another, as a shepherd divides the sheep from the goats, and where he says, "Depart from me, ye cursed, into everlasting fire, for I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; inasmuch as ye did it not unto the least of these, yet did it not to me."

moral world. This was the greatest problem of the early church. At the time of Paul's writing two questions were disturbing the Christians—the question as to the true Sabbath day and the question as to eating meat offered to idols. The Jewish Sabbath was on our Saturday, and was kept very strenuously every seventh day. Jesus and his disciples kept the seventh day, but after the resurrection on the first day of the week, that day to the Christians became the Lord's day and for them it gradually took the place of the Jewish Sabbath. At the time of the Apostle's letter the Gentile Christians were puzzled about the "meat question." They were living in the midst of idolaters, and they were worried as to whether it was right for them to have intimate dealings with their heathen neighbors. One of the most difficult questions for them to settle was whether it was right to eat flesh that had been offered to idols. A large portion of the meat offered for sale in the markets had been offered in some heathen temple as a sacrifice to idols. Should they eat such meat?

1. Paul's Position. Paul took the position that, while eating meat offered to idols was not wrong in itself, yet if eating such meat caused any one to "stumble", to doubt, to become offended, it were the part of delicate consideration not to eat such meat. Some one has said: "There is a very large number of acts which lie in the twilight region, between the day of certain right and the night of acknowledged wrong. They are not wrong in themselves, nor necessarily right, but what we should do depends on circumstances and conditions." Our attitude to such questions should always be that of sacrifice and compromise. It should be our constant aim to do nothing that will injure others, even though it seems right for ourselves. The great apostle emphasizes this position over and over again. Hear him: "Let no man put a stumbling block, or an occasion to fall, in his brother's way." "If thy brother be grieved with thy meat, now walkest thou not charitably." "Destroy not him with thy meat for whom Christ died." "Let not your good be evil spoken off." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

2. What Paul Does Not Mean. Paul does not mean that every man has a right to sit in judgment upon the acts of others. He does not mean

#### CHILLS

and fever though not immediately dangerous, are extremely unpleasant and if neglected may prove fatal. If you are troubled with dumb or shivering chills and fever, malaria, liver trouble or jaundice why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill & Fever Tonic and Liver Regulator is a well known reliable remedy harmless but effective. Contains no calomel, arsenic or other dangerous drugs. For sale by best dealers everywhere, price 50c. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.



that we are to condemn, censure, judge, find fault with our neighbors just because they do some things that we do not do. Such a spirit is severely condemned by Paul elsewhere. Christ said, "Judge not." There are three great reasons why we should not judge our fellow man: (1) We are not wise enough. (2) We are not good enough. (3) We are not merciful enough. Of course we cannot afford to surrender to the insane whims of every crank that comes along. I knew a woman who would not partake of the Lord's supper because individual communion cups were used. I knew another woman who would not attend Sunday school because the school gave an annual picnic. I knew a man who would not pay anything to the church because the money was collected through the envelopes on the Sabbath day. I knew a man who would not pay his pastor because the preacher wore a collar and a neck-tie. It is so easy to think that wrong consists in what the other fellow does.

3. When Is a Thing Wrong? This is a vital question. The answer is three-fold. (1) A thing is wrong when it dishonors God. (2) A thing is wrong when it injures ourselves. (3) A thing is wrong when it injures our fellow man. By these three tests we can very nearly determine what is right and what is not right. There are acts which are universally conceded to be right, and as coming within the Christian law of liberty. There are other acts which are as plainly prohibited. To do them is wrong and always wrong, such as being impure, untruthful, uncharitable, drunken, dishonest. There are some points at which good and true men differ—each is right from his point of view, as with Wesley and Whitfield; as with Fletcher and Toplady. Each has a right to his opinion and to his liberty of thought and action. Intolerance is always ugly and un-Christian. It was just such a spirit that made possible the fiendish Spanish Inquisition, and that sent such saints as Huss, Latimer, Cranmer, Tyndale, and Ridley to the stake. We have no right to dictate to the other man's conscience. He stands before God, his Judge.

4. Temperance. This lesson teaches the great fundamental life-lesson of temperance. By intemperance we do a vast deal of hurt to others, as well as ourselves. We may be intemperate in speech, in desire, in conduct, in appetite, in imagination, in work, in play. But when we speak of temperance we naturally think of the question of the use of alcohol. In the use of strong drink we may become a serious "stumbling block" in the way of the weak and the young. Some men have been able to drink with a degree

#### TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

of self-control, so as to not injure themselves, but even such drinkers are a serious injury to others. I knew a governor of one of our great states who was a moderate drinker all of his life and died a sober man, but scores of young men who sought to walk in his steps landed in the gutter.

5. The Growth of Temperance Sentiment. The rapid growth of temperance in this and other countries is a source of much gratification and gratitude on the part of all lovers of the kingdom of God among men. Russia has recently had the most remarkable experience of empire-wide prohibition of intoxicating liquors known to the history of the world. That great nation has prohibited the manufacture and sale of vodka, which amounted to \$1,000,000,000 a year, and brought to the government a revenue of \$500,000,000 a year. This is one good result of the horrible war. The United States is rapidly becoming dry. We can confidently look for nation-wide prohibition within the next decade.

6. Temperance Facts. Bishop E. E. Hoss is right when he says: "No man ought to sell whiskey who can make an honest living stealing." The saloon is the enemy of business, Christianity, intellectual culture, the home, manhood, the children, the wives and mothers and sisters and daughters. It fills the jails and the poorhouses. It feeds the asylums. It fills the suicide's grave. It is a bar to heaven and a door to hell. No honest, sane man can offer one good argument in favor of the saloon. There are but two reasons why men want the saloon—they love whiskey and they want money. A saloon-keeper hung this sign over the mirror of his bar-room: "If drinking interferes with your business, give up your business." A wag came along and hung another sign up by it which said, in large letters, "Let the Stuff Alone." It behooves every man and woman, every boy and girl to do their utmost to keep Arkansas dry.

#### REPORT OF TREASURER OF LIT- TLE ROCK CONFERENCE SUN- DAY SCHOOL BOARD.

September 5 to October 31, 1916.

#### Receipts on Apportionments and Specials.

Lonoke Sunday School (Apportionment) .....	\$ 10.00
Murfreesboro Sunday School (Apportionment) .....	12.00
Ben Lomond Sunday School (Apportionment) .....	1.81
Berean S. S. Class, Arkadelphia (Special) .....	2.00
Mt. Zion S. S., Austin Ct., (Apportionment) .....	1.00
Hamburg Sunday School (Apportionment) .....	6.75
Horatio S. S. (Special) .....	50.00
Olive Hill S. S. (Apportionment) .....	.50
Lockesburg S. S. (Apportionment) .....	15.00
McGehee S. S. (Apportionment) .....	3.75
Total .....	\$102.81

Children's Day Receipts.	
Princeton Sunday School .....	\$ 3.81
Grady Sunday School .....	3.00
Alzheimer Sunday School .....	3.00
Paraloma Sunday School .....	2.00
Stephens Sunday School .....	6.00
Park Avenue Church, Hot Springs) .....	3.70
Keo Sunday School .....	3.27
Portland Sunday School .....	12.46
England Sunday School .....	6.50
Lockesburg Sunday School .....	6.00
Total .....	\$ 49.74

R. E. Overman, Treasurer.

#### EPWORTH LEAGUE.

#### THE EPWORTH LEAGUE LESSON FOR NOVEMBER 12.

By Rev. H. C. Hoy.

#### How To Be Strong.

Scripture References. — Hebrews 11:32-40; 12:1-4.

Strength is a much needed asset. Should one determine to enter into any phase of life, the first thing is to estimate his strength. Strength of body, character, and mind is needed to make life a success. The best way to be strong is to seek to cultivate strength.

First, Strength Comes Through the Mastery of Difficulties.

1. Physical strength comes as the result of accomplishing some definite physical task each day. The man who wishes to be an athlete finds that it is necessary to train each day. And as his muscles become hardened and strong he usually increases the task. It is his duty to train to the utmost of his endurance. In a certain country of South America where they wish to train their children to carry heavy loads, they begin when the child is small and increase the weight with the child's age with the consequences that the child becomes very strong and is able to carry a heavy load without fatigue.

People who are physically lazy become weak and effeminate. That is the one thing that ails a great many of our young people today. They are not accustomed to the doing of physical tasks; hence they are not developed physically. A strong body is essential to success. And the only way to develop strong bodies is to do more physical labor and cease to indulge the body in the saving of physical effort. There are men today who should be in the prime of life, but they are now wrecks, all because they did not keep the body in trim by physical exercise, while on the other hand there are many men who have lived their three score and ten, who still possess active bodies, because they have never allowed themselves to become physically lazy.

2. One may become strong in purpose by determining to do something that will lead him nearer a great ideal in life. People who have no definite purpose become weak in character because they have nothing toward which they are compelled to direct all of their forces. The man with an irresistible purpose will accomplish more in life than one who may be well endowed, but has no set goal. The very fact of a purpose makes one strong.

with the inevitable result that his strength grows as time passes. The more one uses his powers the stronger will he become. The more determined a person is, the greater will be his power of concentration. A mind that knows no failure will defy the difficulties, yes, even make them an asset. One can be just about what he wants to be, but he must desire with all the power in his make-up. Strength comes only to those who are determined to be strong.

3. Self mastery brings strength. No man is prepared to control others until he has first mastered himself. There is no sense in one's blaming some one else because of his own failure. All failures may be traced to one's own life. Every man has a chance if he will first overcome that worst enemy—self. The great men of today have buried self out of sight, and found expression in their chosen task. People who wish to find expression must remember that it comes not from selfishness, but from unselfish effort. The great financier of today is a man who has buried self in the work of big finance. The great statesman finds expression in the great movements of a nation and blends his life with that movement in such a manner as to become the concrete expression of his age. Wesley was the expression of a great religious revival that God had called forth, Wilson is the expression of the humanity of the United States in this great world crisis. A selfish man could not be such an expression and would be cut off. Hence, the man who would find himself must first lose himself. Self mastery is the key to greatness.

Second, Faith Develops Strong People.

1. It was faith that made Abraham strong in purpose and obedience to God. He left his country to go into a far country because he had faith in the unseen forces of the spiritual world. He believed in the ultimate victory of God and righteousness. With that faith he was sustained through the long years of life in a strange land, and looked forward to the time when the promises of God

#### 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. 50c and \$1.00 at all Drug Stores.

#### ONE DOZEN FOR A POSTAL.

Send us the names and addresses of young men and women in your section who are really interested and financially able to attend business college, and we will write and mail you one dozen visiting cards.

#### JAMES BUSINESS COLLEGE.

Pine Bluff, or Conway, Arkansas.

#### 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.

should be fulfilled. He believed that the chosen people should become a great nation and that through them the world should be saved, and hence thousands of years before Christ, he rejoiced to see that day when Jesus should be triumphant.

Gideon through faith won a victory with the three hundred and freed his people. Moses through faith led the children out of bondage to the borders of a promised land. He through faith was prepared to be strong enough to approach God on the mount and receive from God the ten commandments.

Jesus was strong through his faith in humanity. Jesus looked to the day when he would be victorious because of the response that man would make to his love appeal on Calvary. Jesus had faith enough never to be discouraged even when his apostles proved cowards and fled at the time of his arrest. The Lord knew that they would respond to His faith and touch and go forth to save the world, not only that but that the power of His personality would grow until all the world would be ruled by Him. Sin would be crushed and eternal life established in the hearts of all men. Now it is through faith that we today are to be strong. We need faith in the irresistible power of God to win the world to Himself. We need to know and believe that the Church shall never be in want of power if we go to the source of all power. We can be strong today. Christianity is today all powerful. God will aid us to overcome the temptations of the business world and the lure of the sensuous which appeals to the fun-loving youth.

"Wherefore let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking to Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

## FOR EXCESSIVE URIC ACID

TRY THE WILLIAMS TREATMENT  
50 CENT BOTTLE (32 DOSES)  
FREE

Just because you start the day worried and tired, stiff legs and arms and muscles, an aching head, burning and tearing down pains in the back—worn out before the day begins—do not think you have to stay in that condition.

Be strong, well and vigorous, with no more pains from stiff joints, sore muscles, rheumatic suffering, aching back or kidney trouble.

If you suffer from bladder weakness, with burning, scalding pains, or if you are in and out of bed half a dozen times a night, you will appreciate the rest, comfort and strength this treatment gives.

To prove The Williams Treatment conquers kidney and bladder diseases, rheumatism and all other ailments when due to excessive uric acid, no matter how chronic or stubborn, if you have never tried The Williams Treatment, we will give one 50c bottle (32 doses) free if you will cut out this notice and send it with your name and address, and 10 cents to help pay postage, packing, etc., to The Dr. D. A. Williams Co., Dept. 1270-F Post Office Block, East Hampton, Conn. Send at once and you will receive by parcel post a regular 50c bottle, without charge and without incurring any obligation. Only one bottle to the same address or family.

### 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.

WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

## CHILDREN'S DEPARTMENT.

### WHO IS SHE?

I know the dearest little girl,  
About as big as you;  
Her eyes are black or brown or gray,  
Or maybe they are blue;  
But, anyway, her hands are clean;  
Her teeth are white as snow;  
Her little dress is always neat;  
She goes to school, you know.  
This little girl—I love her well,  
And see her often, too—  
If I today her name should tell—  
She—might—be—you.—Little Folks.

### A BOY HERO.

Juan Rector was about twelve years old. The day he was twelve he met George Burdett, who was a Boy Scout. George told Juan about the Scouts and the requirements. This was something new to Juan, so he went to work and got money enough to become one. Juan lived near the Alleghenys. After he became a Scout he studied very hard from an old mountain climber. He learned all the arts of being a guide. In this career he earned money enough to come West. One day, as he was going down the streets of a city, he heard a great noise behind him, and looking in that direction he saw two gray horses coming along at a furious rate with a carriage bearing two old ladies, who were weeping and screaming. The horses were quite near; so rushing in to the street he caught them by the bits and hung on with a death-like grip until he had stopped the horses. He was badly bruised by the horses pounding him against the carriage tongue, but he had saved the life of two persons. He was sent to a hospital and soon was well.—M. C. G.

### THE DEER SKIN PRIZE.

"He's done it again, dad."  
"When?"  
"Since I fed 'em at daylight."  
"How many does that leave her?"  
"Two out of seven."  
"Get your gun—we'll see if we can find him; he must be close about here somewhere."  
"Why not try the deer skin?" asked Silvester, thinking of the hide of the huge buck which his father had killed the day before.

"Where is it?"  
"On a pole at the barn—I'll get it," as he dashed away.

Mr. Sutton bridled his mountain pony, threw on a sack of hay which served as a saddle, tied the bloody deer hide to the mustang's tail and started down the mountain trail that led to the river.

Two weeks ago an old sow had come home with a fine bunch of frisky pigs, which had disappeared one by one until there were only two left. Mr. Sutton suspected the bold offender might be a wolf but not until yesterday was he sure of the fact.

Silvester had been hunting in the underbrush on the mountain side for wild turkeys' nests and had come suddenly upon the old brute with a dead pig in his jaws.

The boy felt his hair lift his hat and his heart hammer against his ribs, but the wolf seemed perfectly calm and secure in his own safety; he suddenly left his meal, advanced a few steps toward his enemy, placed his front feet on a log and stood gazing inquiringly at the intruder.

There was no move made by either party for a full minute as each kept his eyes fixed firmly on the other; finally the wolf turned to his prey, picked it up, gave a fierce growl and

trotted off through the thicket much to the delight of Silvester, who seemed rooted to his tracks while the streams of cold sweat trickled down his face.

After securing a gun a search had been made for the old offender but his escape was a good one.

There was another plan of capture on for today—a plan that never failed, so the little pony trotted off down the path with the skin dragging after him. Mile after mile the farmer rode; mile after mile the skin scented the trail; down where the creek ran into the river, down where the tall cane grew almost like trees and where the foliage was so dense and rank that the sun never reached the ground but where tropical dampness arose with a hot quiver through the leaves.

After many miles had been covered the trail turned toward the cabin on the mountainside.

"You never saw nothing of him, did you, dad?" asked Silvester, who met his father at the bars.

"Neither hair nor hide, Silly—but I'll get him—just rest easy 'bout that," as he set his tall gun down by a tree, lifted the hay sack from the pony's back and slipped the bits from his mouth.

A hundred yards down the road the green hide had been nailed hard and fast to a large tree while a strong steel trap with poudrous teeth had been set in the leaves beneath the tree.

"Did you fasten the trap, dad?"

"Yes, good and tight with a chain. Oh, we'll have him in the mawning."

The pair waited with great impatience for the dawning of the following day, and as soon as the first streaks of gray began to flit through the thick woods over the mountain Mr. Sutton and Silvester loaded the rifle and set out down the path.

Hardly had they covered half the distance when the keen ears of the boy pricked up and his eyes opened wider.

"I hear chains, dad—we got him."

"I know it—skins never fail to fetch 'em."

In his anxiety to see what the trap held the boy bounded around the curve in the path with a shrill mountain scream.

"Hey! hey!" called his father, "come back."

"There ain't no danger is there?"

"Sure there is; when the animal sees us he will make a terrible struggle and may break loose—then somebody's going to get hurt."

Silvester dropped behind his father as a matter of safety, and soon they were both in sight of a huge rolling, growling wolf.

"He's the biggest one I ever saw," ventured the younger, "and he's et a many a shoat and lamb in his time."

"But he's et his last one. Stand back, he's gnawing his leg off—I got to shoot quick."

A fierce roar of the gun made the echo over and over again as the sound seemed to strike the peaks above and come back with a roar as loud as the first.

The broad gray side of the struggling animal was torn with a gaping hole from which a stream of blood poured. In spite of the mortal wound the wolf made repeated efforts to rise and more than once he snapped at the boy when he ventured too close.

"You're done for, old fellow—I'm sorry for you, but it is best for you to go."

"Git his scalp, Silly," said the father when the struggles of the brute

## NEWS OF THE CHURCHES.

### TO THE PASTORS.

Dear Brethren—At the annual meeting of the Board of Trustees of the Methodist Orphanage, held October 25, I was directed by the Board to tell you plainly the condition of the finances of the Orphanage and appeal to you for help. Ten years ago the assessment for the Orphanage was made when there were only twelve children in the Home. It was more than sufficient at that time, and we laid up some for emergency. The assessment has only been increased 25 per cent in all these years, while the number of the children in the home has increased 300 per cent and the cost of living greatly advanced. From year to year we used our surplus until it was exhausted, and on August 1 of this year we were without money. Since then we have been borrowing on personal endorsement the money to run the institution. Let it be understood that this deficit has nothing to do with the special fund I am raising for building the Home and furnishing it. There is not a dollar of indebtedness on that account. The shortage is in the funds promised by the Conferences for necessary running expenses. This year we received more children, and now have more in the Home than for any previous year. I am sure the preachers in charge will not allow their part in the good work to fail. The Board directed me to request the pastors to take special collections before Conference to make

were over, "it's worth money at the courthouse."

"How much?"

"Five dollars in gold."—Ruth Carr.



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

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

In all the world there  
is no beverage that can  
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There may be beverages that are made to look like it—but there is no beverage that can make the same delightful impression on your palate.

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up the shortage already incurred. It will be necessary for the two Conferences to increase the assessment at the coming session. Our urgent need now is for the special collection to pay back the borrowed money, so as not to have to take it out of the coming year's fund.

The Board expresses the opinion that most any congregation will be glad to contribute to this worthy benevolence if only given the opportunity after an explanation by the pastor of the emergency that makes the call necessary.—Yours for the Orphan, Geo. Thornburgh, President Arkansas Methodist Orphanage.

#### HOT SPRINGS METHODISM.

Present: Robertson, Holland, Steele, Few, Duckworth.

Holland: Had fairly good congregation yesterday morning, but a short crowd at night. Our Sunday school was good in the morning. Immersed one man in the Ouachita River at 1:30 o'clock.

Duckworth: Had fine Sunday school. Good congregation at 11 o'clock and fine sermon by the Rev. T. F. Hughes. League was fine. No night service.

Hughes: (Superannuate) — Held services for Duckworth at Oaklawn yesterday. Enjoyed the day. Have been with Brother Forsythe last week in a very good meeting. Have also been with Brother Hugen at New Salem in a very fine meeting.

Robertson: (Park Avenue). Had good day. Congregations very good. Very spiritual service at the League. Much interest was taken by the older people. Many wept as they testified of their love for Christ and His love for them.

Steele: (Superannuate). Have had very delightful visit to Camden and Stephens. Spent about equal time at each place. Was in a good meeting at Stephens and heard Brother Lewis Cannon preach some very fine sermons. Have been delighted with the results of the Culpepper meeting.

Few: (Presiding Elder). Had great time at Buttram's Chapel and Cedar Glades Charges Saturday and Sunday. Brother Buttram, a saint and father to Methodism in that section of the country, is rejoicing over the fact that they have a new church and that they were able to worship in it. Had good attentive congregations. Brother Gentry is in favor with his people. I am confident that the salary will be paid in full. I drove 30 miles in the afternoon in order to be at the closing service of the last night of the Culpepper meeting. It was great. It is reported that 105 joined the church at Central at the two services yesterday. Culpepper is a great and good man and we are very glad he came to us. The good effects of his labors will abide. The outlook on the district is good.

Burke Culpepper is a great and wonderful man. He is God's man. I had the pleasure of leading his singing and working with him during his stay at Central. His work with us cannot be overestimated. He will always be remembered by the people of Hot

#### PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Users report immediate relief and speedy cures. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 205, South Bend, Ind.

Springs. He has done the entire city good. We hope he will soon come this way again.—R. L. Duckworth, Secretary.

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

Present: Monk, Hundley, Rodgers, Baker, Fizer, Fitzhugh, Hammons, Hively, Wilkinson.

Wilkinson—Prayer meeting off a little; Sunday school fine; good attendance on regular services; three additions.

Hammons—Dr. Reynolds of Hendrix delivered an address at 11 o'clock; services normal; one addition; good League service.

Fizer—Very good day, with fine congregation at evening hour; other services about as usual.

Hively—Services of the day very good and well attended in all departments of the church.

Fitzhugh—Very good day and everything running as usual, with good interest.

Hundley—Good prayer meeting Wednesday; Sunday school above the average in interest and attendance; good congregations at all services.

Mitchner, Musser, Richardson and Hutchinson all reported good day at their churches. They were not present.

Dr. Monk—Was at Tomberlin Saturday, England Sunday, and Keo at night and Monday. Works show good condition, especially England and Keo. Was at new appointment from Keo known as Dodd School House, and things there were encouraging.

Baker—Was in Texarkana District for the past three weeks and had a good time, with much profit in many lines. Was under the direction of Dr. Biggs and did various kinds of work.

#### RISON.

I am now on the last stretch for Conference. Have received into the church during the year, \$2. Have just finished paying off our church debt, and am hoping to go to Conference with everything in full. Have been doing some missionary work for prohibition among the Negroes. Yours for a great victory November 7.—J. J. Colson.

#### LEOLA AND CARTHAGE.

Our Fourth Quarterly Conference was a great occasion. Dr. Few, our presiding elder, preached us two great sermons. My people are much in love with Brother Few. "We want him back, Bishop!"

Harmony has prevailed on this charge throughout the year. The official board is composed of as fine a class of men as has been my privilege to have anywhere. We are coming out financially.—J. L. Leonard.

#### KINGSLAND CHARGE REVIVAL CAMPAIGN.

After months of preparation on the part of the church people the Revival Campaign was opened on the Kingsland Charge in June with Rev. Frank Hopkins to do the preaching and Rev. W. H. Hansford to conduct the song service. We had the district tent and unusually large attendance and some real good preaching, and the finest choir we have ever heard in a small church. Hansford is very fine with a choir, but we resent the idea that he is only a singer. He is more, a very logical and enthusiastic preacher and a singer who preaches as he sings. We received one member and one was received by the Baptist church.

From there we went to Cal. Springs with Rev. Don. C. Holman to do the preaching. We had fine congregations and good work among the members and really great preaching by Brother Holman. Results failed to come here because Holman was called home on account of sickness.

Closing here on Friday evening we proceeded to Cross Roads Church with our great presiding elder, Rev. W. P. Whaley, to hold the Quarterly Conference and start the meeting. It was well done and Rev. W. W. Barnett of Sunset, Texas, swung in to do the preaching. Such congregations I have never seen at a country church, and the preaching was the delight of all who heard. We had five accessions to the church and several reclamations. Oh for more reclamations that the world may feel the power of the church! Closing here we went to Grace and fought the battle alone, sometimes leading the singing and always doing the preaching the best we could. This meeting resulted in two accessions to the church and the organization of the folks into a Sunday school. The school is doing well, although the people have not made an effort to run a school for several years.

Our next meeting was at Draughton, where we organized a society on June 11. We did the preaching and most of the singing, and after several days' effort and overcoming some opposition we had good congregations and some results. There were ten conversions and eight accessions to the Methodist Church, one to the Baptist Church, and some who have not as yet joined any church.

All in all the campaign was not a failure, but did not result as we had expected and planned. It has, however, resulted in much good in a general way, more liberal contributions to the causes represented by the church, larger attendance upon the services, better and bigger Sunday schools, a better feeling among the folks, and a considerable increase in circulation of the Arkansas Methodist. We have added 15 new subscribers and there are more to follow.

These are a fine people, and great things are coming to this charge in the not far distant future. No preacher ever served a people that were more patient and less critical than these we serve. Pray for us that our revival may last and that great things will come to pass here.—R. L. Cabe, P. C.

#### STAR CITY.

An article from Star City should begin like Longfellow's poem about the brook, "I come from haunt of coot and heron I make a sudden sally." I am the only Methodist preacher in Lincoln County, which means I am the best. This country is bounded on the north and east by Bayou Bartholomew, on the west by rugged Ozarks and on the south by the red hills of Drew County. Half the population of my county are blacks. Half the insects mosquitoes, and half the people sinners.

This is a section made famous by a galaxy of young preachers. Rogers, Ben Few, Herron, Armstrong, Traylor, and a host of other present notables got their start here. And they moved here, and, as Tennyson said of the Light Brigade, "Theirs not to reason why, theirs but to do and die." And it might be added, "When will their glory fade, oh the wild talks they made, everyone wondered."

However, one must not get the im-

pression that this country is not the finest in the world. With the assistance of Brother J. A. Sage, we have prevailed on this work to pay out. Three points have, and another headed out. People hunt you up to give you gifts and the boys keep you full of soft drinks. If Brother Sage is on a District next year I want to be with him. The other young preachers of the District say the same thing.

We held three meetings on the work. We had a general evangelist at Star City, who should bottle his sermons and sell as a sure cure for insomnia. Brother Jim Rhodes and Coy Whitten constituted a flying squadron that assisted me also. They are termed flying squadrons because of the shortness of their visit. Both got the pot boiling at both places, then left us to simmer down at our pleasure.

The Lord should hold some laymen responsible for the souls that would have been saved during those meetings had they allowed their preachers to remain away from home.—T. O. Rorie Jr.

#### PATMOS CIRCUIT.

We began our protracted meetings on this charge July 9 at Spring Hill. We were ably assisted in this meeting by our beloved Presiding Elder, Rev. J. A. Biggs and Rev. A. J. Black, L. P.

Had a good revival in the church membership. No addition to the church. At the close of this meeting they organized a much needed Sunday school, and at this writing it is making good and is a credit to any rural District. Sardis Church, July 23-30. Sardis is a splendid church and a fine people to serve. We had with us in

### Everyone Should Drink Hot Water in the Morning

Wash away all the stomach, liver, and bowel poisons before breakfast.

To feel your best day in and day out, to feel clean inside; no sour bile to coat your tongue and sicken your breath or dull your head; no constipation, bilious attacks, sick headache, colds, rheumatism or gassy, acid stomach, you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowel pores do, says a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys and bowels, drink before breakfast each day, a glass of hot water with a teaspoonful of limestone phosphate in it. This will cleanse, purify and freshen the entire alimentary tract, before putting more food into the stomach.

Get a quarter pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless, except a sourish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

To feel like young folks feel; like you felt before your blood, nerves and muscles became saturated with an accumulation of body poisons, begin this treatment and above all, keep it up! As soap and hot water act on the skin, cleansing, sweetening and purifying, so limestone phosphate and hot water before breakfast, act on the stomach, liver, kidneys and bowels.



this meeting two of our Hendrix College boys. Rev. Grover Cleveland did the preaching. This is his home church. The people were proud of him and appreciated having him with us. Mr. Powledge did the singing. He captured both young and old with his beautiful Gospel singing. It was truly a great meeting. We received seven members on profession of faith.

Patmos, July 30 to August 5, Rev. A. J. Black assisted in this meeting. Large congregations, two additions by profession of faith.

At Bethlehem Church August 6-13. Bethlehem is a fine country appointment. We had the greatest meeting they have had for years. The church was greatly revived. Had old-time shouting and plenty of volunteer prayers. Received 19 members during this meeting. Rev. A. J. Black was with us again and rendered valuable service.

At Mt. Ida August 13-20. Mt. Ida is a well organized church. They know how and are willing to do things. Rev. W. M. Crowson, one of our honored superannuated preachers, did the preaching for us. He is a deep thinker and a good spiritual preacher. His preaching was highly appreciated by all. Received one member on profession of faith.

At Hinton's Chapel August 20-27. This is a new church, only organized two years ago and a new church built last year. The people showed their appreciations of this new church and society in their midst by having more people at their services than we had seats in the building, so we added extra seats and still we could not accommodate all. Received two members. We have had some good meetings. Have received a total of 31 into the church and are happy in our work. We are serving a splendid people and are hopeful of making a full report at the Annual Conference. "To God be all the glory."—J. C. Johnson, P. C.

#### HORATIO AND WILTON.

We have had great difficulty in arranging our meetings this year. Sickness of my wife in the early spring

kept us from holding any meeting then. The strawberry harvest came on in May and June which was followed in July with the cantaloupe harvest, then came the extremely hot weather and this in turn was followed with cotton picking. So you see there is very little idle time in this country for a meeting. The farmers have so many different crops here that I forgot to mention one of the most important, and that is the peach harvest, which comes the last of July. But this year the cantaloupes took the lead. The crop ripened very rapidly, and those in charge of the shipping were not able to handle them properly. The people did not stop for anything long at a time. They worked night and day and Sunday, too. It was nothing uncommon to see from fifty to seventy-five wagons in line waiting to unload. This crop netted many of the producers more than \$100 per acre, but the average perhaps would be between \$50 and \$75 per acre net profit. New settlers are coming here very rapidly in the last two months. The farmers are planning big things for another year. Our first meeting was at Montrose, August 6-11. Brother F. N. Brewer of DeQueen helped us for two days. The church membership received the greatest help from the meeting. Montrose will pay every cent against her mis year, which has not happened before in many years. At this meeting there was only one accession. For fifteen years she felt that she ought to join the church. She lives several miles from Montrose Church. After she joined she got interested in a Sunday school at the nearby schoolhouse. Then she wanted to have some preaching there. Brother Brewer went out and had a good meeting. Her husband was converted and joined the church. A church was organized and he was made a steward. Our next meeting was at Walnut Springs August 20-27. This is a promising community. They have most of the lumber on the ground for a new church. More than a month ago this church had paid every cent against it for this year. We next helped Brother Mahlon Williamson in a good meeting at Williamson schoolhouse. Several were receiv-

ed into the church and a Sunday school was started.

Brother F. P. Doak helped us at Wilton from October 8 to 13. We all enjoyed his preaching very much. Four members were received.

Our meeting at Horatio from October 15 to 25 resulted in 44 members. Brother Clem Baker did the preaching to the delight of all and to the glory of God.

The last night of the meeting we secured what was lacking on our Conference collections and some for good measure. This charge will easily pay everything in full this year. The Missionary Society and League have done some nice things for the parsonage. We have never served a more generous people than the people of the Horatio and Wilton Charge. They have been lovely to us.

Up to date we have received 83 members and hope to run it near the 100 mark before Conference.—J. Frank Simmons.

#### TWO CHRISTMAS PRESENTS FOR THE PRICE OF ONE.

The best family paper and the best fashion magazine—The Youth's Companion and McCall's Magazine, both for \$2.10. The Youth's Companion (\$2.00 by itself) has for years been one of the best, most entertaining, most useful of Christmas presents, crowded with stories, articles, humor, science, and the progress of the world week by week. McCall's Magazine (50 cents by itself) is the most widely circulated fashion magazine in America.

Our two-at-one-price offer includes:

1. The Youth Companion—52 issues of 1917.
2. All the remaining issues of 1916.
3. The Companion Home Calendar for 1917.
4. McCall's Magazine—12 fashion numbers of 1917.
5. One 15-cent McCall Dress Pattern—your choice from the first number of the magazine—if you send a 2-cent stamp with your selection.

THE YOUTH'S COMPANION,  
St. Paul St., Boston, Mass.

#### THE NOVEMBER AMERICAN MAGAZINE.

Charles M. Schwab, the Bethlehem steel man, has written a stimulating and inspiring article for the November issue called "Succeeding With What You Have." In it he gives you the angle from which the boss looks at his men.

A new department called "Getting Ahead" is started and the public is invited to ask questions about how to advance in the business world. The most helpful questions will be answered in the pages of the magazine.

There are several other good articles, one of the best being "Weather and Business," which tells how the elements affect business. "Public Health" is discussed by Dr. Richard C. Cabot; "\$5,000 Worth of Experience" is written by a man who feels he has earned that amount through mistakes; and the theatrical article deals with famous mimics. The state article is about "Ohio," and was written by Brand Whitlock, United States Minister to Belgium.

The fiction includes the second installment of "Cinderella Jane"; "Broken Ribs," by Olive Higgins Prouty; and stories by John Taintor Foote, Jack Lait, and Ralph Stuart.

The Interesting People department is excellent this month as is the Habit

department. There are the usual contributions to The Family Money.

#### IMPOUNDING THE TAILINGS.

Some think that the saloonkeeper is treated harshly. He is not. Society is not as strict with him as with those engaged in legitimate business. Take the stamp mill, for instance. It is an asset to a community—a blessing to a mining camp—and yet the stamp mill must be careful not to do injury to others.

It takes in the ore-bearing rock and stamps, and stamps, and stamps, until all the precious material is extracted; but the refuse stuff that is left—the tailings—is it allowed to pour these down into the mountain streams? No, at its own expense it must impound the tailings for the protection of the people who live in the valleys.

Not so with the saloon. It is permitted to take in the priceless young manhood of the community and it stamps, and stamps, and stamps, until all that is precious is extracted, and then, instead of being compelled to impound the tailings at its own expense, it is permitted to throw the dregs of humanity out upon society, and society must take care of the paupers, the criminals and the insane, who graduate from the saloon.—W. J. Bryan, in the Commoner.

#### QUARTERLY CONFERENCES

**FORT SMITH DISTRICT.**  
(Business Sessions and Special Round.)  
Greenwood, 7:30 p. m. Nov. 8  
Hackett Ct., at Bethel, 11 a. m. Nov. 13  
Midland Heights, Fort Smith, 7:30 p. m. Nov. 14  
Charleston Ct., at C. 2 p. m. Nov. 15  
Fort Smith Ct., at Barling, 11 a. m. Nov. 16  
Mulberry and Dyer, at Mulberry, 7:30 p. m. Nov. 17  
Ozark Ct., at Granade's, 2 p. m. Nov. 18  
Kibler Ct., at Alma, 1:30 p. m. Nov. 20  
Central, Ft. Smith, 7:30 p. m. Nov. 20  
Van Buren Ct., at East Van Buren, 2 p. m. Nov. 21  
Van Buren Sta., 7:30 p. m. Nov. 21  
Alma, 7:30 p. m. Nov. 22  
First Church, Ft. Smith, 7:30 p. m. Nov. 23  
W. M. SHERMAN, P. E.

## WIFE TOO ILL TO WORK

### IN BED MOST OF TIME

Her Health Restored by Lydia E. Pinkham's Vegetable Compound.

Indianapolis, Indiana. — "My health was so poor and my constitution so run down that I could not work. I was thin, pale and weak, weighed but 100 pounds and was in bed most of the time. I began taking Lydia E. Pinkham's Vegetable Compound and five months later I weighed 133 pounds. I do all the house-

work and washing for eleven and I can truthfully say Lydia E. Pinkham's Vegetable Compound has been a godsend to me for I would have been in my grave today but for it. I would tell all women suffering as I was to try your valuable remedy."—Mrs. W. M. GREEN, 332 S. Addison Street, Indianapolis, Indiana.

There is hardly a neighborhood in this country, wherein some woman has not found health by using this good old-fashioned root and herb remedy.

If there is anything about which you would like special advice, write to the Lydia E. Pinkham Medicine Co., Lynn, Mass.

## MRS. WINSLOW'S SOOTHING SYRUP

THE NATION'S FUTURE  
Depends Upon Healthy Babies  
Properly reared children grow up  
to be strong, healthy citizens

Many diseases to which children are susceptible, first indicate their presence in the bowels. The careful mother should watch her children's bowel movements and use

### Mrs. Winslow's Soothing Syrup

It is a corrective for diarrhoea, colic and other ailments to which children are subject especially during the teething period.

It is absolutely non-narcotic and contains neither opium, morphine, nor any of their derivatives.

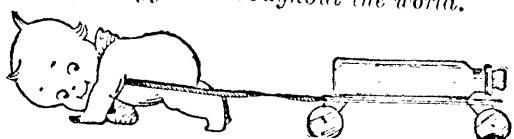
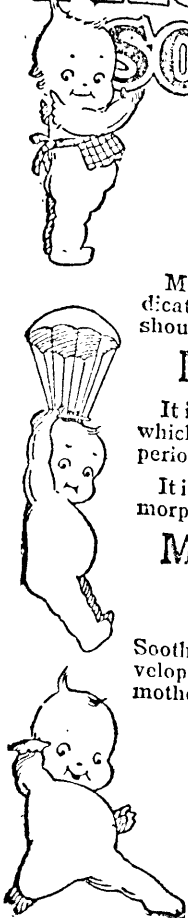
### Mrs. Winslow's Soothing Syrup

Makes Cheerful,  
Chubby Children

Soothes the fretting child during the trying period of its development and thus gives rest and relief to both child and mother.

Buy a bottle today  
and keep it handy

Sold by druggists throughout the world.



# RUPTURED?—

## Throw Away Your Truss!

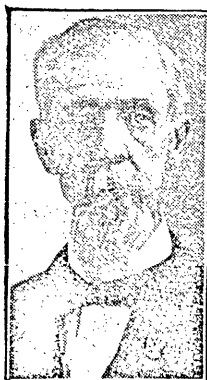
FOR MANY YEARS WE HAVE BEEN TELLING YOU THAT NO TRUSS WILL EVER HELP YOU—WE HAVE TOLD YOU THE HARM THAT TRUSSES ARE DOING. WE HAVE TOLD YOU THAT THE ONLY TRULY COMFORT-ABLE AND SCIENTIFIC DEVICE FOR HOLDING RUPTURE IS THE BROOKS RUPTURE APPLIANCE—AND THAT IT IS

### Sent on Trial to Prove It

If you have tried most everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon today and I will send you free my illustrated book on Rupture and its cure, showing my Appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies. I send on trial to prove what I say is true. You are the judge, and once having seen my illustrated book and read it you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail today. It's well worth your time whether you try my Appliance or not.

#### "CURED BY THE BROOKS DISCOVERY"

At the Age of 76



Mr. C. E. Brooks, Marshall, Mich.

Dear Sir: I began using your Appliance for the cure of rupture (I had a pretty bad case) I think in May, 1905. On November 20, 1905, I quit using it. Since that time I have not needed or used it. I am well of rupture, and rank myself among those cured by the Brooks Discovery, which, considering my age, 76 years, I regard as remarkable.

Very sincerely yours,  
High Point, N. C. SAM A. HOOVER.

#### Cured Without Operation.

"Was Sure He Would Be a Cripple."

Ada, Minn.  
Mr. C. E. Brooks, Marshall, Mich.

Dear Sir: Enclosed is a picture of my children, and the little man you see seated on the chair is the one who was cured by your Appliance.

He had been ruptured quite a while before we wrote you, and I was sure that he would be a cripple the rest of his life. However, some helping hand showed me an ad in a newspaper, with the result that he was in perfect health through the wearing of a Brooks Appliance for just three months.

The doctor advised an operation, which I would not consent to. Your advice was to put an Air Cushion Appliance on him, and I must say that it is worth ten times what it cost.

I wish you could have seen him before we used the Appliance and now, when he is fully as sound as anyone could be. I cannot thank you too much for what you have done for my boy. Yours respectfully,  
OLIVER HANSON.

#### Child Cured in Four Months.

21 Jansen St., Dubuque, Iowa.  
Mr. C. E. Brooks, Marshall, Mich.

Dear Sir—The baby's rupture is altogether cured, thanks to your Appliance, and we are so thankful to you. If we could only have known of it sooner, our little boy would not have had to suffer near as much as he did. He wore your brace a little over four months.

Yours very truly,  
ANDREW EGGENBERGER.



The above is C. E. Brooks, inventor of the Appliance, who cured himself and who is now giving others the benefit of his experience. If ruptured, write him today at Marshall, Mich.

#### CURED IN THREE MONTHS DOCTOR PRONOUNCES HIM CURED.

Salem, Ohio.  
430 Cleveland Ave.  
Mr. C. E. Brooks, Marshall, Mich.  
Dear Mr. Brooks: I am sending you a small picture of my son, who is now five years old.

We ordered your Appliance for him when he was only two months old, and yet want to say in about three months all signs of rupture were gone, and he is some boy today.

I shall be very glad to say a good word for you whenever the opportunity presents itself.

Yours very truly,  
T. A. McLAIN.

#### VETERAN CURED.

Commerce, Ga., R. F. D. No. 11.  
Mr. C. E. Brooks.

Dear Sir—I am glad to tell you that I am now sound and well and can plow or do any heavy work. I can say your Appliance has effected a permanent cure. Before getting your Appliance I was in a terrible condition, and had given up all hope of ever being any better. If it hadn't been for your Appliance I would never have been cured. I am 68 years old, and served three years in Eckle's Artillery, Oglethorpe Co. I hope God will reward you for the good you are doing for suffering humanity.

Yours sincerely,  
H. D. BANKS.

#### TEN REASONS WHY You Should Send for Brooks Rupture Appliance.

1. It is absolutely the only Appliance of the kind on the market today, and in it are embodied the principles that inventors have sought after for years.
2. The Appliance for retaining the rupture cannot be thrown out of position.
3. Being an air cushion of soft rubber, it clings closely to the body, yet never blisters or causes irritation.
4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.
5. It is small, soft and pliable, and positively cannot be detected through the clothing.
6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.
7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.
8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.
9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable Appliance to wear.
10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon today.

#### Pennsylvania Man Thankful.

Mr. C. E. Brooks, Marshall, Mich.  
Dear Sir—Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in. It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good word for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,  
JAMES A. BRITTON.  
80 Spring St., Bethlehem, Pa.

#### Free Information Coupon

MR. C. E. BROOKS,

443 State St., Marshall, Michigan

Please send me by mail, in plain wrapper, your illustrated book and full information about your Appliance for the cure of rupture.

Name ..... Address .....

R. R. D. .... City .....

..... State .....