

Missionary Specials Number

ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

Official Organ of the Little Rock and North Arkansas Conferences, Methodist Episcopal Church, South.

VOL. XXXVIII.

LITTLE ROCK, ARK., THURSDAY, SEPTEMBER 4, 1919.

NO. 36

THEN THEY THAT FEARED THE LORD SPAKE OFTEN ONE TO ANOTHER; AND THE LORD HEARKENED AND HEARD IT, AND A BOOK OF REMEMBRANCE WAS WRITTEN BEFORE HIM FOR THEM THAT FEARED THE LORD AND THOUGHT UPON HIS NAME.—Malachi 3:16.

MISSIONARY SPECIALS.

We are glad to give space to the following explanation of specials, which has been furnished us:

One of the leading elements in the plan of conservation which has been adopted by the Centenary Commission is that of assigning a definite special to each person who made any considerable pledge during the Eight-Day Drive. The wisdom of this course is undoubted, for there are few things in the economy of the Church which have such a great educational and financial value as the missionary special.

A special is simply some definite object which is assumed by an individual. It may be the support of a Bible woman, or a native evangelist, a missionary or a medical outfit, an entire hospital or a great university. The contributor may regard the object of his gift as his own especial work for the kingdom, and there is established close connection through regular reports, letters and surveys, which gives him the same interest in his foreign special that he has in his business.

For many years past the regular assessment on the Church for missionary purposes has been altogether inadequate to support the larger plans of the board, and all of the extensions which have been made in recent years were possible only because an ever-increasing number of large visioned persons assumed the support of specials. If these specials had been dropped, if no church had done more for missions than was required by the annual assessment, not only would all extension have been impossible, but it would have been necessary to withdraw at least one-third of our force from the foreign field.

The history of missionary specials is a wonderful record. The persons who carry them regularly are always the most enthusiastic and the best-informed laymen in the church. This is true because of the personal touch afforded by the special. It is a rare experience when a special is dropped, while practically all who carry them are constantly increasing their size and importance. They add the element of a definiteness to the practice of Christian generosity and they make one's service in the kingdom of God specific instead of general and haphazard.

Try as we will, it is impossible to work up much enthusiasm over giving money to a dead thing like a budget. That is the reason most of our giving is forced; that is the reason so few of us derive any real joy from it. If Christian people all could carry a definite special, all that would be changed. Then we would be giving to a definite line of work that is distinctly our own. Then we could see where the money goes, and we could know exactly what it is accomplishing. Then we would always understand just what is our share in the work of God on earth. And then we would have a great joy in giving of our substance to the work of the church.

The Centenary Commission has shown great wisdom in this campaign for the placing of missionary specials. And we do not hesitate to say to Methodist people everywhere that they should by all means have their own special part of the missionary program. Take a special today. It will mean more to you than your Christian generosity has ever meant before, and it will give you more genuine information, inspiration, and happiness than you could possibly obtain through any form of Christian service that is general and haphazard.

EMANCIPATE SOUTHERN FARM LABOR.

Because they are organized and can enforce their demands, laborers in factories and shops have been able to secure better wages as conditions have changed. But the labor of the South in the cotton fields has been almost helpless, and has never been properly paid.

At a meeting of the American Cotton Association in New Orleans last May, Mr. Wanamaker, the president of the Association, said: "Prices of cotton crops in the past have been based on slave labor. The industry has blessed every section of the land but the South. Labor in the Southland has been so

September 21-28, Campaign for Centenary Specials.

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Pledges may be directed to special objects.

Each dollar may be assigned definite work.

Carrying On—the authorized book of Specials.

If you made any kind of pledge assume a Special.

Arrange to know where your money goes and what it does.

Larger offerings and more loyal support the result of Specials.

Specials will give you a new interest in missions.

low that it has almost been forced to steal to exist. Cotton today is worth forty cents a pound. During the last year it should have been seventy-five cents for the first six months, and forty for the remainder of the year."

The price of cotton has been low because the crop has been largely produced by ignorant negroes who had no other way to make a living and who as a consequence worked for a bare subsistence. This labor virtually fixed the price of cotton so that the white farmer could not make a living out of cotton growing except by using the labor of the women and children of his family. Thus the cheap labor of the negro and the unpaid labor of the women and children have reduced the price of cotton to the lowest possible point. Under this system it has been to the immediate interest of great planters to keep the price of labor down, and this has almost kept the negro in bondage and has reduced the women and children of the white farmer to economic servitude.

As long as there is an abundance of cheap negro labor to be exploited in the cotton field, just so long will the women and children of the farmer in the hills be compelled to work in the fields and be deprived of education and other advantages. While the migration of thousands of negroes from the South produces temporary confusion and embar-

rases the large planters, yet it will ultimate in good. The scarcity of labor will secure better wages and better living conditions for the negroes who remain, and the higher price which the cotton will necessarily command will enable the hill farmer to live better and to release the women and children from unnecessary toil and give them education and reasonable comforts.

Instead of deploring the migration of the negro, we should encourage it. The Southern white people and the negroes who remain will be vastly better off with higher priced labor and the North will share with the South the negro problem.

As white labor in the South has suffered from competition with cheap negro labor, now is the time to secure relief and emancipate the white women and children of the cotton patch.

A PLAN FOR OUR RAILROADS.

A tentative bill, covering the return of the railroads to private ownership, adequate government control, and legal prevention of strikes and lock-outs, has been introduced in the United States Senate. It is the result of long and careful study by a sub-committee. Without knowing all of its details we are impressed with its comprehensiveness and sanity. If it is adopted it may save us from the wild adventure in Socialism proposed by the Railroad Brotherhoods.

Our own Senator Robinson, who is a member of the committee which proposed the plan, is thus in part reported: "No provision of the bill is more important than that relating to the settlement of disputes between railroads and their employees. . . . In deciding labor disputes consideration would be given, among other relevant facts, to the scale of wages for similar kinds of work in other industries, the relation between wages and the cost of living, the hazards of the employment, the training and skill required, the degree of responsibility and the character and regularity of employment. Railroad officers would be compelled by penal provisions to obey the final decisions, and, while the right of the laborers to quit employment for any reason would be recognized, combinations or agreements with the intent to hinder, restrain, or prevent the movement of commodities or persons in interstate commerce, or combinations or agreements which would have that effect, likewise would be penalized. The time has come when Congress must protect the public against the loss of life and property and the widespread suffering which would inevitably result if the railroads should be tied up by a general strike."

No wiser or more statesmanlike statement than this has recently been made by a member of Congress. It is sincerely to be hoped that this important measure may have immediate and careful consideration, and, when perfected, become a law. Only by some such legislation shall we be saved from bloody scenes.

The prayerful become the praiseful.

The sense of spiritual need precedes its satisfaction.

Better it is to miss men's smiles than to let them lose their souls.

Arkansas Methodist

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A. C. MILLAR, Editor
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CENTENARY CONSERVATION SLOGAN:
"NO SHRINKAGE, BUT A SURPLUS."

PERSONAL AND OTHER ITEMS.

The Cincinnati Area of the Methodist Episcopal Church has not yet subscribed its quota on the Centenary.

On account of the backwardness of the crops in Texas Bishop Ainsworth has postponed all of his Conferences one week.

Rev. J. D. Rogers of East Oklahoma Conference has been appointed chaplain of the State Penitentiary at McAlester, Okla.

On his way to Taylor's Chapel, Maumelle Circuit, to assist Rev. R. Spann in a meeting, Rev. A. T. Galloway of Wynne visited the office Tuesday.

Governor Catts of Florida has proclaimed a day of prayer in all churches for relief from strikes, disageements, dissatisfaction, and the high cost of living.

Miss Maude Atkins, a graduate of Hendrix College, who has been in government work in Washington, D. C., will teach in Columbia College, Milton, Ore., next year.

Rev. Julian E. Lark of Hartford, who is assisting his brother, Rev. F. A. Lark, in a meeting at First Church, North Little Rock, called Tuesday and gave a favorable report of his church.

The Conferences of the Primitive Methodists, the United Methodists, and the Wesleyans, in England, have voted in favor of union, and their committees will now undertake to frame a constitution.

The Bolshevik sentiment, together with the high cost of living, is responsible for the unrest prevailing throughout the United States.—David R. Francis, U. S. Ambassador to Russia, in World's Work.

The Congress being Republican and the President Democratic, it has political reasons for endeavoring to do without his leadership. But it is not organized to furnish any leadership of its own.—The World's Work.

Dr. B. A. Few of Pulaski Heights spent last week in a meeting with Rev. W. R. Jordan at Bethlehem Church on Hickory Plains Circuit. There were 27 accessions. This is one of our best country churches.

A separate school for negroes offers an opportunity for self-development, both for negro teachers and negro pupils, which will be lost if friends of the negro successfully insist upon the abolition of all educational segregation.—The Outlook.

The brotherhoods may sincerely believe in the efficacy of their remedy. It must be demonstrated to them candidly and patiently that they have been badly advised, that the path they have chosen leads to disaster for them and for the country.—New York Times.

At Grace Church, Dallas, Texas, August 21, Bishop M. D. Mouzon and Mrs. Mary Pearl Langdon were united in marriage, Rev. W. D. Bradfield,

D.D., officiating. In behalf of Arkansas Methodism felicitations are extended to our honored Bishop and his bride.

Mr. W. D. Lee of Center Point writes: "Mr. A. J. Forgy, who has been a teacher in the Sunday School at this place for thirty-three years, has moved with his family to Dierks. He was appointed by this writer as a teacher in 1886 and has been a faithfully all these years."

Last week Rev. J. A. Sage, presiding elder of Camden District, brought his wife to our city for medical treatment. They had just attended the funeral at Pine Bluff of a little granddaughter, the child of Mr. and Mrs. W. J. Moore. All have our sympathy in this bereavement.

Mr. J. Howard Bishop, a Hendrix College graduate, who was at the outbreak of the war a Rhodes scholar in Oxford, has returned to Conway for a brief visit before he returns to Oxford. He was in British Y. M. C. A. service, and has been in Africa, India, China, Korea and Japan.

Renewing his subscription, Rev. B. T. Crews of Vivian, La., once a prominent member of the Arkansas Conference, after referring to his long connection with the paper as a reader, writes: "I am near the seventy-second milepost, but am vigorous and strong, and happy in my work."

A sad note from Rev. C. R. Mann of Carthage announces the death of an infant son on August 30. This is the second death in his home in two weeks. He expresses the heartiest gratitude to his people at Carthage for their kindness. The bereaved family have the sympathy of all friends.

It is announced that two Baptist papers published at Louisville, Ky., the Western Recorder and the Baptist World, have consolidated under the former name. As these papers represented a division of sentiment on certain questions, it may be inferred that there is a tendency to union.

The darkest cloud on the horizon is the danger that reconstruction will be primarily material at the expense of moral and spiritual values. This is the peril which lurks behind every great war, and which in the past has often wrought such tragic consequences.—Lathrop Stoddard in The World's Work.

Last Friday, on his return from Columbia University, where he had been doing graduate work, Superintendent J. R. Barton of the Sapulpa (Okla.) schools called. His city has just completed a high school building at a cost of \$330,000. Mr. J. R. Holmes is the principal. Both of these men are Hendrix College graduates.

The Christian Advocate (N. Y.) gives a list of 39 institutions of the Methodist Episcopal Church to which the late Mr. Andrew Carnegie contributed sums totaling \$1,538,008, and there is a statement that he said to a committee of preachers who called on him that he loved the Methodists, who were so broad and brought things to pass.

After teaching three years in Shanghai, China, Rev. Walter A. Hearn, a graduate of Hendrix College, and son of Rev. T. A. Hearn, is visiting in Arkansas as he passes through to New York, where he will enter the Union Theological Seminary. Last Tuesday he and Miss Olive Withrow, a Hendrix graduate, were married at Bentonville.

Patience! Education! Conscientious effort really to improve imperfect conditions. These are our only intelligent weapons. Let us call a little louder to the perpetual planter of anarchy. Let us continue our efforts to flag him in his course. Perhaps some day he will hear and see. And then at last we may prepare for a true brotherhood of man.—Farm and Ranch.

The union labor leaders are bringing about a situation which threatens the ability of their people to buy a single pound of foodstuffs except at a price many times as high as that which now prevails, and even then starvation would rule everywhere, for the supply would be wholly inadequate to save millions of people from death by starvation.—Manufacturers' Record.

One of the greatest factors in the high cost of living is to be found in the waste, idleness, and destruction of property resulting from labor strikes and lockouts and the ensuing unrest in industry. While the attempt of the government to regulate prices and prevent profiteering is laudable in spirit, what these methods can accomplish is a mere bagatelle.—The Outlook.

It seems that the law is made to punish farmers when they try to get what they consider a fair price for their products, based on cost of production. However, those engaged in other lines organize and tell the people they are going to raise the prices to any level and are not molested—and the people pay the agreed-upon prices. No wonder only 40 per cent of the population are farmers.—Farm and Ranch.

The Manufacturers' Record very sensibly comments thus on the purpose to prevent storage of foodstuffs: "If, by legislation or hysteria, we force on the market the accumulated stock of meats and eggs and other things which are in cold storage, we may temporarily break down the cost of living, but only to face the certainty of a famine later on, when there would be no supply of these foodstuffs available at any price."

Mr. J. M. Way, one of the most experienced and capable laymen of the church, has been made associate secretary with Dr. Beauchamp of the Laymen's Missionary Movement. Mr. Way's special work will be with the Minute Men, which organization has been made a part of the Laymen's Missionary Movement. Under Mr. Way's leadership the Minute Men will have a larger part in the Centenary plans for the Conservation Year.

Under private management American railroads were the most efficiently operated in the world. They rendered the best service at the lowest cost. Passenger fares on the state-owned railways in Prussia were lower, but that was for a lower average class of accommodations. If you wished to travel first-class you paid more. Freight rates in Germany were nearly twice as high as in this country.—J. K. Barnes in The World's Work.

When the proposition of the railroad men to run our railroads is under consideration, the following statement of Yves Guyot, French Minister of Public Works, is worthy of attention: "The working of the line (owned by the State) is subordinated to the convenience of the employees. It is run for the benefit of the employees rather than for the shippers and the travelers. It has proved the powerlessness of Parliament to control such undertakings."

It is reported that the Korean preachers when imprisoned have continued to preach and make converts. Dr. J. Z. Moore of Pyen Yang, writes: "Even the men in prison are not idle. One pastor reports that he was in a room with nineteen. At first there were but three Christians. Now they are all Christians and have services in their cell. One boy, a student, said that it had meant more to him than a year of study." This is Pauline Christianity.

The trouble with America is not so much the high prices of farm and manufactured products, not so much the high wages prevailing, as it is the wild extravagance which rules the land, and the utter disregard of man's responsibility to use this wealth wisely. Unless individual and national wealth is used for the betterment of mankind it will prove a curse rather than a blessing, but wisely used there can never be too much prosperity.—Manufacturers' Record.

The fact that the whole civilized world is now earnestly bent upon the construction of some plan to do away with political wars, while only a few far-seeing leaders appear deeply to realize that the English-speaking world is living in a continuous state of costly and dangerous labor warfare, is an illustration of the curious and inconsequential way in which the most intelligent people sometimes carry on the processes which they call thinking.—The Outlook.

Last week Prof. W. P. Davidson called while visiting his father, Rev. W. C. Davidson of Asbury Church. Prof. Davidson, who is a Hendrix College graduate, holds the chair of Philosophy in Southwestern University, Georgetown, Texas. He holds a fellowship in the University of Missouri, and expected to spend the coming year there in graduate work, but on account of pressure of work on the Southwestern faculty will not secure his leave of absence this year.

Parties are always with us. We must accept them, but we must see that they are organized and operated on broad lines. They must be a medium for the expression of great masses of citizens on questions involving principles rather than petty hopes and mean desires. It is impossible that party organization will get far in this country when formed on lines of class prejudice. American laborers, first of all, like American farmers and Amer-

ican business men, are, for the most part, patriots.—Farm and Ranch.

The lesson taught by the Almighty to the Israelites applies with equal force to the people of this country. It is the Almighty that has given to this country its vast resources and its limitless possibilities for individual and national wealth, but if this wealth and these resources are used merely for wild extravagance, for wilful waste, without a due recognition of the responsibility to use this wealth for the betterment of the world, we, too, shall hear the condemnation of the Almighty as to the Israelites of old.—Manufacturers' Record.

Ohio is almost "the mother of bishops" to the same extent that in an earlier day Virginia was known as "the mother of presidents"—an honor that also has passed to Ohio. Simpson, Harris, Foster, Merrill, Walden, Joyce, Cranston, McCabe, Thoburn, McDowell, McConnell are among her sons. In addition to those who were born upon her soil she has trained for their high responsibilities Hamline, Morris, Ames, Clark, Thomson, Kingsley, Ninde, Hartzell, Wiley, Hughes, Oldham, Thirkield, Bashford, Welsh and numerous other.—Centenary Bulletin.

The farmer has long borne the burden of the world's tasks. He has been the real burden bearer. In greater numbers than any other class in this country he has in wealth less to show for his long hours and hard labor. His rebellion against these conditions, which is inevitable unless the Government takes the lead in compelling a change from the present methods of labor union work and labor union demands, will mean an enormous decrease in the food production of the country and an increase in prices which will be startling.—Manufacturers' Record.

While waiting in Tuckerman last Saturday for conveyance to the country the editor had the pleasure of fellowship with Rev. W. W. Albright, pastor of Tuckerman Church. He was holding his own protracted meeting and was having good congregations. This is a fine town and our brick church and parsonage are well suited to the needs. The \$40,000 school building and new teacherage are unusual for a town of this size. The graveled and oiled streets and substantial business houses and handsome new residences are evidences of prosperity and progress.

Teachers are dependent on the salaries we give them. Unless we should decide that teachers are unnecessary—and even the Russian Bolsheviks have determined otherwise—we should in all decency provide them with enough to live on, and a little more. They are no more exempt from high living costs than is the rest of the world. Not as a matter of charity to deserving aspirers to the school-room platform, but as a protection to our children, we should see that sufficient remunerations are provided to attract and hold in the teaching profession those of the highest mentality and ability.—Farm and Ranch.

In view of the many unwise things published, the following suggestion, made by the Executive Board of the Negro Baptists of Austin, Texas, is to be commended: "Those magazines, newspapers and periodicals published by negroes, that magnify the wrongs and minimize the good, the negro sheet that publishes and brandishes before the eye incendiary articles at this time, is an enemy rather than a friend to the race. The magazines that urge upon the negro to force himself into political positions, except where such is mutual upon the part of both races, is laying the foundation for race riots and bloodshed in the South."

One of the first magazines to be published in the interests of the Interchurch World Movement of North America is to appear in Brazil. It is to be printed entirely in Portuguese. J. W. Clay of the Methodist Episcopal Church, South, is now in New York, making plans for the new periodical and buying \$100,000 worth of equipment for the publishing house of which he is the head. Mr. Clay has worked in Brazil for many years as a publisher of religious books and magazines. He believes that the plans of the Interchurch Movement will stimulate the growth of Protestantism and friendliness in international relations.

Diversified farming, bringing about a larger production of wheat and corn and hogs and cattle, means a broadening of agriculture through a steady

increase in the fertility of Southern soil and the rounding out of all the activities which make for the largest growth of every interest of the South. With advancing cotton prices and the world's cotton famine ahead of us, there is serious danger that, lured by the temporary prosperity which might come from the high prices of cotton, the South will again make the mistake of abandoning or lessening its diversified agriculture and centering its thought wholly upon cotton.—Manufacturers' Record.

There has been a tendency among farmers, especially noticeable in some communities, to shun business and professional men; ignore clubs and organizations of business people rather than attend and take part in their deliberations when the opportunity is afforded. As a rule business men are anxious to know farmers and learn as much as they can about farming for they realize how much they may be benefited by such information. Have not farmers much to gain by knowing business men and learning about business? There is certainly a mutual benefit to be derived by association and friendship when there are common ties.—Farm and Ranch.

The committee for the selection of Rhodes scholars from Arkansas has been named as follows: John C. Futrall, president of the University of Arkansas, chairman; J. L. Bond, state superintendent of public instruction; and Prof. G. P. Putnam of Washington University, St. Louis, a former Rhodes scholar. The Arkansas committee will meet in Little Rock on October 30 to select the two scholars for Arkansas. Each standard college in the State is entitled to present two candidates for each scholarship. There will be no qualifying examination, but candidates will be judged on their personality and college records. One of the Arkansas scholars will go into residence at Oxford in January, and the other in October, 1920.

And public sentiment is growing toward giving the negro better protection in the courts and better educational facilities. Better opportunities for work come to him more slowly. And the sentiment in practically every white community in which there are negroes is for segregation; sometimes it is legally expressed, and always practiced. This sentiment is not subject to change—it might as well be recognized. For the negroes or any one else to try to change the negroes' status is difficult and dangerous, as the recent riots show, and yet no one is satisfied to leave the situation as it is. While the negro is building himself up it is the duty of the white race to take most of the responsibility for race relations, for as long as the negro is without much power he can not be expected to shoulder much responsibility.—The World's Work.

Large numbers of Italian women are emigrating to the United States. Some of them have recently married American soldiers in Italy. Others are the wives of Italian men who have been in this country working for some time and who have fought in American armies during the world war. These women and their children are now coming over to join their husbands. These Italian wives of American soldiers are being transported by the United States government. They sail from Naples and Genoa. Accordingly the American Y. W. C. A. has taken over a large hotel in one of the central squares in Genoa which serves as a Hostess House, as a home for industrial girls in the city and as a general recreation center for women. Information about America is given to the brides and they are given all possible help and assistance while waiting for the transport which is to take them to their new homes. The same sort of work has opened in Naples. It is modeled after the work for French and English brides.—Y. W. C. A. Bulletin.

The sense of obligation to their church seems to be entirely lacking in some folks. Converted under its ministry; dependent upon it for all their religious services; expecting its ministers to visit them when sick, to comfort them when sorrowing, and to bury them when dead, yet they seem to recognize no obligation on their part to stand by the church that serves them. Their money is spent freely in the support of outside enterprises while the institutions of their own church languish for lack of funds. They buy somebody else's song books while their own church has song books just as good lying on its shelves. They subscribe for any paper that strikes their fancy, and stop their subscription to their own church paper. They ex-

pect the church to do much for them, yet they see no necessity of being true to their church. They cut off the church's hands, shackle its feet and then abuse it if it does not do things! If the time and effort and money of the membership of the church were spent upon the institutions of the church instead of being scattered and wasted in outside enterprises, the church would be able to do better service to its members and the cause of Christ would prosper more than it does.—Central Methodist.

Last Sunday was given by the editor to Kenyon Circuit, of which Rev. T. H. Wright is the successful pastor. The circuit covers the country for eight or ten miles north and west of Tuckerman. There is only one church building, at Battle Ax, and three societies. There were only 43 members when Brother Wright took charge a year ago. As a result of good revivals the number has been doubled, a four-room parsonage has been secured and paid for and plans are on foot for two new buildings. Sunday morning a fair congregation assembled at Dowell's Chapel at Battle Ax and at night the schoolhouse at Pond Switch was crowded to overflowing and children were piled on the platform. The people are deeply interested and are giving their pastor a fair support. With another point added this will become a very fine circuit. The country is well settled and improvements are fair, while the soil is very productive. The crop prospects are splendid for this year. A gravel highway is under construction from Newport and will be a splendid road when completed. The contractor has four or five miles of tramway laid on which the gravel is conveyed from the railroad at Pond Switch. With a little more improvement and more permanent population this will easily become one of the best farming sections in the State.

We grew rich out of the war while Europe is impoverished. We have comforts beyond anything Europe has ever known. We scarcely deny ourselves anything, so marvelously blessed is our country. It behooves us, therefore, to give unstintingly to the suffering ones in Europe. We should pour out our wealth by the hundreds of millions—indeed by the billions, if need be—that Europe's starving people may be fed and clothed.—Manufacturers' Record.

STRICTLY CONFIDENTIAL.

(To be read only by friends. If you read and do not act, can you consider yourself a true friend?)

Our three-year contract with the printing company having expired, we publish this issue under a new contract which involves an increase of twenty-five per cent over the former cost. As the paper has never been published at a profit, it becomes necessary either to raise the subscription price or reduce expenses or increase the circulation.

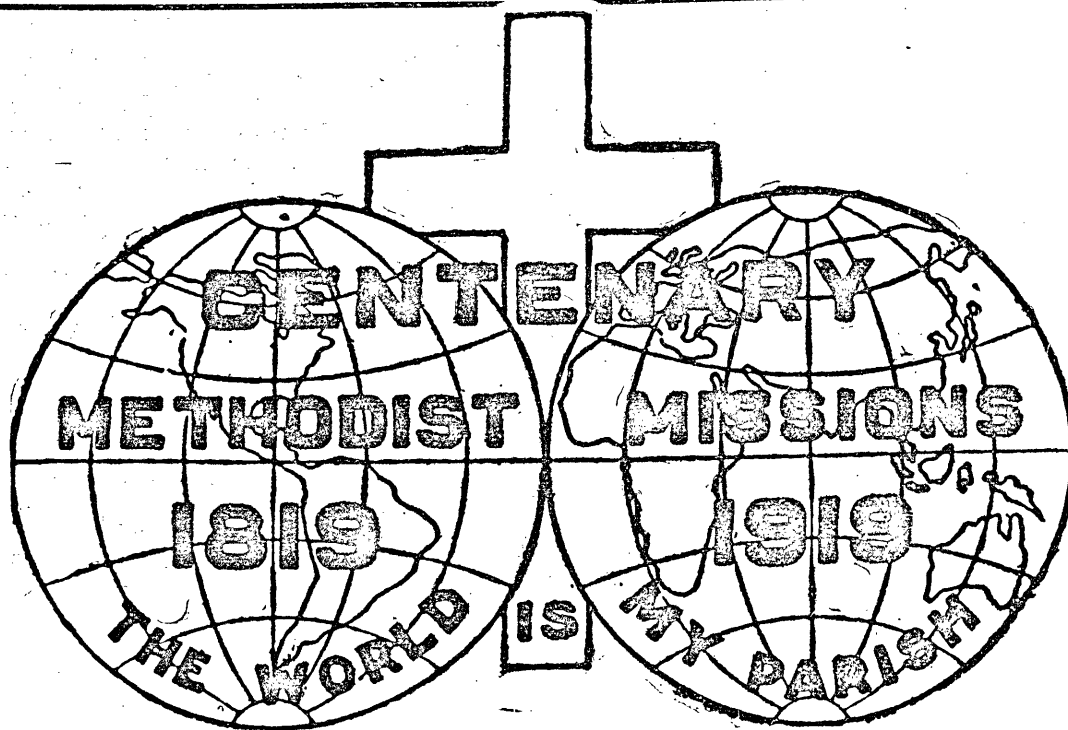
During all its vicissitudes the Arkansas Methodist has maintained a price of \$1.50. We do not wish to change it unless forced by extreme necessity. As the office is conducted on a pre-war basis, it is not possible to curtail expenses unless salaries are reduced. As these have never been adequate, we are sure that our friends do not require the economy at that point.

However, current expenses could be materially reduced if all subscribers would promptly remit without waiting for notice. This saving would almost meet the extra cost.

Then, as the cost of printing an additional 5,000 would be insignificant as compared with the first 5,000, our income would be adequate if our circulation were increased by 5,000 new subscribers. As the paper would then reach practically every Methodist home in the State, it is undoubtedly desirable that this result should be sought. In one-third of our pastoral charges this ideal has been reached. Is it not possible in all? What do pastors and stewards say?

If renewals and new subscriptions during the next ten weeks satisfy us that the \$1.50 rate can be maintained, it will be done. Our friends will furnish the evidence which will enable the Conferences at their coming sessions to decide.

Pastors, readers, friends, you have the matter in your own hands. What shall the decision be? Will you force the price to \$2.00, or put your paper into every Methodist home and hold the price at \$1.50? September and October business will tell the tale.



SPECIALS

Are now ready for assignment. Every Methodist who made a gift to the Centenary should take a Special and thereby have a definite share in the work of the kingdom.

THE WEEK OF SEPTEMBER 21-28

has been set as the time for intensive work in the campaign for Centenary Specials. **Specials Day, September 28.** Don't let this day pass without having assumed your Special.

YOU DENIED YOURSELF

to give to the Centenary; then you should experience the full joy of sacrifice by directing your money and keeping in touch with your representative on the home or foreign field.

THE CENTENARY BUREAU OF SPECIALS

will help you do this by assigning you a missionary Special to the amount of your Centenary subscription. In this way you can

GO WITH YOUR MONEY

on its errand of love and mercy. Through headquarters you will hear from your missionary or native evangelist, your deaconess or home mission worker whose support you undertake. Maps and pictures will also be furnished. If you invest in a scholarship or endow a hospital, you can know at first hand of the aid and comfort your money provides.

NO MATTER HOW LARGE OR HOW SMALL

the amount of your Centenary pledge, you can secure a Special and thereby have a close personal touch with the work your money makes possible. Write today for your Special.

Centenary Bureau of Specials, 810 Broadway, Nashville, Tennessee

CONTRIBUTIONS.

CENTENARY SPECIALS.

Perhaps the best record made in the Centenary drive was made by our church at Marfa, Texas. It has but 265 members, and on a quota of \$6,000, the congregation raised a grand total of more than \$63,025. This was a pledge of more than 1000 per cent of the quota, and it was secured in one afternoon. What is the secret of such a success as this? It is not that the people have not the money, for we have thousands of congregations wherein the people are well-to-do, which have showed no such enthusiasm. The secret is in the spirit of the church. But what is the cause of such a spirit? It is the missionary special. Some years ago, when the church paid its pastor but \$700 per year, some man carried the support of a missionary. The result was revolutionary. This man, through such a personal contact with the foreign field, became a missionary evangel; others caught the fire, and soon the church was awake to the world's need. The moral is that every church should have its own special.

Where is the joy of sacrifice? From our youth up we have heard that it makes one happy to give to the Lord, but most of us have never obtained any undue exhilaration from the performance. The trouble is that we have been giving to something in which no special cause of happiness inheres. What is there in a dead and dull thing like a church budget to make one give up his hard earned cash with thanksgiving? It lacks definiteness. If he knew exactly where our money went and what it did after it arrived, we would be happier in our giving. If we knew just how many souls our few dollars had brought into the kingdom, just how many children our money educated, just how many cups of cold water we were distributing, and to what parching throats they brought refreshment, then we would indeed find giving a source of great joy. All this may be our privilege through assuming a missionary special. If we take up the support of a missionary or a native worker, there will never again be absent the joy of service. For in that event we will know all about the specific accomplishments of our funds.

The Centenary Movement secured the unflinching support of our greatest laymen because it offered them something to do. Some of our pastors may think that the church was always offering them something to do, even before the Centenary came along, but such has not been the case. We have indeed preached to

men the idea of service, but it was so indefinite that it offered no program. "Come and help take the world for Christ" is a good slogan, but it offers no "toehold" to the person who really wants to help. It is entirely too intangible, and hence it makes little appeal. But when the Centenary leaders said to a captain of industry, "Take the job of campaign director and put over a drive in your Conference for a million in cool cash to help take the world for Christ," the Christian business man answered back: "I'm on!" Big men want a big job, and they want that job to be specific and well defined. In their giving they make the same demands. When the preacher says "Give me \$10 to help pay the Conference collections," they give it, oftentimes to get rid of the pestering. But if we would secure their largest and most loyal support we must challenge them to a bigger and more definite task. Say to them, "Take the support of this specified missionary, send him to Seoul, Korea, to preach in this certain church, to so many people"—that will strike him as a better proposition. The missionary special is the thing for big men. They want to do something definite. They want to see where their money goes and what it does when it gets there.

You would buy a new suit "sight unseen" if you could not get one any other way. But you would be more enthusiastic about it if you could see the thing you were paying for. This is the philosophy of the missionary special. Methodists give to the conference because they have to give that way. But if they had a definite special to which their gifts could go if they could see what progress they were making in helping the world along towards the ideals of Christ, they would give more largely and more enthusiastically. Take a missionary special.

Mr. and Mrs. Methodist: You gave a certain amount of money to the missionary cause last year. What became of your money? To what land did it go? How many souls did it save? What does the balance sheet show?

You doubtless are unable to answer any of these questions. If you are like most Methodists, you simply gave the money and let it go at that.

Very well. All honor to your loyalty. But is that the proper way to disburse your money? It is not. You ought to know all of these things about it.

Take a missionary special. Assume the support of a missionary. Then we will know where your money goes, what it is doing, how many it is reaching for Christ. You may call for an accounting at any time.

Missionary specials would be advised by any efficient expert.

Just a word with you on the subject of your service to the kingdom of Christ:

When it gets dark in America, it gets light in China. Over in China the missionaries preach about seven days in the week, and always to crowded houses. There is no church in all China that can accommodate the crowds that clamor to get in.

If you would assume, as a special, the support of a missionary in China, you could go to sleep at night with this soliloquy running through your head:

"I have done something for the kingdom of God today—not much, but something."

And now I go to sleep, my mission-

ary is getting up; while I slumber here, he will be preaching the gospel to multiplied thousands in China. I am rendering a twenty-four hour service to the King of Kings."

It would be worth while, wouldn't it?

The Centenary Commission has issued a catalogue of missionary specials which are available to any person who made a pledge in the eight-day drive. In value they range all the way from a \$50 folding organ for a kindergarten to the erection and maintenance of a great university involving nearly a million dollars. If you made any kind of a pledge in the drive, ask the privilege of having a definite object assigned to you as a special.—Contributed.

THE HOUSE OF GOD A CENTENARY SPECIAL.

"The church building is the citadel of Christianity, the fortified fort of organized religion. Here God delights to dwell, and to pious souls in a peculiar way manifest his holy presence. Here the gospel message is delivered. Jesus Christ is lifted, that he may draw all men unto him. Here we are increased in faith, confirmed in hope, and perfected in love.

"Here the holy spirit broods over our hushed hearts and breathes into us new spiritual life and power. Here we mingle our voices in worshipful praise, confess our sins, and offer our prayers. Here the broken bread and poured wine remind us of the broken body and shed blood of the Lamb of God, which taketh away the sins of the world. At this sacred shrine, we meet God face to face and are made to sit together in heavenly places in Christ Jesus the Lord. Here spiritual sons and daughters are born into the kingdom, new ideas fixed, new hopes inspired.

"At her altars the trusting bride commits her all into the keeping of her husband, and the groom swears unchanging love to the woman of his choice. To this blessed place we bring our children to dedicate them in holy baptism to the service of God. It is from this hallowed spot that we follow our beloved, dead to their last resting place, hoping to meet them again on the resurrection morning.

"Night and day it stands, its spires silently pointing toward the sky, reminding us of duty, Heaven and God. It is sanctified by a thousand tender memories. It is intimately connected with our highest hopes and holiest ambitions. Let us keep it enshrined in our hearts and be more devoted to its interests. The building of such temples of worship is surely 'big business.'"

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SPECIALS—INDIAN WORK.

Rev. O. E. Goddard.

Tre Muskogee District East Oklahoma Conference, took the regular Indian Work among the Five Tribes as a Special. (1) We have three pastors in the West Circuit, among what was formerly called "Wild Indians." These pastors are not yet provided for as specials. Two pastors receive three hundred each, per year, and the other four hundred. Any church or individual desiring to assume the support of any or all of these may do so.

(2) We have an itinerating school for preachers and their families. A course of study has been provided, and quarterly conferences are turned into schools. We have the male mem-

bers of the faculty provided for, but the two women members' salaries \$800 per annum are not taken. This offers two attractive specials for churches or individuals.

(3) It is planned to form a school in McCurtain County for the Indians and Mountain Whites. Salary of superintendent, \$1,800 and teachers, \$1,500, are not yet taken. The building fund has not been taken yet. Any person or church may choose this school or building or maintenance as a special. The school is to be called "Willis Fulsom Academy" in honor of the greatest Choctaw preacher our church ever had.

Particulars concerning any of these specials may be had on application to the Home Department, Nashville, Tenn.

THE PRAYER SPECIAL.

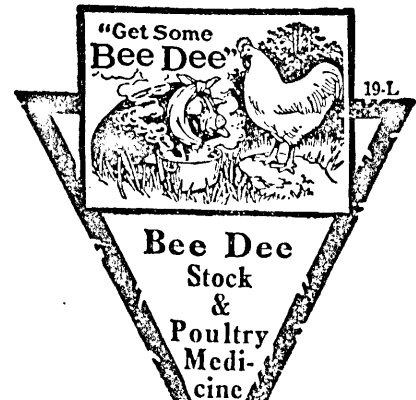
By Rev. S. A. Neblett, Intercession Secretary.

It is true, as one writer has said, that no church is doing its full duty to its chosen representatives on the mission field, that lavishly provided for their sustenance and equipment, and does not support them in their arduous work by prayer. Thus, every missionary, foreign and home, and every native worker, should be a "Prayer Special." No missionary worker is fully supported who has not the spiritual support by intercessory prayer of the individual or church which provides his material support. Those who are taking on a special should do so with the understanding that the person or institution assigned to them becomes also their "Prayer Special."

Missionaries regard daily constant prayer for them as a very real part of their support. They are constantly writing to the missionary secretaries, requesting that some district or congregation take them as a "Prayer Special." Many cases are of record where missionaries have been enabled to overcome obstacles that were, humanly speaking, insurmountable, and accomplished the impossible through the prayers of the folks back in the homeland.

The "Prayer Special" has been established by this Department of the Centenary in co-operation with the Bureau of Specials, for the purpose of securing for every missionary, native worker and missionary institution the spiritual support of some group of Methodists in the homeland.

For Simple Stock and Poultry Troubles, such as constipation, indigestion, liver troubles, loss of appetite and colds:



A concentrated and tonic for hogs, cattle, sheep, etc. Liver medicine for chickens, horses, which has been

In Successful Use For Over 35 Years. (Formerly called Black-Draught Stock & Poultry Medicine)

Get a can of Bee Dee from your Merchant.

Mix a little Bee Dee regularly with your stock and poultry feed. It pays!

Merchants: Ask Your Jobber's Salesman about BEE DEE!

Better Than Pills For Liver Ills.

NR Tablets tone and strengthen organs of digestion and elimination, improve appetite, stop sick headaches, relieve biliousness, correct constipation. They act promptly, pleasantly, mildly, yet thoroughly.

NR Tonight, Tomorrow Alright



Get a 25c. Box.

who pledge themselves to pray regularly for their "Special."

Any group of earnest Christians may have their "Special," because it carries with it no financial obligation. Every group of Christians should carry a "Prayer Special," because of the obligation that rests upon them to give forth spiritual aid to their representatives who labor in a Christless environment, and for the reflex blessing that will come to them as a result of helping others in this manner.

More spectacular than marvelous and practical, was the achievement of the Germans in building a gun that would throw a shell into Paris from a point seventy-five miles distant. It is a marvelous and practical fact, if lacking in the spectacular, that a Christian from his closet in the United States can, by prayer, throw a shell into Satan's hosts in Africa, Brazil, Korea or any remote spot, and actively share with the missionary in

Walk Erect



Strengthen
Your
Aching
Back
With

ALKAVIS

When your kidneys and bladder fail in the discharge of their duty much of the poisonous waste, instead of being eliminated, is retained, developing inflammatory conditions. The result is Bright's Disease, Diabetes or chronic Inflammation of the Kidneys or Bladder. Rheumatism and Gout follow.

The System Needs Regulation.

ALKAVIS

for
Kidneys

Liver and Urinary Organs will regulate the organs, cleanse the system, drive out the poisons and stop the aches.

Will Put You on Your Feet.

MINISTER

believes it saved his life. Rev. James Binkley states:

"I Believe Alkavis Saved My Life!"

Green Forest, Ark., April 25, 1939
The Alkavis Co.

Gentlemen:—I was bothered with Kidney and Bladder Trouble for about twelve years, and finally got so I could not walk without a cane and had to be careful how I stepped. I tried everything. I could get that was recommended for it, but nothing did me any good until I tried Alkavis. I sent for a bottle, which did me more good than anything I had tried. I then sent for six bottles of it, and it cured me. I advise all sufferers from Kidney or Bladder Trouble to try Alkavis, for I believe that it saved my life.

Yours truly,
(REV.) JAMES BINKLEY.

Eight Years Later
Renewed Testimony

Green Forest, Ark., December 26, 1917.
The Alkavis Co.

Gentlemen:—Sixteen years have passed since I was relieved of my trouble, and it has not bothered me since. I am now seventy-five years old. For the benefit of suffering humanity, I make this and the above statement.

Yours very truly,
(REV.) JAMES BINKLEY.

TRIAL BOTTLE FREE.

Ask your druggist for ALKAVIS. It will save you many pains. If he can't supply you, write for a trial bottle free.

ALKAVIS CO.,
4 Warren Ave., Detroit, Mich.

the winning of men and women for Christ. Are we excusable if we continue to fire into the air when we might, by having a "Prayer Special," shoot to hit?

WHAT THE SPECIAL MEANS TO ME AS A MISSIONARY.

By Chas. A. Long, Missionary to Brazil

The special to me, as a missionary, means the establishment of a living, personal link between two definite people or groups of people. The missionary on the field is always conscious of the great power that lies behind him in the great church he represents, but it adds new force and charm to his mission when he realizes the fact that some specific person or persons, known by name, are directly interested in him and in what he is doing. It is like the ovation given the returning hero, its joy is heightened immensely by the discovery of a particular friend in the multitude.

May that personal, living link between the forefront and the home base ever grow stronger, and may the church discover the as yet unknown latent power that lies in personal friendship and use it to the full in hastening the coming of the kingdom of God among men.

SPECIALS.

The Board of Missions is more than anxious to have every pastoral charge that subscribed as much as one thousand dollars a year, to take a special missionary and direct its funds to his or her support, or to select a church, school, or hospital, to build or equip. There are six fields to choose from, and every kind of work that is to be done. A question is in the mind of some as to the advisability of doing this.

What are some of the reasons for your church taking some definite work?

1. The Board of Missions very much desires you to do so.

2. Each congregation has some place, either at home or abroad, where they would be glad to see their money go, or it may be that you are especially interested in some personal missionary.

3. Just to know what your money is doing, is satisfaction. To have the picture of a missionary or missionaries you are supporting, and a letter from them now and then would be inspiring.

4. To know where you are building a church, school, or hospital, and perhaps, the privilege of naming it, is inspiring.

5. There are many native evangelists and pastors who appeal peculiarly to some people.

Anyhow, if my church wants me to select the field I like best, and the work I think needs to be done worst, why not do it? I wish all the pastors would write just what they would like to do. I will be more than glad to meet with any congregation, Board of Stewards, Sunday School or any committee appointed to make a selection, and talk over the whole matter with them.

Write me the field you want your "special" in, and I will send you a booklet on that field. Do it now!—R. W. McKay, L. R. Conference Secretary.

WHAT THE PEOPLE MEAN TO ME

To be a missionary is a wonderful privilege—a great honor; but to be a Special of a Sunday School—really

that is an honor among honors. So I count myself among the most fortunate, for I am an ambassador sent by some of God's little children to offer to the heathen, the Gospel of Jesus Christ.

Being a Special has crystalized my sense of responsibility to the people unto whom I minister in China. As a personal representative entrusted with a certain mission, I must see that my joyful duty is performed with the utmost devotion and love.

Then, too, it has made me feel a personal responsibility to my Sunday School. With those little folks back in Dixie, I must keep in touch—to them I must report, and I must so conduct myself and work, and live and love that some of them may feel the call of the Orient and "come over and help us."—O. G. Nelson, Huchow, China.

Among the many good features about the Missionary Special, none is more important than the close personal relationship that grows up between the donor and the one whom he supports; or, if he is not supporting some one, but rather a work of some kind, there is a missionary at the head of the work and there are those to whom it ministers and these are always more closely drawn to the one in the homeland who has expressed sufficient interest in them and love for them, as to take them on as his Special. I know what it is to be a missionary Special, for I am one; as a result, I know a great deal more about the church that is supporting me and they about me than either of us would know if this bond did not exist. And there are thousands of similar bonds between workers over there and workers over here, which serve more than any other one force to keep up the personal touch between home field and foreign field. —D. L. Mumpower, Africa.

SHALL IT BE WAR WITH MEXICO?

Do you know that the United States is steadily drifting toward war with Mexico? Did you know that powerful financial interests in this country are doing their utmost to bring about intervention, to the end that their investments in Mexico may be protected? Have you not observed that a large section of the daily press, subservient to big business and apparently eager to make trouble, is persistently seeking to inflame the public mind and prepare it for intervention? Have you not noticed that certain "statesmen" are energetically doing their bit in Congress to the same end? Is not every case of aggression against American interests in Mexico played up in lurid colors? But what about the exploitation and murder of Mexicans on this side of the border? What about the recent raid of Americans across the border, for example in which six Mexicans are said to have been killed, because one, a storekeeper, refused to sell the raiders liquor? Had you heard of these things? I dare say not. Such facts make poor arguments for intervention.

The purpose of this persistent propaganda cannot be mistaken. It means intervention, and intervention means war. Whether it shall succeed remains to be seen. The issue is largely with the American people.

And what is behind all this clamor for intervention? Chiefly property interests, without a doubt—lands, oil fields, mineral wealth. "American in-

vestors complain," say the headlines --and that tells the greater part of the story. To save some hundreds of millions of dollars invested in Mexico as a risky speculation, there are people who would plunge two whole nations into war, involving the loss of billions of dollars and thousands of lives. The American people, if given the facts would not for an instant consider a step so sordid and inhuman. Hence, the present inflammatory propaganda, misrepresenting the government of Mexico, abusing its president, exaggerating every offense against Americans and minimizing all the facts unfavorable to intervention.

Surely, we have seen enough of war, for the time being, at least. It is unthinkable that so soon after the close of the great war and the formation of the League of Nations, which we fondly hoped was to put an end to war, this country should seriously consider a mercenary offensive against a weak and relatively helpless neighbor, to which by every law of right we owe an attitude of forbearance and helpfulness. There is every reason why the suggestion should be vigorously repudiated by the great masses of our Christian citizenship—and now is the time to do it. Unless we want thousands of our boys to march away again never to return, we must wake up and protest, vigorously, persistently! We must let our representatives in Congress know that the American people have had enough of bloodshed.

Our differences with Mexico can be composed on a peaceful and Christian basis, and they will be, provided the Christian citizenship of America will express itself. If, on the other hand, we sit still and let the interested propagandists have their way, we may as well get ready to pay the price, in treasure, in blood, in the confidence of all Latin America, and in the sacrifice of our moral and religious leadership among these peoples, who sorely need our help. It is up to us!—Robert B. Eleazer.

TRAINING OF DISABLED SOLDIERS, SAILORS, OR MARINES, BY FEDERAL BOARD FOR VOCATIONAL TRAINING.

In order to take training under the board, a soldier, sailor, marine or nurse must have resigned or have been discharged from the military service under honorable conditions since April 7, 1917, and must have been so disabled that vocational edu-

FEELING BLUE?

LIVER LAZY?

TAKE A CALOTAB

Wonderful How Young and Energetic You Feel After Taking This Nauseous Calomel Tablet.

If you have not tried Calotabs you have a delightful surprise awaiting you. The wonderful liver-cleansing and system-purifying properties of calomel may now be enjoyed without the slightest unpleasantness. A Calotab at bedtime with a swallow of water—that's all. No taste, no salts, nor the slightest unpleasant effects. You wake up in the morning feeling so good that you want to laugh about it. Your liver is clean, your system is purified, your appetite hearty. Eat what you wish—no danger. The next time you feel lazy, mean, nervous, blue or discouraged, give your liver a thorough cleansing with a Calotab. They are so perfect that your druggist is authorized to refund the price as a guarantee that you will be delighted.

Calotabs are sold only in original sealed packages. Price, thirty-five cents. At all drug stores. (Adv.)

cation is necessary to overcome the handicap of his disability.

In the retraining of the injured soldiers the Federal Board makes use of all the educational institutions, both public and private, that provide courses suitable to its needs. It also makes use of factories, shops, stores, Navy Yard, bank, commercial institutions, etc., which provide courses that may be needed in particular cases. In each instance contracts are made with these institutions by which the board is permitted to supervise the course of instruction given. The board pays the expense of tuition, books, appliances, etc., and makes an allowance of not more than \$80 per month for subsistence to a single man and \$115 per month to a married man without children. Additional allowances are made for each dependent child.

Application should be made to the District Vocational Officer, 810 Western Indemnity Building, Dallas, Texas, who will give each case careful consideration and advise what steps to take to secure training by this board he should be eligible therefor.—Lloyd England, Adjutant General.

REPORT OF THE CLARK AND SHERRILL DEBATE.

To those who are especially interested, I beg to say that I am very sorry that this report has been delayed, owing to the fact that, since the debate, I have been quite ill with tonsillitis and malarial fever.

This is only a snap shot report of the debate held on Rev. A. E. Jacobs' charge at Glendale, Ark., from July 29 to August 1, between the Rev. T. P. Clark and Elder Sherrill. The former, a Methodist, the latter a Missionary Baptist. The debate opened at 10 o'clock a. m., with Rev. A. E. Jacobs, Moderator for Mr. Clark, and Rev. M. McDonnell Moderator for Mr. Sherrill. The rules to govern the contestants were read, after which Bro. Clark opened the debate by reading the first proposition. "A child of God may so apostatize as to depart from the grace of God in Christ, and be finally lost." Affirmed by Methodist; Denied by Baptist.

In the very outset Bro. Clark placed his opponent in a very fearful dilemma which made him feel like taking up the wail of the ancient prophet "We do all fade as a leaf." Bro. Clark distinguished himself by sticking to the proposition, and vindicating the Methodist doctrine directly from the Bible.

Elder Sherrill's replies were very disappointing. He could understand, however, that a master hand had placed the try-square of God's word up

against him. Therefore he sought the opportunity to evade the Scriptures, and you may be sure he found the opportunity before the day closed.

On the second day, Elder Sherrill opened the debate by reading the second proposition. "Restricted Communion, as practiced by Baptists is Scriptural." Affirmed by Baptist; Denied by Methodist.

In leading throughout the discussion, Elder Sherrill referred to only four quotations from the Bible, and they did not touch the issue. He advertised himself as a great speaker by making one talk four times on the second proposition. It was generally admitted that the very first ingredient in honorable debate, was truth, next, good sense, third, good humor, and the fourth wit. But Elder Sherrill found it not only difficult to say the right thing in the right place, but far more difficult still to leave unsaid the wrong thing at the tempting moment.

His poor argument will long be remembered as full of blind alleys, leading nowhere.

Brother Clark's replies were of such a nature that the truth was made to ring against the very backbone of the wrong, until the foe lay with heart pierced by the thrust. Brother Clark has long cherished and has given vent to, the great doctrine of Methodism, until, by experience and nourishment, those doctrines have become stalwart and self-asserting, so that it was easy for him to hurl all minor doctrines into the background, put his foot upon the neck of his rival and create a violent agitation throughout the soul and body of man. He exercised great art in keeping out of Brother Sherrill's blind alleys.

On the third day, Bro. Clark opened the debate by reading the third proposition. "Infants are Scriptural subjects for Christian Baptism." Affirmed by Methodist; Denied by Baptist.

Brother Clark started out with a full recognition of Bible principles, and he based his argument upon them. Master of himself and his capabilities, at the very moment of attaining victory, the great principals of liberty, justice, and social brotherhood took possession of his heart and mind, as if by inspiration from above. He then pulled back the curtain which veils the great past, and that magnificent audience of about eight hundred people, together with Elder Sherrill, gazed back through the vista of ages, and saw the practice of infant baptism both by Prophet and Apostles.

Elder Sherrill in his replies, made a miserable failure, until his most excellent Moderator got rattled, and called down an innocent brother. Bro. Sherrill then left the proposition, took up our church discipline and discussed it pro and con. He also discussed at length, the manner of holding our District and Annual Conferences. I never heard a man make so much noise pawing the air. He made me think of the lady who asked her house servant a few months ago: "What dreadful scratching is that cut in the kitchen? It must be the dog trying to get in. I never heard anything like it in my life." "Dat's no dog scratchin' de doah. Dat's de cook writin' a lub letter to her honey-suckle."

On the fourth day Elder Sherrill opened the debate by reading the fourth proposition. "An Immersion in water by the authority of a Baptist church is the only Scriptural act of

Christian Baptism." Affirmed by Baptist; Denied by Methodist.

In the outset, Bro. Sherrill commenced abusing Mr. Wesley and Methodism, when suddenly he finds himself with all his fuss afloat, far out at sea in a very leaky boat. The "abomination of desolation," was fixed and perpetuated before his eyes; and as the fabric of his glory tottered into ruins, he became as the throned one of Babylon, when the glory of the Chaldees' excellency had gone down. Like Napoleon, when Blucher came just in time to re-enforce the English in the famous battle of Waterloo. Yonder in the field stands Napoleon, his arm through the reins of his horse's bridle, dazed and insane, trying to remount and go back. Like the man of destiny, Sherrill turned away with a broken heart, and the fate of his poor doctrine was decided.

Bro. Clark in his replies, felt at ease, because he had nothing to do. Sherrill did not touch the issue, therefore Bro. Clark had a very pleasant time. But in order to stimulate that magnificent audience, Brother Clark delivered his greatest speech, and triumphantly reached the goal. Having vanquished his opponent, Bro. Clark felt that there could be no honor greater than to prepare for Glendale community a society in keeping with the broad principles of Methodism, and establish a law by which God may have the greatest prerogative, and the people the best liberty. God bless Bro. Clark and Bro. Jacobs, the faithful pastor, and the good people of Glendale.

I have reserved for the last, some very ignominious statements repeated by Elder Sherrill throughout the debate.

Whereas such statements are not identified with the truth, I felt persuaded to present in writing these express declarations to the Rev. Sherrill for his official signature. He refused to sign, but confessed that his public declaration of said statements was sufficient.

Elder Sherrill, confused and lost in his abandonment of all the propositions, feigned an ostensible defense of his position, which caused a common sorrow like a mighty wave, to sweep over the audience, after making the following statements:

1. The Missionary Baptist Church teaches that John Wesley, the Father of Methodism, was at the time he founded the Methodist Church, an offspring of the devil, a murderer, and a deceiver of mankind, and is now in hell.

2. That the organization known as Methodism is a full-fledged, full-blooded child of the devil, born in hell; and is an enemy of the Son of God; and it is my business to kill this child of the devil, and send it back to hell, and under God I expect to do it.

3. That the organization known as Methodism is worse and lower down than Germany ever was.

4. That the Missionary Baptist Church does not believe anything which the Methodist church believes; that they do not agree on a single point of doctrine.

The Rev. W. E. Sherrill, of Sheridan, Ark., declared that he represented and had the backing of 42,000 Missionary Baptists in the State of Arkansas, and that he was giving the teachings of his church. Now I want to know if he is telling the truth, therefore I want to hear from headquarters. No minnow should re-

ply, I want to hear from the big fish. In this, the most progressive period of world civilization, how can the intelligence of the Missionary Baptists justify itself by passing up such statements made by one who claims to speak by divine authority.

Awaiting the attention of the good and intelligent Baptists, I am, yours fraternally, J. D. Rogers, Pastor M. E. Church, South, Altheimer.

SUGGESTED READINGS.

Having read quite extensively as well as intensively this year, I felt as though I wanted to recommend some of the books, at least, to my brethren. I do not read altogether for the purpose of counting, but that I may keep my mind on fire so that it will throw off sparks of its own. Some of the books are full of fire and in some you will have to dig to find the fire. I have read eleven from my library, and have bought and read thirty-nine new ones. The list of new ones I will now give:

Theology in Church and State—P. T. Forsyth, M. A., D. D.
Christian Living—F. B. Meyer.
The Story of Jesus—E. L. Pell.
The Philosophical Basis of Education—R. M. Shreve, Ph. D., A. M. A. B.

Quiet Talks About the Crowned Christ—S. D. Gordon.

The Christian Doctrine of Reconciliation—James Denney, D. D.

The Lost Star—David Burrell.

Making the Old Sunday School new—E. R. Miller.

The Call of the New Day—C. Stelzle.

The Charm of the Impossible—Margaret Slattery.

The Kingdom of Self-Control—W. G. Jordon.

Idle Words—R. Calkins, D. D.

The Girl in Her Teens—M. Slattery.

Spiritual Electrology—J. P. Brushingham.

Democracy in Earnest—Southern Sociological Congress.

The Philosophy of the Christian Religion—Fairbairn.

Our Troublesome Religious Questions—Pell.

The Religio-Medical Masquerade—F. W. Peabody, L. L. B.

Christian Science in the Light of Holy Scripture—J. M. Holdeman.

Boys of the Street and How to Win Them—Stelzle.

The Fact of Christ—C. Simpson, M. A.

Every Day Evangelism—Leete.

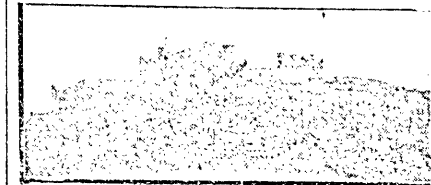
Messages to Workingmen—Stelzle.

Personal Work or Bringing Men to Christ—C. N. Broadhurst.

Dream of Youth—Hugh Black, M. A.

Rely On Cuticura For Skin Troubles

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A school where a boy receives a thorough training for college, scientific school or business. Student body of 250, strong athletic teams, clean sports. Our students excel in scholarship and athletics at college. 24 graduates have received full college degrees or entered professions in the last 12 years. \$25 covers expenses for 12 months. A boy's parent or guardian should see our catalogue. Address

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Chloroform WATER

For Rheumatism, Gout, Indigestion, Constipation, Liver and Kidney Disorders.

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The Human Element in the Making of a Christian—Cande.

Training in the Devotional Life—Kennedy & Meyer.

The Program of the Christian Religion—J. W. Shackford.

Practical Evangelism—W. H. Burgwin.

Bring Him To Me—C. N. Pace.

The Story of David—Pell.

The Story of Joseph, the Dreamer—Pell.

Organization and Administration of the Sunday School—Cunningham & North.

Baptismal Regeneration—Murphy.

The Evangelism of Jesus—E. C. Waring.

The Open Door—Hugh Black, M. A.

Life in the Making—Barclay and Others.

The New Orthodoxy—Ames.

The Tongue of Fire—Arthur. (Just reading this for the third time.) Besides reading the above list, I also read the Quarterly Review, The Methodist Review, of New York; The American Journal of Theology, the American Journal of Sociology, the Biblical World, the Outlook and our church papers.—Eli Myers.

THE CROSSING OF THE BAR OF MRS. MARY HARRIS NEAL

After intense suffering of seven weary weeks, she heard the voice of Jesus say, "Come unto Me and rest." On August 24, 1919, at the city hospital in Fayetteville, Arkansas, the beautiful earth life of this loved one was rounded to a close. As she neared the Holy City, with her sweet voice in harmony with the unseen choir sweetly singing, "Tis a Great Change," and "Take the Name of Jesus With You," giving at the end an original stanza. Then after repeating the twenty-third Psalm, tenderly and often, she quietly entered the city across the Strand.

She left to mourn their loss, her husband, Rev. W. H. Neal, two daughters, Francis eleven, Mary Hardy, nine years, and an infant son of a few days, her father and mother who were with her, and a dear and only sister, who could not be present.

The last service was held at her home in Fayetteville, Aug. 26. Rev. W. F. Evans, assisted by Revs. O. H. Tucker and J. A. Reynolds. The choir of the Central Methodist church furnished sweet music.

Beautiful flowers bespoke the love of near and distant friends.

In the beautiful God's acre of Fayetteville, they tenderly laid the beautiful human temple of this dear one.

"Come unto me, all ye that are weary and heavy laden, and I will give you rest."—In loving tender memory.—Mrs. Elsie R. Schmitz.

For HEADACHE

Take the Old Reliable Liquid Remedy. 20 Years Success Behind it

CAPUDINE

No Acetanilide Heart Depressant. It Relieves Quickly—Try it.

Your Eyes

Granulated Eyelids. Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write Murine Eye Remedy Co., Chicago.

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

Woman's Missionary Department

Edited by

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

PRESS SUPERINTENDENTS.

North Arkansas Conference.....Mrs. John W. Bell, Greenwood, Ark.

L. R. Conference.....Mrs. W. P. McDermott, 2403 Louisiana St., Little Rock. Communications should reach us Friday for publication next week.

How About the Membership Rally? Are you mobilizing the demobilized Red Cross workers of your church? If not, begin at once.

The following leaflets will be helpful to you in making a personal presentation of the claims of the missionary society, and all of them may be had free in any numbers from the Home Base office:

Every Woman in the Missionary Society.

Are You a Methodist Woman? and Do You Know?

Returns on Your Investment in the Missionary Society.

The Missionary Society First.

LITTLE ROCK CONFERENCE.

Missionary Ranks Invaded, by H. C. L. We have been so long accustomed to the regular routine of the work of the church that we are sometimes shocked when changes have to be made, especially if it affects the purse.

But we have become so accustomed to the high cost of living, that we should not be shocked to know that Mr. H. C. L. has invaded our missionary ranks, and no longer will the interest on our scholarships support a worker in training, for, instead of \$180 being the price of a term in Scarritt, it is now \$204, consequently, we must raise our scholarships \$500 each, making \$1,000 for both.

We expect both our scholarships to be used this year, and we do not want to embarrass our students, so we must meet our new obligation with the heartiness and good will which has characterized our gifts in the past.

Let us make no mistake about these scholarships, and it is necessary for us to increase the amount of those already established to \$3,500, as well as all new ones to be secured.

The Mae McKenzie scholarship has been used by several young women before Miss Riggins entered Scarritt, and there may be several to go this fall, and we are happy that laborers are being thrust into the harvest, and I have no fear but that the full amount will be raised in the next quarter.

You met the call of the government splendidly; you responded well with service and gifts to the Centenary drive, and now, our own Conference sounds the call for a small sum by which life may be trained for service, and I knew you will not fail.

What an easy matter it would be if every adult member gave 50 cents; but some will not, so we might call it the Dollar Drive for Scholarships. Who will report first? Let me hear from you on this subject.—Mrs. F. M. W.

FINE RECORD.

The Little Rock Conference is among those of the very best in increase of finances for the first half year, and we rejoice in the good work done, but that the Master's kingdom is being established in the earth. May we not keep up our good record, and at the end of the year be greeted with the words: "Well Done."

Have you heard of the Dollar Drive?

ATTENTION, DISTRICT SECRETARIES!

The month of October seems to be the time for the five remaining district meetings to be held, and we hope there will be good representation from each auxiliary and a great meeting for every one.

Write early, engaging which officers you desire to attend, and let me know your preference of dates, so an itinerary may be made suitable for all.

Remember also, that the month of October is the time for Mission Study rallies and we hope you will heed Mrs. E. R. Steele's letter on this page

Don't forget the Dollar Drive!

MEXICO CALLS.

If this falls under the eye of some well-to-do person who would like to do a great and beautiful thing, I know where the gift of \$200 will bring joy to a disappointed Mexican girl, who will not be able to finish her course at Scarritt unless this amount is provided. Would YOU like to do this as a thank offering for God's goodness and mercy to you? Who claims this blessing first?—Mrs. F. M. W.

MISSION STUDY IN THE LITTLE ROCK CONFERENCE.

To the Superintendents of Mission Study, I want to say I have been away from my post for the last six weeks, and my correspondence is much behind, but my ardor for my work has not cooled, even in these stiff lake breezes. I'll soon be home now, and I want every woman ready for work by the first of September. The list of study books is now ready. I have ordered one hundred copies, and will mail them to you as soon as I get home. But a letter from our Educational Secretary, Mrs. H. R. Steele of Nashville, tells me to urge the study of Bishop Lambuth's book on "Medical Missions" in every auxiliary. If you have not yet decided on a book, why not take that? Another book that is very important to us just now, is "Money, the Acid Test," by David McConaughy; price in paper, Fifty cents.

Decide as soon as possible, on one of these books, and order early. As soon as your class is organized, don't fail to mail an enrollment card to Mrs. H. R. Steele. I have plenty of cards, if you are not already supplied. A card must be sent in for every new book studied. Mrs. Steele writes me that only four cards were sent in from the Little Rock Conference last year.

Now, here are two things that every Supt. of Mission Study must do: Send an enrollment card to Mrs. H. R. Steele at Nashville, when a class is organized, and send four quarterly reports to me, whether you ever have a study class or not.

Young People's and Junior classes are to report to me, even though there is no blank for them in the Corresponding Secretary's book. Separate report books for them are now ready and can be ordered from Nashville.

I will take some special work in mission study before I return and I am very anxious we shall be ready for the Fall work. Remember our intensive campaign. Select the book best suited to your needs and meet once a week till it is finished. Hold your meetings in a home; make them attractive and social. Don't get too large classes, but plan for many small classes, and make the missionary appeal very strong and very personal. Pray much over your work. It is God's work. Let's do it all together.—Mrs. E. R. Steele.

THE NEW BOOKS. THE THEME

Conservation of Human Life ADULT

"Christian Americanization the Task of the Churches," by Dr. Charles A. Brooks. Price: Cloth, 75c; Paper, 40c.

"Medical Missions," by Bishop Walter R. Lambuth. Price: Cloth, 60c; Paper, 40c.

"The Crusade of Compassion," by Dr. Belle J. Allen. Price: Cloth, 60c; Paper, 40c.

"Money, the Acid Test," by David McConaughy. Price: Cloth, 75c; Paper, 50c.

YOUNG PEOPLE

"Adventures in Faith in Foreign Lands," by Edward Leigh Pell. Price: Cloth, 60c; Paper, 40c.

"Making America Safe," by O. E.

WANTED—A second-hand, roomy roller-top desk in good condition at right price. American Bible Society, 714 1-2 Main St., Little Rock, Ark.

Goddard and Mrs. R. W. MacDon-
ell. Price: Cloth, 60c; Paper, 40c.

INTERMEDIATES

"Making Life Count," by Eugene C.
Foster. Price: Cloth, 60c; Paper,
40c.

"Brother Van," by Stella W. Brum-
mitt. Price: Cloth, 75c; Paper, 50c.

JUNIORS

"Mook, the True Tale of a Chinese
Boy and His Friends," by Emily
Sides. Price: Cloth, 60c; Paper, 40c.
"Called to the Colors," by Martha
Van Marter. Price: Paper, 29c.

Things to Remember.

The study of a new book entitles a
class to enrollment.

Report each class to the Con-
ference Superintendent of Study and
Publicity.

Fill out the enrollment card and
mail it to Mrs. H. R. Steele, 810
Broadway.

Attention Young People and Juniors.

Be sure to report your Mission
Study class to the Conference Su-
perintendent of Study and Publicity.

PERSONAL MENTION.

Mrs. E. R. Steele is now at Chau-
taqua, N. Y., and with peculiar pleas-
ure, is attending the Mission Study
classes conducted there by Mrs. Hel-
en B. Montgomery.

Mrs. Steele's letter to the women
of the Little Rock Conference will
be read with much interest and will
doubtless lead to the organization of
new mission study classes in Arkan-
sas.

At Black Mountain, N. C., Mrs. W.
H. Pemberton is enjoying quiet, rest-
ful days in the Blue Ridge Mountains.

Mrs. A. B. Ross has spent some
weeks in picturesque Arkansas, and
feels much refreshed.

These co-laborers express pleasure
in their summer outings, but say they
will be glad when the time comes to
turn their faces homeward.

Mrs. R. M. Briant of Hope, has
been enjoying the mountain air of
Manitou, Colo.

Mrs. R. W. Huie, Jr., of Arkadel-
phia, spent two weeks in Hot Springs
enjoying the pleasures of her own na-
tional resort.

NORTH ARK. CONFERENCE.

Mrs. Jno. W. Bell, Supt. of Study
and Publicity, writes:

A new auxiliary has been organiz-

For Biliousness

Sick Headache, Sour Stomach, Bloat-
ing, Gas, Constipation—all these dis-
tressing consequences of indigestion are
avoided if the bowels are kept open
and regular.

FOLEY CATHARTIC TABLETS

act promptly, without pain or nausea.
They clear the bowels, sweeten the
stomach and tone up the liver.

E. R. Whitehurst, R. F. D. 1, Norfolk, Va.:
"Foley Cathartic Tablets have done me more
good than any medicine I ever used."

WANTED—Representatives for BI-
JOU TOILET GOODS. Large com-
mission. Rapid sale. Write for par-
ticulars. Goods worth \$2 sent for \$1.
S. M. Swain, 811 Polk Ave., Memphis,
Tenn.

ARKANSAS SONG LEAFLET.

This contains both words and mu-
sic 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 Ar-
kansas Methodist, Little Rock, Ark.

ed at Calico Rock by the efficient
Secretary of the Batesville District,
Mrs. W. L. Oliver. This makes sev-
eral new organizations by her this
year, which proves she makes a
wideawake district secretary. Now,
to the new auxiliaries, as well as the
old ones:

We are face to face with a vast
and broad opportunity for the forces
of Christianity, to make a world-wide
advance. We have got the place in
our advance, where we can not do
without the Bible and mission study.

The Goal, a mission study class in
every auxiliary, and every woman a
member. In a time like this, one hun-
dred per cent standards should be the
aim of every auxiliary. No auxiliary
will be one hundred per cent without
the study class. In the North Arkan-
sas Conference we have quite a num-
ber of auxiliaries. Won't you enlist
in the great mission study drive? It's
a call to the colors. For the study
class is the training camp. Our text-
books are the ammunition. Literature
on the subject of missions has be-
come extensive. Textbooks have mul-
tiplied at a rapid rate. The books for
the years 1919-1920, have been care-
fully selected; have been written by
experts, and may be studied with
profit by any Mission study group.

The general theme of the new
books is "The Conservation of Human
Life." The word "Conservation" is
filled today with new value and car-
ries a practical note which makes a
strong appeal. The sheltered women
at home must realize the need for
conservation in non-Christian lands
as well as lots of places in the home
land.

It is of great importance that the
study of missions should be in connec-
tion with the Bible study. No wo-
man interested in the great task of
making the world truly Christian, can
afford to neglect daily Bible study.
I recommend the plan of studying two
books at once, have the devotional
from the Bible textbook, then a les-
son from the mission book.

Mission study leaders of experience
need no suggestions as to the ap-
proach plans, methods for interesting
the classes. New leaders may read
with profit, leaflets on the subject of
mission study, which have been pre-
pared by the Woman's Missionary
Council—and may be had from the
Home Base Secretary.

The use of posters will greatly in-
crease the interest in the Mission
study classes. I notice in a recent
leaflet, where 80 per cent of our
knowledge is gained through the eye.

Fifteen per cent of our knowledge
is gained through the ear, nose, ton-
gue and finger senses combined.
Three-tenths per cent gained through
the eye is permanently remembered.

One-tenth per cent gained through
the ear is remembered. If this be
true, then we can use our posters to
great advantage. They can be display-
ed in the vestibule of the church, in
the room where regular meetings of
the class will be held. And in many
churches may be used in the auditor-
ium. Let us do all things to the end
to make North Arkansas Conference
one hundred per cent efficient for
1919.

May we study to be perfect,

Efficient in all we say and do;

There's a star to guide the student,

Who pursues the course that's true.

Study is the word for service;

Try to make a life that counts—

Use your knowledge for the masses.

Do not have but the one talent;

Yes, Study is the word for service.

Sunday School Department

A. L. DIETRICH.....Special Correspondent
810 Broadway, Nashville, Tenn.

REV. C. N. BAKER.....Field Secretary, Little Rock Conference
314 Masonic Temple, Little Rock, Ark.

REV. J. Q. SCHISLER.....Field Secretary, North Arkansas Conference
Conway, Ark.

THE CHALLENGE OF THE FU-
TURE.

What of the future of the Church?

What of the future of our civiliza-
tion?

What of the future place of the
Christian and moral leadership of
America among the nations?

We are giving worthy answer to
these questions only in so far as we
are endeavoring to lay the right founda-
tions for the future.

The only abiding foundation for the
Church, the only secure foundation of
our civilization, the only foundation
for the moral and religious leadership
of America among the nations is one
—and that is Christ.

One foundation. Also one place
where that foundation may be secure-
ly laid—in the mind and heart of
young American life.

Have we thought as deeply on this
fact as we should? What are we doing
to lay this foundation in this place?

The world view and the world call
of the kingdom today press no ques-
tion upon us with greater insistence
than this: Are we so providing for
the Christian instruction and training
of young life in America that tomor-
row shall find the American people
grounded in the knowledge of Christ
and committed to the ideals of his
kingdom?

Face for a moment the implications
of the fact that only one institution
in American life is so much as mak-
ing the attempt to reach all or even
a large proportion of the children of
America with religious instruction.
That institution is the school of the
Church, the Sunday School.

Has the Church seen to it that this
institution is adequately equipped to
meet its tremendous responsibilities?

The schools of the State are doing
much for the training of the future
American citizen. Yet we may not
look to these to lay the foundations
of Christian faith and character.

The child is growing up amid a
thousand influences that are helping
to determine his future ideals and
character, but not upon these influ-
ences may we depend to safeguard
the future of the Church and of the
nation.

In America God has given the key
of the future into the hands of his
Church. If she will, she may not only
safeguard that future against all the
currents of danger that sweep through
society today, but she may so open
the very doors of that future that the
King of Glory shall come in.

What is the Church, through this
institution called the Sunday School,
doing to this end? How is the Church
at this point measuring with the other
educational agencies of the day? Is
she laying a religious foundation
through her Sunday Schools—that
shall be able to stand the strain of
the times and the tests to which that
foundation will surely be subjected in
the days that are not far ahead?

First Things First.—Fifteen mil-
lions of children in America are safe
to be without any religious instruc-
tion and training whatsoever. On the
other hand, the vast majority of Sun-
day Schools, where children are gath-
ered for religious instruction, have

put forth no sufficient effort to pro-
vide these children with trained and
thoroughly-equipped teachers of reli-
gion.

The Church as a whole cannot
therefore, face the facts and say that
she has given the thought, the time,
the money, or the effort necessary to
lay those foundations for the future
that the primary importance of these
foundations demand.

Nor can she say that she has given
anything like the attention to these
matters that she has to other phases
of her responsibility, probably of less
far-reaching significance. The things
of first importance she ought to have
done and not to have left the others
undone.

The Question.—In the name of
childhood, in the name of the future
of the Church and of the nation, in
the name of Him who first lifted the
child to its rightful place in the
scheme of life, in the name of the
speedy coming of that kingdom which
must subdue all other kingdoms, is
anything so big, so fundamental, of so
primary importance as this, the lay-
ing of the foundations of the king-
dom in the hearts of the millions of
children of America who have been
committed to the school of the Church
for religious instruction and train-
ing?

Is there any duty of the preacher
and pastor which should take prece-
dence over his care for the selection
and proper preparation of the teach-
ers in his Sunday School—teachers
who, in effect, are his co-pastors and
to whom he and his Church have
committed the young life of the pre-
sent and the hope of the future?

Is there any obligation resting upon
the superintendent so insistent as
that which concerns the character
and equipment of his faculty—the
preparedness of those who chiefly
are to do the work for which the
school has its existence?

Is there any business of the work-
ers' council that deserves more in-
telligent thought and determined ef-
fort than the training of those who
are the makers of the school that is
and are builders of the Church that
is to be?

Let those concerned give answer
as they may be able to their own
consciences.

Let us, however, be honest with
ourselves. No other form of educa-

The Romantic Story of South-
land's Favorite Shoe, EzWear.

Some five years ago, a prominent citizen
of South Carolina, visiting New York on
important business, chanced to meet the
maker of a shoe built on new and unusual
lines; an enthusiastic admirer of its most
distinctive features, ease and comfort, had
suggested the name, EzWear; it was
promptly adopted. The business man from
the South knowing how welcome such a
shoe would be in his part of the country,
urged that its remarkable qualities, in-
cluding not only comfort, but style, dura-
bility and economy, be made known there.
That this has been effectively done is
proven by the enormous demand that has
sprung up in the South for EzWear shoes.
It is said that its sale there during the last
twelve months has increased fully three
hundred per cent. The distributor, Mr.
J. B. Simon of 1530 Broadway, Brooklyn,
N. Y., says that all who wish to know about
shoes that combine all worth-while shoe
qualities may have a copy of his money-
saving shoe book for the asking.

tion can be carried on with untrained teachers. Shall we assume that religious education can?

DIFFICULTIES? Yes. Lack of leadership with which to make a beginning? Not improbably. Yet we must begin. We must make the attempt, and the more urgently is this important because this has already been delayed so long.

BROTHER pastor, brother superintendent, fellow worker in the field of the Sunday School, if you have not set yourself to this undertaking, will you not think over these things and then resolutely make whatever effort may be necessary to set on foot adequate plans for the training of the teachers and officers of your school?

In this effort to plan wisely and fundamentally for the future I shall count it a great joy to be able to co-operate with you, and, if I may, to serve you even in some small measure.

Faithfully yours—John W. Shackford, Superintendent of Teacher-Training.

FIELD NOTES FROM NORTH ARKANSAS CONFERENCE.

Rev. O. D. Langston, Crawfordville, has carried a class through one unit of the Training Course, all but examination. He says they will take that soon. He expects to win a Gold Seal Diploma by Conference time. We will be with his school in October for a week's training school.

Sunday we visited Decatur, where Rev. J. F. Carter is the pastor. The Baptists had started a meeting after Bro. Carter planned his Sunday School Institute, but for good reasons he felt that he should co-operate with them. The field secretary was given part of the Sunday School hour, after which we all went to the meeting, which was being conducted under a large tent. The preacher, the county missionary, delivered a broad-minded gospel message. In the afternoon the Methodists and Baptists all came together again under the tent and endured this writer for something less than two hours. Rev. D. H. Holland and a number of his people at Gentry, came up for the institute. Brother Carter is well pleased with that mountain territory, and well he may be, for it is a great country. He spoke very highly of the splendid service which Revs. J. B. Evans and Ashley Chappell had rendered his people in meetings.—J. Q. S.

You Do More Work,

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS CHILL TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of **GROVE'S TASTELESS CHILL TONIC** has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get **GROVE'S TASTELESS CHILL TONIC** when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 50c per bottle.

EPWORTH LEAGUE DEPARTMENT

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EPWORTH LEAGUE TOPIC FOR SEPT. 14.

"Our relation to Others. II. Parents and Others in the Home." Ex. 20:12; Eph. 6:1-9.

Our Inheritance.

Every young man and woman in the world today is rich in blessings handed down by the past. The best of this inheritance comes through our homes and our parents. Some of us have been more fortunate than others in having Christian parents to guide us through our childhood days. But no matter who we are or where we lived all of us owe much to our parents. We shall very likely never know about all the sacrifices that they made in order that we, their children, might have a better place in the world than they had. They have gone without the necessities of life that we might obtain an education. No task was too difficult, no road too rough for them to travel if only the results would mean a better chance in the world for their sons and daughters than they themselves had.

From the past they hand down to us a heritage of honor and righteousness of living. Through them a name honorable among men and in the sight of God for many generations is given into our care and keeping. They have sown that we, their children, might reap.

Heretofore the relation between us and our parents in the home has been largely of their making. But we are going out now to fight the battles of life for ourselves. The relation between us and our parents will from this time on be one of our making. If we neglect them they will very likely bear it in silence. They will even offer excuses for us when some friend mentions the matter of our negligence to them. Patiently they will add the burden of our neglect to the already heavy load on their shoulders.

But on the other hand without the expenditure of much time or money, we can make the declining years of our parents' lives the happiest of them all. There are a thousand ways in which we show our appreciation of what they have done for us. A word here, a little act there, will make all the difference in the world in the lives of those who must lean on us as their sons and daughters in the journey down the hill of life. We owe much to our parents. Let's not forget to pay it.

Our Relation to Others in the Home.

Our brothers and sisters complete the family circle. This circle means more in the life of our nation than we sometimes think. In many of the countries outside our own, there is no such thing as the whole family dining together, there is no family pew in which to sit Sundays, no evening parties enjoyed by all the family, no picnic trips in which all members join. The good times we have together after the day's work is done as parents and children, are all very absurd to them.

But in many homes of our own land, I am sorry to say, there is no

real fellowship. The master of the house goes his way, the mother has her clubs, and the children grow up in a helter-skelter fashion. Each seems to try to contribute as little as possible to the family circle.

But no Leaguer, I am sure, is neglecting the doing of his share toward making his home and family circle the best place this side of heaven. And that is what the home ought to be. As sons and daughters let us strive to make our presence add to the circle of our home in the ways of joy and peace.

ILLUSTRATIONS AND QUOTATIONS.

Everyone must do his or her share of the world's work and must begin in the home.—Dr. Charles E. Jefferson.

Home is the sacred refuge of our life.—Dryden.

A Christian home! What a power it is to the child when he is far away in the cold, tempting world, and voices of sin are filling his ears, and his feet stand on 'slippery places!'—A. E. Kitteredge.

The "Presbyterian" prints the following prize answers to the question,

WHY THE PEOPLE ARE TURNING TO HENDRIX COLLEGE.

I. Because of Its Rapid Growth.—Here are the facts of the last twelve months: (1) Hendrix enrolled last year 511, an increase of over 200 in one year; (2) the College has erected eight new buildings in the last twelve months, including a \$110,000 fire-proof dormitory, the best in the Southwest, a model for convenience and comfort, with hot and cold water in each room, and every room within five steps of bath and toilet; an apartment house for married students, especially young ministers; a well equipped hospital in charge of a graduate nurse; a "Y" hut with a moving picture machine, victrola, reading room, and a homelike fireplace; a model bath house; a temporary gymnasium and building for biology and manual training. These buildings add greatly to the physical equipment of the college; (3) Already more rooms have been reserved for this fall than usually are reserved by the opening of college in September.

II. Because of Its High Standing and Integrity.—The people of Arkansas have learned to trust Hendrix College. Her thirty-five years of glorious history, her high standards of business integrity, of scholarship and of positive Christian influences have established the college in the affections and confidence of the people of the entire State.

III. Because of Her Unequaled Facilities and Methods of Looking After the Physical Welfare of Students.—Her athletics and compulsory physical training are headed by Capt. W. M. Headrick, one of the ablest athletic directors in the South. Her health program includes thorough physical examination of all students at the opening, free medical attendance during the year, the use of a modernly equipped hospital and the service of a graduate nurse. A modern fire-proof dormitory, a temporary gymnasium and an excellent bath house complete the program.

IV. Because Expenses Are Moderate.—Fraternalities and sororities which foster expensive social habits are forbidden. Simple, inexpensive, healthy social life and functions are fostered by the Y. M. C. A., Y. W. C. A. and by the Literary Societies. Hendrix life is rich with such wholesome college activities as literary societies, athletics, the "Y," intercollegiate debates and student publications. The college keeps expenses as low as possible consistent with efficiency.

Hendrix opens September 10. For further information, address

THE PRESIDENT'S OFFICE,
Conway, Arkansas

"What Is Home?"

"A world of strife shut out—
A world of love shut in."

"Home is the blossom of which
heaven is the fruit."

"The only spot on earth where the
faults and failings of fallen human-
ity are hidden under the mantle of
charity."

"The father's kingdom, the chil-
dren's paradise, the mother's world."
"Where you are treated best and
grumble most."

"A hollow scooped out of the windy
hill of the world, where we can be
shielded from its cares and annoy-
ances."

I wonder how many of the Leaguers have read "The Lark's Nest," written by Rev. F. A. Lark, the Senior editor of this page! It is a little book of stories of home life that will make you laugh and cry almost in the same breath. You will find it not only an enjoyable book, but really helpful as well.

REPORT FROM ARKADELPHIA DISTRICT.

We have fourteen active Leagues at present. From seven Leagues about \$320 have been pledged to Missions.

The Sparkman League has pledged \$250 to the Centenary fund. I have written every pastor in the District.

Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.

Just try it! Get three ounces of orchard white at any pharmacy and two lemons from the grocer and make up a quarter pint of this sweetly fragrant lemon lotion and massage it daily into the face, neck, arms and hands. It should naturally help to whiten, soften, freshen and bring out the roses and beauty of any skin. It is truly marvelous to smoothen rough, red hands.

suddenly and without warning she took up synonyms. Now synonyms had been touched on before the long vacation and then had been dropped, and to me it seemed, at least in that instant, utterly forgotten. Why, what was a synonym? I demanded of myself with bated breath. But Miss Allen had chosen Isabel to answer, and from somewhere in her clear brain Isabel had evolved the definition as pat as the book. I remember as if it were yesterday how she stood up in the aisle, straight and slender, and with her usual shake-back of the head to get her cropped hair out of her eyes proclaimed from division three what I in division one could not have answered:

"A word used in place of another word and having the same meaning is a synonym."

Clearly the brains were not all to be found in division one.

"Good!" And you, Peter, give the class examples of synonyms. Not know? Repeat the definition, Peter. You can't! Were you listening when Isabel gave it?"

"Yes'm," came meekly from Peter; "but—"

"Isabel, write the definition on the board, please, so that Peter may consider it at his leisure. Now, John, perhaps you can give the class examples of synonyms."

Round, black-eyed John Porter bobbed out of his seat (seat B, just behind mine), gulped and brought out:

"Warm" and "tepid" are synonyms."

"Other examples, anyone!" And now from all over the room came pairs of words: "cold—frigid," "soft downy," "long—lengthy," the air was literally bombarded with them, and my tongue was as nimble as the nimblest. I knew now perfectly what a synonym was.

But alas, my triumph was short-lived!

"Now I will give you the words and you may give me the synonym in each case," said Miss Allen. Then, though not looking at me, she continued, "Ellen, the synonym for 'unkempt.'"

Had she asked for the Greek for "unkempt" I couldn't have been more at sea! I gazed fascinated at the desk and Miss Allen, and could neither move nor speak. You see, I had lived up to that moment without having learned to say an honest "I don't know," and I think Miss Allen was fully aware of this.


"Unkempt."

A hand or two went up. Clearly some of my schoolmates knew and were eager to impart their knowledge; but I would not give in that I did not know.

More and more hands went up, Peter's among the others. I could see Isabel bending forward and looking toward me with pursed lips as if she longed to answer for me. Why, everybody knew!

Perhaps Miss Allen felt that it was

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At all druggists

NEWS OF THE CHURCHES.

TO THE MANY FRIENDS OF REV. W. J. LeROY.

It is with genuine sorrow that the news has gone forth of the entire loss by fire, of the library of our dear Brother LeRoy of Greenwood.

I would suggest that those who desire to do so, send a remittance to him at Greenwood, Ark.

This has been written without his knowledge, but I feel sure any help given him will be greatly appreciated. Bro. LeRoy will be glad to acknowledge all remittances sent to him.—J. K. Farris, P. E.

FROM BRO. McKAY.

The burning of the Masonic Temple destroyed Methodist headquarters, at least for awhile. Just where we can find quarters is now a problem. I lost everything. Furniture, files and mailing lists are all gone. Some things I can get again, others can never be had. I shall begin at once and will try to carry on in the best fashion possible. Let every pastor and treasurer press the collections. The money is greatly needed. Write me about anything I can help you in, and I will do my best.—R. W. McKay.

TO THE METHODIST PREACHERS OF ARKANSAS.

The Epworth League at Fayetteville is making a greater effort this

worth while to bring my lesson home to me. At any rate she didn't ask any of the others to answer, but, looking about on her desk, she selected a picture from among a number of others she had there and held up before the school.

"Here, Ellen, look at this picture and give me the synonym for 'unkempt.'"

Miserably I looked. The class was now fairly dancing with eagerness; hot though it was "unkempt" had awakened them. I looked at the picture, opened my lips, closed them.

"I know who that is," came in Isabel's clear note, and to my relief all heads were for the moment turned from me. The unexpected always appealed to Isabel, and she spoke up brightly. Small wonder was it that Miss Allen found her presence the most diverting in the whole room. "That's Beethoven! He was a great musician—the greatest in the whole world, I think. And then he went blind—or no, he went deaf, and couldn't hear his own beautiful music any more."

Yes, that was the picture—Beethoven's massive head, with its thatch of rough hair. The strong, stern face suggested many things, even to a child, and I fought for words to express it.

"Look at the hair," motioned Isabel, rumpling up her own. I looked. The hair suggested nothing so much as the fur rugs in vogue at that time. In desperation, for I must say something now, I gasped out the word, "Rugged."

The school laughed gleefully. I grew more and more embarrassed.

It came to me like a flash. "It means—why, it means untidy, rumpled." Then I subsided into my seat and mopped my brow. But I had learned my lesson. I resolved then and there that never would I go thru that agony again, but that the next time I didn't know I would get up and say so, quietly and frankly. And I did.—L. Calvin, in "The Christian Register."

year than ever before to get the University students into League and Church work. In order to do this we must know these students who are members of the Methodist Church. However, this is not easily done, after the students get here. So we are going to ask you, as pastors, to send us the names and addresses of all persons in your churches who are to be here this fall.

It is very important that we get once as school starts the last week in September. Any assistance given us will be greatly appreciated.

Address all communications to the corresponding secretary.—Walter S. Dyer, Fayetteville, Arkansas.

CENTRAL AVE. AND BETHESDA.

We have held both our meetings with something like eighty conversions, and, during the year, about as many additions to the church. Bro. Harry King assisted in our meeting at Central Ave., and Bro. Noel S. Chaney at Bethesda. Bro. Thompson, pastor of First Church, Batesville, and Bro. Oliver, our P. E., paid us a very appreciative and profitable visit at Bethesda. Too much could not be said in praise for the help that Bros. Chaney and King gave us. They are both men of God. We feel like we are on the road to VICTORY. We rejoice that our lot has been cast with this good people. Our young people are growing, and we feel sure that some great workers for the Master will go out from this charge. "Over the Top" with Centenary, salary raised \$350 over last year, debts being paid, with several improvements on church at Batesville.—E. H. Hook.

BELLEFONTE.

I am glad to say the Lord is blessing us wonderfully up here. I do not know how many souls he has saved this year. Having held three of my revivals with wonderful success, I feel like going on. We are having revivals at every service. We begin to pray to that end at the beginning of this conference year, and the Lord has answered our prayers. We have a wonderful field and praying church back of us, and the Lord is on our side, and why not be glad? We will be in our revivals until conference, and I want to ask every reader of this to pray for us that there may still be more souls born into the kingdom of God. May God bless you and all the world, is my prayer.—W. M. Edwards, P. C.

HAMPTON.

Lest ye forget that there is a Hampton Circuit, I will say that we have seven churches with a total membership of about one hundred and fifty members. Nearly the whole of Calhoun county is in this circuit. We have a great field for service, but I am afraid our efforts are too scattered to be of much real benefit. I have been greatly hindered in my work by sickness in my family. My wife has been away for three months for medical treatment.

I have managed to keep up my preaching appointments. Will hold a meeting at each church. Have just closed a successful meeting at Harrell. Thirteen were added to our church roll. The entire community was benefited spiritually.

The people are very kind to me and I am trying to keep a stiff upper lip, a firm faith in God and man, an eye single to my Master's service.—B. F. Roebuck.

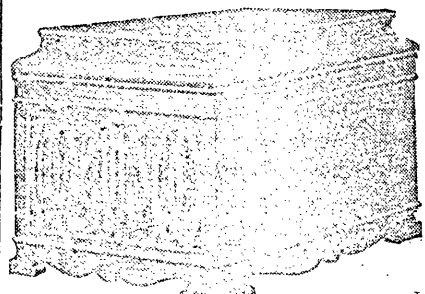
BEARDEN AND MILLVILLE.

The work on this charge is progressing normally. We have two good Sunday Schools under the supervision of live superintendents. Both have observed Sunday School Day. Our congregation of the church services have increased. We have had no revivals yet, but have received 21 members this year. Six of them on profession of faith. I have assisted in revivals at Hampton, Harrell, and New Edinburg, and enjoyed helping my brethren. It was my pleasure to attend the Centenary Celebration at Columbus, and to visit Niagara Falls and Washington, D. C. Sunday was a great day with us at Bearden. We had a Methodist Home Coming Service at 11:00 a. m., and a service for the returned soldiers and sailors at 8:30 p. m. The house was full at each service, and God's Spirit was present to warm our hearts. It was truly good to be there. Our people are kind-hearted and thoughtful of their pastor's needs. We are hopeful for the Master's cause on this charge.—Fred Roebuck, Pastor.

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The fire that swept the Masonic Temple destroyed the Arkansas Depository of the American Bible Society.

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Have special bargains in damaged Bibles and Testaments.

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And 25 to 150 sermons each month for a year, including 150 funeral and sermons for all special occasions, all for \$1.50. Money back if not pleased.

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OBITUARY.

WOMACK.—Brother and Sister W. V. Womack of Ozark, Arkansas, have passed through a great sorrow. June 29, death claimed their second born son, Horace Vance. On Sunday, the 22nd, he was present and took part in the "Sunday School Day" exercise, singing in the children's choir, the next Sunday he had joined the children's choir on high.

Our children are taken from us here, and it seems mysterious, but they have not lived in vain, and our faith tells us that they still live and that the separation is only far awhile. They are just in the other room and soon we shall join them. Heaven is so much nearer and sweeter that they are there.

Our heart goes out to our brother and sister in this, their grief, and the many friends will join us in prayer for them that our God may sustain them in this hour.—William Sherman.

MORRIS.—With the passing of W. N. Morris of Keo, to the Church Triumphant, on July 17, 1919, the church at Keo, in many respects, lost one of her most valuable members, and Methodists in this state have lost a good layman.

I pass over his early life, of which I know little, save of his experiences as a soldier in the Confederate army. To the last he attended all reunions and gave liberally to all calls touching the veterans.

When the war closed, he walked from Texas to his home in Arkansas. His father was prominent in community life, and noted for his hospitality and neighborly qualities. When destitute people requested corn he gave them the liberty to fill their sacks at his crib without asking pay.

Three sons went out from that home. Rev. E. B. Morris, a Presbyterian minister of this state, and George B. Morris, a wealthy merchant and planter of England, the latter being a great support to our church there.

The remaining son was W. N. (Nath) Morris, who was laid to rest in the Mausoleum at Oaklawn Cemetery, Little Rock, after services by the writer at Keo, July 18.

Though Bro. Morris was buried at Little Rock it was fitting that the body was carried to Keo for services. The acre of land on which the church was built and a parsonage later, was given by Bro. Morris, but not for sale to anyone. When they began the

Eat Less and Take Bitro-Phosphate To Put On Flesh

A PHYSICIAN'S ADVICE.

Frederick S. Kelle, M. D., Editor of New York Physicians' "Who's Who," says that weak, nervous people who want increased weight, strength and nerve-force, should take a 5-grain tablet of Bitro-Phosphate just before or during each meal.

This particular phosphate is the discovery of a famous French scientist, and reports of remarkable results from its use have recently appeared in many medical journals.

If you do not feel well; if you tire easily; do not sleep well, or are too thin, go to any good druggist and get enough Bitro-Phosphate for a two weeks' supply—it costs only fifty cents a week.

Eat less; chew your food thoroughly, and if at the end of a few weeks you do not feel stronger and better than you have for months; if your nerves are not steadier; if you do not sleep better and have more vim, endurance and vitality, your money will be returned, and the Bitro-Phosphate will cost you nothing.



LITERARY—HOME ECONOMICS—BUSINESS—ART—EXPRESSION—VOICE—VIOLIN AND PIANO COURSES.

STRONG ACADEMY—EXPERIENCED AND SUCCESSFUL COACH. ENROLLMENT GREW FROM 135 TO 403 IN FOUR YEARS.

OVER 600 GRADUATES IN 30 YEARS. CATALOG ON REQUEST. J. M. WORKMAN, President.

building of the first church after all the money possible was raised he assumed notes for about \$600. These he later burned on the request of his pastor at that time, R. L. Duckworth. Then, upon the arrival of the writer, a parsonage was needed. He allowed the parsonage to be built on land other than our holdings and gave liberally to the cost of building. A note had to be given and after Bro. Morris signed it, we all did so. When the note came due, Bro. Morris paid it, amounting to \$235. He also gave \$500 to Henderson-Brown College and \$7,000 to Hendrix. He also gave much to Winfield Church, Little Rock.

To his pastor he was a tower of strength. I never doubted his faith in me. Several times a week if he did not see me, he would come to the parsonage and ask about his preacher. If there was any debt for repairs and other things, he generally brought a cheque unsolicited to the pastor for the entire amount.

He was a man who gave, and gave unselfishly. He expected no direct returns. When his home was burned and he had no where to go, the pastor's family being gone for the summer, Bro. Morris was urged to move in. He declined. He likewise had some of his negroes with their teams to haul the pastor eight cords of wood. They were scarcely done, when the great freeze of two years ago came. He was without one stick of wood, but he refused even the smallest amount of the pastor's wood to take him over.

When we came to the collections in the fall, Bro. Morris with tears in his eyes came up and gave \$15 each to the eleven superannuates. But we were still behind. He knew it. Just before the pastor was leaving for conference, he came down the walk with an envelope containing the remainder needed, a check for about \$75.

As for the extent of his faith, none in that section ever doubted his piety, liberality and right to the highest respect and love of his neighbors. He was a man without guile, and like many men, "He had so much pity for

the poor that he had not money to pay the rich."

His last days were days of suffering. He was seen to walk hour after hour on his veranda, holding his right arm, which later fell limp at his side, the bone completely eaten away. Other diseases ended his life.

He leaves four children, Edward, Louis, William and Miss Annie. All save Edward attend our state colleges. To Edward falls the management of 2,000 acres of waiving grain, cotton, corn, and rice. May he remember his father's God and his church.—Tom Rorie, Jr.

McMILLAN.—Mittie Lee McMillan was born April 5, 1895, at Malvern, Ark., and there passed to glory on August 11, 1919. In early girlhood she "entered into life" through our church there, and most faithfully maintained a Christlike character until she put on immortality. That church never had among its members a more beautiful spirit, nor one dearer to the church. She was especially helpful in Sunday School and Epworth League. The rapid and sure development of her spiritual life was a wonderful testimony to the power of the Holy Spirit. The sweet, endearing manners of childhood grew into the priceless graces that enriched her womanhood. Her heart's desire was to follow her Lord. She was ever hopeful, even when others could not hope longer; she never complained, though very sorely afflicted. But when the end drew near, she expressed perfect confidence in her Saviour, and entered into rest with a peaceful smile upon her face. We cannot but weep for her, she was so much to us; but we rejoice in the triumph of her faith, and the more determined, press forward to the "longed for home coming, and our Father's welcome smiles."

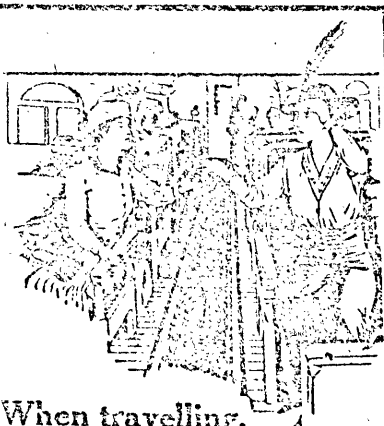
The Church should praise God at this new evidence of the saving power of the Gospel.—Her Elder Brother.

DOWELL.—Mrs. Lucy Billingslea Dowell, wife of F. R. Dowell of Hermitage, Arkansas, was born in Ala-

bama, May 19, 1858. Died at her home in Hermitage, August 11, 1919.

Mrs. Dowell came with her parents to Arkansas when she was 11 years old. At the age of 14 she joined the M. E. Church (South). Was married to F. R. Dowell, November 28, 1873. Most of her married life was spent at Tuckerman, Arkansas. Besides the husband she leaves one son, Dr. H. E. Dowell, a prominent dentist of St. Louis, Missouri, his wife and two children and another son, F. E. Dowell, a stalwart young soldier, who had just returned from the navy a few days before the going away of his mother. She has one brother, L. H. Billingslea, of Augusta, Arkansas.

I have never known a more unselfish Christian character than was this dear friend of mine. She lived to serve humanity and look well to the ways of her own household. No cry of distress was unheeded by her and she spent much of her time in seeking out those to whom she might minister and help. Being naturally endowed with a very bright mind, she not only ministered to the physical needs of those about her, but taught and instructed along intellectual and spiritual lines, never missing an opportunity to speak a word for the Master whom she loved to serve, and whose life she reflected at all times. In order to have a Sunday School in localities where none existed, she would act as superintendent, so eager was she that people be taught the word of God and the way of life. For 32 years I have known and loved this good woman, much of the time as a neighbor, and with hundreds of others, whose lives she touched, will pray Heaven's rich blessings and sustaining grace upon the dear husband and two noble sons. And may they carry on the work of loving and serving as she has done, thereby honoring her memory and blessing humanity.—Lucy B. Thornburgh.



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restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c.

DISSECTING THE DRAGON.

"So he went on, and Apollyon met him. Now the monster was hideous to behold; he was clothed with scales, like a fish * * * he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion."

That is in the old Pilgrim's Progress. But there is a new and more or less popular romance in which you meet with a monster like that on every other page. The authors of the current work of fiction do not call their fiend Apollyon. They call him Bourgeois Profiteer. Taking anybody at all who has made a great deal of money, by a few practiced strokes of the pen they fit him out with a scaly tail, bat wings, horns and the well-known red-fire effect as used in the opera of Siegfried, thereby making him into a horrendous beast at which their own hair stands on end week in and week out.

The other day there died in New York a man who possessed all the necessary qualifications for dragonship because he had committed the dreadful crime of amassing a fortune of thirty or more million dollars. For the purposes of shilling-shocker economics he thereby became the modern Apollyon, vomiting fiery darts and crunching dead men's bones. Fortunately we are able to put this particular example of the monster on the dissecting table and see of what he was really made.

The obituary notices say he was born on a farm, with no advantage of money or position, and received rather slight formal education. As a youth he went to work in a village store at a dollar a week and he followed that humble vocation for several years. In time he was struck by the notion that a store devoted exclusively to selling articles for five and ten cents would prove popular, and presently he succeeded in borrowing three hundred dollars with which to put this idea into practice. The experiment soon failed and the borrowed capital was lost. But he still believed the idea was sound, and after a while scraped together another meager handful of dollars, with which he tried again—and made a great fortune.

He had no monopoly of anything, but operated from first to last in a field wide open to competition. Indeed, he had many vigorous and able competitors. Hardly any of the innumerable articles he sold could be

called a necessity of life. Nobody was under the slightest compulsion to buy a penny's worth of goods of him. Millions did buy simply because they wanted to and found it to their advantage. By this special method of handling a certain line of goods he gave them a better penny's worth than they had got before or they would not have flocked to him. No sane mind can avoid that conclusion. His patrons must have profited while he profited or he could not have held them a day.

By socialist logic—and the logic of those who teach socialism without admitting it—somebody must have been poorer because this man was finally thirty million dollars richer. But who, in fact, was poorer? He invented or developed a new contact between production and consumption; made it easier, for example, to get clothespins and mouse traps. The natural presumption is that the effect of his operations was to raise wages by creating new demands for labor, and at the same time to cheapen goods to the consumer.

His motive in undertaking the operations was profit—and in the eyes of Professor Lenine and his American sympathizers that "damns the whole enterprise. The sin consists in the profit, irrespective of the effect of the operations upon other people.

Many thousands of persons, first and last, are now engaged in making and selling boxes containing a mechanism which will reproduce any given sound. A plumber covets one of those boxes, pays a few dollars for it, carries it home and causes it to reproduce some songs as rendered by popular performers of musical comedy. That tickles the plumber and his family; but if we were able to view human life from the lofty height to which a gas bag can so easily attain, we should no doubt say the plumber's jingling box was a foolish affair and that he would better spend his spare time and money in some other way.

Just because that box can be made and sold at a profit many thousands of people are engaged in making and selling it, and many hundreds of thousands think it worth the money they pay for it. If things are not to be made and sold for a profit but only for their real usefulness there must obviously be somewhere a court, or various courts—presumably composed of three very practical politicians and three very impractical college professors—to sit in judgment and say what things are sufficiently useful to warrant their being made, and what are not. Probably the court would condemn the plumber's box, and a thousand other things that are now made simply because people are willing to pay for them, and out of that willingness arises the opportunity for profit, which is all that is necessary, under this benighted regime, to start the wheels turning. To cut off that simple but effectual motive for production and distribution is to embark on an uncharted sea with a compass that points in all directions at once in order to insure perfect equality.

It is true that under Professor Lenine's regime no plumber is at a loss to know what to buy with a few spare dollars, for no plumber has a few spare dollars. The only surplus, individually or collectively, consists of fool ideas, one of the fooliest of them being that there is something inherently wrong in a profit.

It was in the Valley of Humilia-

tion that Christian met Apollyon. If he had met, instead, a fellow countryman with a vacant smile who urged him to throw away his good American clothes and smear himself with red ink the valley might have been deeper.—Saturday Evening Post.

THE PLACE OF THE CHURCH PAPER.

This is Good Literature Week in our Methodism. For the first time there is a Church-wide effort to bring before the leaders of the Church, preachers and laymen, the importance of putting our own papers in the hands and homes of all our people. As part of their program the Centenary Commission is carrying advertisements in all our conference organs this week in an effort to impress upon pastors and officials their responsibility in this matter. This is not merely an expression of their appreciation of the splendid service rendered by the Church press throughout the campaign, but because they know the fine enthusiasm of the Centenary cannot be maintained except through the wider circulation of the Church papers.

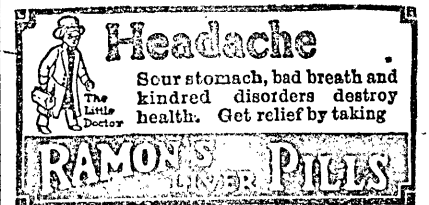
More than at any time in history the printed page is relied upon to promote and perpetuate movements good and bad. This assertion requires no argument, but will be accepted at full value by all well informed people. In the use of the printed page the promoters of bad movements and vicious vagaries set an example in wisdom and energy which Church people might well im-

itate. Mr. Sherman Rogers, who has been investigating Bolshevik activities in this country and reporting his observations in the New York World is authority for the statement that both the labor and political programs of the Bolshevik movement are most capably and systematically organized and promoted by 2,500 trained and paid agitators.

He declares that the producing plants for Bolshevik journals and literature number forty-five in New York and fifteen in Chicago. As a result the number of its supporters is constantly increasing. There are organizations in this country, not vicious like these "Reds," that claim to be religious in fact, whose well planned and persistent activity in the circulation of their literature is well known. This accounts in large measure for the success of movements so ludicrous as to afford sane and serious minded people a good deal of innocent amusement.

There are so many reasons why the Church papers should have the widest possible circulation that it is not possible to enumerate them in the limits of this article.

It has been said again and again, and it is true, that the Church today



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Sunday school workers will be quick to see the importance of securing for this new periodical a large circulation, because it carries monthly vital messages of outstanding leaders in the realm of Christian education to our constituency.

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faces tasks of greater magnitude than it has ever faced at any time in its history. It may be said that the safety and stability of this nation depend upon the fidelity and efficiency of the Churches of the nation. Even if we could ignore the world tasks confronting us the salvation of our own country will tax our energies and resources to the utmost.

It becomes, therefore, the patriotic duty of every Church member in the nation to do whatever he can to bring the Church up to the highest possible point of efficiency. By efficiency we simply mean the ability and willingness to carry out the program of Jesus Christ in the best and quickest way possible. Only through the Church press can the membership of the Church be informed about it work. An ignorant Church, however devoted it may be, cannot be strong.

Some time next week should be devoted to an intelligent and persistent effort to put your Church paper in every Methodist home in these three States. This effort will not be complete until every Methodist home is visited and an appeal made for the admission of the Church into that home.—Texas Christian Advocate.

LIBERTY AND LIBERALITY.

In the struggle for American independence liberty was a vital thing which stirred men's minds and gripped their souls; in the great war from which the nation is just emerging liberty has been a word to conjure with. In the former days liberty was unattained and a prize to be striven for; in these latter times liberty seems becoming a commonplace whether in the relations of nation with nation, or in the government of every enlightened people, or in the operations of the economic and social forces.

In the eighteenth century America appeared as the birthplace of liberty; in the nineteenth, it seemed the chosen home of liberty; in the twentieth, it rises as the sun of liberty to lighten and warm the rest of the nations. In earlier times the American might dream of liberty for the world but he struggled for liberty for himself; in the present age the defense of his own liberty has been incidental, he has been the crusader for the liberty of the world. The spirit of generosity has been aroused thereby and exercised as never before. Thousands have gloriously sacrificed themselves that others might enjoy greater freedom and larger opportunity, while millions have given of their time and money with splendid abandon. Liberty has developed liberality, it has taught the joy of giving. The American people have gone beyond giving "till it hurts"; they have given till it "feels good." That it is more blessed to give than to receive is no longer a gospel dimly understood, it is a truth experienced.

No doubt this has all been done in a spirit of lofty exaltation, both of the individual and of the nation, but it is inconceivable that from such high experience either shall be permitted to slip back into the former selfishness and sordidness. The work-a-day life of peace must henceforth be more deeply hallowed by giving. There must be the resolve that these dead shall not have died in vain, that the sacrifices of the past shall not fall of their purpose to secure the larger liberty of

ality, when the high enthusiasm of peril has given place to the turbid condition of normal times.

"Back to normal" means to lose the reward of the conflict. Forward to the new day of peace, with the fine spirit and abounding energy of the day of strife! Only so shall we create the world where all shall enjoy life, liberty, and the pursuit of happiness. There is still work to do and there are other gifts to give. The attainment of liberty and its blessings still requires liberality in giving money and work and life.

The growth of liberty and democracy has been necessarily accompanied by the extension of education. As the keystone of any system of education the college has ever upheld liberty, democracy, and progress both within itself and in the world without. For men college-trained in the theory and practice of these political virtues, there await, in the age upon which the world is now entering, fuller opportunities and more insistent obligations to promote human advancement. Ample provision for such college training of the citizens who shall champion true liberty and wisely guide democracy through the impending years must be a compelling appeal to the liberality of every one who believes that the conservation and utilization of past progress is fundamental to the further evolution of democracy and to the perfection of liberty.—Wesleyan University Bulletin.

AUTOMOBILES.

We are in receipt of a communication from a layman in Virginia in which he rakes the automobile evil fore and aft. He thinks that more young girls have come to grief thru unchaperoned rides than through all the saloons, card tables, and dancing halls in the land. He declares that he visited a county jail recently and found eighteen girls from fifteen to

twenty years of age behind the bars for misconduct along the public highways. They attributed their trouble to automobile rides. The brother further avows that seventy-five per cent of present day divorce suits come from a like source.


This aroused layman goes on to declare that boys and young men learn to drive cars, and many of them forthwith become worthless for anything else. He thinks that they shirk work and pass into something akin to vagrancy. Of Sunday touring parties he has a say and winds up against Sunday moving picture shows.

We give the allegations more prominence in this editorial than by publishing the article in full. Whether the statistics cited are accurate or not, the evil is not fictitious. The automobile is a great good in many

ways; but, like every other good in the world, it is prostituted, often, to ignoble ends. Many people can attend church in cars who, hitherto, have been at a great inconvenience and disadvantage. But many others ignore church, plan and take all day sabbath trips, go on picnics, and put in Sabbath-day outings.

Parents need to look to the chaperoning of their girls in long day rides and any kind of night ride. The automobile is too valuable an adjunct to civilization to be turned over to the devil. It should be made safe and wholesome. Pulpits and the press should put on an aggressive agitation for a Christian consecration of the automobile as well as of a man's money.—Midland Methodist.

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QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT.
(Third Round.)

Cedar Glades, at Plumer's Chapel, Sept. 6-7.
Carthage, at Waverly, Sept. 13-14.
Tigert and Lonsdale, at Davis' Chapel, Sept. 20-21.
Princeton, at Lunius Chapel, Sept. 27-28.
All other places will be arranged by personal notice.

T. D. SCOTT, P. E.

BATESVILLE DISTRICT.
(Fourth Round.)

Alicia Ct., at Hopewell, Sept. 6-7.
Swift and Alicia, at S., Sept. 7-8.
Desha Ct., at Desha, Sept. 13-14.
Batesville, First Church, Sept. 14-15.
Central Ave. and Bethesda, at B., Sept. 20-21.
Sulphur Rock and Moorefield, at S. R., Sept. 21-22.
Kenyon Ct., at Kenyon, Sept. 27-28.
Tuckerman, Sept. 28-29.
Lead Hill Ct., at Cedar Grove, Oct. 4-5.
Yellville, Oct. 5-6.
Melbourne Ct., at Chapel Hill, Oct. 8-9.
Calico Ct., at Galatia, Oct. 11-12.
Viola Ct., Oct. 18-19.
Bexar Ct., at Bexar, Oct. 19-20.
Mt. View Ct., at Marcella, Oct. 23-24.
Salado and Oil T., at Elmore, Oct. 23-24.
Newport Ct., at Jacksonport, Oct. 26-27.
Newport, Oct. 26-27.
Mt. Home, Nov. 1-2.
Calico and Cotter, at Cotter, Nov. 2-3.
Floral Ct., Nov. 4-5.
Evening Shade Ct., at E. S., Nov. 8-9.
Cave City Ct., at Cave City, Nov. 9-10.
Charlotte Ct., Nov. 14-15.
Newark, Nov. 15-16.

W. L. OLIVER, P. E.

CAMDEN DISTRICT.
(Fourth Round.)

Buena Vista Ct., at Two Bayou Church, Sept. 13-14.
Huttig, Sept. 21.
Kingsland Ct., at Cross Roads Church, Sept. 27-28.
Thornton Ct., at Providence Church, Oct. 4-5.
Bagle Mills Ct., at Eagle Mills, Oct. 12, 11 a. m.
Bearden and Millville, at Millville, Oct. 12, 8 p. m.
Atlanta Ct., at Fredonia, Oct. 18-19.
Wesson, Oct. 19, p. m.
McNeil Ct., at Logan's Chapel, Oct. 25-26.
Waldo and Buckner, at Waldo, Oct. 26, p. m.
Junction City, Nov. 2, a. m.
El Dorado, Nov. 2, p. m.
El Dorado Ct., Nov. 4.
Strong Ct., at Rhodes Chapel, Nov. 5.
Bussey Ct., at Sharman, Nov. 8-9.
Magnolia, Nov. 9, p. m.
Chidester Ct., at Chidester, Nov. 12.
Hampton Ct., at Hampton, Nov. 15-16.
Fordyce, Nov. 16, p. m.
Stephens, Nov. 20.
Camden, Nov. 23. J. A. SAGE, P. E.

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 East Sixth St., Little Rock, Ark.

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WARNING ORDER.

State of Arkansas, County of Pulaski—ss.

In the Pulaski Chancery Court.

V. S. Pearson, Plaintiff,

vs. No. 24607.

Margaret Law Pearson, Defendant.

The defendant, Margaret Law Pearson, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, V. S. Pearson.

August 19, 1919.

J. A. GIBSON, D. C.

J. I. Trawick, Solicitor for Plaintiff.

J. B. Webster, Attorney ad Litem.

WARNING ORDER.

State of Arkansas, County of Pulaski—ss.

In the Pulaski Chancery Court.

Margaret Lorimer, Plaintiff,

vs. No. 24646.

W. A. Lorimer, Defendant.

The defendant, W. A. Lorimer, is warned to appear in this court within thirty days and answer the complaint of the plaintiff, Margaret Lorimer.

August 23, 1919.

J. A. GIBSON, D. C.

C. M. Walser, Solicitor for Plaintiff.

James Coates, Attorney ad Litem.

FAYETTEVILLE DISTRICT.
(Fourth Round.)

Rogers, Sept. 6-7.
Gravette, Sept. 7-8, at Decatur.
Viney Grove, at Viney Grove, Sept. 13-14.
Lincoln, at Lincoln, Sept. 14.
Elm Springs, at Elm Springs, Sept. 20-21.
Fayetteville, Sept. 21-22.
War Eagle, at Pace's Chapel, Sept. 27-28.
Pea Ridge, at Bright Water, Sept. 28.
Springdale, Oct. 1.
Zion and Goshen, at Goshen, Oct. 4-5.
Huntsville, at Huntsville, Oct. 5-6.
Osage, at Piney, Oct. 11-12.
Eureka Springs, Oct. 12.
Berryville Ct., at Pleasant Valley, Oct. 18-19.
Berryville Station, Oct. 19.
Green Forest, Oct. 25-26.
Wedington, Nov. 1-2.
Siloam Springs, Nov. 2.
Springtown, November 8-9.
Gentry, Nov. 9.

W. F. EVANS, P. E.

FORREST CITY DISTRICT.
(Fourth Round.)

Aubrey, Sept. 6-7.
Wheatley, Sept. 7-8.
LaGrange, Sept. 13-14.
Hughes, Sept. 14-15.
West Helena, Sept. 20-21.
Helena, Sept. 21-22.
Marianna, Sept. 27-28.
Elaine, Sept. 28-29.
McCrory, Oct. 4-5.
Wynne, Oct. 5-6.
De View, Oct. 11-12.
Wiville and Jelks, Oct. 12-13.
Haynes, Oct. 18-19.
Colt, Oct. 19-20.
Clarendon, Oct. 25-26.
Hunter, Oct. 26-27.
Marvell, Nov. 1-2.
Holly Grove, Nov. 2-3.
Parkin, Nov. 5.
Widener and Madison, Nov. 6.

W. B. HAYS, P. E.

FORT SMITH DISTRICT.
(Fourth Round.)

Dodson Ave., Sept. 7, 11 a. m.
Greenwood, Sept. 7, 8 p. m.
Lavaca, at Lavaca, Sept. 13-14.
Burling, Sept. 14, 8 p. m.
Van Buren Ct., Sept. 21, 11 a. m.
Van Buren Station, Sept. 21, 8 p. m.
Winslow, at Winslow, Sept. 27.
Kibler, at Kibler, Oct. 4-5.
Alma, Oct. 5, 8 p. m.
Mulberry and Dyer, Oct. 11-12.
Hackett, at Hackett, Oct. 12, 8 p. m.
Cass, at Combs, Oct. 19.
Ozark Ct., at Gar Creek, Oct. 25-26.
Ozark Sta., Oct. 26, 8 p. m.
Charleston, at Grand Prairie, Nov. 1-2.
Hartford, Nov. 9.
Huntington, M. & M., Nov. 16.

J. K. FARRIS, P. E.

JONESBORO DISTRICT.
(Fourth Round.)

Nettleton Ct., at Nettleton, Sept. 6-7.
Brookland, at Brookland, Sept. 7-8.
Harrisburg Ct., at Farm Hill, Sept. 13-14.
Harrisburg, Sept. 14-15.
Vandale Ct., at Vandale, Sept. 20-21.
Earle, Sept. 27-28.
Crawfordsville, Sept. 28-29.
Marion, Oct. 4-5.
Wilson, Oct. 5-6.
Osceola, Oct. 11-12.
Luxora, Sept. 12-13.
Blytheville Ct., at Promise Land, Oct. 18-19.
Blytheville, First Church, Oct. 19-20.
Leachville and Manila, at Leachville, Oct. 25-26.
Lake St. and Dell, at Dogwood R., Oct. 26-27.
Monette and Macey, at Macey, Nov. 1-2.
Lake City Ct., at Lake City, Nov. 2-3.
Trinity Ct., at Bono, Nov. 8-9.
Marked Tree and Lepanto, at Lepanto, Nov. 9-10.
Gilmore, Whitton and Bard's, at Whitton, Nov. 15-16.
Tyronza, Nov. 16-17.

F. M. TOLLESON, P. E.

LITTLE ROCK DISTRICT.
(Fourth Round.)

Capitol View, 8 p. m., Sunday, Sept. 7.
Bryant Ct., at Salem Camp Ground, Saturday, Sept. 13.
Winfield, 11 a. m., Sunday, Sept. 14.
Pulaski Heights, 8 p. m., Sunday, Sept. 14.
Mabelvale Ct., at Primrose, Sunday, 11 a. m., Sept. 21.
First Church, 8 p. m., Sunday, Sept. 21.
Twenty-Eighth St., 8 p. m., Wednesday, Sept. 24.
Lonoke, 11 a. m., Sunday, Sept. 28.
England, 8 p. m., Sunday, Sept. 28.
DeVall's Bluff, 11 a. m., Sunday, Oct. 12.
Des Arc, 8 p. m., Sunday, Oct. 12.
Austin Ct., at Mt. Tabor, Saturday, Oct. 18, and Sunday, Oct. 19.
Highland, 8 p. m., Wednesday, Oct. 22.
Hickory Plains Ct., at Cross Roads, Saturday, Oct. 25, and Sunday, 11 a. m., Oct. 26.
Carlisle, 8 p. m., Sunday, Oct. 26.
Keo Ct., at Keo, 3 p. m., Sunday, Nov. 2.
Asbury, 8 p. m., Sunday, Nov. 2.
Mauwelle Ct., at Roland, Saturday, Nov. 8, and Sunday, 11 a. m., Nov. 9.
Hunter Memorial, 8 p. m., Sunday, Nov. 9.
Tomberlin Ct., at Tomberlin, Saturday, Nov. 15, and Sunday, 11 a. m., Nov. 16.
Forest Park, 8 p. m., Sunday, Nov. 16.
Oak Hill Ct., at Walnut Grove, Saturday, Nov. 22.
Henderson Chapel, 2 p. m., Sunday, Nov. 23.

PARAGOULD DISTRICT.
(Fourth Round.)

Paragould Ct., at Pruitt's, Sept. 6-7.
St. Francis, at Pollard, Sept. 13-14.
Piggott, 8 p. m., Sept. 14.

New Liberty, 11 a. m., Sept. 17.
Corning, 8 p. m., Sept. 20.
Peach Orchard, at Knobel, 8 p. m., Sept. 21.
Gainsville, at Camp Ground, Sept. 27-28.
Lorado, at Pleasant Hill, Oct. 4-5.
Pocahontas Station, Oct. 12.
Pocahontas Ct., at Oak Grove, 8 p. m., Oct. 12.
Maynard, at Maynard, 11 a. m., Oct. 13.
Reyno and Biggers, at Datto, 8 p. m., Oct. 14.
Black Rock, at Flat Creek, 8 p. m., Oct. 15.
Smithville, at Shiloh, 11 a. m., Oct. 16.
Rector Ct., at Mary's Chapel, 11 a. m., Oct. 26.
Rector, 8 p. m., Oct. 26.
Ravenden, at Ravenden Springs, Nov. 1-2.
Ash Flat, at Ash Flat, preaching Monday p. m., Conference 10 a. m. Tuesday, Nov. 3-4.
Mammoth Spring, 8 p. m., Nov. 4.
Salent, at Camp, 8 p. m., Nov. 5.
Imboden, 8 p. m., Nov. 6.
Hoxie, at Portia, 8 p. m., Nov. 7.
Walnut Ridge Ct., at Rich Woods, Nov. 8-9.
Walnut Ridge, 8 p. m., Nov. 9.
East Side, 8 p. m., Nov. 13.
Marmaduke, at Hurricane, 11 a. m., Nov. 15.
First Church, 8 p. m., Nov. 17.

Fifth Meetings.
Lorado, 11 a. m., Nov. 11.
Paragould Ct., 11 a. m., Nov. 12.
New Liberty, 11 a. m., Nov. 13.
Gainsville, 11 a. m., Nov. 14.
St. Francis, 11 a. m., Nov. 16.
Piggott, 8 p. m., Nov. 16.
Let every pastor see that Sunday School Day is observed in every congregation and that the Arkansas Methodist is placed in every home, if possible, before the Fourth Quarterly Conference.

J. M. HUGHES, P. E.

PINE BLUFF DISTRICT.
(Fourth Round.)

Star City Ct., at Star City, Sept. 7.
First Church, Pine Bluff, Sept. 14, a. m.
Lakeside, Pine Bluff, Sept. 14, p. m.
Alzheimer and Wabbaseka, at W., Sept. 21, a. m.
Sherrill and Tucker, at T., Sept. 21, p. m.
Roe Ct., at Shiloh, Sept. 27-28.
Pine Bluff Ct., at Union, Oct. 5, a. m.
Hawley Memorial, Pine Bluff, Oct. 5, p. m.
Humphrey and Sunshine, at H., Oct. 19, a. m.
Stuttgart Sta., Oct. 19, p. m.
Grady Ct., at Grady, Oct. 26, a. m.
Carr Memorial, Pine Bluff, Oct. 26, p. m.
Sheridan Ct., at Bethel, Nov. 1-2, a. m.
Sheridan Sta., Nov. 2, p. m.
St. Charles Ct., at Prairie Union, Nov. 8-9, a. m.
DeWitt Sta., Nov. 9, p. m.
Gillette Ct., at G., Nov. 11, 10 a. m.
Rison Ct., at Mt. Carmel, Nov. 15-16.
Rowell Ct., at Mt. Olivet, Nov. 22-23, a. m.
Swan Lake Ct., date fixed later.
New Edinburg Ct., date fixed later.

W. C. WATSON, P. E.

PRESCOTT DISTRICT.
(Fourth Round.)

Center Point, at Camp Ground, Sept. 6-7.
Whelen Springs, Sept. 13-14.
Gurdon, 7 p. m., Sept. 14.
Highland, at Orchard View, Sept. 20-21.
Bingen, 3 p. m., Sept. 21.
Liberty Mission, at McNab, 11 a. m., Sept. 25.
Okolona, at Center Grove, Sept. 28.
Delight, Oct. 4-5.
Blevins, at New Hope, Oct. 11-12.
Columbus, at Saratoga, Oct. 18-19.
Washington, Oct. 19-20.
Mineral Springs, at School, Oct. 25-26.

Nashville, Oct. 26-27.
Mt. Ida, 11 a. m., Nov. 1.
Caddo Gap and Womble, 11 a. m., Nov. 2.
Amity Mission, Nov. 8-9.
Amity and Glenwood, Nov. 9-10.
Murphreesboro, 7 p. m., Nov. 10.
Hope, 11 a. m., Nov. 16.
Hope Mission, 3 p. m., Nov. 16.
Emmet, Nov. 22-23.
Prescott, 7 p. m., Nov. 23.

J. A. HENDERSON, P. E.

SEARCY DISTRICT.
(Fourth Round.)

Augusta Station, Sept. 6-7.
Bald Knob and Kensett, at Kensett, Sept. 7-8.
Judsonia Station, Sept. 13-14.
Bradford Ct., at —, Sept. 14-15.
Marshall Station, Sept. 20-21.
Higden Ct., at Higden, Sept. 21-22.
Clinton Ct., at Archie, Sept. 27-28.
Leslie Station, Sept. 28-29.
Augusta Ct., at Fitzhugh, Oct. 4-5.
Auvergne and Weldon, at Tupelo, Oct. 5-6.
Griffithville and West Point, at —, Oct. 11-12.
West Searcy Ct., at Higginson, Oct. 12-13.
Heber Springs Station, Oct. 18-19.
Pangburn Ct., at —, Oct. 19-20.
Bellefonte Ct., at —, Oct. 25-26.
Harrison Station, Oct. 26-27.

A. E. HOLLOWAY, P. E.

TEXARKANA DISTRICT.
(Third Round.)

Paraloma, at Benlomo, Sept. 6-7.
Winthrop, at Oak Hill, Sept. 7-8.
Mena, Sept. 13-14.
Cherry Hill, at Dallas, Sept. 14-15.
Lewisville, at Garland, Sept. 20-21.
Walnut Hill, Sept. 21-22.
Stamps, Sept. 27-28.
Patmos, Sept. 28-29.
Umpire, Oct. 4-5.
First Church, Texarkana, Oct. 8.

J. L. CANNON, P. E.

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J. M. WILLIAMS, President.