

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. XXXIX.

LITTLE ROCK, ARK., THURSDAY, JULY 1, 1920.

NO. 27

TAKE HEED THEREFORE HOW YE HEAR; FOR WHOSOEVER HATH, TO HIM SHALL BE GIVEN; AND WHOSOEVER HATH NOT, FROM HIM SHALL BE TAKEN EVEN THAT WHICH HE SEEMETH TO HAVE.—Luke, 8:18.

THE TEACHER'S FAITH.

Who could with zeal teach a hopeless idiot? The teacher must not only believe in his message and in his own ability to deliver it; he must have faith in his pupil's capacity to receive the message and improve under its influence. The preacher needs not merely a great Gospel and faith in God, but he must believe that men can be saved and enlarged by his message.

The possibilities of personality in the people provoke power in the preacher. The thought that he is molding character stimulates the teacher. To recognize the latent gifts and powers of a child is necessary to their development. To see in the sinner an immortal and ever expanding soul is requisite to inspiring preaching.

The instructor in school, in college, in Sunday school, in the pulpit, must seek to discover that which he confidently believes is lying in the learner's nature ready to respond. The pessimist can not teach or preach, because he lacks faith and vision and hope. Let us have faith in God and also in men. Let us reach up because God is there, and reach down because we know that God has put something in human nature that is worth lifting up.

EARLY CHRISTIANITY AND THE CITY.

A recent writer has said: "There have been three times in the last two thousand years when the influence of the cities upon the whole of human life has been supreme. We are living in one of those times; a second is the age that reaches from about 1400 to about 1600 A. D., the age of the Renaissance; the third is the age in which the church was born."

While our Master was a man of the open air and sky and delighted in fields and flowers, He sent the disciples out into a world of cities. The Roman Empire had great cities connected by many splendid roads which had been constructed for military use. On these national highways the apostles traveled from city to city and proclaimed the Gospel to the crowds found in the urban centers.

St. Paul knew the Greek and Roman cities. He visited Antioch with its 350,000 people, Corinth with its 750,000, Ephesus with 300,000, and Rome with 1,500,000. Then there were Athens, Philippi and Alexandria with their teeming multitudes. In all these cities it was easy for the preacher to gather a crowd, and there most of the early missionary work was done. The fact that "pagan" and "heathen" meant first countrymen and later came to indicate those who were not Christian, reveals the condition of the rural dwellers in the early days of Christianity.

Organized Christianity shows its urban origin. The New Testament bears testimony to that condition. The epistles were written to the people of the cities and the evils which are pictured in them are characteristic of the city and not of the country and the virtues which are commended are largely those which would prevail in social centers. The early theologians were men of the city

where the schools of the age were found. Thus it was natural that the city should shape the life of primitive Christianity.

We, too, are becoming denizens of great cities which are influencing and typing our national, social and religious life. The problems of poverty and vice are intimately associated with the city. Our destiny is being worked out in our congested centers.

Because our country was for a hundred years largely rural, and Methodism was adapting itself to conditions which had to be met in the country, it has been slow to find itself thoroughly at home in the urban communities. We must not neglect our rural population, because it is in great measure the source of supply of preachers and leaders, but, as the menace to our civilization is in the cities, we should speedily adjust ourselves to these new and difficult conditions.

If Christianity was formed in the Greek and Roman cities, if the epistles describe city vices and city virtues, we should by carefully studying the New Testament be able to find the solution of our urban problems. Surely a Gospel which was successfully preached in Corinth and Athens and Rome and Alexandria, is good for New York and Chicago and St. Louis and New Orleans; and Methodism, which was in its origin suited to London and Leeds, can readjust itself to meet the demands of our own great cities.

The same writer quoted at the beginning has said: "The modern city is the great problem of the modern church. The characteristic mark of our present-day life is its apparently complete domination by the city. It is in the city that the tide of life flows fullest and strongest. It is there that we find men at their best and at their worst. Wealth and poverty, crime and benevolence, ignorance and learning, culture and brutality, idealism and materialism, virtue and vice live side by side, and mingle in the one stream of humanity that pours through our city streets.

How to meet the spiritual needs of the great masses which gather in the cities, and how to make the Gospel an effective power upon their lives—that is the problem of the modern church. Because it is the church's problem, it is daily molding the church's life."

If Methodism with its connectional system and superintendents and boards to study and act, can not adequately meet the city's needs with a pure Gospel and a consecrated life, where shall we look for the spiritual organization equal to the demands? A unified Methodism thoroughly inspired by the Holy Spirit ought to be sufficient for its part of the task.

READING.

The philosopher Bacon said that "reading maketh a full man." That is, in a measure, true, because the careful and retentive reader fills his mind with the facts of history and science and art, and carries these as treasures from which to draw illustrations and make comparisons. Formerly, when men read less, they retained comparatively more, hence our fathers were in a sense fuller men than are we whose memories are little better than mental sieves. Most memories today hold a miscellaneous and unclassified mass of matter drawn together only by personal relation to it.

Most of our reading is done shape to satisfy

our craving for the new and the sensational. Little value attaches to this, and yet many people would be mortified if they were compelled to confess their ignorance of the trivial incidents of social, political, and business life.

One of the most important functions of reading is the suggestion of new ideas and new courses of action. The substance of the article may be wholly forgotten, but it has awakened a train of thought which may culminate in decisive action. As the suggestions may be evil as well as good, it is vitally important that the reading be morally clean and intellectually honest. Parents and teachers should carefully direct the reading of youth so that the suggestions that move to action may always be improving and uplifting. This does not mean that all books and papers for youth must be didactic, but they should be free from that which stirs unholy thoughts and evil imaginations. Readers may not be thinkers, but they are actors influenced by their reading.

PANAMA.

After an uneventful voyage of ten days out of Iquique we reached the harbor at the Pacific end of the Canal Zone. With only a few minutes' delay for medical inspection our ship steamed in and right up to the splendid dock at Balboa. As this is in the United States and was the first place since we left the Canal Zone eight weeks before, where we could go ashore on the gangway, we began to feel as if we were getting home. A few minutes later the captain came in with letters and papers from home, the first direct communications since we had left New Orleans two months before. Although the latest was a month old, it was news and good news, and home seemed very near. As it would require a day for our ship to pass through the Canal Zone and we had seen it from the deck, we decided to go through by rail and get a different view. Going ashore we saw the big docks and warehouses and the pretty city of Balboa, where everything is under the control of our government, and consequently clean and beautiful. As is our custom, we went to the Y. M. C. A. and found the secretary, Mr. W. D. Eastman, ready to advise and co-operate. We accompanied Mrs. Eastman to the Methodist Sunday school of which she is superintendent, and there met Rev. U. S. Brown, the district superintendent, Rev. Mr. Oliver, the pastor, and others, who received us graciously and showed us the property. The church is called the Seawall Church, because it is built on the seawall. Panama College and the church are connected, and are so constructed that the basement, which is used for primary work, is within a few feet of the water when the tide rises. The buildings are not large, but are convenient and well adapted to their use. Under a good faculty, with Dr. Brown at present acting president, the college has for ten years been training from 120 to 150 students. It is, like practically all of the mission schools, doing elementary and lower high school work, and is meeting a real need.

As I was passing through Alexandria, La., I learned from Dr. S. H. Werlein, formerly of our Winfield Memorial Church, that his son, Rev. S. H. Werlein Jr., was rector of an Episcopal Church at Ancon; consequently, I had communicated with him by telephone, and, finding that his service be-

(Continued on Page 3, Column 2.)

THE ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY.

A. C. MILLAR.....Editor
 Owned, maintained, and published by the Methodist
 Episcopal Church, South, in Arkansas.

Commissioners for the Church.
 Little Rock Conference. N. Arkansas Conference
 James Thomas F. S. H. Johnston
 George Thornburgh J. M. Williams
 T. D. Scott R. C. Morehead

One Year, Cash in Advance.....\$1.50
 When Payment is Deferred..... 2.00

Office of Publication: 200 East Sixth Street, Little
 Rock, Ark.

Entered as second-class matter, January 31, 1903,
 at the Post Office at Little Rock, Ark., under the Act
 of Congress of March 3, 1897. Acceptance for mail-
 ing at special rate of postage provided for in Section
 1103, Act of October 3, 1917, authorized September 12,
 1918.

Make all money orders or drafts payable to Arkan-
 sas Methodist.

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 less notice is given to the contrary.
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 expect payment of back dues before dropping names.
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CENTENARY CONSERVATION SLOGAN:
 "NO SHRINKAGE, BUT A SURPLUS."

METHODIST CALENDAR.

Arkadelphia Dist. Conf. at Malvern, July 5-7.
 Camden Dist. Conf., at Stephens, July 6.
 Batesville Dist. Conf., at Mt. Home, July 12-14.
 Little Rock Dist. Conf., at Bethlehem, July 21-23.
 Conway Dist. Conf., at Pottsville, July 23.
 Texarkana Dist. Conf. at Foreman, July 26-29.
 Young People's Summer Conference, Henderson-
 Brown College, August 2-6.

PERSONAL AND OTHER ITEMS.

Senator Harding is a Baptist, his wife a Meth-
 odist.—Central Christian Advocate.

He who tells a lie lowers the face value of every
 other man's truth telling.—Exchange.

The Missouri Conference has paid the highest
 percent, 27, on the Centenary pledge.

It is as far around the coast of Africa as it is
 around the world.—Midland Methodist.

The toll demanded at the gate of success is
 daily toll.—Western Christian Advocate.

The University of Arkansas has installed a mov-
 ing picture machine in the auditorium.

The fall meeting of the College of Bishops will
 be held at Birmingham, Ala., December 16-20.

General Pershing has notified the Secretary of
 War of his desire to be placed on the retired list.

James B. Duke has given \$100,000 to be applied
 for four years to the current expenses of Trinity
 College.

If a man claims to love God with all his heart,
 his money will speak louder than his words.—West-
 ern Christian Advocate.

Married.—At the bride's home, Holly Grove,
 Ark., Olin C. Monk of Stuttgart to Miss Mary Clay,
 Rev. Bascom Monk officiating.

Superintendent M. J. Russell of the Conway Sun-
 day School is spending a month at Lake Junaluska
 at the Sunday School Training School.

One of the great New York daily newspapers de-
 livered its issue at Chicago during the convention
 by aeroplane on the day of publication.

From an exchange we learn that Bishop Cannon
 expects to make his home in Birmingham. He
 now has charge of the Alabama Conferences.

Married.—At the home of the bride, June 27,
 1920, by Rev. T. O. Rorie, Mr. Ralph Tarver of
 Benton to Miss Eula Howard of Hot Springs.

The employment bureau of the Vanderbilt Alumni
 Association expects to place a large number of
 Vanderbilt students on farms for the summer.—
 Exchange.

It is our duty to look and see where God is mak-
 ing manhood out of men, and to evaluate and to ap-

preciate and to aid the "one man among a thou-
 sand."—Zion's Herald.

Five million of the nine million dollars recently
 received by the University of Rochester, N. Y.,
 comes from the General Education Fund of the
 Rockefeller Foundation.

Married.—June 23, at the home of the bride in
 Hickory Plains, Mr. E. C. Milner and Miss Hazel
 Dean Dearing, Rev. W. R. Jordan officiating. They
 will reside at Fort Dodge, Iowa.

Tuesday Rev. Henry Hanesworth of Cabot called.
 He reports his excellent charge in good condition
 and is preparing for evangelistic meetings from
 which he expects gracious results.

Dr. Lucien Clark, at the age of 84 years, has
 been transferred to the Baltimore Conference and
 appointed assistant editor of the Washington Christ-
 ian Advocate.—Central Christian Advocate.

The Des Moines General Conference is said to
 have cost \$260,906.01. No wonder; 850 delegates
 had to be brought together from all over the globe
 and entertained at hotels for a month.—Exchange.

Dr. Frank M. Thomas, editor of our Methodist
 Review, is under treatment for some kind of sys-
 temic poison. It is to be hoped that this honored
 and efficient servant of the church may speedily
 recover.

Prof. T. S. Staples of Hendrix College accom-
 panied a student delegation to Hollister, Mo., and
 remained several days last week for the Confer-
 ence on Race Relations. He will give part of the
 summer to inter-racial work.

Rev. B. F. Roebuck of Hampton and Rev. F. G.
 Roebuck of Bearden, who are attending the preach-
 ers' assembly and Western Training School at
 Southern Methodist University, report a large at-
 tendance and helpful program.

English is taught exclusively in the Philippine
 public schools. Two million natives now speak
 English fluently, and there are 700,000 English-
 speaking children in the public schools. It is des-
 tined to be the national language.—Ex.

Bishop Cannon and Dr. W. B. Beauchamp are our
 delegates to represent the Federal Council of
 Churches in a preliminary meeting at Geneva, Swit-
 zerland, August 10-11, to discuss the possibility and
 desirability of an international ecumenical confer-
 ence.

Rev. Seba Kirkpatrick, a graduate of Hendrix
 College, who has been attending the summer school
 at Hendrix, writes that he greatly enjoyed the in-
 spiring addresses and discussions. He is the pas-
 tor at Groesbeck, Texas, and is pleasantly situ-
 ated.

After serving two and a half years on our Cen-
 tenary force, Rev. W. G. Cramm, D. D., is now
 returning to his work in Korea. He has rendered
 very efficient service and will be followed in prayer
 by many who have learned to appreciate his great
 spiritual worth.

Friends will sympathize with Rev. and Mrs. Troy
 C. Roddy in the loss of their 2-year-old son. He
 died after a brief illness at Melbourne, June 24.
 Brother Roddy is a student at Hendrix, and for
 the vacation months will do evangelistic work in
 the Batesville District.

Mrs. James A. Anderson, wife of Dr. Anderson,
 presiding elder of Booneville District, is visiting
 with their daughter, Mrs. J. Abner Sage, in San
 Francisco, Cal., where she will be joined later in
 the summer by Dr. Anderson. These good people
 are entitled to the vacation.

In electing Senator J. T. Robinson of our State
 to its permanent chairmanship the Democratic Na-
 tional Convention, now in session in San Francisco,
 honored Arkansas, and Arkansas is proud of the
 record made by her senior senator which made
 this recognition possible and proper.

In memory of his son who was killed in the late
 war, and for the sake of promoting a better un-
 derstanding between the people of the British Em-
 pire and the people of the United States, Lord
 Rothermore has given to Oxford University \$20,000
 to endow a chair in United States history.

The New Orleans Christian Advocate reports

that two new buildings are under construction on
 the campus of Centenary College at Shreveport,
 La. This school of Louisiana Methodism under the
 management of its new executive, President Bourne,
 is taking on new life and has a bright future.

Wednesday of last week Mr. Mason E. Mitchell
 called as he was passing through after visiting rel-
 atives at Conway. He is paymaster of the Bat-
 tleship Delaware, and has had opportunities to see
 much of the world. It is probable that he will
 be near Boston for several months this summer.

Prof. J. C. Eaton of Imboden, Ark., writes from
 Muskogee, Okla., on June 28 that he and his wife
 were that day celebrating their thirty-second wed-
 ding anniversary. Her health is much improved
 by a three months' stay at Booneville. Prof. Eaton
 will spend some time this summer at Dewey, S.
 Dak.

The Filipino people number 10,350,640, of which
 9,495,272 are Christians, and only 9 per cent non-
 Christians. They have been Christians for 300
 years, and have a culture and refinement that will
 compare favorably with that of other nations. The
 University of Santo Thomas is 25 years older than
 Harvard.—Exchange.

Two splendid sermons were delivered in this
 pulpit last Sunday, Rev. J. S. Seneker, formerly
 pastor at Fort Smith First Church, now in the In-
 terchurch work in New York, preaching at the
 morning hour, and Rev. G. G. Davidson, presiding
 elder of the Fort Smith District, at the evening
 hour.—Conway Church Bulletin.

Because of the dearth and exorbitant price of
 comfortable beds in China, twenty-five young wom-
 en, leaving for China this summer to do Y. W. C.
 A. work, are taking beds with them as part of
 their essential baggage. This same group, during
 their preliminary training, recently visited a New
 York Chinese restaurant en masse to learn the art
 of chop stick eating.—Y. W. C. A. News.

At the commencement of Southern Methodist
 University it was announced that a member of the
 faculty, Prof. B. H. Branscomb, son of Dr. L. S.
 Branscomb of the Alabama Christian Advocate, had
 been decorated by King Albert of Belgium for suc-
 cessfully carrying Cardinal Mercier's letter through
 the lines. This is the second honor from Belgian
 king and parliament to young Branscomb.

Presiding Elder Cannon announces that Rev. R.
 P. James of College Hill, Texarkana, has been ap-
 pointed to work as a student pastor in Southern
 Methodist University, and Rev. Wesley J. Clark
 has been appointed to succeed him. Brother Clark
 is already on the ground and writes: "I like the
 work and the people, and think there are great
 things in store for this church. We intend to put
 on a one-to-win-one campaign and follow it with a
 revival meeting."

Fifty young women, gymnasium teachers, club
 leaders, cafeteria directors and executives, will sail
 for the Orient and South America next month un-
 der the direction of the Y. W. C. A. They are to
 fill positions made necessary by the enlarging of
 Association work in these countries and left vacant
 during the war because of the greater need in
 France and other European States. Most of the
 girls are from the Middle West of the United
 States.—Y. W. C. A. News.

One of the interesting "side lights" of the Red
 Cross work during the war was the part played by
 dogs. The French and Belgians were ahead of the
 British in training these sagacious animals, which
 did splendid service in finding in "No Man's Land,"
 during the night, the men who sorely needed suc-
 cor. It is noteworthy that the dog was instinctive-
 ly able to discriminate between the dead and the
 living, even when a man was so near death as to
 be seemingly dead. Thousands of men owe their
 lives to these war dogs.—Red Cross Bulletin.

Our Field Secretary, Rev. J. Q. Schisler, having
 received a call from the General Sunday School
 Board to work in their offices in Nashville, Tenn.,
 has resigned his work in Arkansas. The Sunday
 School Board of the North Arkansas Conference
 has accepted his resignation, to take effect in Sep-
 tember. Realizing the importance of the work of
 a Field Secretary, the Arkansas Board has enlarged

"The Arkansas Methodist in Every Methodist Home In Arkansas"

both its scope and remuneration and invited our former pastor, Rev. H. E. Wheeler, to undertake it. Brother Wheeler is eminently fitted for this type of work and is seriously considering its acceptance. —Conway Church Bulletin.

The first of the "friendly visitors" from American churches to the churches of Europe sailed from New York recently. Rev. Arthur J. Brown, chairman of the Federal Council's Committee on Fraternal relations, will carry the message of American friendship to the churches of France, Hungary, Italy and Switzerland. Mr. Charles V. Vickrey, secretary of the Near East Relief, sailed on La Savoie, will visit the churches of Armenia, Belgium, Bulgaria, Czechoslovakia, Holland, Hungary, Greece, France and England. Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, also left on La Savoie to visit Belgium, France, Switzerland, Italy and Holland. Rev. William P. Merrill, pastor of the Brick Presbyterian Church in New York City, sails on the Adriatic for England, France and Switzerland. Other prominent American clergymen, on a similar errand, will sail at an early date. The purpose of these visits is to strengthen the ties of international friendship between the churches and to try to restore the shattered confidence of these people in the sincerity of our American ideals.

A SUMMER ASSEMBLY

Invited by my friend, Mr. J. L. Hunter, State Secretary of the Y. M. C. A., to attend the Conference on Race Relations in connection with the Y. M. C. A. Summer School, on Wednesday night of last week I joined a congenial company of "Y" workers and in a special Pullman made a pleasant trip to Hollister, Mo., where four days were spent in superlatively delightful scenes and associations.

There on the east bank of White river, which at this point flows north, is the Ozark encampment of the Y. M. C. A. The administration building, auditorium, dining-hall, and about forty cottages are in a level field cozily nestled between the river and the bluff. Tennis courts, ball grounds, and all necessary conveniences are found, and the blue-grass carpets the ground which is dotted and fringed with shade trees. From a lookout on the summit of the hill the beauties of winding stream, verdant valley, and smiling ridges may be observed. The river, restrained by a power dam ten miles below, is called, by a combination of the names of county and State, Lake Taneycomo, and affords ample facilities for boating and bathing.

Hollister is a picturesque village, and on the other side of the river, accessible by a bridge, is the village of Branson, while on the hill behind the camp is the Presbyterian camp, and on other bluffs are summer homes of folk of the distant cities. The Missouri Pacific railway and automobile roads bring thousands each summer to these rural and sylvan scenes immortalized by Harold Bell Wright in his "Shepherd of the Hills" and other novels.

On this occasion about 135 Y. M. C. A. men assembled for two weeks to discuss their problems, hear lectures on vital subjects, and enjoy fellowship and recreation. Everything was managed systematically. A rising bell at 6:30 started all to moving, because if one was tardy at the 7 o'clock breakfast he was greeted with the applause of reproach. After breakfast four periods were devoted to the study of the Bible and other subjects. At 11:30 all assembled for an address. At 12:30 dinner was served; and then came baseball and tennis and boating, and at 4 those who swam sported in the river. Supper came at 6, followed by extra conferences, and the day closed with an impressive vesper service including song and prayer and address. The announcements, made at meal time by Secretary Banks, the "father of the camp," were a part of the entertainment.

The meals were simple, but the food was wholesome and abundant. The cottages, open and screened just below the roof, were equal to sleeping porches. The perfect quiet after the 10

o'clock retiring bell promoted rest. The fellowship was fine, the instruction, lectures and addresses were sane and helpful, the recreations were innocent and invigorating. (Incidentally, it may be mentioned that in the baseball game between Missouri and Arkansas, the Razorbacks won with a score of 14 to 4). The spiritual uplift was strong. Everything conspired to enlarge the vision and promote high and holy purposes. The Conference on Race Relations, led by Dr. Booth, State Secretary for Louisiana, was valuable. I especially enjoyed the privilege of rooming with my friend of thirty years, Superintendent D. L. Paisley of Hope, whose objective was the same as mine. Those who seek rest, recreation, and inspiration may satisfy their quest in these helpful surroundings. —A. C. M.

PANAMA.

(Continued from Page 1.)

gan at 10 o'clock, we bade our Methodist friends adieu, took a taxi, which can be had almost anywhere for 10 to 20 cents, and in a few minutes found ourselves in the beautiful suburb called Ancon, on a lovely hillside, where is located the Canal Zone hospital, one of the most attractive and splendidly-arranged and equipped hospitals in the world, in which all Canal Zone employees may have the best of medical treatment. All of the nearby buildings are for hospital employees, and, with their palms and other tropical trees, shrubs and flowers, and smooth winding ways, make a veritable paradise.

The little church, called St. Luke's because it is so closely associated with the hospital, was soon discovered. Dr. Werlein found, and we learned that General Pershing was to be in the congregation. The general and his little son and several other officers soon entered and were assigned to seats just in front of us. There was no display, but our greatest military man conducted himself quietly and modestly, as one should who came from the same Missouri county as the writer. In no way embarrassed by his distinguished visitor, Dr. Werlein preached a strong sermon on the co-operation of the spiritual and the temporal. Then followed the impressive sacrament of the Lord's Supper, the general retiring as it began. It was a great pleasure to find the son of our good brother so happily and profitably engaged. He had been at Ancon only six months, but has a good congregation and expects soon to build a larger church.

We spent about three hours strolling through the streets of Panama City, which, with about 40,000 population, is the capital and metropolis of the little republic of Panama. It lies between Balboa, which is the port, and Ancon, which is an American suburb, and the three together surround two small hills. Panama is a typical Latin-American city with narrow and irregular streets, but because its sanitation is administered by the Canal Zone authorities, it is clean and healthful. There are the usual plazas, churches, and government buildings. The Tivoli Hotel, like the Washington Hotel at Cristobal, is operated by the Canal Zone government and is a large and well-equipped hostelry. As street car conductors and officials generally speak English and our money is used, one has no difficulty in sight-seeing in Panama.

At 5 o'clock we went to the railroad station, a handsome and convenient structure, and took seats in the observation car. This railroad, which was purchased from the private owners, was partly reconstructed and the route changed on account of the Canal and Gatun Lake, and is now operated by the Canal Zone organization. It is well ballasted and trains are so clean and riding so smooth that it is a pleasure to travel on it. The Canal, which looks so big from a ship passing through, looks rather insignificant from the railroad. One's idea of it would be very imperfect, if only one view of the canal were had. The telegraph and telephone wires are strung on steel frames which are joined above as if it were intended to electrify the railroad. A perfectly macadamized road runs

parallel with the Canal. The thoroughness of the sanitation of the Zone may be appreciated, as ditches, many of them bottomed with concrete, are seen draining every possible hole of standing water.

When the United States purchased the ten-mile strip of land, it acquired not only the usual government control, but, by buying from the private owners, it acquired full possession of all property, except the cities of Panama and Colon, which, although in the Zone, were, because the chief cities of the republic, retained by the republic of Panama. In order to have no obstacles in the way of building and controlling the canal our government eliminated private ownership, and practically no places are inhabited except villages for employees maintained by the government. As bananas flourish and the hills are adapted to pasturage, it will later be the policy to utilize the agricultural and pasture lands.

Arriving at Colon at sunset we went to the Y. M. C. A. and had lunch and a bath and enjoyed a program of pictures and an address, and then went to our ship, which was taking coal at the big coal station described in an earlier letter.

The difference between Latin-America and the United States is easily appreciated here. In South America there were always tedious delays on account of port regulations. At the Canal Zone delay is minimized. In South American harbors there are no docks for big ships and they load and unload by means of lighters; while at the Zone are splendid docks and every modern convenience for handling cargo. At Iquique our ship took coal in bags and it required three days. At Colon nearly twice the amount of coal was bunkered in three hours. In Latin-America all officials and devices seem to conspire for retardation. At the Canal Zone everything is organized to facilitate and promote business. The Canal is our biggest object lesson for Latin-America. When one has seen it, he is genuinely proud of his American citizenship. —A. C. M.

BOOK REVIEW.

Getting Together With Latin America. By A. Hyatt Verrill, author of "The Book of the West Indies. Published by E. P. Dutton & Co., New York. Price, \$2.00.

If we want the trade and good will of the Pan-American republics, there are many things about Latin-America which we do not know, but must understand better in order to secure their friendship and appreciation. This book explains the things which it is important for us to learn about our Southern neighbors. Mr. Verrill is an experienced traveler and close observer, and after long residence in Latin America he has set forth in clear and concise form the essential facts and conditions with which our business men need to familiarize themselves. The first part of the book is a critical analysis of the problems with suggestions for overcoming the difficulties, and the second part contains an alphabetical list of all the Central, South American and insular republics with their areas, population, products and other data, all of which has great value for those who seek to be informed concerning Latin America. The author says: "Our own business manners are so brusque, so devoid of courtesies, so separated from social life, and are rushed through so rapidly that we can not understand or adapt ourselves to the totally different conditions which prevail in Latin America. Until we study the history of art, literature and language of Latin America we can not hope to acquire a true insight into the Latin-American people, and such studies should be a part of our common school education, or at least a selective study in the high schools. It may be argued that the average man or woman has no reason to take an interest in South America, or has no cause to acquire a knowledge of our Latin-American neighbors and their customs. This may be very true in a way, but neither has the average man or woman any real and valid reason for studying algebra, geometry or Greek, and yet we consider them a necessary part of our educational system."

CONTRIBUTIONS.

A SONG FOR THE FLAG.

When first thy stars and stripes unfurled
At Freedom's natal hour,
A challenge echoed round the world
Against oppression's power.
Proclaiming all men equal born,
Proclaiming all men free,
It heralded the glorious morn
Of world-wide liberty.

Neath thy protecting folds has grown
A virile race and bold,
A race that Pilgrim sires might own,
A race of manly mould.
Ten times ten millions at thy will
Would pay the last full price
To keep thy stripes unsullied still,
Nor deem it sacrifice.

Then hail to thee, red, white and blue,
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Our hopes are all with thee.
For thee we'll strike a valiant blow
If traitor hands assail,
No dearer flag our hearts shall know,
Old Glory, hail! all hail!—George
A. Persell in Journal of Education.

THE CHRISTIAN'S DUTY TO THE SMALL CHURCH.

The prevailing idea among church members appears to be to go where they can get the most. For instance, if there is a church with a trained choir, an expensive pipe organ, and a splendid preacher, Christians all want to flock to that church. If you ask the reason the answer is, because we can get more. We get better music and better preaching. The associations are better, perhaps, because of the larger crowd. The church is more commodious, the seats more comfortable. In short, we get more for our money; more for our effort. We are more stylish; are better entertained. Now no one can deny, or will at

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tempt to deny that these facts are true. People do get better music, as a general rule more up-to-date preaching, a more commodious church and more comfortable seats, notwithstanding the music may be made by a choir who have not one whit of spirituality and the preaching more of a literary production than a simple gospel sermon. But did the Christian ever stop to think that Jesus never taught the doctrine of getting, but the doctrine of giving? That over against our desire for going where we can get most should be set the duty of going where we can do the most.

I think the most beautiful thought contained in the story of the good Samaritan is that Jesus taught that we should not spend our effort in trying to discover who our neighbors are, but in finding some one unto whom we can be neighborly. And in the case of the small church does not the truth present itself to your mind that, perhaps there your service may be needed more than any place else?

The attractions may not be so great, the music not so good and the preaching not what you would wish, but opportunity for service you may be able to render to your Master far greater than you may have in the large church which does not especially need your service.

It is not a question of, where can I get the best service, or where can I listen to the best music or the best preaching, but where can I do most for Christ?

Christians appear to utterly lose sight of the Christian spirit when it comes to the matter of church attendance or church membership. The spirit of Christianity is a spirit of sacrifice and of service that you can give and not of service that you can get.

If Christians would stop looking for opportunities to get good and look more for opportunities to do good our church would make greater progress, and instead of reporting a loss as we must this year we would report a gain. Instead of spiritual death there would be the great revival that we all so much desire.

Young people, and older ones, too, should be looking for an opportunity to serve Christ. If you have musical talent and training there is a place for you in the small church. Can you teach a Sunday school class, Christ has a place for you, perhaps, in some little mission church that you have thought too insignificant to warrant your attention, not that the larger churches do not need workers, but because often, ah, too often, the larger church is filled with people who are absorbed in the matter of getting instead of in the matter of dispensing service to others.

I am not writing this because I am pastor of a small church, but with the hope that some who read these lines may be able to see the serious mistake they are making, and begin to consider Christianity from the standpoint of giving service instead of being served; from the standpoint of putting the most into Christ's work instead of that of getting most out for he who puts most into a thing generally is the one who gets most out, and I believe that he who puts most into Christ's service will get one hundred fold out of it in this life and in the world to come life eternal.—J. M. Crenshaw.

THE RIGHT TO DIE VERSUS THE RIGHT TO LIVE.

In the plant and brute world it is said, that the principle of development proceeds according to the law that the lower forms are a preparation for the higher—the higher cannot appear until the lower forms die. This process of our "rising on the stepping stones of our dead selves to higher things," says Prof. Ernest A. Rayner, "is the function of death. The lower form yields up its existence in order that the higher form may come into existence." Magnifying this biological principle to the extremity of an abortion, led Maurice Maeterlinck, that brilliant Belgian, to declare that any man has a right to kill himself. Says he, "there is no physical or metaphysical reason why the advent of death should not be as salutary as that of sleep, and a day will come, when science will turn upon its error and no longer hesitate to shorten our woes." Such a philosophy reminds us of the famous German Nietzsche, and leads one to ask a few questions. Are we returning to the Spartan's barbaric standard of efficiency? Are we returning to the policies that govern the "survival of the fittest" among the ancient clans and tribes of heathen nations? Because the old Greeks and Romans practiced the killing off of the old members of society and the "physical unfit" and exposed all undesired infants to the angry elements—are we, a civilized race of people to become followers of the cowardly dictum of Maeterlinck?

But the Belgian philosopher's doctrine is not new! We have only to hark back to the mad days of Robert Ingersoll, to discover the same pagan notions. Answering the question, "Is Suicide a Sin?" he says: "Under many circumstances a man has the right to kill himself, viz: When life is of no value to him; when he can be of no real assistance to others; when guilty of some heinous crime; when a hopeless invalid; when an inmate of an almshouse or hospital; when a victim of poverty and hunger; of filth and disease; or when sentenced to a term of life imprisonment." Under such conditions, says Ingersoll, a man has the right to kill himself. Modern man shudders at such a brutal and heartless conception of the cheapness of life, and rightly trembles for the incredulous ones who may, in this day, in some wild moment of despondency, practice the "doctrine of the suicides." And yet, it is not very far back from the days of Ingersoll and Maeterlinck, as we have come to judge the ethical movements of society, to the age of the Roman moralist Seneca, who thought nothing of teaching that a man always has the right, not only to choose the time, but the manner of his death. Says he, "Wherever you look—there is an end of evils. You see that yawning precipice, there you may descend to Liberty; you see that sea, that river, that well—Liberty sits at the bottom. Do you seek the way to freedom? You may find it in every vein in your body!" And Seneca did find it there. Following his own philosophy of nescience, and unable to endure the bitterness of his lot, or submit longer to the tyranny of the brutal Nero, he escaped by means of suicide—by self-slaughter!

And so many men have come to believe in this "right to die"—the right

to escape from "the slings and arrows of outrageous fortune," when life becomes too wearisome to the flesh. But such a demoralizing doctrine has no place in the teachings of Christianity, nor can it have in any system of Christian ethics. According to the most common moral standard, no man has the "right to die", the right to wantonly throw his life away, as though it were a cheap and empty thing to be played with before a cannon's mouth. Neither has the State per se in morals, any right to destroy life! The imperative claim of humanity, of society, of civilization itself, not to speak of the higher claim of God, is that no man shall seek to escape the penalties of the flesh, the heat, the burdens and disappointments of life, but "live" to conquer and overthrow these human ills. The Chinese may hold life so cheap that a man in order to insult his neighbor will commit suicide upon his neighbor's door-step, but that is ignorance—heathenism! No sane and civilized man would be guilty of such folly. Only moral cowards and pagans seek to escape the withering, blighting and oftentimes too arduous and irksome tasks of this work-a-day world of ours. Moral heroes never! Real men "live" to dominate and triumph over these dumb, blind powers of nature.

Think on Hamlet the Dane! Did ever Prince inherit greater sorrows, more irremediable woes? He awoke one day to find his uncle, his father's murderer, seated upon the throne of Denmark, and by his side his own mother, who had turned the palace into a place of incest and shame. The whole realm was filled with the story of her faithlessness and his uncle's perfidy. Did he seek to escape his duty by the rope, the precipice, the sea, the river or the well? No! a thousand times no! Shakespeare was incapable of creating such a monster

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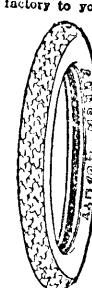
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as that. What did he do? He made Hamlet face the issues and fight them out! And this struggle of the young Prince gave birth to the most immortal soliloquy in literature. Crushed and bleeding under his insupportable woes—his brain all afire with mad resolve he meditates upon death: "To be or not to be; that is the question—

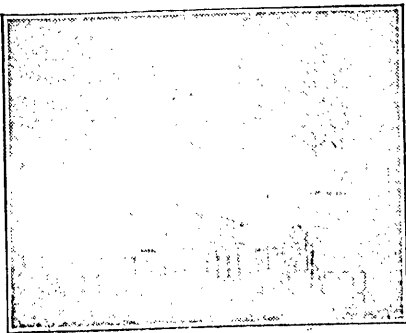
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune;
Or to take arms against a sea of troubles,
And by opposing—end them? to die;
to sleep—
No more, and, by a sleep, to say we end
The heartache, and the thousand natural shocks
That flesh is heir to—'Tis a consummation
Devoutly to be wished.

For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely—
The pangs of despised love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes—
When he himself, might his quietus make
With a bare bodkin?

Did Hamlet commit suicide? I tell you no!—What did he do? Like a true hero he asserted his "right to live" and overthrow the evil power reigning in the ancient city of his fathers. A melancholy Dane? Yes—but not a sniveling, whimpering moral coward. O heart! You who "With aching hands and bleeding feet Dig and heap and lay stone on stone; And bear the burden and the heat Of the long day, and wish 'twere done,"

Be not discouraged. Have courage to believe "that he who would be a great soul in the future, must be a great soul now." Know this—it requires greater moral courage to "live" amid the rank selfishness, gross in-

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dulgencies, and social vanities of your age than it does to "die" to escape its blinding and suffocating fumes. Any moral coward can volunteer to die. It takes a real man to assert the "right to live" and fight deathlessly and unselfishly for the common good. The "right to live" is a far higher, more resplendent and glorious thing than the "right to die." I submit that it is a great thing under the martial strains of the bugle and the wierd, ravishing music of the drummer boy, to charge like Tennyson's Light brigade, "into the jaws of death; into the mouth of hell"; and yet, we insist that it is a greater and grander thing for a man to stand like Patrick Henry stood before the Colonial Congress with none to entice and none to make afraid; or Robert Emmet, on Thomas St. scaffold; or Martin Luther before the Diet at Worms, for the higher and more inviolable principle of the "right to live" and enjoy, not the freedom of the grave, but the freedom of the field, the meadows, and the hills. Men tower to gianthood when they rise above moral cowardice. And so, as Dr. Horace J. Bridges points out, "Whether death be a dreamless sleep; or the gate of a larger life—it still would remain true that our 'duty' is to 'live' to resist and overcome evils, not to run away from them." Men cannot hope to escape from experiencing moments when time seems "a maniac scattering dust, and Life a Fury slinging flame." And, yet—to have suffered much is like knowing many languages.

The true poet and the real hero loves more the soldier who seeks only "duty's iron crown" than him who chooses death as "an advent as salutary is that of sleep"—to cowardly escape from the whips and scorns of adversity, the almshouse, the jail, the invalid's chair, or the larger and deeper responsibilities of human life.—Lawrence L. Cowen.

ORIGIN AND MEANING OF THE SACRAMENTS.

By E. B. Chappell

V.

The Lord's Supper.—Recalling the general statements contained in Article II, in regard to the nature of the sacraments, let us briefly consider the significance and value of the Lord's Supper. This implies, of course, that in the very beginning we eliminate all the magical and sacerdotal meanings which have been imported into it by Roman Catholicism.

Partly because of its inherent nature and partly because of the associations that gather about it, the Lord's Supper is the most effective symbol that ever existed. The sacred meal had been a familiar institution for hundreds of years when Jesus gathered the little band about him in the Upper Room for the Last Supper. First of all in prominence and importance was the Paschal Supper, the symbol of God's covenant with the Chosen People and of their deliverance from the bondage of Egypt. Then there was the sacred meal of the Eucharist and the Sabbath meal celebrated in every Jewish home at the beginning of the Sabbath on Friday evening. The description of the manner in which the latter was celebrated found in the Mishna reminds us very much of the celebration of the Lord's Supper in some of our Protestant Churches. "At the beginning of the

meal the cup, blessed with prayer by one of the family, preferably the father, was handed round. Then the bread was blessed which was broken and eaten during the meal and a thanksgiving followed to which the company responded 'Amen.'" The force of all these age-long hallowed associations was carried over into the sacramental meal instituted by Jesus and still lingers about it with others of like quality that have accumulated during nineteen hundred years of Christian history. Add to this the fact that, as will appear in the course of our discussion, the symbol is in itself the most fitting and impressive that was ever conceived, and it will be easy to see why Christians have found in it a means of grace that is inexpressibly precious.

A Memorial.—The Lord's Supper, like the Paschal Feast, is a memorial, a memorial of his love and of his sacrifice. "Do this," he says, "in remembrance of me." The red juice of the crushed grape reminds us of his blood that was shed for us. The broken bread reminds us of his body that was broken for us. The feast as a whole recalls all the deep significance of his passion and stands as a perpetual sign of the new covenant sealed by his blood. It thus serves to keep vividly in our minds precious truths which we cannot afford for a moment to forget, and which, nevertheless, because of our necessary limitations and the distracting influences which we find it impossible to escape, we are in constant danger of allowing to slip from us. There are not many sincere Christians who cannot recall times when, as they reverently received the symbols of the broken body and shed blood, the sublime truths for which these symbols stand became so vitally real to them that their hearts were deeply stirred and their faith mightily quickened. In other words, truths which were in danger of becoming merely vague intellectual possessions have, in the moment of eating and drinking, suddenly become surcharged with spiritual power, power to renew the soul and lift it to a higher level of love and devotion.

A Symbol of Fellowship.—The Lord's Supper is also a symbol of fellowship—of fellowship first of all with the living Christ who sat with the Twelve in the Upper Room. As has already been observed, religion is fundamentally a matter of personal relation between the individual and the Heavenly Father. It is now generally admitted that the chief factor in moral and spiritual achievement is the influence of personality. John Tyndall said of his noble Christian friend and fellow worker, Faraday, "His presence was inspiration and energy." And this is true in a measure of all men and women of high character and sympathetic and engaging personality. Their presence not only rebukes our selfishness and awakens within us holy desires and aspirations, but recruits our strength and confidence and courage.

The only friendship, however, that is completely satisfying, that is sufficient for the cleansing, quickening and nurture of the soul and for its support amid the conflicts of life, is friendship with God. Herein lies at least a part of the significance of the incarnation. Christ came to reconcile us to the heavenly Father by destroy-

ing the barriers created by our sin and ignorance.

And herein lies the whole significance of what we call "the means of grace". They are not artificial channels through which in a mechanical way spiritual blessings are poured into the soul, but, as some one has aptly expressed it, "are simple ways of getting into personal relation with God."

As Christians, we cannot, of course, think of God as absent from any place or as more truly present in any given place than in others. He is always everywhere. He is the inescapable One. "In Him we live and move and have our being."

"Whither shall I go from thy spirit? Or whither shall I flee from thy presence?"

If I take the wings of the morning,
And dwell in the uttermost parts of the sea,

Even there thy hand shall lead me
And thy right hand shall hold me."

The purpose of the sacraments is not to bring God to some point where he is not, but to help us to realize the presence of One who is already "closer to us than breathing, nearer than hands and feet."

By its vivid representation of the life and sacrificial suffering of Jesus and of his tender fellowship with his disciples in the Upper Room, the Lord's Supper kindles our faith and devotion and enables us to realize his promise, "Lo, I am with you always." In it we touch his very life and our souls are flooded with light and love and energy. From such vital and holy fellowship we go back to our lowly tasks, as the disciples went down from the Mount of Transfiguration, carrying with us a new sense of spiritual realities and of the divine presence and new strength and enthusiasm for the duties and difficulties that await us.

A Symbol of Unity.—The sacrament

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is also a symbol of the unity of believers in Christ Jesus and of the love that should bind them in a vital brotherhood. It is a rebuke to selfishness and narrowness and to all unholy and unbrotherly dispositions and tempers. It is difficult to see how a sincere Christian, who understands the true Protestant position in regard to the sacraments can approach the Lord's table without renouncing enmity, sectarian bigotry, the spirit of self indulgence and every kind of worldly pride and ambition. Nor is it easier to see how one can kneel with his fellow-disciples and partake of the sacred symbols which recall the Savior's love and passion and the blessed fellowship in the Upper Room without being moved to a new dedication of himself to the manner of life which all the associations of the occasion and the symbols suggest.

A Call To Penitence.—The above statements imply that the call to partake of the Lord's Supper is a call to repentance. This is clearly recognized in the ritual of the Methodist Episcopal Church, South, which provides that the service of communion shall be preceded by a general confession in which all the people are expected to join and that the invitation shall be extended to those "who truly and earnestly repent of their sins and are in love and charity with their neighbors and intend to lead a new life, following the commandments of God and walking from henceforth in his holy ways." One needs but to study human life and especially his own life, to see why this is necessary. Most of us are guilty of many actual transgressions, and the best of us constantly fall short of our ideals. The truth is, the latter must necessarily be the case in a growing life, for to such a life there come from day to day clearer visions of truth and nobler conceptions of duty and with these there is

bound to come also a realization of shortcomings in the matter of conduct. Our acts of self-dedication, therefore, called forth by our participation in a rite which vividly recalls our Lord's sacrificial passion, are not a mere dreary round of penitential exercises. On the contrary, they mark the steps of our ascent, the progressive opening of our eyes and widening of our horizon. The call of the Lord's Supper is always to newness of life. For the possibilities of spiritual growth and of the deepening of Christian experience are never exhausted. "Forgetting the things which are behind and stretching forward to the things which are before" is the perpetual motto of every one who knows Christ and who finds the meaning and possibilities of life interpreted in him.

Who May Partake?—The terms of invitation in the ritual of the Methodist Episcopal Church, South, as indicated above, are to "all who truly and earnestly repent of their sins, are in love and charity with their neighbors and intend to lead a new life, following the commandments of God and walking in his holy ways." Of course, however, the invitation must be interpreted in the light of fact that the eucharist is a Christian sacrament, standing for all that is involved in the sacrificial passion of our Lord. The new life to which it refers is the life to which men are called in him, the holy ways in which it challenges us to walk are the ways of purity, meekness, love and service which he marked out for us.

It, therefore, implies loyalty to Jesus Christ as Lord and Savior. But it does not require the acceptance of a definite creed. It does not require that a man shall have been baptized in any particular manner or even that he shall have been baptized at all. This interpretation is repeated by John Wesley again and again, and he regards the fact that it stands on such a broad platform of Christian catholicity as one of the glories of Methodism. This does not mean that he regarded soundness of doctrine as unimportant, but only that he regarded but one thing as essential, namely, loyalty in heart and purpose to Christ and his ideal.

This I believe to be the true Biblical position. After laying down some general principles in 1 Cor. XI, St. Paul adds in verse 28: "But let a man test himself, and so let him eat of the bread and drink of the cup." The substance of his general directions is that a man's fitness or unfitness for partaking is entirely a matter of moral and spiritual attitude. If one sincerely desires to know Christ, to come into living fellowship with him to the end that he may be cleansed from his sin and empowered to live according to Christ's ideal, then he has a right to avail himself of the benefits of this blessed means of grace. The man who eats and drinks unworthily is not the man who is conscious that he is not as good as he should be, but the man who is impelled by unworthy motives or who, as is implied in 1 Cor. XI, 27, "Eats of the bread or drinks of the cup of the Lord carelessly" that is, without such a sense of reverence as the sacred rite demands. But the man who is penitent, who is humble, who longs to get closer to his Lord and to serve him better can afford without fear to

heed the invitation, "draw near with faith and take this holy sacrament to your comfort."

WESLEY AND YE SONS OF HIS.

Wesley, inspiring and immortal name! Servant of the Most High God, and child of the Holy Spirit! The world rises up and calls him blessed, for the world was his parish. Under the eloquence of his preaching a world of men felt, knew the stir and urge of conscience, felt the throb and pulse of the soul breaking through its fettered chrysalis, spreading its wings and mounting ethereal skies—out, out to God! How sin quivered, rocked to and fro, fell to the ground, smitten by his lurid flash and play of love, flashing conviction, repentance and change of heart in the twinkling of an eye, and the old man fell down dead, and the new arose triumphant in his power!

Churches with a bold exterior wrapped in garments of faultless and moral fabric, stood helpless and powerless to grip the multitudes, and looking down upon this bold servant of the Cross, saw multitudes hang upon his words, heard the cries of anguish burst from a thousand hearts, and dumb and palsied tongues utter tremulous melody in the unison of love, and pondered these things in their hearts where pride had erected his throne and never smiled and loved and felt for poor, mortal men!

Across the long swing of time, the stride of more than a hundred years today the world feels the quickening power of this immortal, this inspiring man. His influences roll like a river through the ages, roll, gather momentum, deepen, broaden and sweep on and on. And the music of it! The wonder of it! The virility of it! What a Niagara of power!

This stream of eager evangelism has swept away the cold, helpless formalism of a multitude of churches, and if the name of Wesley is dumb on their lips, the spirit of him has stolen away their hearts. You may hear it in their preaching, in their singing, in their praying, from the melody in their worship, which has the earnest, the vibrant, the heartfelt tone. Wesley was the musician who first sang well the song of holy heart-felt love, with God and the Holy Spirit in it, and the heart dancing about and bursting into praise in the glad knowledge they were there! An old, old song, the world had loved and forgotten back in the ages! And whoever sings this song today must sing it with Wesley because he found it first to shake a continent with it. His was the first strong voice! Now the world is in his choir, and the chorus swells, lifts, rises up in one mighty triumphant song! Hear, O Father of men, Lord of heaven and earth! Let this song fill the hearts of all men as the waters cover the sea! Let it roll and blast in the hearts of men, until tears wash away their sins, as the thunders roll and split on the rocks of mountain peaks, and the rains fall and beat upon them!

Ye sons of Wesley, his mantle has fallen upon you. The Holy Word which fell from his cold and dying hands we must seize and proclaim from the housetop; the fire which when the storms fell, and the blinding snows came down, and the winds beat and cut like a two-edged sword

driven through bone and marrow; the fire which was a consuming passion, glowing, pressing, restless, ceasing not, for the salvation of souls, must be the fire that burns everything out of our minds and hearts, save the Cross of our Lord, and determines that we shall know nothing save Christ and him crucified!

Today that fire of utter devotion and unmeasured consecration to the Master flares up, leaps higher than in many years, and the churches are seeing themselves in its light, and rise up to do greater things for God and men. "God is in his Holy Temple!" And the world is his temple, and all that is therein belongs to him. A new sense of life dawns upon us. We are servants in the Temple; we are stewards; He owns all things. Here our lives, our time, our property belongs to Him! And the churches, seeing what money they are pouring into his treasury, enter into solemn covenant to give heart, mind, soul, yea all strength into the labor of the Lord. This is the light that lighteth the world, but look, look how the world lieth in darkness! Ye sons of Wesley, hold high this torch which lights the world! Let there be no rest until the world is ablaze with this consuming fire of love and devotion!

The Revival! On with the Revival! Pray until the heavens are rent in twain and the angels leap to do our bidding, and the Spirit of God moves mightily upon all hearts and drives distorting sin into the abysmal pit of darkness and lifts men to the full stature of souls, as he drove back the waters over the earth into the gaping crevices of oceans, he smote deep for their reception and lifted the cold and dripping earth far above them to meet the light of the sun!

Pray until there is a mighty shak-

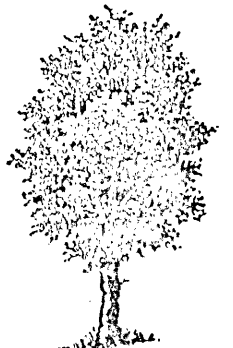
THE BEST CATECHISM.

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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H. C. MORRISON, D. D., President

Five hundred Students, select in character, from thirty-six states. Offers six Baccalaureate Majors: Classic, Educational, English, History, Science, Philosophy. Special Courses for Teachers, Divinity electives for Ministers. Seventy Student Volunteers. A favorite school for Preachers and Missionaries. Secondary and Vocational Schools of best standard, covering all practical fields.



This Tree is Nearly a Third of a Century Old.

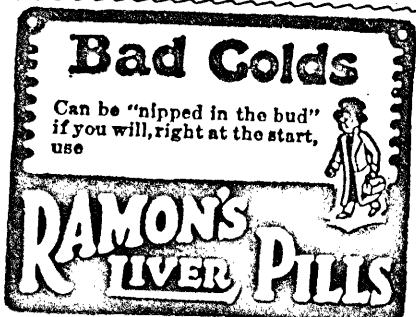
Catalogue will be sent on information given by the Vice-President.
JOHN PAUL, D. D., Wilmore, Ky.

ASPIRIN

Name "Bayer" on Genuine



"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Mononaceticacidester of Salicylicacid.



Rub-My-Tism is a great pain killer. It relieves pain and soreness caused by Rheumatism, Neuralgia, Sprains, etc.

ing of the earth, and the dry bones come together again, and the breath of life comes back and the world is born again.

I see a light; it is the light of glory; it haloes the earth! On the sea of life, life's old ship heaving on the billows, dashed, quivering in the storm, sees he light. She makes for the shore! Millions cheer and cheer! She makes the harbor! Let the anchor drop!

"And anchor herself in the haven of rest

To sail the wild seas no more:
Though the tempest may sweep o'er
the wild stormy deep,

In Jesus she is safe evermore!—
Clarence Crow.

A PROGRESSIVE GENERAL CONFERENCE.

The General Conference of 1920 has passed into history. One of the foremost leaders characterized the body as radical in matters pertaining to practical policy and conservative in those issues involving creed and conduct. In the main, however, its actions were decidedly on the side of progress with only a few exceptions. The delegates plainly showed the influence of the Centenary movement particularly in dealing with those propositions that involved enlargement and increased efficiency. Here real courage and determination were manifested in their readiness to act upon the facts presented to them. Thus while some of the legislation enacted might appear to be reactionary, upon the whole the Des Moines General Conference has been a stimulus to new faith and an incitement to optimism, as a brief analysis of some of its principal enactments will reveal.

A World Church in Earnest.—Consider, for example, the legislation touching the episcopacy. After twenty-five years of doubting and debate provision was made the other day for Negro general superintendents, thus marking a new epoch in ecclesiastical democracy. Then as though such a decided step in advance were not enough for one day, the missionary episcopacy was abolished in the very same session and the way opened whereby bishops clothed with the highest possible power could be sent to the very ends of the earth. Seven new episcopal areas were created for the foreign field, making a grand total of seventeen outside the United States. In Europe alone the number of bishops was increased from one to three that Methodism fully might meet its opportunity and obligation in the mighty task of relief and reconstruction, besides providing for the larger expansion of our evangelistic and educational work. Nine out of the fourteen new bishops elected were sent to areas beyond the seas against only five who are to remain in the homeland. Of these five, three represent replacements required by the death or retirement of bishops, and one takes the place of a bishop sent to the foreign field. Only one new bishop, therefore, representing an increase of supervision, was reserved for our own country.

REDUCE YOUR SHOE BILLS.

Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes, not only stops the pain of corns and bunions, and gives quick relief to sweating, callous, tired, aching, tender feet, blisters and sore spots, but Allen's Foot-Ease rests the feet, keeps them cool and comfortable all the time, saving the constant wear on shoes caused by nervousness of the feet. Shoes and stockings wear twice as long when you walk in comfort. Try Allen's Foot-Ease today.

THE CRACK O' DOOM FOR NASTY CALOMEL

Folks Abandoning Old Drug for
"Dodson's Liver Tone,"
Here in South.

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you lose a day.

Calomel is mercury! When it comes into contact with sour bile, it crashes into it, breaking it up. Then is when you feel that awful nausea and cramping. If you are sluggish, if liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous, go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it can not salivate or make you sick.

The enthusiasm with which the report on the Centenary campaign was received, coupled with the ringing note of leaders in the Centenary and board leaders which characterized the rather exhaustive report of the Committee on Overhead Expense of the Church, served also to emphasize the new world attitude of Methodism. Likewise the Interchurch World Movement was indorsed with a promise of continued co-operation. The General Conference even went so far as to exercise its influence in the realm of world politics, adopting resolutions bearing on the Japanese treatment of Korea and China, the proposed Armenian mandate, and the League of Nations. Thus from every angle the delegates in Des Moines registered their faith in the world-wide mission of Methodism.

A Closer Correlation of Boards.—Then as if the better to be prepared for such a challenging task, the Conference proceeded to tighten up the organization in the homeland for higher efficiency. This was done through the creation of the new Council of Boards of Benevolences, whose purpose it is to present a unified program of missions, education, and benevolence to the church, to adopt a unified financial policy, thus eliminating waste and duplication, and to promote economy and efficiency on every hand. It was a wise move and one of the most important pieces of legislation adopted by the General Conference of 1920. We believe that the whole church will be inspired to new confidence in our world program at home and abroad and that both time and money will be saved under the new order. Especially will this council be able to continue the splendid work of Centenary conservation, and to guarantee that we shall go forward in the coming years on a scale commensurate with the unusual efforts of the past quadrennium.

Unification Nearer.— "There be some of you sitting here who shall not taste death until you see these churches one," said Bishop McDowell just after the report of the Committee on Unification relative to the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, was adopted. Numerous meetings of the commission having this matter in charge and widespread discussion in the press of both churches during the past four years finally culminated in the submission to the General Conference of a plan for the union of the two churches.

Opinion was divided as to its possible fate. Some even predicted that the election of Negro bishops would frustrate all the efforts of the past and postpone indefinitely the realization of this object. Such, however, was decidedly not the case. While it is true that the committee did not accept the plan proposed by the commission, they did go on record in most emphatic terms as favoring the earliest possible consummation of union between the two churches. They also continued the commission, instructing them to modify, if necessary, the old plan or to work out an entirely new one. Moreover, they provided a practical proposal in the way of a joint convention consisting of not less than one hundred or more than two hundred persons from each church who might consider any plan submitted by the Joint Commission or work out an entirely new plan of their own. As still further evidence of its confident hope in the early realization of unification, when the General Conference closed it adjourned subject to the call of the bishops for another session to consider such plans as might be submitted by this proposed convention or by the Joint Commission.

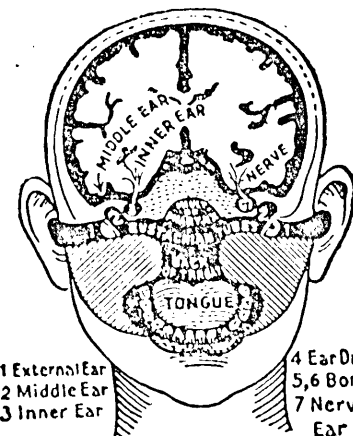
Another Step in Advance.—In response to the licensing and ordination of women to preach, the Committee on Itinerancy brought in a compromise report, which was adopted, granting the licensing of women as local preachers but referring the proposal as to ordination to a commission instructed to report in 1924. An Amendment conferring upon women full ministerial rights and privileges came very near passing. It was pointed out, however, that if such rights were allowed women might reach the episcopacy. This with other warnings as to conservatism finally tabled the amendment.

But why not open the way for women to the ordained ministry and even to the episcopacy? The only pertinent question here is one of ability. It is high time that deliberative bodies ceased to be influenced by predictions of dire future calamities, especially in cases where the facts of experience and available data by no means point in any such direction. From the temper of the delegates and the splendid impression made by the women speakers in this debate we should not be surprised to see the next General Conference go the whole distance on this proposition. The licensing of women as local preachers, however, is a real step in advance and taken in connection with another enactment which sends down to the Annual Conference the proposal to seat laymen in the Annual Conferences, we may continue to believe that the stars are still in their courses, and that a new day is rapidly coming.

Week-Day Religious Education.—During the last five years the Board of Sunday Schools has been conducting experiments in week-day religious education in several centers, notably at Gary, Ind., and Van Wert, O. They have succeeded in creating a widespread interest in the matter, have trained numbers of workers, developed a curriculum and outlined organization for this very important work. The General Conference therefore rightly commended this board for these efforts and heartily indorsed the plan. The action is highly significant or it reflects a realization on the part of the Conference of the tremendous importance of a larger enlistment and more comprehensive training for childhood and youth in the principles and program of Jesus Christ. This cannot be done by the public schools, nor can it be successfully accomplished by the church within the limits of a Sunday school session once a week. It is fortunate indeed that the great lawmaking body of Methodism should put the stamp of approval on week-day religious education in this pioneering stage. The years will amply justify the indorsement.

The Test for Church Membership.—One of the most spirited and prolonged debates of the month was occasioned by the report of the Judiciary Committee on an appeal relative to the constitutionality of the ritual question asked of candidates for full membership, "Do you believe in the doctrines of the Holy Scripture as set forth in the articles of Religion of the Methodist Episcopal Church?" The

HEAD NOISES BOOK FREE



EAR PASSAGES WHERE TROUBLE STARTS

If you have buzzing, ringing noises in your head and ears, or a snapping in your ears when you blow your nose, write at once for a helpful booklet on head and ear noises and how to treat them, now being given away absolutely free of charge by its author, Ear Specialist Sproule.

This book explains many of the causes of head and ear noises, and shows how they may be the forerunners of Deafness. It tells of a Method of Home Treatment which has already helped many, many people to get rid of their head and ear noises, and to regain clear, distinct hearing. From beginning to end, it is full of information of interest to sufferers from head noises, and it is illustrated with pictures of the head and ear passages where the trouble comes on.

Send for this book at once and learn of an efficient New Method for the treatment of head and ear noises. It is yours, just for the asking. Write your full name and address on the dotted lines and mail the Free Book Coupon to

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report held that the question was unconstitutional and that all that could be required of such candidates was the fulfillment of the condition laid down by Wesley in the General Rules—"There is only one condition previously required of those who desire admission into these societies, a desire to flee from the wrath to come and to be saved from their sins." The report on the first vote was favorably received by a small majority but afterwards a number of delegates changed their votes from the affirmative to the negative, and the constitutionality of the ritual test for church membership was thereby sustained.

The question as presented to the General Conference was of course purely a legal one and for the most part it was debated upon that basis. Nevertheless the issue lies deeper and involves the question of the vital justification of a doctrinal requirement for church membership. In several instances in the course of the argument this deeper issue was recognized. It was contended, for example, that without a doctrinal test we might be overwhelmed by Mohammedans and pagans who would enter our too widely opened doors. Also it was indicated that nothing could save the church from degenerating into a miscellaneous mob if this important question should be stricken from the ritual. We confess that such statements do not appear very impressive. It would be well if these defenders of the church could make a trip to mission lands and actually see what God is able to do with the multiplied thousands who have come into the church with scarcely any doctrinal equipment. Or let them consider the case of the multitudes of our best church members who came into the church in childhood with practically no clear conceptions of theological dogmas.

As for saving the church, we do not

Sleeplessness. You can't sleep in the stillest night, if your digestion is bad. Take Hood's Sarsaparilla—it strengthens the stomach and establishes that condition in which sleep regularly comes and is sweet and refreshing.

VIRGINIA, Danville.
Randolph-Macon Institute FOR GIRLS. Limited to 100. College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music, Art, and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates \$300. Catalogue, Address, Chas. G. Evans, A. M., Principal, Box C.

For Coated Tongue

Bad Breath, Sour Stomach, Bloating, Gas, Biliousness, Sick Headache, Indigestion, Constipation,—take the always reliable

FOLEY CATHARTIC TABLETS

They clear the bowels, sweeten the stomach and tone up the liver. Do not gripe.

J. E. Colver, 103 Labor Temple, Los Angeles, Cal.: "After 50 years' experience with all sorts and kinds of cathartic remedies, I got wise to Foley Cathartic Tablets, and they are the best I ever used."

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it in the morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is said that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

for one moment overlook the necessity of close, careful organization for the work of the kingdom and the supreme value of doctrinal teachings for those who have been received into our fellowship. We are reminded, however, that our primary business is not the saving of the church for its own sake but the saving of human life for Christ and His kingdom. The order of Jesus in this whole matter should be studied closely when we are considering the doctrinal test, for He said, "If any man will do his will, he shall know of the doctrine." The first requirement is obedience and after that and as an outgrowth from it comes spiritual knowledge.

Heresy-Hunting Again.—Another storm center at Des Moines was the report of the Committee on Education dealing with the Conference course of study. The minority of the committee were willing to accept most of the majority report but desired the insertion of a paragraph calling for special care in the selection of such books as should be in harmony with the doctrine of the church and the inclusion of "the Discipline with special emphasis on the articles of religion and the standard sermons of John Wesley, fifty-two in number." They also desired that the texts selected for the course be submitted to the Board of Bishops for their "consideration, amendment and approval."

Viewed by itself the minority report seemed harmless enough, but considered in the light of backgrounds and implications the proposal looked very much like another case of heresy-hunting. The Commission on Course of Study, including two bishops, a number of ministers and educators, all appointed by the Board of Bishops, had carefully prosecuted their work during the past quadrennium and had consistently reported back to that board, whose approval had been given on the entire matter. In addition to this fact, considerable evidence of the existence of an extensive propaganda campaign against the course of study during the four years appeared in the progress of the discussion. Protestations of course were made to the effect that all this was not heresy-hunting but an attempt to defend the faith. Renaming a thing, however, does not in any wise change its essential character. It was no great surprise, therefore, that on the very next day a statement in defense of one of the authors whose theological soundness had been called in question was received without a dissenting voice by the General Conference and made part of the record. This statement very wisely indicated a method of procedure in the case of heresy less spectacular than a General Conference debate but more in harmony with the order of the Discipline and the law of the church.

The minority report, however, carried and it is now to be hoped that the church, busy with its world task and thoroughly weary of heresy-hunting, may be spared any more such experiences.

A Serious Omission.—Several reports of the Committee on the State of the Church embodying deliverances on the social question never reached the General Conference. Perhaps this was due partly to the fact that they were not formulated and printed in

Woman's Missionary Department

Edited by
MRS. W. H. PEMBERTON.....303 East Sixth St., Little Rock, Ark.
SUPERINTENDENTS OF STUDY AND PUBLICITY
North Arkansas Conference.....Mrs. John W. Bell, Greenwood, Ark.
L. R. Conference.....Mrs. E. R. Steel, 214 W. 6th St., Pine Bluff
Communications should reach us Friday for publication next week.

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows,
The sympathizing tear."

Words are inadequate to express the deep sympathy we and all the missionary women have felt for our beloved co-laborers of Camden who have been sorely smitten and have suffered bereavement through the terrible disaster in gas fields near El Dorado. May the Holy Comforter abide in the homes so full of sorrow.

PERSONAL MENTION.

Mrs. James W. Rogers, Secretary of Pine Bluff District, is in this city with

the Daily Christian Advocate until late in the session and consequently in the press of other business finally were crowded out. This, however, is scarcely a sufficient excuse, for if there was a time when the church should have an up-to-date social message and program, the present is that time. With industrial unrest everywhere, a threatening Bolshevism, and the church accused of being the creature of capitalism, a clear note should have been sounded at Des Moines. We hold no brief here for the contents of these reports, but we do most emphatically declare that there should have been a discussion of present-day social, economic, and industrial issues and some kind of a message and plan outlined for the church during the ensuing quadrennium. Of course everybody expected strong action on prohibition and other needed reforms and in this they were not disappointed. But the whole world is in the midst of a social upheaval that is shaking the very foundations of society and for this hour we need a virile interpretation of Jesus Christ and the application of His teachings to the problems of our modern life. Happily there are many individuals in Methodism who will go forward preaching and teaching a gospel of social helpfulness and reconciliation, but we earnestly hope that the next General Conference may speak clearly on the social issue.

Lack of space forbids a more extended treatment of General Conference legislation. The creation of a new Board of Hospitals and Homes, the removal of the time limit on the district superintendency, the retention of Paragraph 280 in the Discipline relative to amusements, the emphasis on Christian stewardship and evangelism, and numerous other important actions are of interest and significance. It may be sufficient, however, to sum up the work at Des Moines by saying that the delegates were most earnest and conscientious, and by their broad-visioned plans have led the church forward. Upon the whole they have given us strong, progressive legislation.—Zion's Herald.

her husband, the beloved pastor at DeWitt, who was operated on a few days ago at St. Luke's Annex. Many friends will sympathize with these friends and will be glad to know that Brother Rogers is doing well. United prayers will be offered for his speedy restoration to health.

GOOD NEWS.

Four young women volunteered for life service during the Epworth League Conference, held at Bentonville last week. They are:

Miss Katherine Johnston of Conway, the daughter of Rev. F. S. H. Johnston; Misses Margaret Harris and Fannie Taylor of McCrory, and Miss Stoughton of Decatur.

REPORTS! REPORTS! REPORTS.

Have you sent your auxiliary reports to the District Secretary and the Conference Treasurer? Remember, all letters of inquiry and reports to Conference Treasurer should be sent to Mrs. S. W. C. Smith, P. O. Box 696, Hot Springs, Ark.

DISTRICT MEETING.

Program of the Fort Smith District meeting, held at Dodson Avenue, Fort Smith, June 30:

Theme, "The Household of the Father."

Devotional, "Who Compose the Household of the Father," Mrs. John W. Bell, Greenwood.

Organization and roll call.

Report of District Secretary, Mrs. W. J. LeRoy, Greenwood.

Junior Hour, Mrs. C. R. Cordell, Van Buren, and Local Junior Auxiliary.

Sermon, Rev. B. L. Willford, Van Buren.

Noon.

1:30. Devotional, "The Duties of the

Uphold your nerves, stomach and blood with V. V. P. the great French Iron Compound. Agents and sick people write right now. Trial \$1.00, treatment \$2.50. V. V. P. Chemical Company, Dept. R, Johnson City, Tenn.

MARTIN COLLEGE—JUNIOR COLLEGE

For girls and young women. Not sectarian but positively Christian. Meets standard tests in all departments. Fifty years old. No experiment.

GEO. A. MORGAN, President, Dept. A. Write for Catalog. Pulaski, Tenn.

LEMON JUICE

FOR FRECKLES

Girls! Make beauty lotion for a few cents—Try It!

Squeeze the juice of two lemons into a bottle containing three ounces of orchard white, shake well, and you have a quarter pint of the best freckle and tan lotion, and complexion beautifier, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of orchard white for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day and see how freckles and blemishes disappear and how clear, soft and rosy-white the skin becomes. Yes! It is harmless and never irritates.

Household of the Father," Mrs. Byron Harwell, Fort Smith.

The program adopted by the Council for the year, Mrs. W. J. LeRoy, Greenwood.

Reports of delegates.

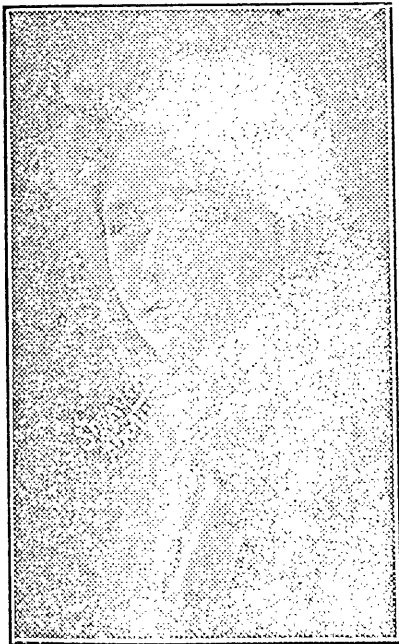
"Young People's Work," Mrs. H. C. Faber, Van Buren.

Reading, Mrs. Naomi Durden, Fort Smith.

Reading, Miss Blanche Ware, Greenwood.

Young People's Conference, Mrs. B. Harper, Fort Smith.

Institute of Conference reports, 1- by Mrs. John Gosnell, Fort Smith.



MRS. DWIGHT SAVAGE.

the Superintendent Young People's Work in Little Rock Conference Woman's Missionary Society.

Through her fine work in Y. W. C. A. Mrs. Savage is already well known and much beloved in Arkansas, her native state; and as chairman of the Joint Committee of North Arkansas and Little Rock Conferences, W. M. Societies, who are arranging for the Young People's Summer Conference at Henderson-Brown College, Aug. 2-6, she is working with an enthusiasm that insures they love her. Our hope is that every district in the Arkansas W. M. Society success. Mrs. Savage loves girls and will send girls to the Young People's Conference.

Explain the budget. Explain the Mary Neill fund.

Quiz on Study and Publicity, Mrs. John W. Bell, Greenwood.

Report of annual meeting, Mrs. B. L. Ware, Greenwood.

Selection of place of meeting.

Praise and consecration service, R. M. Wildman, Ozark.

—Mrs. W. J. LeRoy, Secretary of Fort Smith District.

THE BIBLE OUT-OF-DOORS AT OUR SUMMER CONFERENCE.

Have you ever thought what the out-of-doors meant to Jesus? When you think of His praying, His teaching, His betrayal and other big experiences, do you think of the garden, the hillsides, the lake, the street, and many other places? Just because the life of Jesus is so closely connected with the beauty of the out-of-doors we can more easily understand why the Psalmist so often calls all creation to praise the Lord. When we read these bits of poems of God's out-of-doors we feel like saying with Wordsworth, "We live, then, in a bright and breathing world."

In my letters to the girls of the Young People's Missionary Societies last week I asked that at least one girl from each organization be prepared to tell a story at our story-tell-

ing hour. Perhaps the following suggestions will simplify the preparation.

I am hoping that through this part of our conference that we may get four results. That we may love people more; that we may love nature more; that we may more fully appreciate the Bible; and finally, through all these, that we may love God more. Any story that may help to bring these influences will be excellent.

Can you think of "Life Worth Living" about which you have only a superficial knowledge? Would you like to know more of the following:

Mary of Bethany, the True Friend.

Hannah, a Noble Mother.

Deborah, a Champion of Israel.

Ruth, the Immigrant.

Lydia, a Christian Business Woman.

Florence Nightingale, a Pioneer in a Profession.

Frances Willard, the Leader of a Great Movement.

Alice Freeman Palmer, a Leader in Woman's Education.

Miss Lizzie Wilson, One of Our First Missionaries to Mexico.

Miss Eunice Anderson, who is now in Porto Alegre, Brazil.

Miss Agnes Ruff, a worker in Cuba.

Miss Lillian E. Nichols, Songdo, Korea.

Miss Lochie Rankin, Our First Missionary to China.

Miss Nannie E. Holding, for whom the Holding Institute is named.

These are only a few of the many that we covet knowing. What a rich acquaintance we shall have if we become familiar with even three or four of these during the conference.

Then why not make some pilgrimages with well-known guides in the "Out-of-Doors of the Bible?" Would you like to be led by the youthful Jeremiah through the lowland and hill country, or perhaps with him as a guide to see Jerusalem?

Can you go with the Psalmist as he tells you how the voice of heaven may be heard? Let us not fail to have that beautiful Psalm of Psalms, the twenty-third one.

Most of all let us follow the carpenter as He shows us the bird and the lilies, the good ground and the thorns, the lake and the waters. If you have particularly enjoyed these bits of the out doors in the Bible let us share

your joy. I can fancy that after we have had these delightful and informal conversations that we shall want to join in singing "Day Is Dying In the West."

Then there are numbers of stories that do not come under these heads exactly. They are stories that we love and we know that they are wholesome. By all means let us hear them. I have a story which I am going to tell entitled "The Boy and the Lunch." I shall be disappointed if this is not one of the most refreshing, entertaining and inspiring parts of our day.—Mrs. Dwight L. Savage.

PRAYER REMINDERS.

Pray for the summer conferences being held in all parts of the country, that the young people may get from them messages so searching and vital that God's will may be wrought out in their lives.

Pray for the District Conferences, that the women may find in them not only inspiration for better and larger work, but that they may be drawn into closer fellowship with one another and with the Lord Christ.

Pray for the missionaries sailing

Meridian College

Meridian, Miss.

R. J. BATEMAN, D. D., President

MERIDIAN COLLEGE is located in the beautiful little city of Meridian of 35,000 people, which is located on the plateaus of Mississippi, the highest point between the Gulf and Columbus, Ky. It is a junction of six great railroad systems connecting the north, south, east and west. It is famous for its splendid moral atmosphere; its health record and its social attractions.

The college itself is located in the midst of magnolias, elms and pines, making one of the most beautiful campuses of any college in the Southland.

There were 32 states and five foreign countries represented in the student body of the past year.

Our beautiful campus of 100 acres affords the young ladies splendid opportunities for all kinds of games and recreation, hikes, camps etc.

The Physical Culture Department is unsurpassed. Basket ball, field ball, hikes, tennis, swimming, etc., are stressed under the direction of a competent teacher.

The buildings and residence halls are modern. Hot and cold water in every room. Private baths, splendid new gymnasium and swimming pool.

The Conservatory has a national reputation. Its faculty is composed not only of competent teachers, but great composers as well. There is no greater artist than Paul Verpoest. His compositions in Violin are widely used by the leading institutions throughout the United States and in some countries in Europe. Dr. J. E. W. Lord, official examiner of Victoria College of London, the Director of Pipe Organ, is also widely known as a master teacher and great composer. Dr. Nina Ridgell, Dean of the Conservatory has been at the head of the pianodepartment for a number of years and has made for herself and her department a national reputation.

Miss Kathryn Browne, Director of Voice, has studied not only in the leading Conservatories of this country but also of Europe and has sung in many of the leading cities of our own land and of the Old World.

Household Arts

We have a separate building for this department; modernly equipped. Courses are offered to prepare young women for housekeeping as well as teaching. These courses embrace Millinery, sewing, cooking, Chemistry of Foods and Interior Decoration.

Miss Marie Benedict, head of this department is a graduate of one of the leading colleges of the south and has done post-graduate work in Peabody and Columbia University.

Commercial Department

Commercial Department—Prepares the young women for bookkeeping, secretarial position and practically any other position in the Business world. More calls for young women than can be supplied.

Expression Department

This is one of our most popular departments. The Director, Miss Daisy Dean Gray, graduate of Curry School, Boston, is one of the most competent in the south.

Art Department

The artistic is not neglected at Meridian College courses being offered in Pastel, Water Colors, Free Hand Drawing, China Painting, etc.

Literary Department

The literary work is thoroughly standard. It is fully accredited by all the leading Colleges and Universities.

The head of every department is University trained and the work done is strictly A grade. The courses lead to the following degrees: B.A.; B.S.; B.L.; M.A.

The courses offered in the Special Departments lead also to the degrees of B.Mus.; B.O.; B.P.

Social Life

We have a definite social calendar which will meet the demands of any sane student body, to which we closely adhere. Realizing the need of a social education, which will enable the young lady to move with ease in polite society, we have a competent teacher in charge of this phase of school life. Splendid club life is afforded. Many Greek Letter Clubs were organized this last year from which the students found much pleasure. These clubs constitute a great part of the social life of our college community.

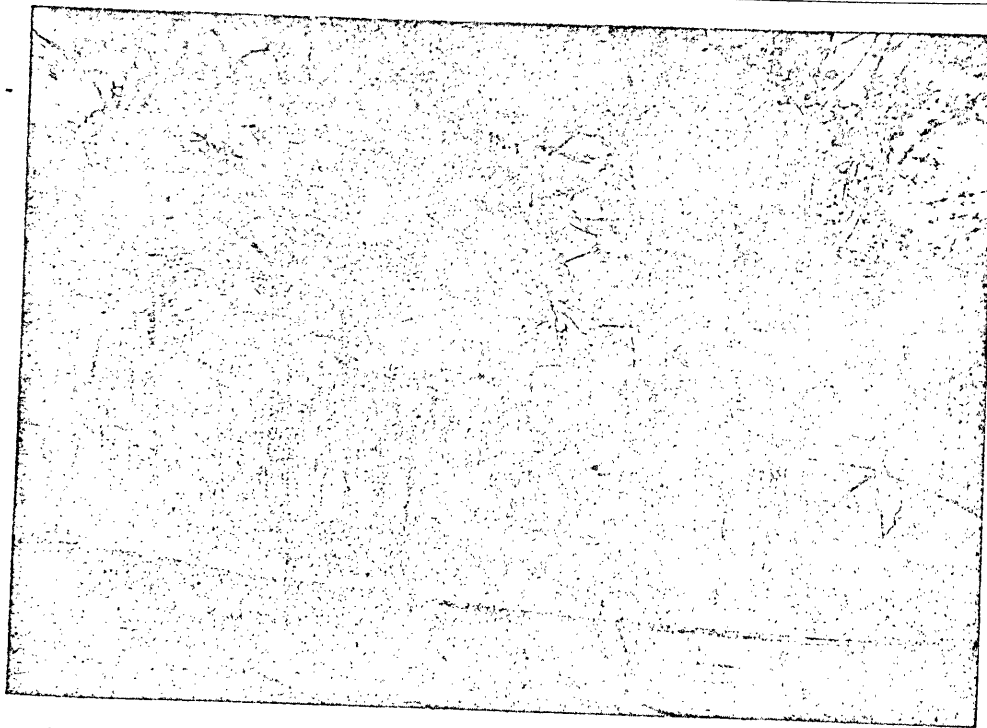
Home Life

Meridian College is a place for southern culture. It is a place to live as well as to learn, hence correct home ideals and standards are held up constantly before the student body both by precept and example.

Dining Room and Kitchen Department

Modernly equipped kitchen and dining room. One of the best Cafe manager's writes the Menu's for each meal. The college uses abundant fresh vegetables gathered from its own gardens and fresh milk from its own herd of Jerseys.





Delightful Spot for An Out-of-Door Interlude at Young People's Summer Conference.

this month for their respective fields of service, that they may have a safe journey and that in the loneliness of a new work and a strange land they may be encouraged and strengthened by the thought of the love and sympathy of the women at home and by the sense of God's constant nearness.

Pray for the deaconesses and home missionaries now going on vacation, that these weeks may be to them seasons of real refreshment both in mind and body.—Bulletin.

"In Christ there is no East nor West,
In Him no South nor North;
But one great Fellowship of Love
Throughout the whole wide earth."

MEN WANTED.—To clear land and to farm. We want 100 men to clear cut-over land this summer, fall and winter, at \$40 an acre, and then to make share crop next year. Rich bottom land not subject to overflow. Good health. If contract work is not desired, we can provide steady work all the year at \$3.50 a day. We should be glad to hear from any industrious man who desires to better his condition. Address "Farmer," care of Arkansas Methodist, Little Rock, Ark.

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. 60c per bottle.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

PROGRAM FOR JULY.

Latin America and World Life.

Hymn 649.

Bible Lesson: "In Christ Are the Forces Essential to Carrying Out the Ideal for the World Over."

Prayer.

Business.

Missionary News. (See Bulletin and Church paper.)

Geography lesson: "Our Work in Latin America." (See leaflet.)

Hymn 648.

Topic: "Latin America's Place in the World Life." (For talk see "Information for Leaders" and Voice.)

Prayer: "That we, as a Christian nation, may interpret in the spirit of friendship the reaching out for larger life on the part of our neighbor republics, and may humbly seek, as instruments of the Divine, a share in helping them to this greater life."

Additional Suggestion:

Poem: "Christ of the Andes," by Edwin Markham. (See "Information for Leaders.")

Y. P. SUMMER CONFERENCE, HENDERSON-BROWN, AUGUST 2-6.

Registration.

Rooms may be engaged now. The North Arkansas and Little Rock Conference, W. M. S., are uniting in this conference, so we may expect a much larger crowd this year. Do not delay. Send your requests to the chairman, Mrs. Dwight L. Savage, Lonoke, Ark.

Co-Operation.

The theme of the conference will be co-operation. Think about the following questions:

How may I co-operate to make the conference mean most to everyone?

Could I have a keener sense of co-operation in my church and community?

Can I be a part in any way to Christian Americanization?—From the Folder.

NORTH ARKANSAS CONFERENCE, W. M. S.—REPORTS FROM COMMITTEES ADOPTED AT ANNUAL MEETING.

Social Service.

We, the Committee on Social Service, recommend:

1. That the following resolution, adopted by the Council, be adopted by the North Arkansas Conference:

Resolved, That we continue to inform ourselves on labor conditions, and support in every way possible by legislation and otherwise, all efforts to secure the economic conditions necessary to the realization of the fullest physical, mental and spiritual life.

2. That we shall begin definitely to create right sentiments with reference to women engaged in household service, and to secure for them right living conditions, adequate living wage, and reasonable hours of service. That we undertake a thorough investigation of our communities as suggested by our quarterly Social Service studies, and that we co-operate with the United States government in its program of prevention and eradication of venereal disease.

Resolved: 2. That we co-operate to the utmost in securing the enforcement of our national prohibition laws, and that we hereby protest against the transference of their death-dealing operations to our mission fields, and pledge ourselves to co-operate with our missionaries and other agencies in bringing about final world prohibition.

Activities

1. That we use our influence to secure Christian men and women as teachers in schools, on school boards and at the head of public institutions.

2. That the women unite with those of other churches in the presentation of Social Service programs in all movements for community betterment.

3. That each auxiliary study social needs, co-operate with officials in law enforcement and Sabbath observance, that street carnivals and cheap shows be denied license, especially at county fairs.

4. That the Social Service Committee and other women of the auxiliary make an effort in behalf of the negro women in our midst; organizing them into mothers' clubs and civic clubs for the uplift of their home life.

5. That the superintendents and their committees do all in their power to improve conditions on county farms, both physically and religiously.

6. Believing that much of the moral laxness of this age is brought about by the influence of the moving pictures, we recommend that we con-

tinue to urge the federal censorship of the same and that we, as an organized body of Christian women, do everything in our power to create sentiment against the impure and for the better class of pictures in our own community.

7. That our Social Service Committee be asked to investigate the unlawful sale of cigarettes to minors in each community, and to do everything in its power to see that the law is enforced.

8. That the women of our Auxiliary, by practice and united effort, discourage in every way possible the wild extravagance of this age, seeking to create for our young a saner condition of life.—Mrs. R. A. Dowdy, Convener, Sixth Annual Report.

CENTENARY COLLEGE—CONSERVATORY

For girls and young women. Standard Junior College, offering best advantages in all branches of music, art, expression, home economics, physical education and secretarial training. Swimming pool with all indoor and outdoor sports. Beautiful grounds, ideal location, excellent railway facilities. 36th year begins September 21, 1920.

Reservations are now being made for next session.

For literature address,

DR. J. W. MALONE, President,
Box F, Cleveland, Tenn.

ARKANSAS SONG LEAFLET.

This contains both words and music of "My Own Loved Arkansas," published by request of the Arkansas State Teachers' Association for the schools of the State. All schools should have it. Price, 25 cents a dozen; \$1.25 per 100. Order of Arkansas Methodist, Little Rock, Ark.

We place White Teachers in Public, Private and Normal Schools, Colleges and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tennessee.

TOO WEAK TO DO ANYTHING

A Serious Feminine Illness Remedied
By Lydia E. Pinkham's Vegetable Compound.

Casco, Wis.—"After the birth of each of my children I had displacement and was so weak I couldn't do anything. I found a book about Lydia E. Pinkham's Vegetable Compound so thought I would try it, and after taking it I soon felt better. That was fifteen years ago and I have felt well ever since except that I had a slight attack of the trouble some time ago and took some more of your Compound and was soon all right again. I always recommend your medicine and you may publish my testimonial for the benefit of other women."—Mrs. JULES BERO, Jr., R. 1, Box 99, Casco, Wis.

Lydia E. Pinkham's Vegetable Compound, made from native roots and herbs, contains no narcotic or harmful drugs, and today holds the record of being the most successful remedy for female ills in this country, and thousands of voluntary testimonials prove this fact. If you have the slightest doubt that Lydia E. Pinkham's Vegetable Compound will help you, write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass., for advice. Your letter will be opened, read and answered by a woman, and held in strict confidence.

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe. It kills the germs that cause the fever. Fine Tonic.

Sunday School Department

A. L. DIETRICH.....Special Correspondent
Lake Junaluska, N. C.
REV. C. M. BAKER.....Field Secretary, Little Rock Conference
1108 Boyle Bldg., Little Rock, Ark.
REV. J. Q. SCHISLER.....Field Secretary, North Arkansas Conference
Conway, Ark.

OFF TO JUNALUSKA.

Lake Junaluska, N. C., is said to be in the Land of the Sky. It has a wonderful summer climate. The opportunity there for rest and wholesome recreation is unsurpassed and many are the people—men, women and children—singly, in whole families, and in groups, that go there for that purpose every summer. Then there is that other large number—which becomes increasingly larger every summer—of people earnest, religious, aspiring, intent upon increasing their efficiency for the work of God's kingdom, who go there for the serious business of study and of listening to the spiritual leadership of America in sermon and address and lecture and round-table discussion of the problems that face the church today in Sunday school, Epworth League, Missionary Board and Society and Education.

The Standard Training School for Sunday school workers will meet July 7-21. North Arkansas Conference will be well represented this year in this school. The following persons have signified their intention of going and have made reservations: Rev. J. T. Wilcoxon, Rev. H. E. Wheeler, Rev. George McGlumphy and wife, Rev. J. N. R. Score, Rev. T. M. Yancey and wife, Rev. R. C. Morehead, Rev. C. M. Reves, Prof. M. J. Russell, Mr. C. J. Chapin, the Conference secretary, and several laymen whose names we do not have.

The Sunday school work in this Conference will be better by the attendance of these persons. And it will be a blessing to our Conference for an increasing number of our preachers and other Sunday school workers to attend the Dallas school or the Junaluska school each year.

INVENTIVE GENIUS ROBS CALOMEL OF NAUSEA AND DANGER

Doctors' Favorite Medicine Now Purified and Refined from All Objectionable Effects. "Calotabs"—the New Name.

What will human ingenuity do next? Smokeless powder, wireless telegraphy, horseless carriages, colorless iodine, tasteless quinine—now comes nauseless calomel. The new improvement called "Calotabs" is now on sale at drugstores.

For biliousness, constipation and indigestion the new calomel tablet is a practically perfect remedy, as evidenced by the fact that the manufacturers have authorized all druggists to refund the price if the customer is not "perfectly delighted" with Calotabs. One tablet at bedtime with a swallow of water—that's all. No taste, no nausea, no griping, no salts. By morning your liver is thoroughly cleansed and you are feeling fine, with a hearty appetite. Eat what you please—no danger—go about your business.

Calotabs are not sold in bulk. Get an original package, sealed. Price, thirty-five cents—(adv.)

666 has more imitations than any other Chill and Fever Tonic on the market, but no one wants imitations in medicine. They are dangerous.

GROUP MEETINGS FOR RURAL SUNDAY SCHOOL WORKERS IN THE PARAGOULD DISTRICT.

After consultation with Rev. J. M. Hughey, presiding elder of the Paragould District, the following dates and places are set for holding institutes for all the Sunday school workers of the surrounding charges:

Pocahontas—Sunday, July 25.
Imboden—Tuesday, July 27.
Walnut Ridge—Wednesday, July 28.
Paragould—Thursday, July 29.
Rector or Marmaduke—Friday, July 30.

Every pastor and Sunday school officer and teacher within the district is urged to attend the meeting most convenient to him. Programs for each place will be announced later. The principal theme will be Circuit Sunday School Work.

SIMILAR MEETINGS IN FAYETTEVILLE DISTRICT.

Dates for meetings like those announced above were fixed for the period June 20-27 in the Fayetteville District. When it was discovered that these dates would conflict with the Epworth League Conference they were changed and the present dates are August 1-7. Rev. W. L. Oliver, presiding elder of that district, will announce the places and order in which the meetings will be held within a few days.

THE FORT SMITH-VAN BUREN SCHOOL TO BE DISTRICT WIDE.

At a meeting held Friday afternoon with the presiding elder, and four of the Fort Smith-Van Buren pastors, Prof. C. E. Beard and Rev. H. E. Wheeler, the opinion was freely expressed that the attendance would be excellent at the training school to be held on the bluff above Van Buren August 15-21. The site there is said to be almost ideal for such a gathering and many workers from over the entire district should make up automobile parties, go there and camp and get the benefit of this excellent school with the best faculty for this work that has ever been brought to that part of the State. Brother Davidson is counting on a number of the pastors in the district being there to take the course offered by Mr. Brabham on "Circuit Sunday School Organization and Administration." No fees are charged for the school. The faculty, with one exception, is furnished by the General Sunday School Board. This one member is furnished by the Conference Board. Rev. E. Byron Harwell was elected executive secretary of the Board of Managers and has begun his duties as head booster for the school.

SUNDAY SCHOOLS OF NORTH ARKANSAS CONFERENCE PASS \$10,000 IN CONTRIBUTIONS TO CENTENARY.

The Sunday school of this Conference up to May 30 had contributed \$10,636.41 to the Centenary. Ours is twelfth in a list of 38 Conferences. This does not include a large amount

that is being paid on old specials through the Board of Missions, such as First Church, Jonesboro, Helenz and several others. This amount added will make nearly \$12,000 in about twelve months. But this means far more than so many dollars for missions. It means the training in missionary giving of the 45,000 boys and girls that are members of these missionary Sunday schools. And that means money plus life, and without this "plus" the money is useless. So, let the good work go on.—J. Q. S.

ALSO IN THE BOONEVILLE DISTRICT.

August 8-15 is the time set for these meetings in the Booneville District. While the schedule is not definitely settled it will probably be as follows: Waldron, Plainview, Blaine, Prairie View. Mr. M. W. Brabham, rural specialist with the General Board, will be with the field secretary in these meetings.

INTRODUCING SOME NEW OFFICERS OF OUR CONFERENCE SUNDAY SCHOOL BOARD

Until the North Arkansas Sunday School Board meets in November, two of our young preachers will serve as superintendents of very important departments of the Board's work. At the fall meeting they will probably be re-elected. Rev. J. N. R. Score, pastor at Wynne, has been appointed superintendent of the Young People's Adult Department. Brother Score is well fitted for this work, being a graduate of Scarritt-Morrisville College, of Emory University, besides having done graduate work in Edinburgh. He has succeeded in building up the Young People and the Adult Departments in his church at Wynne until they are among the largest in the Conference. Brother Score, at the request of Dr. W. C. Owen, superintendent of these departments with the General Board, is preparing a thesis on the "Psychology of Young People."

Rev. E. Byron Harwell, native born of this Conference, but loaned for a while to do a splendid piece of rural work at Eagle Mills in Little Rock, now junior preacher at First Church, Fort Smith, has been appointed superintendent of the Intermediate-Senior Department. Byron is a Hendrix man with varied experience in dealing with the teen age boy and girl and with this knowledge and his indomitable energy will do a good work as the head of this department in our Conference Board.

We are fortunate in securing these men for this work, as the work of the Conference Board must be done more and more through departments and district officers, as it is a physical impossibility for the field secretary to answer the many calls that come to him for work in the field and at the same time keep up with the departmental work of the Conference Board. Heads of other departments will be added soon.—J. Q. S.

THE EL DORADO WESSON CIRCUIT'S SUNDAY SCHOOL INSTITUTE.

The Sunday School Institute for the El Dorado and Wesson Circuits in the Camden District was held at Parker's Chapel last Saturday and Sunday. Local workers were assisted by the Sunday School field secretary for the Little Rock Conference. This Institute

had been thoroughly advertised by the two pastors and by 10:30 Saturday morning the grounds were covered with automobiles, buggies and wagons. We began our services promptly at 10:30 and the crowd that greeted the field secretary was enough to inspire any Methodist preacher. During the morning session we discussed "Religious Education in the Home and Sunday School." At the noon hour the ladies spread a feast of good things sufficient to feed twice the large crowd present. In his earnest endeavor to do two men's part by that dinner the visiting secretary, whose digestive system has been trained to the scanty fare of a town dweller when at home, came very near rendering himself incapable for the strenuous program of the following day.

At the afternoon session of the Institute the following subjects were considered: "The Proper Grading of a Country Sunday School," "The Superintendent's Part in Making His School Go," "The Teacher's Preparation and Presentation of the Lesson" and "Keeping the Records Straight." Possibly the best session of the Institute was held Saturday night when we discussed "The Cradle Roll," "The Home Department" and "Sunday School Extension." Our Institute was closed Sunday morning with a discussion of "The Calling and Preparation of God's Teachers." This was one of

"Diamond Dyes" Take No Other

Don't Spoil or Streak Material
in a Poor Dye

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

FREE TO Asthma Sufferers

A New Home Method That Anyone
Can Use Without Discomfort
or Loss of Time.

We have a new method that controls Asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as Hay Fever or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our expense, that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once. This free offer is too important to neglect a single day. Write now and begin the method at once. Send no money. Simply mail coupon below. Do it today.

FREE TRIAL COUPON
FRONTIER ASTHMA CO.,
Room 479K, Niagara and Hudson
Streets, Buffalo, N. Y.
Send free trial of your method to

the best institutes we have held this year. Seven churches were represented. Great credit is due Pastors J. C. Johnson and R. H. Bamburg, both of whom are popular with their people. The next session of the El Dorado Circuit Institute will be held this autumn at Wesley's Chapel. We are planning to have one about the same time for the Wesson Circuit at Fredonia.

THE STRENUOUS LIFE OF AN ARKANSAS "CIRCUIT RIDER."

Last Sunday the field secretary got a little touch of the strenuous life of an "Arkansas Circuit Rider" than whom there are no more honorable men in God's service. At 11 a. m. we spoke at Parker's Chapel, then drove ten miles through the deep sand of Union County and spoke at 3 p. m. at Wesley's Chapel, then ten more miles through even deeper sand and spoke at Quinn at night. Rev. J. C. Johnson is pastor of these three churches and in addition to these three has seven more, making ten churches scattered over the major part of Union County. And the sand of Union County cannot be surpassed in deepness even by that famous sand of Columbia County, described some time ago in the Methodist by Dr. Miller. Not being the scholar as is our brilliant editor, I can not use all the scientific terms that he used in describing this sand, but I can say that all he said of Columbia County sand is true of Union County sand and then I might add a few more adjectives that would not be quite so scientific, but would be just as expressive to a man that had been "pestered" by it for the sixteen hours of a long, hot Sunday in June. If anybody thinks Johnson has not got a big job let him go down and follow him for one Sunday.

Anyway he is doing a magnificent work and his people love and appreciate him. The saddest part about this big circuit is the fact that out of the ten churches only four have Sunday Schools. However, we are trusting that through our Circuit Institute organization this condition will be speedily bettered. An organization at Quinn is already in sight.

PASTOR JOHNSON MAKES GOOD SUNDAY SCHOOL RECORD.

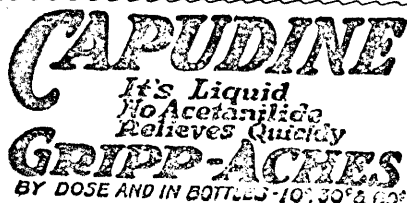
In spite of the fact that the El Dorado Circuit has only four Sunday Schools, Rev. J. C. Johnson, the pastor, has already taken seven Sunday School Day offerings and plans to perfect his record by taking three more. He is assured of his full apportion-

A ROSE'S HEART

has the same lovely glow and smoothness that your skin will receive from



Try it and see results. 50c and \$1 at your druggist's.
Medicated Soap, 25c.



ment of \$40 for the circuit. Good for Johnson. With such fine co-operation on the part of our pastors the Little Rock Conference Sunday School Board is going to put on a program of work that will reach the last worker in the conference during the next 12 months.

"STUTTGART GOES OVER THE TOP."

Just before leaving the office last week we were informed that our chairman, Mr. Hayes, had received a check for a \$40 Sunday School Day offering from our school at Stuttgart. Good for Stuttgart! It thus becomes the second charge in the Pine Bluff District to reach its goal and the pastor, Rev. B. F. Musser, goes on our "Honor Roll." Doubtless others should go on this list this week whose remittances have been received since we left home. The Pine Bluff District will bear watching. It usually gets started late in reporting Sunday School Day offerings, but comes out strong at the finish. Rev. J. D. Baker is preaching Sunday School Day offering down there and the pastors of the District are behind him.

"OFF FOR JUNALUSKA."

In company with Rev. J. Q. Schisler, of the North Arkansas Conference, the field secretary of the Little Rock Conference and his wife, whom he has hardly seen for three long months, leave Thursday, July 1, for a conference of all Field Secretaries of Southern Methodism, July 3-7. Another party headed by Mr. C. E. Hayes will leave Little Rock for Junaluska Saturday and others will leave next week. The Training School for Sunday School Leaders opens Wednesday night, July 7, and lasts two weeks. It is expected that Arkansas will have a half hundred there this year. We expect to be back in time for the Texarkana District Institute late in July. We will tell of our trip in the Methodist.—Clem Baker.

LITTLE ROCK CONFERENCE SUNDAY SCHOOL DAY OFFERINGS BY DISTRICTS.

Prescott District.	
Previously reported.....	\$736.58
Bingen, Bingen Circuit	15.00
Total	\$751.58
Camden District.	
Previously reported	\$313.92
Buena Vista, Buena Vista Ct....	5.75
Total	\$319.67
Arkadelphia District.	
Previously reported	\$195.45
Willow, Sparkman Circuit.....	11.09
Sparkman, Sparkman Circuit.....	8.91
Total	\$215.45
Little Rock District.	
Previously reported	\$555.99
Texarkana District.	
Previously reported	\$185.00
Lockesburg	10.00
DeQueen	25.00
Total	\$220.00
Monticello District.	
Previously reported	\$127.55
Pine Bluff District.	
Previously reported	\$109.61
Stuttgart	40.00
Prairie Union, St. Charles Ct....	11.69
Total	\$161.30
—C. E. Hayes.	

CHILDREN'S DEPARTMENT.

FIVE LITTLE BROTHERS.

Five little brothers set out together
To journey the livelong day;
In a curious carriage all made of leather

They hurried away, away.

One big brother and three quite small
And one wee fellow, no size at all.

The carriage was dark and none too roomy,
And they could not move about;

The five little brothers grew very gloomy
And the wee one began to pout,

Till the biggest one whispered: "What do you say
Let's leave the carriage and run away."

So out they scampered, the five together
And off and away they sped,

When somebody found the carriage of leather,
O my, how she shook her head!

'Twas her little boy's shoe, as everyone knows,
And the five little brothers were five little toes.

—Selected.

When Betty Blue was lost.
She was the very prettiest doll of all, and the newest, for Maidie had only had her since Christmas, and her golden curls were still fluffy, her lace frills fresh, and her eyes in their proper place.

Because she had blue ribbons round her waist and in her hair, and darling blue slippers, Maidie named her Betty Blue; and Betty Blue became so much one of the family that no one thought of leaving her behind when they went to the mountains in the summer.

She was a great deal of company for Maidie, and there was loud wailing and lamentation when one morning Betty Blue could not be found.

Maidie hunted all over the house and yard in vain. The garden and orchard, the hammock and swing, every spot, likely or unlikely, was searched, without finding a trace of her. No one could remember anything special about her. Simply, she was not there—not anywhere, apparently.

Maidie cried, but tears could not bring her back. For a whole week she was lost—then, one day, as Maidie was swinging disconsolately in the hammock, missing her little companion, she heard a knock at the gate, and there stood a little mountain girl with something in her arms.

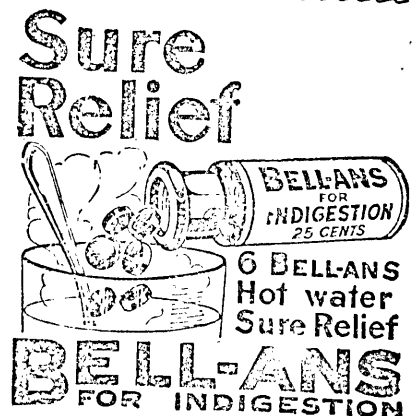
"Please come here," she called, shyly.

Maidie went. The little girl unrolled the newspaper parcel she carried. "Is this yours?" she asked.

Maidie looked, and gave a scream of delight, for there lay Betty Blue, as sweet and smiling as ever.

"Oh, where did you find her?" she asked the child.

"I—I—just found her," said the lit-



Henderson-Brown College



Offers A. B. and B. S. degrees. Also strong courses in Art, Piano, Voice, Expression, Violin, Physical Culture, Home Economics, Bookkeeping and Shorthand. Three hundred and thirty-one former students have taught, nineteen as college professors.

A young, growing Methodist College with splendidly furnished dormitory. Only two students to the room. Each girl's room has hot and cold water lavatory. Academy for those not ready for college.

New Dormitory for Men opens September 13, limited to one hundred.

Jimmie Haygood, Athletic Coach.

Catalog on Request

J. M. WORKMAN, President,
Arkadelphia, Arkansas

the girl, defiantly. "She was layin' on the grass when I come to bring Mis' Graham some eggs. She was just layin' out there; nobody didn't seem to want her. It might a' rained on her—so I thought—maybe—you didn't want her, an' had throwed her away. I hid her for awhile, but maw found her an' said I must bring her back. We don't none of us steal," she added, with a mingling of wistfulness and pride in her thin little face.

"Oh, I know! And you've taken such care of her. Do you like dolls?" Maidie asked, seeing, child as she was, the beauty-hunger in the other child's eyes.

"I never had one. I never had nothing pretty before!" she broke down, sobbing.

"Oh, please don't cry. You may come and play with her whenever you like," comforted Maidie; but the little girl only shook her head, and ran away, still crying.

Maidie went into the house looking very sober, to show her recovered treasure to her mother. "And, oh! mamma, I hated to take her, the poor little girl was so sorry to lose her. I wonder if we shall ever see her again."

She did see the little girl, a great many times. For Betty Blue proved a sort of magnet to draw her back, and she and Maidie became good friends before the summer ended.

And soon after Maidie and Betty Blue went home, a big package went to the little cabin in the hills, containing a beautiful doll, very much like Betty Blue, with a box of pretty dresses and slippers.

"Next summer we will play with them together," wrote Maidie to the little girl who had never had anything before—Exchange.

UNCLE PHIL'S STORY.

"Tell us a story, Uncle Phil," said Rob and Archie, running to him.

"What about?" asked Uncle Phil as Rob climbed on his right knee and Archie on his left.

"O, about something that happened to you," said Rob. "Something when you were a little boy," added Archie. "Once when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and me go and play by the river. My mother said yes, so we went and had a good deal of sport. After a while I took a shingle for a boat and sailed it along the bank. At last it began to get into deep water where I couldn't reach it with a stick. Then I told Roy to go and bring it to me. He almost always did as I told him, but this time he did not. I began scolding him, and he ran toward home. Then I was very angry. I picked up a stone and threw it at him as hard as I could."

"O, Uncle Phil!" said Archie.

"Just then Roy turned his head, and it hit him over his eyes."

"O, Uncle Phil!" cried Rob.

"Yes, it made him stagger. He gave a little cry and lay on the ground. I did not go to him, but waded into the water for my boat. But it was deeper than I thought. Before I knew it I was in a strong current. I screamed as it carried me down stream, but no man was near to help me. But as I went down under the deep water something took hold of me and dragged me toward the shore. And when I was safe on the bank, I saw it was Roy that had saved my life."

"Good fellow! Was he your cousin?"

"No," replied Uncle Phil.

"What did you say to him?" asked Archie.

"I put my arms around the dear fellow's neck and begged him to forgive me."

"What did he say?"

"He said: 'Bow, wow, wow!'"

"Why, who was Roy, anyway?" asked Archie in astonishment.

"He was my dog," said Uncle Phil, "the best dog I ever saw. I have never been unkind to a dog or any other animal since, and I hope you will never be."—Selected.

NEWS OF THE CHURCHES.

WALDRON.

We have just closed out a real revival meeting at Waldron. Rev. W. C. Swope was with us and led the campaign. His daughter, Miss Erin, had charge of the music and did splendid work both as director and singer. She is an accomplished singer.

Brother Swope preached the gospel in its purity without fear or favor. He is no sensational preacher, but with power of insight and under the inspiration of the Spirit he indeed breaks the bread of life to the hungry soul.

The cause of Christ is much advanced in Waldron as a result of this meeting. All business was closed for the day services. It is said that more men heard him than have heard any man who has preached here at any time.

The Baptists offered us the use of their splendid new house for the meeting, which offer we accepted gladly. We hope to have one of our own soon. Subscriptions are now being taken for same. We will receive 20 or more members as a result of the meeting; the Baptists will receive some. There were several reclamations and all the Christian people were made stronger.

When we get into our new house we will be able to care for our children and young people in an up-to-date plant which we feel sure will add much to the cause of Christ here.

Any place in need of good help in a meeting will do well to secure the services of Brother Swope.—G. C. Johnson.

REVIVAL AT ALTUS.

We closed our revival last night, June 22, and it was a sure enough revival. Had about 35 conversions, a number of back-sliders reclaimed and 30 additions to the Church with several others to follow; some will go to the Christian Church and perhaps some to the Baptist Church. The whole town was stirred, and the Methodist Church is in better shape than it has ever been.

The Rev. J. L. Bryant and his wife conducted the revival throughout. Mrs. Bryant certainly knows how to manage a choir to get the very best singing. Her sermonettes and solos were very helpful in the services in getting the people to think.

Brother Bryant is an old-time Gospel preacher and makes no compromise with evil or sin in any form. He goes right to the bottom of things and shows them up in their true light. He has a deeply spiritual life and pleasing manner of delivery and is certainly a winner. The last Sunday night of the meeting we could not accommodate the crowd that came and the crowds were large up to the last service.

Any preacher, anywhere, wanting the best of evangelistic help need not be afraid of the Bryants; they will do you good. They are not after your charges, but after souls.—The Pastor, John T. Gossett.

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OBITUARY.

THOMAS.—Miss Virginia Thomas died May 10, after a brief illness. Her suffering was intense but she bore it with patience. She was born August 21, 1908, near Bright Star, north of Hope. She professed faith in Christ about 18 months ago. She leaves a mother, father and four brothers and five sisters and a large host of friends and relatives to mourn her death. Her stay in this world was short but her life was full of sunshine. It was a beautiful sight to see the large variety of flowers with which her friends decked her grave. A company of her young friends who used to associate with her when she lived at Bright Star neighborhood, attended the funeral. Virginia will long be missed in the home. Her beautiful voice will ever linger in the memory of her loved ones. We held the funeral service at Bright Star, the little schoolhouse near the grave.—J. A. Hall.

JONES.—Lottie Lee Jones (nee Weathersbee) was born February 24, 1868, and died June 2, 1920. She was the mother of ten children, four of whom preceded her to the home beyond. Six survive her, also her grief-stricken husband and many friends and relatives to mourn her departure. She was a member of the M. E. Church South, and was a devoted Christian mother and companion, loved by her neighbors. While her footsteps are heard no more in this world, and her voice is silent, she left the evidence that she now lives with her Heavenly Father. Jesus said: Because I live, ye shall live also.—Her pastor, C. F. Messer.

FISHER.—John H. Fisher was born at Social Hill, Hot Springs County, Arkansas, June 6, 1853. Married to Miss Ruth C. McVay in his eighteenth year; died at Friendship, Arkansas, May 26, 1920, his wife, Ruth, going three years before. To this union were born five sons and five daughters, all still living, and now there are thirty-six grandchildren and three great-grandchildren living. Brother Fisher was converted and joined the Southern Methodist Church when a young man and was a leading official in the church all his life. He and his companion were great church folks and always had a hearty welcome in their home. The Masonic lodge, the community and the church have all lost a leader. A man

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Because of her rosy cheeks and satin skin a woman attracts the admiration of all men. When the young woman peers in her glass, she may see pimples and blotches and she immediately goes to the drug store for paint, powders and beauty creams, when she should go there for a blood medicine and stomach alterative known as "Golden Medical Discovery." This vegetable tonic and blood alterative clears the skin, beautifies it, increases the blood supply and the circulation, while pimples, boils and eruptions vanish quickly. Ask your nearest druggist for Dr. Pierce's Golden Medical Discovery in tablet or liquid form or send 10c. for trial package of tablets to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y.

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

of God has gone home. Father and mother are over there awaiting the coming of their children.—Their pastor, D. D. Warlick.

WILLIAMS.—Mrs. Clementine Williams, whose maiden name was Swinney, was born in Bledsoe county, Tennessee, January 11, 1830; came to Arkansas with her parents in 1851. She was married to Frank M. Jones in 1852, who died in December, 1853. In 1861 she married James D. Farmer, who died in August, 1865. She married Rev. Burton Williams, a member of the Arkansas Conference, in 1874, and he died in 1900. Since then she has made her home with her son, W. H. Jones, who now lives in Atkins. Grandma Williams, as she was called, professed religion when but a girl and joined the Methodist Church in her fifteenth year. After she married Rev. Burton Williams she traveled with him for more than twenty years. After his superannuation they lived at Eureka Springs, where she conducted a boarding house to help pay expenses. She was a loyal Methodist preacher's wife, serving and sacrificing in the work of her Lord. She was a loving wife, a devoted mother, a lover of her church and a devoted Christian. For more than 75 years she followed and served her Saviour. She was faithful unto death and said her prospects for Heaven were bright. She leaves two sons, W. H. Jones of Atkins, and James D. Farmer of St. Louis, to mourn their loss, but she will be waiting for them at the beautiful gate of her Heavenly home.—A. F. Skinner, pastor.

CONDY.—One of the saddest deaths to happen recently in Benton county was that of Mrs. Thomas H. Condry, which occurred at Springtown, Ark., May 15, 1920. Sister Condry died rather suddenly, having been ill but a few days. Before her marriage the deceased was Miss Nancy Parthena Edwards, her father and mother both being devout members of the Methodist Church at Springtown. Sister Condry was also a member of our church, she having professed religion and united with the church when quite young. The reason that the death of this good woman is particularly sad is that she left a husband and four very young children without a wife and mother. It is a death such as this that is hard for us to understand, yet we must not question but that God in His wisdom knoweth what is best. No doubt our friend has gone on to her reward in Heaven, and while the parting was sad, we rejoice that we can assure those who loved her that God promises we shall meet our loved ones on that happy golden shore. And the fact that we tried, and are trying, to impress on those who are left behind is that they must lay up treasures in Heaven so that they might be as sure of a mansion in the sky as we feel Sister Condry was. May God comfort those who are left behind with the thought that "this is the world of the dying, the next the land of the living."—T. L. Hunt.

YOUNG.—Mrs. Mary Jane Young (nee Bruner) was born in Mississippi, October 7, 1846; joined the Methodist Church when but a child; was married to R. G. Young in July, 1883. To this union three children were born, Luther C. Young of near Little Rock, Mrs. Alma Perry of Congo, Ark., and Miss Maggie Young, deceased. She died January 8, 1920. The writer has been intimately acquainted with Mrs. Young practically all his life. We were close neighbors in Mississippi. All her family were useful members of the church. One brother, the Rev. W. A. Bruner, has been a faithful local preacher for many years, often being used as a supply in the North-Mississippi Conference. He also has a son who is a useful member of that conference. No family has ever done more for the conversion and early training of the writer than the family of the deceased. I was her pastor the first two years of my ministry. The third year of my ministry I preached her mother's funeral. The mother was born in Ireland but came to this country when young. Mrs. Young was one of the best women that I have ever known. I have not a doubt about her future. She lived her religion every day. She impressed everyone with her beautiful character and Christian life. Her husband and son and daughter are lonely but may they all meet her in the home of the good.—F. P. Doak.

LANGSTON.—Mrs. Mahulda Langston (nee Purson), wife of A. Langston, was born in South Carolina January 30, 1842; died at her home near Flat Rock, Ark., May 1, 1920. Sister Langston came to Arkansas with her parents at the age of 13 years, being the daughter of Mr. and Mrs. Noah Pearson; grew to womanhood and was married to Bro. A. Langston in 1861, and to this union were born 10 children, seven boys and three girls, one boy dying in infancy. The remaining nine children were with her in her last hours. Her husband preceded her December 12, 1916. Sister Langston was converted and joined the Methodist Church at the age of 14 and lived a consistent Christian until death. Her suffering was intense but she endured it as a brave soldier. She loved God and the church and she has left some children who are the pillars of the church. May her good influence ever remain in that community that the rising generation may call her blessed. The children have had a good mother, the best friend on earth, the church a

good member, and the community a good citizen. May the children as far as possible take her place. She was buried at Flat Rock, Ark., surrounded by her children and a host of friends.—J. C. Gibbons.

RIGSBEE.—A gloom was cast over this community a few days since, when it was announced that our friend and brother, J. B. Riggsbee, had crossed the mysterious river called Death. It seemed almost incongruous that he should bid goodbye to earth in the very prime of honored manhood. But what seemed death to us was but an autumnal sunset to him. The crossing of a crystalline river pouring into a crystalline sea, whose landing is Heaven where God reigns with the sun of righteousness to receive released spirits and array them in everlasting and fadeless beauty, eternal as the stars of eternity's amber skies. We are often called upon in the midst of private and public life to commemorate the death of an associate and collaborator who has shared with us the responsibilities of the church and public trust, but it seldom happens that we are called to write a memoir of one endowed with more physical and mental vigor than our brother J. B. Riggsbee possessed. Twenty years ago he came to Hot Springs with a good character and maintained it so that when the premonition of death came upon him he stood as high in the respect and confidence of this community as any man in it. On his arrival he became identified with the Masonic fraternity and later united with Central Methodist Church, where he was honored with a stewardship soon after-

ward. With his faithful wife's assistance he accomplished great good. As a Christian he honestly endeavored during an unobtrusive life to do his duty toward God and man, was faithful to every commission in public life and diligent to every trust in his Christian career and noble in every purpose, so in his life work he has left the impress of a model life. In the home circle he was devoted to his family and relatives, lovable in social companionship and humble in the sanctuary, honor and integrity were shield and helmet to him. On his tomb immortelles should be laid in memory of his Christian graces and useful life. To his heartbroken wife and relatives the community offers great sympathy.

To the dead He sayeth arise,
To the living, follow Me,
And that voice still soundeth on
From the centuries that are gone,
To the centuries that shall be.
—Mrs. S. L. James.

TRIBUTE TO DR. A. E. HARDIN, TREASURER, NORTH ARKAN- SAS CONFERENCE.

Minutes of Quarterly Conference of First M. E. Church, South, Fort Smith, Ark., May 17, 1920.

Resolutions unanimously adopted in memory of Dr. A. E. Hardin, deceased.

Since the last meeting of this body, and on May 14, 1920, death has claim-

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ed Dr. A. E. Hardin, the oldest and one of the most useful members of this Conference.

Dr. Hardin was the oldest member not only in years, but in service. For more than thirty years Dr. Hardin has been one of the staunchest workers amongst the laymen of the Methodist forces in Arkansas.

He came to Fort Smith from Abbeville, Mississippi, in 1888 and at once became an active member of the First Methodist Church in this city. He served for years on the Board of Stewards, was superintendent of the Sunday School for many years, holding the interest of the officers and teachers, and of the pupils and building the school up in numbers during the darkest days in the history of the church in this city. He was delegate time and again to the Annual Conference, and was a member of various boards and committees having in charge the most vital interests of the Church in the entire state.

At time of his death and for some years before he held the important position of Conference treasurer of the North Arkansas Conference. Dr. Hardin was a strong, upstanding man; and in whatsoever he was interested, in whatsoever work he was engaged he was systematic, earnest, painstaking and untiring. Perhaps no man in all the departments of the church was more familiar with polity and discipline—the laws of the church than Dr. Hardin. He could accomplish tasks where others failed, and it was not unusual for the men in authority to call upon him in emergencies for help. In his business he

was energetic and successful; in his chosen profession he was the peer of his contemporaries. As citizen, as churchman and as friend he was loyal and trustworthy. In his home he was all that husband and father should be. His loyalty and devotion there were supreme.

In view of his long and useful life, his devotion to the interests of his church, and his unselfish services in its behalf, it is meet that this body make a permanent record of its appreciation of the man and of his labors;

Therefore, Be It Resolved, That this Quarterly Conference deeply deplores the loss of Dr. A. E. Hardin;

That it extends to his widow and his children its sincerest sympathy;

That a copy of this memorial be sent to his family; and

That this memorial be spread upon the minutes of this Conference, upon a page especially dedicated to that use.

T. P. Winchester,
Committee.

A FORWARD LOOK FOR PARENTS.

"Edward, you have been successful in your business, your life. I congratulate you. Your five boys!"

"My boys—my five sons!" exclaimed the merchant, with a note of pride in his voice. "There you have it, Will. I won success in my business for them. Do you suppose I am any more interested in a barrel of flour today than I was forty years ago when I worked in the little grocery store on the corner? You know I wanted to be a doctor. To this day I never pass the office of a physician without a moment of regret. Well I am not the only man who would have lived his life differently if he could."

"But you have been happy?" asked the brother who had come back home after years of absence in the West.

"Yes, I have been happy, if not wholly satisfied—happy in the thought that I might help my children to choose their life-work wisely. When Jack, as a youngster, declared that he meant to become a civil engineer, my heart gave a bound. A civil engineer he should be. I promised to send him to our best technical school, and in my dreams I rode across the great bridges he would some day construct. On his fifteenth birthday, however, Jack decided to become a photographer. Then I realized how powerless I was."

"But one evening, when we were all sitting round the library table, I had a vision. Philip had asked twelve-year-old Robert a question three times without receiving a reply, and finally turned to me with boyish disgust. 'Father, when Bob finds an article on electricity he is deaf and dumb!'

"A minute later Robert looked up with shining eyes. 'My, this is a dandy magazine!' he said. 'I'm so glad we take it.' When the boys went to bed I looked over the magazine. The article on electricity proved too technical for me, but it gave me the idea I had been blindly searching for. My wife and I talked it over that night. We subscribed to several other magazines. Those I usually read in my office I now brought home and put on my library table. Then we watched and waited—and listened."

"Oh, father, here's a new way of

arranging coffee display!' exclaimed practical Ned one evening, glancing up from my trade journal. 'Please let me help Burgess next Saturday. He likes new ideas.' I gave my consent, and Ned was again lost in the pages I found of more value than interest. I subscribed for two high-priced scientific magazines, for I still dreamed of Jack's bridges. While Hugh was devouring them, Jack was reading a school-arts paper my wife insisted upon. Her father was a drawing instructor.

"Two years passed, and the boys were still absorbed in the same kind of reading. Then we began to prepare in earnest for their 'careers.' Bob

is now an electrical expert in this city; Hugh is the civil engineer—you crossed one of his bridges last week; Jack teaches drawing in a city high school, and Ned is my junior partner."

"And Philip?" asked the brother.

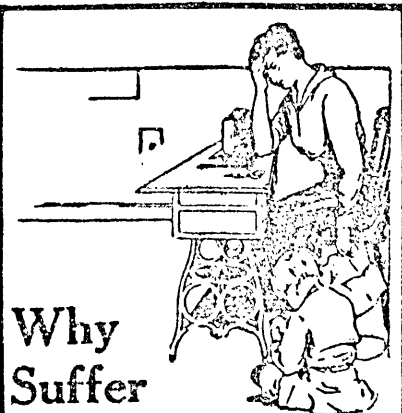
"Philip?" repeated the merchant with a tender smile. "One day I found him here, alone, absorbed in my medical journal—yes, Will, I have taken one for forty years. 'O father,' he cried, 'saving lives like that is like fighting for your country!' It was, indeed, a thrilling fight those surgeons had made for the child with the broken back. As I looked into Phil's shining eyes I

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2. **Preachers.** Hendrix graduates and former students occupy leading pulpits in nearly all the Conferences west of the Mississippi, and are doing important work in practically all our mission fields.
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6. Five new men, all trained and experienced have been added to the faculty for next year and additions are being made to the laboratories, library, recitation rooms and dormitories to accommodate a proportionately increased attendance.
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knew that the desire of my heart was to be fulfilled. My youngest boy is now on the hospital staff of the medical school from which he was graduated four years ago. The surgeon says—oh, well, I'm a foolish old father. But wait until you have seen Phil!

"Yes, my five sons are successful and happy in their chosen work. I firmly believe that as a man thinketh—and readeth—so is he."—The Youth's Companion.

THE DIVINE COMMAND TO WORK.

Every man is under a Divine command to work, with no Divine permission to loaf.

"Six days shalt thou labor and do all thy work" is the voice of Almighty God, and from the day when it was uttered, all the way through the Old Testament and the New, there rings the cry of Work.

"In the sweat of thy face shalt thou eat bread."

Under this divine command no man can escape his duty to work without violating God's law.

The loafer, whether he be rich or poor, is violating one of the fundamental laws of creation and is living contrary to the teachings of the Bible.

Every man must work, not grudgingly, not as though work were a curse, but with his heart full of thanksgiving that he has the privilege of working. It has been well said, "Thank God every morning when you get up that you have something to do that day, which must be done, whether you like it or not. Being forced to work and forced to do your best will breed in you a hundred virtues which the idle never know."

The idler can never be happy. The loafer knows that loafing is a harder job than the hardest work he ever did.

As every man is under Divine command to work, no man has a right to yield obedience to any organization which says he shall not work.

The man who permits the labor leader or anyone else to say he shall not work is yielding his own God-given independence and violating the Divine command which tells him he must work.

The labor leader, whether he be of high or low degree, in public office or

the paid agent seeking to earn a living by keeping others from work, is assuming the prerogatives of the Almighty and undertaking to put at naught the commands of the Eternal.

It is false to say that every man has a right to stop working whenever he so desires. In one sense there is a modicum of truth in it, but broadly speaking every man is under obligation to his fellow-men to do his part in the world's advancement and in producing the things which civilization needs. This is pre-eminently true while the world suffers for lack of food and other products.

The farmer who loafs on his job adds to the sufferings of the world by lessening the food supply, and is therefore a slacker in the hour of the world's suffering.

The day laborer or the mechanic who seeks by inefficiency, or slack work, to lessen his output is robbing his employer as much as if he were stealing money out of the cash drawer. More than that, he is robbing his fellow-men, and even his fellow-laborers; because only through increased efficiency and increased output can we find a way to solve the problem of supplying the world's needs and of providing the transportation with which to distribute that which has been produced.

The employer or the rich man who loafs because he feels that his wealth gives him the opportunity of doing so, is in this hour of world need not only violating the command of God, but he is robbing the world of productive potentialities which he makes of no avail by reason of his idleness.

Except for the preservation of health and that degree of rest and change which gives to a man the physical and mental strength for greater work, no man has a right to be idle until the world has been saved from the dangers which face it.

The command to love God and to love our fellow-man is no stronger than the command to work. He who fails to work to the utmost of his ability can lay no claim to be a follower of or an imitator of the Son of God, who labored morning, noon and night, or of the Creator Himself, who issued the Divine command that men should work six days in the week and rest on the Sabbath, and through the sweat of their brows eat their daily bread.

If in schools and churches, in family life and on the public platform; if by the nation's leaders these everlasting truths from the throne of Heaven were properly proclaimed, idleness would become disreputable; the street corner and poolroom loafer would be regarded, as he indeed is, a vampire, sucking the nation's blood. The loafing rich man and the loafing or work-shirking poor man would see themselves as God sees them, and as their fellow-men must see them ere the world gets back to a realization of the true dignity of work.—Manufacturers' Record.

A GREAT TIME FOR THE PASTORS.

Speaking of bishops, it was noticeable how many began with B—Birney, Burns, Bast, Blake, and Bickley; then that out of fourteen men chosen six came from the pastorates of great churches—Waldorf from Cleveland, First Church; Locke from First Church, Los Angeles; Burns from Hennepin Avenue, Minneapolis; Bast

from Copenhagen, Denmark; Smith from Central Church, Detroit, and Mead from Trinity, Denver. Then of the others, it is only by reason of the Centenary that Bishops Bickley and Keeney did not come from the same class. Bishop Richardson was next to it, for he has been a district superintendent for only three years. Certainly this has been a great time for the pastors. Now is the chance for a lot of them to "move up."—Zion's Herald.

QUARTERLY CONFERENCES

FT. SMITH DISTRICT.

(Third Round.)
Ozark Station, July 4, a. m.
Dodson Avenue, July 4, p. m.
First Church, July 11.
Van Buren Circuit, July 14-15.
Cecil, July 17-18.
Charleston, July 18-19.
Kibler, July 24-25.
Ozark Circuit, July 25-26.
Huntington and Mansfield, August 1, a. m.
Greenwood, August 8, a. m.
Winflow, August 12-13.
Hartford, August 14-15.
Hackett, August 15-16.
Van Buren Station, August 21, a. m.
Midland Heights, August 21, p. m.
Lavaca, August 22-23.

G. G. DAVIDSON, P. E.

JONESBORO DISTRICT.

(Third Round.)
Nettleton Circuit, at Mt. Carmel, July 3-4.
Jonesboro, First Church, 11 a. m., July 4.
Jonesboro, Fisher Street, 8 p. m., July 4.
Harrisburg Circuit, at Bay Village, July 10-11.
Harrisburg Station, July 11-12.
Trinity Circuit, at Shady Grove, July 17-18.
Huntington Avenue, July 23.
Blytheville Circuit, at Yarbrow, July 24-25.
Wilson, 8 p. m., July 25.
Osceola, 8 p. m., July 26.
Luxora, 8 p. m., July 27.
Rosa and Clear Lake, at Tomato, 8 p. m., July 28.
Blytheville, Lake St., at Dogwood Ridge, July 31-August 1.
Dell, 3 p. m., August 1.
Blytheville, First Church, 8 p. m., August 1.
Half-Moon, 8 p. m., August 2.
Lone Oak, 10 a. m., August 3.
Keiser, 8 p. m., August 3.
Manila, 8 p. m., August 4.
Leachville, 8 p. m., August 5.
Monette and Macey, at Beech Grove, August 7-8.
Lake City, 8 p. m., August 8.
Truman, 8 p. m., August 11.
Marked Tree, 8 p. m., August 12.
Tyronza, 8 p. m., August 13.
Brookland, August 14-15.
Bay, August 15-16.
Gilmore and Turrell, at Turrell, August 21-22.
Whitten and Bardstown, at Bardstown, August 22.

R. E. L. BEARDEN, P. E.

Surely the Lord would not "specially call" one man to preach infant baptism, and then turn around and "specially call" another to repudiate the same!

READ

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(cold) (8 fl. oz., exclusive of ice)	
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