

# ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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

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NO. 27

AND HE WENT INTO THE TEMPLE, AND BEGAN TO CAST OUT THEM THAT SOLD THEREIN, AND THEM THAT BOUGHT, SAYING UNTO THEM, IT IS WRITTEN, MY HOUSE IS THE HOUSE OF PRAYER; BUT YE HAVE MADE IT A DEN OF THIEVES.—Luke 19:45-46.

## A CITIZEN OF THE KINGDOM.

(A Paraphrase of the Fifteenth Psalm.)

Lord, who shall continue where Thy presence manifests itself? Who is permitted to pass his years where holiness abounds? He whose life is above reproach, who exemplifies the principles of right, whose motives are pure. He who speaks kindly, who treats his fellows fairly, who slanders not those who dwell around him. He who condemns the wicked, and approves the god-fearing; he who promises, and keeps faith even when it involves loss. He who takes no advantage of another's financial straits, nor profits at the expense of the unsuspecting. He who lives according to these principles of the Kingdom of God shall become a permanent citizen thereof.

## A CHRISTIAN EVANGELIST OF INDIA.

Writing in the Missionary Review of the World, Dr. D. L. Pierson says of Sundar Singh: "A truly remarkable man has come to America from India. He represents a mode of life and service that is perhaps more nearly akin to the example of Jesus Christ during His early ministry than is seen in the outward life of any other living man. This Indian Christian devotee interprets the oriental Jesus in an oriental way. \* \* \* The Sadhu is a remarkable man, has had some wonderful experiences; and may teach us in the West some useful lessons, as he has already been a messenger of Christ to thousands of his own countrymen."

The Sadhu Sundar Singh, now only thirty-one years of age, is the son of a wealthy Sikh and was brought up in luxury. At seven he learned the whole of the Bhagavadgita in Sanskrit, and as a child accompanied his cultured mother on her visits to the temples and under her influence cultivated a taste for religion. After his mother's death he began to seek peace of soul in the sacred books of India, and learned to hate Christianity. In school he became familiar with the Bible and decided to search it. The story of the Cross impressed him and he longed to know the truth. Taking his New Testament, he retired to his room to read. At dawn he seemed to see a bright cloud and to recognize the figure and face of Christ. Peace had come to his soul, and, full of joy, he told his father he was a Christian. The father was amazed and used every means to dissuade him from his new purpose. The boy remained firm, and was cursed, disowned and cast out. He started to the home of a Christian pastor, and, having been poisoned before leaving home, fell ill and was given up to die. He prayed that he might be spared to witness for Christ and recovered. Attempts were made upon his life, but he persisted, was baptized, and, putting on the saffron robe and turban of a Christian Sadhu and discarding his shoes, he started out as a Christian evangelist. "He desired to follow Christ as literally as he knew how—an Asiatic devotee following an Asiatic Messiah. He did not take up this life to gain merit for himself, but to win men to Christ."

He testified in his home village, and, persecuted and suffering from hunger and cold, he chose the

most difficult and dangerous fields. For thirteen years he has maintained this sacrificial life, preaching in plain and mountain, in city and village, to the people of many scattered tribes. He lives the life of a devotee because his people, who despise foreigners, gladly hear him. Already multitudes who have refused to accept the gospel from foreigners and from foreignized Indians, have accepted it from this Christian Sadhu. His poverty and hunger and bleeding feet attract men to Jesus. "An educated gentleman of the Arya Somaj relates that one day he met the Christian Sadhu going up a mountain pass. Curiosity prompted him to follow the Sadhu to the next village to see what he would do there. He saw him sit down upon a log, and, after wiping the perspiration from his face, begin to sing a Christian hymn. Soon a crowd gathered and he began to speak to them of Christ. This angered some of the villagers and one man dealt the Sadhu so severe a blow that he felled him to the ground and cut his hand and cheek. Without a word the Sadhu bound up his wound and, with blood flowing down his cheek, prayed for his enemies. This act and the message which followed not only led the gentleman of the Arya Somaj into the light, but led Kripa Ram, the villager who had dealt the blow, to confess Christ."

This Indian evangelist does not attack the heathen religions, but testifies to his own failure to find peace in those religions and his joy and satisfaction in Christ. He thinks that India is ready for the Messiah, and says that there are some who are Christians in secret who will under proper circumstances boldly confess Christ. His own father has been converted as a result of the son's life and testimony.

This heroic and consecrated man has recently been preaching to great crowds in Great Britain and is now in America in consultation with Christian leaders. If we were willing to endure hardship and witness as he does, what might we expect in our own country?

## GIVE THEM A CHANCE.

We are absolutely dependent upon agriculture for most of the necessities of life, and consequently should do all in our power to improve the condition of the farmer and make it possible for him to produce abundance and enjoy larger rewards.

Next to agriculture come the railroads in their relation to our comfort and prosperity. Our commercial and industrial life requires the transportation of nearly all products; and anything which impedes the prompt and safe handling of freight at reasonable cost imperils the very life and well-being of the whole people.

There was a period when railroad building and management were involved in wild speculation and dishonesty; and yet during that period a very large part of our railroads was built. Possibly without the speculative element many roads would never have been built, and many now well-developed sections of the West and South would still be undeveloped. Even if the original cost was excessive the increased value of lands along the new lines was many times the cost of the roads, and there is not a railroad which today could be replaced for twice its original cost.

The conscienceless speculators who made immense fortunes for themselves out of their manipulation of railroad properties, ought to have been

punished; but most of them escaped the penalties of the law. However, the people were deeply stirred and in their efforts to protect themselves against the spoliation of the railroad robbers, they secured the enactment of much regulative legislation. Some of this was good, but part of it was the work of demagogic politicians who used the issue to get office and then for personal profit held up the railroads and deceived the people.

For ten years preceding the world war rates were lowered by law and operating expenses were greatly increased by the requirements of legislatures and commissions for improved facilities. This demand often included the operation of unprofitable trains and stopping of through trains at insignificant stations and the building of new stations and the enlargement of train crews. While many of these things were desirable, no consideration was given to the relation between these additional expenses and the revenue. Consequently many railroads, especially in the Southwest where distances were great and population sparse, reached the point where expenses outran income, and, in order to operate, they were thrown into the hands of receivers, and their real owners deprived of benefits.

While we would not for one moment palliate the sins of the old robbers who in many instances were connected with the railroads in their early history, yet we should now remember that a vast amount of railroad stock is held by innocent and honest investors, many of them widows and orphans, estates, colleges, and insurance companies, and that railroad management is so hedged about by law that the scandals and orgies of former years are impossible. To question the right of present owners of land because many generations ago the Indians were not fairly treated, would be just as sensible and honorable as to hold the present owners of railroads responsible for the speculations of the original builders and speculators.

The thing to do now is to recognize the fact that the railroads could not be reproduced for twice their original cost, respect the ownership of those who have legal title, and then, in view of their relation to our life and prosperity, give the roads a fair chance to recover from the effects of former unwise repression and war-time abuse. We want more railroads and better service, but we can get neither as long as we breed distrust and hamper the management in every conceivable way. When government ownership is urged, let us remember that there are stronger reasons for government ownership of farms. If we are ready for the latter, we may consistently advocate the former.

## CONSIDER THE CANDIDATES.

The State, district and county candidates for office are pressing the battle before the primary election soon to be held.

There are so many candidates for the governorship that every elector needs to exercise uncommon discrimination. It is natural to support the candidate from one's own section, and this is proper if he is competent and stands any chance of election. When so many are in the race, unless voters are wise, they may permit a few shrewd leaders to concentrate the floating vote and the less responsible element and thus elect an inexperienced or dangerous candidate. Every voter should go

(Continued on Page 3, Column 3.)

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

## METHODIST CALENDAR.

Texarkana Dist. Conf. at Foreman, July 26-29.  
 Young People's Summer Conference, Henderson-Brown College, August 2-6.

## PERSONAL AND OTHER ITEMS.

The census report gives Conway a population of 4,564. It had only 1,300 when Hendrix College was located there thirty years ago.

Central College, at Conway, has let a contract for a dormitory to cost \$130,000. All of the colleges in Arkansas are making progress.

Dr. Theodore Copeland of Dallas, Texas, is to hold a meeting at Hazelhurst, Miss., and then assist Dr. F. E. Prettyman in a meeting in Washington, D. C.

The subscription price of the Pittsburgh Christian Advocate, some time ago raised from \$1.00 to \$1.50, is now to be raised to \$2.00, on account of increased cost of publication.

Rev. Gay Morrison, formerly of Little Rock Conference, writes an interesting personal letter from El Paso, Texas, and sends some interesting church bulletins with comments.

Rev. C. F. Hively of North Little Rock writes that he is in a fine meeting at Mt. Olive, two miles south of Clarksville, among a choice people. Rev. J. B. Stewart is the pastor.

Our school in Japan, Kwansei Gakuin, has opened with 1,675 students. If all applicants could have been accommodated the number would have been 2,675. What opportunity! Let us enlarge!

The Nation, an ultra liberal paper published in New York, seems to think that one way to demonstrate its liberality is to publish poetry which shocks the sense of propriety of Christians.

Dr. David Kinley, dean of the University of Illinois, who has for some time been acting president, has just been elected president. It is said that he is the unanimous choice of trustees, faculty, students and alumni.

In a letter from Rev. W. E. Hall, pastor at Colt, occurs this cryptic passage: "It might be of interest to your readers to know that Rev. J. F. Jernigan of Black Rock, who is with me in a meeting, is learning to preach."

Dr. A. D. Schuessler, who has been at the head of the department of Germanic language, has been elected bursar of Southern Methodist University to succeed Mr. Frank Reedy, who has resigned after long and faithful incumbency.

Passing through the city last week, Rev. T. H. Crowder of Glenwood reported a fine meeting at Amity, where he assisted Rev. B. E. Mullins and a good meeting at Glenwood, where he was assisted the week before by Brother Mullins.

On July 16, Miss Lalla Scarborough, a member of our church at Piggott, Ark., sailed from New York for Brazil, to work as a medical missionary in a hospital in Rio Janeiro. She served with the Red Cross in England during the war.

Last Tuesday Rev. and Mrs. J. L. Shelby called. The week before he assisted in a meeting at Naylor. The results were fine. He had just commenced a meeting at Cypress in Vilonia Circuit and reported conversions during the first two days and encouraging prospects.

The ladies of the Primrose Church, Mabelvale Circuit, report that they realized over \$400 from their entertainment at Granite Mountain Springs on July 5, despite the two rains that came during the day. Mrs. W. E. Dorough is the chairman of the ladies' society. The money is to be used for the new church building.

Recent press dispatches from Buenos Aires carry the information that four members of the Chamber of Deputies of the Republic of Argentina have announced their intention to introduce a bill in the next session of their Congress to prohibit the importation, manufacture and sale of alcoholic liquors. This is the most advanced step taken toward prohibition on the South American continent.

Today one can scarcely pick up any leading daily paper without being impressed with the fact that editorially and through its news columns great attention is given to the supreme need of this country of a larger realization of dependence upon Almighty God for guidance in this hour, which means so much for civilization and for the saving of the world from destruction.—Manufacturers' Record.

When Dr. H. A. Boaz was elected president of Southern Methodist University last spring a movement was begun to add a million to the endowment. Already the larger part has been secured. One man has promised \$100,000, three others \$25,000 each, nine \$10,000 each, fifteen \$5,000 each, and the General Education Board of New York agrees to give one-third of the amount on condition that all be raised.

Now your curiosity about this paragraph is satisfied. Please to have the curiosity to examine your address label, and then do what your best feeling prompts you to do.

Rev. C. H. Briggs, D. D., presiding elder of Springfield District of Southwest Missouri Conference, spent yesterday in our city conferring with Masons from several States. It gave the editor great pleasure to meet this old friend, who thirty-four years ago carried his recommendation for admission to the Conference. For forty years Dr. Briggs has been a leader in Missouri Methodism, and now neither physical nor intellectual strength shows any sign of abatement.

Rev. R. P. James now has four rural churches about thirty miles from Dallas, Texas, and four afternoon schoolhouse appointments. He is thus preaching three times every Sunday to people whom he greatly appreciates. He accepted this charge in order that he might be able to work his way through at the Divinity School of Southern Methodist University, which he expects to enter in September. He is one of our choice young men and we are expecting good reports of his work.

"The Chinese people are continuing their strenuous protests against the invasion of their land by the outlawed liquor interests of America. The Chinese students in this country are the most active in such protests." These were the statements of Mr. Herman C. E. Lui, made at the headquarters of the Intercollegiate Prohibition Association. Mr. Lui, a student of the University of Chicago, is the national treasurer of the Chinese Students Prohibition League in America. Mr. Lui is as much worried over the importation of opium into his native country as over the attacks of the wets.

The farm has often suffered in comparison with other business enterprises for making money. If cash income is the only test, the farm has a very poor opportunity to meet the competition of other industries for managers and for laborers. But that is not the full test. The farm affords a home with an abundance of wholesome foods. It pro-

vides an opportunity for citizenship and a competence in the open country where the best things of life may be found, and where men and women may be free to serve their Creator and honor the nation that gives them civil liberty.—Farm and Ranch.

The average farm woman does not have enough leisure to improve her time and interests so that she may become efficient in the trying duties of keeping the home in order. As a rule, there is more drudgery in housework than is necessary. Many farmers' wives with better facilities for doing work in the home could save time and improve their efficiency in a wonderful degree. Farm women should spend some time in study, in reading and in recreation in order that they may be better housekeepers and companions in the home. If conveniences will give this leisure, why not install them and get the benefits of machinery and easier methods of doing hard work.—Farm and Ranch.

Fairmont Seminary, Washington, D. C., having prospered and outgrown the buildings in which it has made a great record during the last twenty-one years, the Bristol school property, in the heart of Washington Heights, one of the finest residence sections, has been purchased. The new plant, with a beautiful campus, well equipped administration building, and new fire-proof dormitory, is worth \$300,000. Principal Arthur Ramsay, a Hendrix College man, has done a monumental work in founding and developing this fine school for girls. When our young women desire the advantages of residence in the nation's capital while they are pursuing their studies, they will do well to consider Fairmont Seminary.

At the July meeting of the General Committee on Army and Navy Chaplains, held at the Washington office of the Federal Council, an outline for a proposed course on the chaplaincy for use in theological seminaries was approved. Copies may be secured from the secretary, Rev. E. O. Watson, Woodward Building, Washington, D. C. The committee voted its appreciation of the steps taken by the Recreational and Educational Division of the War Department in providing for the equipment of chaplains and for making provision to enable chaplains to attend their denominational conventions or assemblies. No recommendation was made regarding the appointment of a chief chaplain under the provision of the new army bill.

The crazy seeking after gaiety, the rush of social activity, the liberty between man and woman, increase in dishonesty and in all forms of crime and nervous disease—these are not confined to our youth or our college towns, to our cities or to any one class of society. They are nation-wide and world wide. Such tendencies are perhaps more easily observed in the young, and the change was at first more noticeable in young girls than in men, and I am convinced that it has come about gradually during the last ten years, and largely because of the dancing craze, the automobile, and the moving picture. The parents of the country were not courageous enough to take a definite stand against the increasing gaiety, and hence the result.—Dean F. S. Jones of Yale University.

City people who are so anxious for country boys and girls to stay on farms could help by seeing that farmers and their families have a larger portion of the consumer's dollar. There is very little encouragement to stay and produce more to give consumers a heavier club with which to drive farmers' boys and girls to town. The cityward movement is too pronounced to be checked by sentiment or to be retarded by fancied pleasures of rural life. Until farm products pay producers enough to live as well as city people, and enable boys and girls to enjoy more advantages for education and enlightenment, the exodus will continue. The solution of this problem will come when the farmers get as much compensation, hour by hour and day by day, as the city man with no more intelligence and equal capital.—Farm and Ranch.

The last of the series of pamphlets issued by the Committee on the War and the Religious Outlook has just appeared from the Association Press. It is entitled "The Local Church After the War," and is from the pen of the Rev. Charles W. Gilkey of Chicago. The author is of the opinion that the

# "The Arkansas Methodist in Every Methodist Home In Arkansas"

war may have a deeper spiritual effect upon Christians in the home land, with their greater opportunity for reflection, than it did upon the men who were immersed in the immediate, more objective tasks of conflict. As a constructive contribution of the war to the home church, Dr. Gilkey mentions that "There was during the war a great outburst of self-forgetfulness and co-operative altruism throughout our American life. Large numbers of people felt for the first time the sense of personal responsibility for a great unselfish social enterprise."

For many years, due to the trend of the population from the farm to the city, there has been in evidence a decline in the per capita production of food, and the end is not yet in sight. We are facing a very dangerous food situation, and the best brains of the nation should be concentrated upon the development of agriculture that it may be made as prosperous as merchandising and manufacturing in the city, so that the farm laborer may get as high wages as the city laborer, relative to the cost of living, or otherwise we will soon reach a point when we shall have to search the world for food to add to our scanty production. And yet we have a soil which in extent and fertility ought to be able to feed five times our present population, but it will not feed our existing population unless the country soon comes to a realization of the whole situation and ceases to fight a profitable price for the farmer, and, on the contrary, does all in his power to make farming profitable, to lessen the burden of farm life, to add to the comforts of the farm, and in that way help to turn the tide back from the city to the country. In that is our only safety.—Manufacturers' Record.

That the students of Great Britain are keenly interested in prohibition in the British Isles and will organize in a movement against the liquor traffic this fall was announced today at the headquarters of the Inter-collegiate Prohibition Association. Reports have just been received from Harry S. Warner, educational secretary of that organization who has recently completed a tour of the universities of the British Isles. Mr. Warner visited five large university centers, one teachers' training college and one church normal school. In all of these, groups of students upon their own initiative, met in frequent and thorough discussion with Mr. Warner, went into the how and why of prohibition in America in an intensive manner, and took preliminary steps toward the formation of an organized student movement in their own schools. Three meetings at Cambridge and six at Oxford gave the inspiration for the nucleus of the movement. The meeting at Balliol College, Oxford, was especially significant of the type of men engaged, and the keen interest manifested. The chairman was a son of a member of Parliament. One man was a potential leader from India, and another from Australia. More than twenty men who will soon step into positions of prominence in public life in England were present.

As the pastor, Rev. W. T. Thompson, was doing evangelistic work in the Carolinas, the editor was invited by the chairman of the official board, Mr. Will Pyles, to fill the Blytheville pulpit last Sunday. Many people were on their vacation, but a good congregation greeted the preacher and he enjoyed the day with these good people. It was a great pleasure to meet Rev. A. M. R. Branson, a former pastor, who now, as a superannuate, makes his home here and teaches the men's class in Sunday school. Although depleted by vacation absentees the Sunday school is strong and well organized. Since a former visit the church has been remodeled and its capacity for Sunday school work greatly enlarged. This is one of our best pastoral charges, and, under the leadership of Brother R. E. L. Bearden and now of Brother Thompson, it has grown much in strength and usefulness. It is now supporting a foreign missionary, our own Brother Henry Smith of Cuba. Blytheville, although only a village twenty years ago, is now a city of some 6,000, with three railroads, big mills, and strong business houses. A new courthouse and

Rev. O. T. Gilmore, who, as junior preacher, is in charge of our church at El Dorado in the absence of the pastor, has just sent in twenty new subscribers and money for eleven renewals. This is fine work.

Other good reports are expected soon.

The pastors who are having successful meetings have opportunity to put the paper into homes where it has never been read. Do not fail.

a high school are building and a start has been made on paving the principal streets, but all of these improvements are delayed for lack of cement. Brother Cooley, one of the young laymen, with his car, gave opportunity to see thirty miles of the magnificent farming country, probably the richest and deepest soil in the world. Almost the whole country east of town is now in cultivation, and, although crops are late, they are in superb condition, perfectly cultivated and thrifty. When Mississippi County is fully improved it will be an agricultural empire. A town with such backing is sure to grow, and our church may be expected to keep pace. There is another Methodist Church in the east end, but the pastor, Rev. R. T. Miller, was in a meeting elsewhere.

## RESPONSES.

Responding to the call for help for one of our preachers, we have received from friends \$10, \$5, \$2 and \$2, or \$19 in all. As most of them wish to be unknown the names are withheld. We trust that many others will be moved to act, as the case is a worthy one.

## BOOK REVIEWS.

**Evolution in Modern Thought.** By Haeckel, Thomson, Weismann and others. Published by Boni & Liveright, New York. Price, 60 cents.

The following announcement is the publisher's characterization of this book: "In this volume is presented the balance sheet of the Darwinian theory up to date in all fields of human thought and endeavor, by the greatest and most brilliant authorities of England, France, Germany and Scandinavia. Every writer represented stands internationally at the head of his branch. \* \* The book is an absolutely authentic statement of what has been accomplished in science and in thought since the enunciation of the Darwinian theory. It is a trustworthy, invaluable guide to every one desiring to obtain a truthful picture of the present world of ideas." As this book states only one side of the case, the above claim is too strong; but the discussions are valuable in order to get that side of the case, and are well worth reading by those who would understand what evolutionists claim for their theories.

**A Philosophy of Play;** by Luther Halsey Gulick, M. D., published by Charles Scribner's Sons, New York, Boston, Chicago; price, \$1.60.

Today, when play bulks so large in our national life, it is profitable to analyze and understand the fundamental instincts which cause our people to play so that we may rightly adjust ourselves to the situation and properly utilize these primal forces. Dr. Gulick has rendered a public service in the preparation of this enlightening treatise. All fathers and mothers need it. Those who have prejudice against play, or who are doubtful of its utility, should read this discussion before closing the case. In the "Foreword," by Joseph Lee, is this statement: "If you want to know what a child is, study his play; if you want to affect what he shall be direct the form of play. . . . To those of us who are interested in the recreational movement, the book comes as the last message of the Master; to all Dr. Gulick's fellow citizens it is the legacy of an American pioneer in the vitally important field of education. It has behind it twenty years of study and experiment."

**Religion for Today: Various Interpretations of the Thought and Practice of the New Religion of Our Time.** By John Haynes Holmes. Published by The Beacon Press, Boston. Price, \$1.50; by mail, \$1.65.

As the author is a Unitarian preacher, it is not expected of him that he should be orthodox as to our way of thinking; hence it is unnecessary to criticize in detail. If one will keep in mind the author's theological bias and make proper allowance, the book may be read with interest and profit. It is good to get the author's viewpoint, and thus be able to understand those who are like-minded. Most of his ethical positions are well taken and defended. The language is chaste, the illustrations pertinent, the outlook broad, the hope large, the spirit critical and yet sympathetic.

**Theories of Social Progress: A Critical Study of the Attempts to Formulate Conditions of Human Advance;** by Arthur James Todd, Ph. D., professor of Sociology in the University of Minnesota; published by The Macmillan Co., New York.

In the preface is the following statement: "This volume essays to bring together the most important contributions of English, American, and Continental writers of social progress. But it is more than a mere digest; it attempts at least a critical analysis and an evaluation. Events have conferred a certain timeliness upon such a study; for when the human values of a whole world are cast into a crucible, as in the present war, it becomes imperative that the world be rebuilt according to some sounder principles, principles which will make the world safer and assure its improvement. Under such circumstances the study of the underlying facts of human progress is no mere academic performance; it is an issue forced upon all thinking men by dint of a world in arms. Even a superficial survey of three centuries of opinion reveals that the attitude toward social progress varies, like that toward God, from blind acceptance of it as the solidest of facts to utter rejection of it as the greatest of illusions. This book frankly takes the middle course, not from a timorous habit of playing safe, but as the result of accepting the challenge of what seems to be fact." These discussions are informing and stimulating. It is not necessary always to agree with the author, but there will always be keen interest and intellectual enjoyment. The extensive bibliography is valuable to those who would pursue the subject further. If you are willing to think get this book; otherwise let it alone as it might provoke you.

## CONSIDER THE CANDIDATES.

(Continued from Page 1.)

through a process of elimination and cast his vote for the best man who has any possibility of winning, and not throw away his vote as a mere compliment to a neighbor.

In reaching a conclusion one should first discover whether it is mere ambition which put a candidate in the field, or is he really honest and capable and willing to make personal sacrifices for the public good? Has he any knowledge of government and is his judgment known to be sound? Is his platform a mere bait to catch votes, or is it the true expression of the man? We are living in a day when the passions of men may be easily stirred, and the governor at any time may be called upon to restrain mobs and dangerous uprisings. Is your favorite the man whom you would trust in periods of great public peril? Does he know enough to make a safe decision in an emergency? Has he the courage to act when he knows his duty? Your life and the life of your family and neighbors may depend on the choice you make. Put patriotism into your ballot. Vote for a real statesman if you can find him in the multitude.

In order to lose no time it is profitable to carry a paper, a leaflet, a tract, or a booklet wherever we go, so that spare moments may be spent in reading. Thus one becomes a full man.



## CONTRIBUTIONS.

## PROHIBITION NOT A PARTISAN POLITICAL ISSUE.

Both of the great political conventions have met and both very wisely decided to make no reference to Prohibition in the party platforms, both agreeing very wisely that as Prohibition has not been a partisan political issue in the past it should not be made a partisan political issue in the present campaign. The writer does not forget that there has existed for nearly forty years a National Prohibition Party, which has made Prohibition the dominant issue in its platform and which has regularly nominated a national ticket, but the refusal of the great mass of voters to support the Third Party Prohibition movement indicated that the Prohibition question could not be handled successfully as a partisan political issue, and the Anti-Saloon League of America was organized, a non-partisan, omni-partisan League to destroy the beverage liquor traffic. Making due acknowledgment for all the splendid educational work which has been done by other agencies the fact remains that the Anti-Saloon League has been the efficient organization which by strictly non-partisan methods has led in the ratification of the Eighteenth Amendment. The writer has been a member of the National Executive Committee of the Anti-Saloon League for fifteen years and the chairman of the National Legislative Committee since its organization in 1913, and he knows that there has never been during that time any change whatever in the policy of the League that Prohibition is not a partisan political issue.

It cannot, therefore, be too strongly emphasized at this time that the Anti-Saloon League of America did not ask for a Prohibition plank at either the Democratic or the Republican Conventions. The only request made by the Anti-Saloon League was made in conjunction with the W. C. T. U., and was for the following brief Law Enforcement plank: "We declare for the effective enforcement of the Eighteenth Amendment and laws enacted pursuant thereto as construed by the Supreme Court of the United States."

The discussion at Chicago was brief and never went beyond the committee room to the floor of the Convention. It is reported that some Third Party Prohibitionists asked various delegates to introduce a Prohibition resolution on the floor of the Convention as an additional plank in the platform. But no one would agree to do so, and no Prohibition plank was introduced or adopted in the Republican Convention.

While the Democratic Convention likewise refused to adopt any plank on Prohibition, the question was more prominent than at Chicago. The Committee on Platform gave an hour to a public hearing at which Mrs. L. L. Yost, legislative superintendent of the W. C. T. U., and Dr. W. B. Wheeler, national attorney of the Anti-Saloon League spoke in favor of the Law Enforcement plan given above. Some others spoke in favor of a dry plank. The writer also spoke for five minutes, and in view of the fact that in some press reports he has been referred to as "one of Mr. Bryan's supporters", and as "advocating a dry plank", and, furthermore, in view of

the fact that Senator Glass in the closing speech on the adoption of the platform on the floor of the Convention referred to the writer by name and emphasized very strongly the statement made by him before the platform committee as a strong argument against the adoption of any plank on prohibition, the kernel of that statement is given so that there may be no question as to the position taken by the writer at the public committee hearing.

"I have been fighting the liquor traffic since boyhood, and have spoken before Sunday Schools, temperance organizations, church meetings, town and city councils, legislative and congressional committees; but never until today have I appeared before a committee of a political convention on the subject of Prohibition. And I should not be here today, but for the fact that it has been reported that certain state conventions had voted to urge the adoption of a wet plank in the national Democratic platform, I am not here today in the capacity of chairman of the Legislative Committee of the Anti-Saloon League of America, but as chairman of the Commission on Temperance and Social Service of the M. E. Church, South, which church has the third largest membership of the Protestant denominations, unless it be the Southern Baptists. As the representative of hundreds of thousands of Democrats I protest to this Democratic committee against any action by this committee which will put a wet label on the Democratic party, or brand it as the "wet" party of the country. The prohibition of the manufacture and sale of intoxicating liquors for beverage purposes is a great economic, social and moral issue. It has not been dealt with heretofore as a partisan political question. I have personally for thirty-five years participated in contests for local, state, and national legislation, and in those contests I have never known any difference between Democrats and Republicans. Party lines have been absolutely ignored. The Eighteenth Amendment and the Volstead Act both received the vote of more than two-thirds of the members of both political parties in Congress. As chairman of the Commission of a great Church, including in its membership both Republicans and Democrats, I insist that it is unwise to change the policy of the past and now make Prohibition a matter of party creed. If gentlemen are opposed to the Eighteenth Amendment let them follow the methods prescribed in the Constitution to secure its repeal. If gentlemen are opposed to the provisions of the Volstead Act let them make their fight in Congress for the repeal or modification of that Act. But as a voter in good standing in the Democratic party I most earnestly protest against the proposal to cause thousands of Democrats to make this question a party issue, and hang their heads in shame because a wet brand has been put upon the Democratic party."

After the public hearing the Prohibition question was discussed at length in the executive session by the members of the platform committee and all proposed planks were voted down. The question was then debated upon the Convention floor and the issue squarely drawn. Both the dry and wet planks were voted down by

such sweeping majorities as indicated that the Convention was in hearty agreement with the policy that Prohibition is not a partisan political issue, under which policy the Anti-Saloon League has won all its local, state, and national victories under which the Eighteenth Amendment was ratified and the Volstead Act passed over the president's veto. It was especially gratifying to note of the 284 votes of the distinctively dry Southern States only 13 votes were cast for the dry plank and only 4 for the wet plank, the practically solid dry vote of the South being cast against making prohibition a partisan political issue.

While the writer would have been pleased had both Conventions adopted the Short Law-Enforcement plank given above, yet after it failed of passage by the Republican Convention it was probably better for the Prohibition cause that it was not adopted by the Democratic Convention. The writer firmly believes that the greatest danger which faced the Prohibition cause at the two conventions was that the two conventions might adopt substantially different attitudes toward Prohibition and so make Prohibition a question of party politics, and consequent thereupon a question of partisan strife, thus destroying the solidarity and tremendous driving power of our Prohibition forces; making Prohibition simply one of many issues in a partisan campaign, instead of standing apart as a great economic, social and moral question to be determined in the future as in the past by the non-partisan vote of all the people, Republicans and Democrats alike.

The real Prohibition battleground of the coming campaign is just where it has been for the past ten years, namely, in the Congressional districts, and it is far better to fight for a dry Congress by the same non-partisan political methods followed so successfully heretofore than to have the handicap of differing party platforms on the Prohibition question. And we must fight. The wets have not given up. They will put forth a tremendous effort to elect men favorable to a beer and wine amendment to the Volstead Act. We can defeat them if we fight as earnestly as we have done in the past. But we must fight.—James Cannon, Jr., Chairman Commission on Temperance and Social Service of M. E. Church, South.

## FOURTEEN YEARS IN KOREA AS A MISSIONARY.

## An Appreciation.

By Thos. J. Carter, Songdo, Korea. This is a brief sketch of a man whose friendship, association and advice I have found helpful during the past year.

In the month of October of the year 1905 a young man from Arkansas and his newly wedded wife arrived as missionaries to Korea. Of course the first thing that engaged their attention seriously was language study and they must have applied themselves well, for they both have a good use of this difficult tongue. But they were not satisfied to study and do nothing else and were soon teaching a class of Korean young men English. At first Mr. Wasson helped with a class in the city and on the rawest nights braved the cold west winds that sweep across from the Yellow Sea,

to meet his classes. Later there were not enough helpers to keep up this work in the city and then Mr. and Mrs. Wasson had the most faithful ones to come to their home in the evening and taught them there. At first there were no Christians among these attending the classes, but later every one of the fourteen were led to Christ. This proved to be the beginning of the Songdo Higher Common School, then known as the Anglo-Korean School. A delegation of the young men went to Seoul, where Bishop Candler was holding a Mission Meeting and requested that he come to Songdo and establish a school for Korean young men. The Bishop evidently thought well of their request for he and several members of the mission came up to look over the situation and decided to open a school at once. Fortunately they did not have to wait to find a man for principal. Every one knew that Mr. T. H. Yun was the one for the place and he was immediately appointed principal. Mr. and Mrs. Wasson were made his assistants. Bishop Candler called to Dr. Lambuth, who was then Missionary Secretary, "Yun takes charge of school, rally Church."

School began October 3, 1906, with fourteen pupils. The house used was an old straw covered mud hut that had been used for drying ginseng. Some years later when Mr. Yun was arrested Mr. Wasson was appointed principal and still holds that place. Now the school has over six hundred students in all its departments and is second to none in all Korea. Her graduates fill important places in their communities as laymen, teachers, preachers and doctors.

During the past year all missionary work in Korea has been very difficult and this has been particularly true of school work. But I think all agree that Alfred W. Wasson has had a wonderful vision of the task of the Church here in Korea and has steadily and faithfully pushed ahead to realize an ideal worthy of Him who has made it possible for Christian education to be given to this very needy field. Despite difficulties and discouragements on every side he has believed in the future conquest of Christianity and with this ideal in mind he has done a great work for the Koreans and they recognize his ability and under his direction have had a large part in making the school what it now is. He said to me before going home that he was not ready to go on his furlough yet, but would like to remain a while longer and see the main building finished. We appreciate that spirit but at the same time know that he is more tired and worn out than he realizes and should take a vacation now. We trust he will come back after a year at home renewed in body and mind, and better qualified by rest and study to further the great work in which he is so much interested.

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## EDUCATIONAL WORK IN KOREA.

By Bishop Walter R. Lambuth.

The president of our Anglo-Korean School in Songdo, Rev. W. A. Wasson, has just arrived in San Francisco. There were in the party Mrs. Wasson, the two children and four Korean students. These faithful missionaries will be heartily welcomed by the home church. Their work has been approved, has yielded large results, and will stand the test of time.

Brother Wasson reports a full attendance of students in all departments to the number of six hundred and more, and many turned away. There are fifty-five in the industrial classes under Mr. Carter, who are self-supporting. In this way are foundations laid for character now and usefulness in the future. It will be remembered this was a policy recommended by Baron Yun years ago. He urged it as one of Korea's greatest needs. Brother Carter has so skillfully managed the department that, in addition to the support of the students, quite a handsome surplus has been accumulated in the school treasury, which can be applied to equipment and scholarships. We are planning a similar work for Wusih on the Grand Canal in China. In Africa emphasis is placed upon the training of the hand, as well as the head and the heart. In all these fields we are stressing the study of the Word of God as the only permanent basis for character and prosperity, individual and national.

The four young Koreans make an interesting group. They have been well educated on the field, but come for several years supplementary work in the United States, two going to Emory University and two to Southern Methodist University. All are local preachers, all married, and all have been thoroughly tested and approved. One has given signal proof of his zeal as a soul winner, another has been Sunday school superintendent, a third has enjoyed a fine work among men and the fourth has held a prominent position as secretary to a Korean gentleman. Two studied in Japan at our college in Kobe and stood well.

They have endured hardness for the sake of a Christian education. They have practiced, they and their wives, rigid economy and self-denial, the wives are working while their husbands are over here. They them-

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selves came in Asiatic steerage, which is no fun, and have gone through the ordeal of being examined medically seven times, added to almost numberless demands for passports, photographs, certificates, and recommendations. But, with it all, they are cheerful, manly, neat, well dressed, alert and religious. I cannot soon forget those earnest attentive faces and honest eyes turned upon me as I gave them a parting message upon the wharf after Brother Wasson and I had gotten a reliable Korean friend for a few days before they go South.

Angel Island! How little do our officials realize that among those who pass through their hands there are real angels—God's messengers from the churches in Asia. May we heed the wonderful message from Korea that the Gospel is able to meet the deepest needs of humanity; that the love of Jesus Christ is the solution of the problem of the race; and, that "The only test of greatness is priority in service." If these things are taught in our schools in Korea, Christian education is on a safe and permanent basis.

## A MINIATURE DEMOCRACY.

A ship is a floating democracy. Nowhere else is a group of people gathered from so many races and climes into so small a compass for so long a time. It was a mixed and motley aggregation that crowded the *Greypian* on its eleven days from Montreal to Antwerp. A sea of unbroken smoothness and good weather atoned for the slow sailing and congestion. Conditions were altogether unfavorable for profit in the dining room. The writer broke his usual record by an unflinching appetite, and, barring the breath of the icebergs and a few shivering fogs, made a comfortable voyage. The trip furnished a fine opportunity for a curious American to study the temper of the restless tide of humanity and to note the varying moods of different races and nations in these post-war reactions.

There was something like a score of nations represented. For illustration, in my stateroom there was a German-Canadian, a German-American and a Belgian-American, for my companions. We got on finely. The Belgian at once offered to exchange his lower for my upper berth, solely for my convenience. The purser told me there were a large number of Germans aboard, for the first time since the war. It was worthy of note that a great proportion of these came from Chicago. It was even whispered that there were Bolsheviks aboard, and that they were altogether fit for treason, strategem and spoils. A boat is not a place, as a rule, for many children. On this boat there were crowds of children.

It made one wonder if people are moving back to the East to take advantage of the confusion in monetary affairs for investing the money they have made in the West.

One of the most striking exhibitions of enthusiastic Americanism was that of a Roumanian Jew from New York. Nothing was too extravagant for him to say of America. On the other hand, there was a Hungarian Jew who hailed from Liverpool and nothing he could say about England was too good in his eyes. He was equally sure of the glaring defects of America, and

outspoken in their exposure. This Jew from Hungary and this Jew from Roumania became so heated in their discussion that an American and an Englishman, both to the manner born, had to interfere in the interest of fraternal relations.

I was led to serious reflections on the unifying effects of the Gospel when a Christian Chinese came to Mr. Ward, an Englishman, and to me, and asked that we join to pray for the Roumanian Jew. Here was a Chinese, an Englishman and an American pledging one another to pray for a Roumanian Jew. That is the process which alone will bind the world neighborhood into a world brotherhood.

It happened one evening that the English clergyman seated at the piano in the saloon began singing German songs. A Belgian priest protested, and was joined by a chorus that put a stop to the offensive performance. The blunder was not repeated during the voyage. It would have been easy to uncover an ugly sore that was only beginning to heal. Indeed, the purser told me that he was not letting the crew into the secret that so many Germans were on board, since that knowledge would not contribute to the cheerfulness and goodwill of the service, to say the least. Indeed, I happened once to overhear my German-Canadian roommate urge my German-American roommate to declare his blood, and taunted in unmistakable foreign brogue with being afraid to say that he was German. This race antipathy, ranging all the way from good natured patriotic banter to the bitterness of national antipathy, was evident all the way over. An American told me he and his party had been insulted every day. I was told that we of the United States were to be soundly licked by Canada, but when, how, and for what, I did not gather. In fact, this floating democracy carried within its small citizenship the possibilities of diplomatic deadlocks and war-like explosions.

Is not the same thing true of this whole planet? While the war was hammering the links of brotherhood, its forges were white with the flames of hate. If peace cooled these flames, it left the fires cherry red with suspicion; and what they lost in intensity they seem to have gained in subtle pervasiveness. On every frontier, national or racial, one finds a mined field where he must move with caution. The dragon-teeth of suspicion have been sown, and unless uprooted they will be gathered in tears and blood.

There was aboard our ship a company of Y. M. C. A. workers going to various countries of Europe, and missionaries to Africa, all Americans, going out to preach the Gospel of brotherhood. There was a Chinese on the same mission. Mr. Ward, commissioner of the "World Brotherhood Federation," who has been so helpful in our European work, was along, and with him, Brigadier General Davey, Senior Chaplain in the British Navy. These fine, cultured Christian Englishmen made my voyage delightful and profitable by their companionship. Besides, there were a number of clergymen of the Church of England. All these messengers of peace were to me a sign and a pledge of the triumph of love over hate, of confidence over suspicion, and of service over greed.

Circumstances had made it neces-

sary for Bishop Atkins and Dr. Beauchamp to take one boat and me another. They had preceded me by a week. I found them in Brussels on June first. With them was Dr. C. C. Jarrell, who is to be permanently connected with the work over here. This work is opening to us more and more inviting prospects.—W. W. Pinson.

ORIGIN AND MEANING OF THE  
SACRAMENTS.

By E. B. Chappell.

## VII.

**Modes of Administration.**—In the preceding article I endeavored to show that the word 'baptism' settles nothing as to the mode of administering the ordinance, since it had been employed for centuries before the Advent simply to designate the use of water in ceremonial purification without any reference to the mode of its application.

A study of the language used in describing various baptisms recorded in the New Testament and of the circumstances attending these baptisms leave us in the same uncertainty.

Take, for instance, the preposition *eis*. Every Greek scholar knows that its meaning is to be determined entirely by the connection. In our English Bible it is translated about as often "to" as "into," and it is often translated "at." One who was anxious to defend the exclusive use of sprinkling or pouring in baptism, on the basis of Old Testament precedent and of the well understood preference of the ancient Jews for running water in ceremonial purification, might very reasonably contend that those baptized by John, instead of going down into the River Jordan, simply went down to it that John might dip up running water and pour it on them. And one might support this contention by referring to the fact that some of the ancient paintings in the Catacombs actually represent the Prophet as baptizing in this way.

If it should be answered that those baptized are spoken of as "coming up out of the water," our advocate of sprinkling or pouring might again remind the objector that one of the prepositions so translated—(apo in Matt. 3:16) always means from and that the other (ek in Mark 1:10 and Acts 8:38) often means from and may have that meaning in the two passages referred to. And he might further answer that even if John stood in the water and those seeking baptism waded in and

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stood by him, this still does not prove that he did not observe the familiar Old Testament method of purification by dipping up the water and pouring it on the subjects, or, what is still more probable in view of John's Jewish training, by dipping a bunch of hyssop into the water and sprinkling it upon them.

The advocate of immersion, however, might urge still another philological argument against the contention in favor of sprinkling, namely, that the preposition *en* used in Matt. 3:11 and Mark 1:8 should be translated "in", that being its usual meaning when followed by the dative. To which the advocate of the opposing theory might very properly answer:

1. This is often true, but by no means universally so. In fact "*en*" is frequently followed by the dative of the instrument. For instance, in Luke 12:49 where the disciples ask, "Lord, shall we smite with the sword?" and in 1 Cor. 4:21, where St. Paul asks, "Shall I come unto you with (*en*) a rod?" The only way to determine whether it means "in" or "with" is by the connection.

2. There are reasons for believing that in the cases mentioned above it should be translated "with". One of these is that in Luke 3:16 and Acts 1:5, which refer to the same incident as the passages from Matthew and Mark, the preposition is omitted and so we are bound to translate them "with water." Does Luke say one thing and Matthew and Mark another? If so, which is right?

Another reason for believing that the preposition in the cases cited should be translated "with" is that if it is translated "in" consistency makes it necessary to translate it the same way when the baptism of the Holy Spirit is spoken of. Take the Acts passage and notice into what inconsistency this position leads. Jesus is made to say in Acts 1:5, "John baptized 'with' water, but ye shall be baptized 'in' the Holy Spirit", and then in verse 8 to add, "Ye shall receive power when the Holy Spirit is come upon you." I cannot believe that Jesus was guilty of any such absurdity.

This inconsistency, an advocate of affusion might continue, comes out in a still more striking fashion in Acts 11:15-16. The Apostle Peter is answering the Judaizing Christians who have

brought charges against him for preaching to Gentiles and baptizing them. He tells them how he was providentially called to the house of Cornelius, and adds: "As I began to speak the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, 'John indeed baptized with water, but ye shall be baptized in the Holy Spirit.'" That is, according to this translation Peter is made to state that the Holy Spirit fell on Cornelius and his company and that this reminded him that Jesus had said, "Ye shall be baptized in the Holy Spirit." Since it would be in perfect accord with good usage to translate with instead of in, why not do so and save the sacred record from glaring inconsistency?

It seems to me that such a contention would be entirely reasonable. I have for years recommended the American Standard Version of the Holy Scriptures, because I think that, taken as a whole, it is much superior to the King James Version, but I believe that in this particular case the makers of this translation, in attempting to follow the rule of always translating a given word in the same way if the connection will permit, have fallen into a serious error. Since, however, nothing essential depends on the translation one way or another, I do not regard the error as of sufficient importance to justify us in rejecting the translation as a whole:

Turning for a moment to the concrete cases in which baptisms are recorded in the New Testament, we find that a number of them are anything but favorable to the contention that the rite was always administered by immersion. It is recorded, for instance, that three thousand persons were received into the Christian fellowship on the Day of Pentecost. It would have been utterly impossible for the Apostles to immerse that number of people in Jerusalem in a single day. Indeed, there was no place in that city to immerse anyone. The only stream near Jerusalem is the Brook Kedron, and that is a dry bed at Pentecost. I was in Jerusalem at Easter in 1919 and even that early in the spring the stream had practically vanished. The only other places about the city in which one might have been immersed were a few pools from which the people got their water for drinking and cooking, and it is absurd to suppose that the Jews, with their strict ideas of ceremonial cleanness, would have permitted the despised sect of the Nazarenes to pollute their water supply by baptizing their converts in it. But even if they had permitted it, the Christians, all of whom were themselves Jews, would not have consented to baptize in standing water, since the universal requirement among the Jews was that only running water might be used for purposes of ceremonial purification.

The story of Paul's baptism (Acts 9:18) is that, after the restoration of his sight, "standing up he was baptized." There is not even a hint that he left the house of Ananias and walked across the city to find a running stream. On the contrary, the clear inference is that he was baptized on the spot. The same is true of the baptism of Cornelius and his household (Acts 10:48) and of the Philippian jailer and his family (Acts 16:33). Indeed, it is inconceivable that immer-

sion should have been the mode in the latter case. The jailer's conversion occurred soon after midnight and "he was baptized immediately." Paul and Silas, the only persons present who could have baptized him, were in prison and were still there the next morning. Therefore, even if the jailer had consented to gather his family together and go out in search of a stream, there would have been no one to administer the rite after he had reached it.

I am not at all concerned, however, to show that sprinkling was the only mode of baptism practiced in the Apostolic Church. The Methodist position is that the mode of administering the ordinance is a matter of no importance whatever. Some of our immersionist friends talk as if the admission that the mode of baptism for which they contend is permissible, had been forced upon us by the discoveries of modern scholars. As a matter of fact, the authoritative interpreters of Methodism have never denied it.

Wesley, commenting on Col. 2:12 says: "The ancient manner of baptizing by immersion is manifestly alluded to here as the other manner of baptizing by sprinkling or pouring water is in Heb. 10:22. But no stress is laid on the age of the baptized or the manner of performing it in one or the other place, but only on being risen with Christ by the powerful operation of God in the soul."

Speaking of the baptism of the Eucharist (Acts 8:38), Adam Clarke says: "While Philip was instructing him, and he professed his faith in Christ, he probably plunged himself under the water, as this was the plan which appears to have been generally followed among the Jews in their baptisms; but the person who had received the confession of faith was he to whom the baptism was attributed as it was administered by his authority."

I do not quote these interpretations as approving them, for I am not sure that either one of them is correct. I simply quote them to show that neither of these great interpreters of Methodism called in question the fact that immersion was a common mode of baptism among the ancient Jews and in the early Church.

The point is, however, that neither of them regarded it as a matter of any importance. In his note on Col. 2:12 Clarke quotes with approval the following statement by Alford: "To maintain from the use of these figures that immersion is necessary in baptism is surely the merest trifling and a resurrection of the very ceremonial spirit against which the Apostle is arguing. As reasonably might it be argued from the use of the word 'unclothing' that nakedness was an essential in that sacrament. The things represented by both figures belong to the essentials of the Christian life; the minor details of the sacrament which correspond to them may in different ages and climates be varied, but the spiritual figures remain."

This admirably expresses the position not only of Methodism, but also of most of the other great Protestant denominations. The rubric in the ritual for baptism in the Discipline of the Methodist Episcopal Church, South, prescribes that where the candidate so desires, "the minister shall immerse him in water."

That is, while it is the duty of the pastor to instruct his people in regard to the nature and meaning of the sacraments and especially to seek to free them from the deadening influence of literalism and ceremonialism, if there are still those to whom baptism by immersion appears more significant and suggestive than any other mode, there is no reason why their preference should not be satisfied. For, as I shall seek to show in the next and final article of this series, there is no difference in principle between the position of one who maintains that immersion is the only legitimate mode of baptism and that of one who holds that sprinkling is the only mode. Both attribute the significance and value of the sacrament to the mode in which it is administered. Both lose sight of the real spirit of the ordinance and stick in the letter.

#### RESOLUTIONS ON SOCIAL REFORM.

The following resolutions were unanimously adopted by a rising vote of the Mississippi Epworth League Conference, held at Vicksburg June 15-18, 1920. There were nearly 400 delegates in attendance at this Conference.

We, the members of the Mississippi Epworth League Conference of the M. E. Church, South, assembled at Vicksburg, Miss., June 15-18, 1920, in the light of social conditions revealed by speakers on social service subjects at said Conference, hereby wish to express to our Bishops, Pastors, Social Service workers, and all others interested in the highest welfare of our young people, our unqualified endorsement of the General Rules of our Church which forbid the taking of such diversions as cannot be used in the name of the Lord, with particular reference to dancing, card playing and kindred evils, including every form of gambling and games of chance, which are sweeping our young people from their Methodist moorings, and unfitting them for the responsibilities of citizenship in Church and State, therefore,

Be It Resolved:

First, That we request our chief pastors, our beloved bishops, to prepare and publish through our Church press a pastoral letter of admonition to the Church at large respecting the

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unprecedented tide of worldliness now sweeping over the land and through the Church.

Second, That our pastors be requested to read before their respective congregations said pastoral letter.

Third, that our pastors speak warningly to their congregations regarding the insidious and subtle harm resulting to the individual, the community and to unborn generations from indulgence in the aforesaid and kindred evil practices.

Fourth, That we Epworthians, through the several League Chapters of our Conference, assure our pastors and social service workers of our loyalty and co-operation in their efforts to correct and improve the present appalling low social standard by strict observance of the General Rules of our church assumed by each and all of us when we became members thereof.

Fifth, That we Epworth Leaguers further encourage and assist our pastors by attendance upon all the Church services each Sunday evening instead of spending the time in a social way elsewhere.

Sixth, That the social and recreative life of the League and the Church be projected on such lines as will meet all necessary requirements but all of which shall be compatible with true Christian spirit.

Seventh, That our hearts rejoice in the large class of 142 Volunteers for life service at our Assembly, who are parties hereto; that our prayers ascend for them and for others that the needy fields of earth shall be supplied with reapers that the Kingdom of Christ may be established in all the earth.

Eighth, That a copy of these resolutions be printed in the Epworth Era, the Nashville Christian Advocate and in our various Conference organs throughout the Church, and that other League Conferences be hereby requested to join us in our prayers and efforts for social reform.

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### GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

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, sunburn and tan lotion, and complexion whitener, 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 and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

Signed: Vera Britt, James W. Sells, Mrs. A. L. Gilmore, W. Wray Bowie, Truman Lewis, Osmond S. Lewis.

### THE STANDING OF CONFERENCES ON TITHING.

By J. J. Rowe.

Below will be found a list of the Conferences of our Church, giving standing of each, based on the number of tithing cards received in Nashville office. Percentage on which the order is arranged, being ratio of cards to number of church members in each Conference. This estimate does not include two thousand pledge cards received from colleges, as many of these did not furnish necessary information as to Conference, district and charge.

From information at hand, it is estimated that at least one-fourth of the tithing pledge cards that were signed failed from one cause or another to reach the general office. While this is to be regretted, it does not seriously affect the relative standing of the various Conferences in the list given. Generally speaking, this standing indicates the degree of earnestness with which the matter of stewardship and tithing has been presented and the efficiency of the work done on this line in each Conference, but in some cases this is not true, because of peculiar factors which have entered into the equation. Some Conferences that have done splendidly in all else, have done poorly in signing tithers. Too much emphasis cannot be placed upon the fact that this work has only started, that wisely and prayerfully it must be pressed until our people accept and practice the principles of Christian Stewardship. Pastors should write the Nashville office if leaflets on stewardship and tithing are wanted for free distribution among church members, and for tithing pledge cards if needed.

1. Central Texas.
2. Florida.
3. Denver.
4. Alabama.
5. Illinois.
6. Los Angeles.
7. Upper South Carolina.
8. North Carolina.
9. New Mexico.
10. Baltimore.
11. Virginia.
12. North Alabama.
13. West Texas.
14. South Georgia.
15. South Carolina.
16. West Oklahoma.
17. Louisiana.
18. East Oklahoma.
19. Kentucky.
20. Pacific.
21. Holston.
22. Mississippi.
23. North Arkansas.
24. Northwest.
25. Louisville.
26. Southwest Missouri.
27. St. Louis.
28. Western North Carolina.
29. West Virginia.
30. Northwest Texas.
31. Little Rock.
32. Missouri.
33. Memphis.
34. Texas.
35. Tennessee.
36. North Texas.
37. North Georgia.
38. North Mississippi.

### SUNDAY QUARTERLY CON- FERENCES.

I wish to indorse and say "Amen" to the sentiments of Brother James F. Jernigan concerning Sunday Quarterly Conferences. "Came on Sunday and left on Sunday" was said of the presiding elder. This is so different from the quarterly conferences of bygone years. Then the quarterly conference was looked forward to with eager anticipation, for with its good preaching, its sweet love feast, and the sacrament of the Lord's Supper the quarterly conference was indeed a spiritual force in the Church. And it was a spiritual feast to attend them. The office is no longer magnified as it was then, but its work is carried through with unseemly haste and sometimes the presiding elder will preach one or two sermons, if he has time. "Remember the Sabbath day to keep it holy," should apply to the work of the quarterly conference, the same as in secular business transactions.

If the presiding elder has not time for the usual way of holding his quarterly conference then the powers higher up should see to it that sufficient time is given and the work so assigned him that unseemly haste and Sabbath-breaking can be avoided. I will add that there is no grouching back of these remarks of mine, but they are the growth of convictions of more than eighty years of life and sixty-seven years of membership in the Methodist Church and recording steward for fifty-eight years. May God bless the presiding elders, every one of them, and make them the power that they can and should be.—C. W. Shaver.

### REV. THOMAS D. SCOTT—A PERSONAL APPRECIATION.

In the gray twilight of Tuesday evening, December 1, 1885, about one block south of the Methodist Church in Arkadelphia, I first met Rev. Thos. D. Scott. The thirty-first annual session of the Little Rock Conference was to convene in that classic little city, which has entertained the conference more frequently than any other place within its bounds. The following morning the Methodist clans were gathering from every point of the compass. We two had never seen or heard of each other before, but we were young preachers, candidates for admission on trial, and on our way to the church where we were to meet the committee of examination. Before we reached the church door we were friends, and before we had completed the rather lenient examination which we received that night at the hands of dear Brother Horace Jewell, we were comrades and brothers.

For nearly thirty-five years this comradeship has been unbroken. In the work of the cabinet, on various boards and committees, and in the general work of the conference, we have borne the yoke together. A truer yokefellow never lived. I could fill many pages with his praise, but it is enough to say, in all sincerity, and with all due consideration, that in my judgment I have never known a truer, saner, cleaner man than Thomas D. Scott. I have walked with him through fires which tried men's souls, yet I have never known his courage to fail or his loyalty to the right, as he saw it, to swerve in the least degree. By every token he was a true man.

It is gratifying to reflect that the things which are written above do not simply express the estimate of an enthusiastic friend, but of his brethren at large. It is safe to say that no man among us was more universally loved and trusted.

As I could not possibly arrange to be present at his funeral, I beg the privilege of laying this modest flower of love on his new-made grave. Only three members of the class of 1885 are left—R. W. McKay, S. A. Hill and the writer. We are lonely since Brother Scott has gone on before us to the better land, but we are following on and hope to meet him there at the end of the journey.—J. A. Sage.

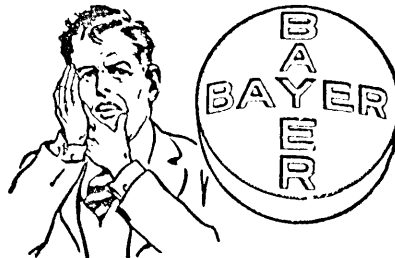
### EDITOR OF THE ALABAMA CHRISTIAN ADVOCATE ACCEPTS SUPERINTENDENCY OF PROGRAM FOR SOUTHERN ASSEMBLY AT LAKE JUNALUSKA, N. C.

Dr. L. C. Branscomb, editor of the Alabama Christian Advocate, has been requested to serve as secretary of the program committee of the Southern Assembly at Lake Junaluska. This committee is composed of the following members: Bishop James Atkins and Mr. W. H. Stockham of the Southern Assembly; Dr. E. B. Chappell and Dr. J. W. Shackford for the Sunday School Board; Mrs. J. H. McCoy, Dr. E. H. Rawlings and Dr. C. G. Hounshell, for the Board of Missions; Dr. F. S. Parker, for the Epworth League Board; Dr. W. B. Beauchamp, for the Laymen's Missionary Movement; Dr. O. E. Goddard and Dr. George R. Stuart, for the Commission on Evangelism; Bishop James Cannon Jr., for the Commission on Temperance and Social Service; and Dr. Stonewall Anderson, for the Board of Education.

Inasmuch as this program superintendency will take Dr. Branscomb from his office in Birmingham only a few weeks through the summer, he has consented to accept the position and has entered upon his duties. Rev. E. M. Glenn, D. D., during the absence of Dr. Branscomb from the Alabama Advocate office, will have charge of his desk and will act as assistant editor of that paper. Dr. Branscomb believes that the institution founded at Lake Junaluska by Bishops Atkins and Cannon, Dr. George R. Stuart and Mr. John R. Pepper, has in it unlimited possibilities for good to the Southern Church and its people.—A. L. Dietrich, Business Manager, Southern Assembly.

## 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 Monoaceticacidester of Salicylicacid.

## 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.

Behold where in a mortal form  
 Appears each grace divine!  
 The virtues, all in Jesus met,  
 With mildest radiance shine.

Be Christ our Pattern and our Guide!  
 His image may we bear!  
 O may we tread His holy steps,  
 His joy and glory share!  
 —William Enfield.

### HOW MANY WILL YOU SEND?

Ashdown will be represented by eleven young women in the Young People's Summer Conference at Henderson-Brown College, August 2-6. A large attendance is expected. The program will be fine and there will be delightful recreation for everybody. Reservations should be made at once. Write Mrs. Dwight L. Savage, chairman Board of Managers, Lonoke, Ark., as soon as possible that she may know the exact number of girls to be provided for. Every W. M. district in Arkansas should be represented in this choice company of young women.

Mrs. W. A. Steele writes: "The Van Buren Society has been bereaved in the death of Mrs. K. C. Sagely, who has been our efficient treasurer for years. Her pastor, Rev. B. L. Wilford, paid high tribute to her memory, using the passage of Scripture "Be thou faithful unto death and I will give thee a crown of life" as being particularly fitting in connection with her. The church will greatly miss her in all its activities."

### NORTH ARKANSAS CONFERENCE, WOMAN'S MISSIONARY SOCIETY.

Report of Mrs. John W. Bell, Conference Superintendent of Study and Publicity for quarter ending June 30, 1920:

Number of adult auxiliaries reporting, 50; new adult mission study classes 2, with 687 members; Y. P. mission

study classes 10, with 100 members; Junior mission classes 9, with 178 members; reading circles reporting, 1; adult Bible study classes 30, with 536 members; Y. P. Bible classes 3, with 48 members; auxiliaries using Bulletin, 50; auxiliaries sending mission news to secular papers regularly, 20. One fine report came in too late. I am positive of other study classes who did not report to me. Yet I am very much encouraged. We are making steady progress toward the achievement of our goal: "A study class in every auxiliary, with every woman and child a member."

I have sent out the Bulletin every month to each Conference officer and district secretary, and to every auxiliary in the Conference. If any of you have failed to receive it, please let me know. Our new study books are coming off the press now. I have received four: "Medical Missions," by Bishop Lambuth; "The Bible and Missions," by Helen B. Montgomery; "The New Christian," by Ralph S. Cushman; and "The Church and the Community," by Ralph E. Diffendorfer. I consider each of these books very fine and well worth your time to devote to their study. With my order in I hope to have the other new books soon. I thank each superintendent who sent in her report.

In their study classes the time was not lost. But well spent, for who can do better, Than to follow instructions to a letter?

Each prompt reporter some good seed has sown.

And a share of the fruitage she may claim as her own.

May this part of the work now quicken endeavor.

In the great mission cause which is woman's work over.

—Mrs. John W. Bell.

### DO THIS!

Send any delayed treasurer's report to Mrs. S. W. C. Smith, P. O. Box 696, Hot Springs.

All treasurers and corresponding secretaries secure new record books. It will help you to make true reports.

Bring sheets, towels and pillows to Summer Conference.

Write Mrs. Savage you are going to Summer Conference.

Bring \$6 for room and board.

Keep up finances during the summer.

Send any literature, books, magazines or Sunday School literature to Rev. E. M. Pipkin, at Tucker or Cummins, for the inmates of the State penitentiary. A good work for the social service committees.

Pray for our workers and our work during our waking hour.—Mrs. F. M. Williams.

### A LETTER FROM THE CONFERENCE CORRESPONDING SECRETARY.

Dear Friends and Co-Laborers: Reports from our district secretaries for quarter ending with June bristled with signs of progress. Those seven devoted, energetic women are not only

wide-awake but they are working with a will. New organizations are reported in Arkadelphia, Camden, Little Rock, Monticello, Pine Bluff and Texarkana districts, and we may expect to hear soon of one or more new auxiliaries in Prescott district.

In the list of new organizations are the adults of Princeton, Broadview, Watson and Genoa, the Young People of Lonoke, also the Juniors at Alt-heimer, De Witt, Star City and Ash-down. We cordially welcome these with the other new organizations whose names I hope to receive very soon for this department.

In subscriptions to Missionary Voice, Prescott district reports, 87; Camden, 127; Arkadelphia, 134; Monticello, 146; Texarkana, 163; Pine Bluff, 185; and Little Rock, 268. For Young Christian Worker, Arkadelphia district reports one subscriber, Little Rock, 14; Camden, 23; Prescott and Texarkana, each 26; Pine Bluff, 55; and Monticello, 93. The summer-time auto drives give opportunity to make the effort to increase our subscriptions to these excellent and interesting missionary periodicals which should be read in every Methodist home. The Missionary Voice is \$1.00 and the Young Christian Worker is only 25 cents a year now, but in September it will be 50 cents a year.

In supplies Arkadelphia auxiliary expended, \$101; Lonoke, \$54; England, \$48; Camden, \$45; Malvern, \$37.50; and Stephens, \$15.

Stewardship was presented by four auxiliaries in Camden district, seven each in Arkadelphia, Little Rock and Pine Bluff districts, nine in Prescott district, eleven in Monticello district, and 15 in Texarkana district. These numbers are given to remind you that every auxiliary in the Conference is expected to promote Christian Stewardship through the program sent out by the Missionary Council.

Bear in mind, no new Bible women are being assigned, but contributions to the fund for Bible women and scholarships are asked.

We seem to be doing well in finances, but let us be sure on this important matter. Remember, we have "something to live up to" in the splendid financial report of our Little Rock Conference W. M. Society for 1919. Read it carefully and then inquire how your auxiliary stands now at the close of the second quarter of 1920. Have one-half of the funds been raised and sent to the Conference treasurer, Mrs. S. W. C. Smith, Hot Springs, Ark.? If your auxiliary has not paid its part then your district is behind in meeting financial obligations. That means extra work for every member of each auxiliary in these last six months. Will you, dear reader of the Missionary Department, take this message to heart and tell your co-laborers we are expecting to go ahead of last year's report. The Missionary Council needs more money for carrying on our work and every one of us is pledged to help in our Lord's work of redemption.

### REPORT OF TREASURER, LITTLE ROCK CONFERENCE, W. M. S., FOR 1919.

At the annual meeting at Hope, Mrs. S. W. C. Smith gave the following splendid report from the districts: Arkadelphia district sent to Conference treasurer \$2,328.97, and expended in supplies, \$238.50; Camden district \$2,582.68, and expended in sup-

plies, \$197; Little Rock district sent \$4,969.14, and expended \$911.75 in supplies; Monticello district sent \$3,382.83, and expended in supplies \$160.40; Pine Bluff district sent, \$3,082.40, and for supplies expended \$203.15; Prescott district sent \$2,395.94 and expended \$53.75 in supplies; Texarkana district sent \$2,937.76, and expended in supplies \$92.05.

These splendid amounts of money sent to Mrs. S. W. C. Smith, Little Rock Conference, W. M. S., treasurer, included dues, pledges, funds for scholarships, Bible women, Scarritt School, retirement and relief, week of prayer, kindergarten in Japan, medical work in China, Holding institute in Texas, and our Conference expense fund. We never stand still. Let us go forward! —Mrs. W. H. Pemberton, Corresponding Secretary.

### OUR LATEST GOOD NEWS—CARLISLE.

Mrs. Max Frohlich, secretary of Little Rock district, is the first to report a new organization in this, the third quarter, beginning with July—the Juniors at Carlisle. Under the leadership of Mrs. W. W. Weidemeyer, vice president of the adult society at Carlisle, these children start well with eight members and the following officers: President, Herbert Rowland; vice president, Lola Perry; recording secretary, Everett Allain; corresponding secretary, Grace Shanafelt; social service, Howard Rowland; treasurer, Wesley Weidemeyer. We expect great things of these earnest-hearted girls and boys.

### WATSON.

Mrs. W. S. Anderson, secretary of Monticello district, reports a new organization at Watson with twelve

### Connectional Benefit Brotherhood Methodist Benevolent Association

Gives first-class insurance protection AT ACTUAL COST to preachers and laymen of the Methodist Church, South, by

1. Good business principles.
2. Paying benefit claims promptly.
3. Paying 50% of face of policy for disability.
4. Paying annuity for disability or old age.
5. Paying \$1,200 on \$1,000 claim.

For information write

J. H. Shumaker, Secretary, 819 Broadway, Nashville, Tenn.

## To make Ice Cream

Stir a package of Jell-O Ice Cream Powder in a quart of milk and freeze it, and you will have two quarts of fine ice cream, without adding sugar, eggs or anything else.

Figure up what you usually pay for ice cream and compare it with the low cost of this new way.

Vanilla, Strawberry, Lemon and Chocolate flavors and Unflavored. At any grocery or general store.



THE GENESER PURE FOOD COMPANY  
 Le Roy, N. Y.

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

## LEOPARD CANNOT CHANGE ITS SPOTS

Mr. Dodson, the "Liver Tone" Man, Tells the Treachery of Calomel.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not slobber.

Don't take calomel! It can not be trusted any more than a leopard or a wild-cat. Take Dodson's Liver Tone which straightens you right up and makes you feel fine. Give it to the children because it is perfectly harmless and doesn't gripe.



members. Mrs. Ed Vaugh is the president and Mrs. Tyler, wife of the pastor at Watson, was elected corresponding secretary. This auxiliary will do a good work.

#### PRESCOTT DISTRICT MEETING.

Mrs. D. B. Thompson, district secretary, writes: "Returned from Prescott last night, where I held my district meeting. We did not have very many delegates there, but had a glorious meeting and feel that God was with us all the time."

#### ARKADELPHIA DISTRICT.

Our Annual Conference, in session at Hope, decided to employ a Conference worker for the summer, and was fortunate in securing the services of Miss Wahl, a Little Rock Conference scholarship girl, who is in training at Scarritt Bible School, Kansas City, Mo. In her first week's itinerary in Arkadelphia district she was assisted by Miss Rosalie Riffin, our deaconess-probationer, and good results are already seen.

The district secretary writes of their report given last week at prayermeeting in Arkadelphia:

"In presenting their work Miss Riffin took for her text the last few verses of the ninth chapter of Matthew's gospel, where Jesus says 'The harvest truly is plenteous but the laborers are few.' Then she and Miss Wahl told of how eagerly the women were in every place to learn more about our work and how to do it in the most efficient way. They visited Holly Springs, and no doubt a live organization will be the result of that visit. Then at Sardis an organization was effected with seven members. At Sparkman, with that fine young preacher, Rev. Charles Cade, to act as helper, they met the young people at night and the married women in the afternoon and instructed along missionary lines. At Dalark, our work is well organized, though, as at most places, help and encouragement are always needed.

The message that was left as a result of this little journey, was that we

who know how, and have the opportunities of hearing and the inspiration that comes from study and companionship, should be the ones to help 'gather the harvest,' which Jesus tells us is ready now, and was ready 2,000 years ago. A splendid book to study carefully is that sent out by the Missionary Education Movement of the United States and Canada, in 1915, called 'The Churches at Work,' written by Charles L. White. This author gives illustrations from his own observations, that the churches who realize their obligations to their rural neighbors are the churches that not only live and grow, but are the means of permanent growth to their own communities.

Will an evangelist for the woman's work pay in the Little Rock Conference? I answer it will.—Mrs. R. W. Huie, Jr., District Secretary.

#### MONTICELLO DISTRICT MEETING.

Mrs. J. W. Willoughby sends a report from this district meeting:

"The missionary auxiliaries of the Monticello district convened at Monticello, June 28, in joint session with the church conference.

Although the W. M. S. sessions were short and held at odd times, the conference was alive and meant much to all who attended.

More than fifty delegates and visitors enrolled. On Tuesday afternoon, the Portland Juniors rendered a creditable program.

A little Chinese boy, who is a member of the Juniors, told what America has done for him, and he asked that more missionaries be sent to China. The scene that followed, when Brother Whaley asked all the children who wanted to help send those missionaries to come forward and shake hands with the little boy brought tears to many an eye.

By request, the McGehee auxiliary repeated a program recently used by them to arouse more interest in the Missionary Voice.

In an informal session, plans for bettering the auxiliaries were discussed, comparisons were made and weak places pointed out. Delegates became better acquainted with the work, and friendships were formed that will last a lifetime.

On the second day of the conference the discussion on "Mission Study" was led by Mrs. Whaley of Monticello, a talk on the "Week of Prayer," by Mrs. Neely of Warren. The Social Service Department was ably discussed by Mrs. Savage, our conference superintendent of Young People's Work.

All who had the pleasure of attending can speak for the hospitality of the people of Monticello, for the wonderful spirit of the conference, and may go forward with renewed energy in the service of our Master."

#### ITEMS FROM AUXILIARIES. McGEEHEE.

We are indebted to Mrs. J. W. Willoughby for good news from McGehee.

An unusually interesting meeting of the Woman's Missionary Society was held last Thursday afternoon. It was the regular business session. Twenty members were present and two new names were added to the roll. Mrs. J. S. Grant, delegate to District Conference at Monticello, was called on for a report and, after giving a splendid one, drawing comparisons between the reports of the various auxiliaries

of the district and pointing out the weak points in the McGehee auxiliary, she called on each one who had attended the conference to give some special phase of the work. The W. M. S. thanked those who made it possible for so many of our members to go to the district meeting.

At the close of the meeting Mesdames W. H. Paul, H. L. Williams, J. A. Moseley and S. N. May surprised the auxiliary by serving cream and wafers which were acceptable and much enjoyed.

In this auxiliary recently a special "Voice" program was rendered under the leadership of Mrs. H. D. Corley. Mrs. J. C. Ligon read the Scripture lesson and gave interesting comment on both the Scripture and the pictures used on the covers of the last four magazines. Mrs. George C. Hagan gave the history of the "Voice," and Mrs. Hugh L. Williams "Its Present Management." Mrs. H. H. Pullen spoke on "The Various Departments of the Voice." Little Lenora Mann gave an acrostic, showing the beauties implied in the name of our paper. Mrs. John P. Jacks sang "The Missionary Voice," whose words Mrs. J. W. Mann composed. Hazel Corley and Nellie Hagan gave readings found in recent numbers of the Voice—"When I Put Out to Bar" and "The Jinrikisha Man." At the same time a tableau was given, with Mrs. W. H. Shirley representing the Japanese lady and James Flynn the "Rickisha Man." Several names were added to our already large list of subscribers to the Missionary Voice.

#### NORTH ARKANSAS CONFERENCE, WOMAN'S MISSIONARY SOCIETY. REPORT ON YOUNG PEOPLE'S WORK.

Realizing that the needs of the world for workers can not be filled without the lives of our young people, we recommend:

1. That the Young People's Missionary Society be emphasized in the district and annual meetings by giving them a place on the program.
2. That the adult auxiliaries pray more earnestly for leaders from their societies for the young people.
3. That Good Friday be set apart as a day of special prayer for volunteers for both home and foreign fields, and the program provided by the Council be used.
4. That in every church an effort be made to secure listed workers, according to the plan of the Council.
5. As dancing and card playing are leading so many of our young people away from the church and Christian service, we recommend that we use our influence against them and supply other amusements.
6. That they take as their goal of advance for 1920, a minimum increase of 20 per cent in organization and membership, making the pledge \$500.
7. That the superintendent of the auxiliary list the young people leaving her community and send their names to the superintendent of the auxiliary into which they go that they may have a Christian welcome and the helpful association which they church alone can give.
8. We recommend that each auxiliary shall hold at least one open program each year in addition to the week of prayer program.
9. That in communities where there are no auxiliaries, the district secretaries with the help of the pastor ap-

point a suitable woman to organize and supervise the young people.

10. Realizing the great need of Christian training, and having accepted the invitation to join with the Little Rock Conference in their Summer Conference at Henderson-Brown College, we urge that every auxiliary try to send some young woman. The date is August 2-6.—Mrs. J. H. O'Bryant, Chairman; from Annual Report.

#### REMEMBER THE Y. P. CONFERENCE DAILY.

From 8:30 until 8:45 on each morning of the conference the leaders will hold a meeting. The purpose of this meeting is to bring up the joys and the problems which will arise; sympathetically to discuss them, and to pray that they may be met in the right spirit. What a power would inevitably result should the members of the Woman's Missionary Societies throughout the State adopt a definite

#### SWEET DREAMS. "A GODSEND"

That's What a Big Banker Said  
About This Wonderful Mosquito Remedy.

We all know that bankers aren't given to idle talk and that their praises are few but forceful.

Pointing to a bottle of Sweet Dreams in a drug store at Montgomery, Ala., the president of one of the leading banks of that city said: "That mosquito remedy is a Godsend."

He knew for he had just returned from a vacation at a Gulf Coast resort where he had just given Sweet Dreams a most severe test.

And he said it was a "Godsend." You can get a bottle just like the banker had.

Your druggist awaits your order. Liberal bottles, only 35c.

**NOW FREE  
FROM PAIN**

**Lydia E. Pinkham's Vegetable  
Compound Frees Another  
Woman From Suffering.**

Bayonne, N. J.—"Before I was married I suffered a great deal with periodical pains. I had pains in my side and back and also headaches, and got so weak I could not do anything. I took Lydia E. Pinkham's Vegetable Compound and soon felt better. Now I am married and have two little boys. Before the first one came I was weak and nervous, could not eat and was dizzy. After I took the Vegetable Compound I could work and eat. Now I am strong and recommend your medicine to my friends."—Mrs. ANNA SLEVA, 25 East 17th Street, Bayonne, N. J.

Women who recover their health, naturally tell others what helped them. Some write and allow their names and photographs to be published with testimonials. Many more tell their friends.

If you need a medicine for women's ailments, try that well known and successful remedy Lydia E. Pinkham's Vegetable Compound. Write Lydia E. Pinkham Medicine Co. (confidential) for anything you need to know about these troubles.

**PELLAGRA**

FREE Booklet explaining cause of this disease and how it can be treated successfully at home. Sent in plain, sealed envelope. Write for yours today. Dept. F-32. Dr. W. J. McCrary, Inc., Carbon Hill, Ala.

## Watch Your Blood When The Iron Runs Low You Are In Danger

The Same As When The Mercury  
Goes Down You Know There Will  
be a Frost

How To Make The Test That Tells

Actual blood tests show that a tremendous large number of people who are weak and ill lack iron in their blood and that they are ill for no other reason than lack of iron. Iron deficiency paralyzes healthy, forceful action, pulls down the whole organism and weakens the entire system. A pale face, a nervous irritable disposition, a lack of strength and endurance and the inability to cope with the strong vigorous folks in the race of life—these are the sort of warning signals that Nature gives when the blood is getting thin, pale, watery and literally starving for want of iron. If you are not sure of your condition, go to your doctor and have him take your blood count and see where you stand or else make the following test yourself: See how long you can walk or how far you can walk without becoming tired; next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength again and see how much you have gained. By enriching the blood and creating new red blood cells Nuxated Iron strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed energy and power into the whole system.

Unlike the older inorganic iron products Nuxated Iron is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.

**NUXATED IRON**

time each day to pray for the conference. Those of us who are taking the leadership feel so keenly the need of the prayer power in the churches at home.—Mrs. Dwight L. Savage.

#### OUR YOUNG PEOPLE'S SUMMER CONFERENCE.

Mrs. Dwight L. Savage, chairman, writes:

While the program for our Summer Conference has been made for some time the specific titles for talks and addresses are sometimes the results of late inspiration. The following program is complete.

The Conference of the Young People's Missionary Societies of the North Arkansas and Little Rock Conferences will begin August 2, at Henderson-Brown College, Arkadelphia.

##### Monday Afternoon.

4:00. Registration.  
4:30. Meeting of the co-operative committee.

6:30. Dinner.

##### Monday Evening.

8:30. Music, directed by Miss Anne Andrews.

Devotional, Rev. W. R. Richardson, D. D.

Greetings, Mrs. R. B. Thomas, chairman of the local committee.

Y. P. M. S. song, "Loyalty to Christ."

"Making Room for Christ," Mrs. J. H. O'Bryant.

"Why We Are Here," Mrs. J. M. Workman.

"Co-operation," Mrs. Dwight L. Savage.

##### Tuesday Morning.

6:45. Rising hour.

7:10-7:30. Morning Watch, led by Miss Lillian Wahl.

7:30-8:00. Breakfast.

8:30-8:45. Leaders' meeting.

8:45-9:00. Devotional, Miss Helen Harry.

9:00-9:45. Missionary talk, Dr. Edward F. Cook.

9:45-10:00. Assembly singing.

10:00-10:30. Address, Mrs. Fred Elza.

10:30-11:00. "Heart to Heart Talks With Girls," led by Mrs. J. M. Workman.

#### 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.

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

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

11:20-12:00. Bible hour, Mrs. H. N. Street.

12:00-12:30. Meeting of co-operative committee.

##### Tuesday Afternoon.

2:00-3:30. Rest hour.

5:00. Swimming party on the Ouachita.

7:00-7:30. "The Bible Out-of-Doors"; story-telling hour, led by Mrs. W. S. Johnson.

8:15-10:00. Reception by the local committee.

10:30. Lights out.

##### Wednesday Morning.

6:45. Rising bell.

7:10-7:30. Morning watch.

7:30-8:00. Breakfast.

8:30-8:45. Leaders' meeting.

8:45-9:00. Devotional.

9:40-9:50. Assembly singing.

9:00-9:40. Missionary talk, Dr. Edmund F. Cook.

9:50-10:00. Missionary playlet, Lake-side Church, Pine Bluff.

10:00-10:30. "Americanization," Mrs. Preston Hatcher, Jonesboro.

10:30-11:15. "How to Keep Good Health," Miss Gilberta Harris.

11:20-12:00. Bible hour, Mrs. H. N. Street.

12:00-12:30. Meeting of co-operative committee.

##### Wednesday Afternoon.

2:00-2:30. Rest hour.

5:00. Swimming in the Ouachita.

##### Wednesday Evening.

7:00-7:30. "Out-of-Doors in the Bible," Mrs. W. S. Johnson.

8:15. Stunts.

10:30. Lights out.

##### Thursday Morning.

6:45. Rising hour.

7:10-7:30. Morning watch.

7:30-8:00. Breakfast.

8:30-8:45. Leaders' meeting.

8:45-9:00. Devotional.

9:00-9:40. "The Missionary Crisis," Dr. Edmund F. Cook.

9:40-10:25. "Christian Citizenship," by Mrs. Dwight L. Savage.

10:30-11:00. "Optimism From Good Health," Miss Gilberta Harris.

11:00-11:15. Assembly singing.

11:15-11:45. "Our Neighbors in Brazil," Miss Elma Morgan.

11:45-12:30. Bible hour, Mrs. H. N. Street.

##### Thursday Afternoon.

2:00-2:30. Rest hour.

4:00-6:00. Tennis.

5:00. Swimming.

##### Thursday Evening.

7:00-7:30. "Out-of-Doors in the Bible," Mrs. W. S. Johnson.

8:15. Film, "From the Manger to the Cross."

##### Friday Morning.

6:45. Rising hour.

7:10-7:30. Morning watch.

7:30-8:00. Breakfast.

8:30-8:45. Leaders' meeting.

8:45-9:00. Devotional.

9:00-9:45. Bible hour, Mrs. H. N. Street.

9:45-10:15. "How to Make Our Meeting Mean the Most," Miss Rosalie Riffin.

10:15-10:45. "Seeing Things," Mrs. F. M. Williams.

10:45-11:00. Assembly singing.

11:00-11:30. Miss Minnie Webb, Prairie Grove.

11:30-12:00. Missionary talk, Dr. Cook.

##### Friday Afternoon.

2:00-3:30. Rest hour.

4:00. Swimming party in Caddo river.

6:00. Picnic dinner.

7:30-7:45. Track meet.

8:30. Address, Dr. Edmund F. Cook.

## Sunday School Department

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

#### LITTLE ROCK CONFERENCE SUNDAY SCHOOL OFFERINGS BY DISTRICTS.

Prescott District.  
Previously reported \$915.98  
Pine Bluff District.  
Previously reported \$202.44  
Little Rock District.  
Previously reported \$667.96  
Hickory Plains 10.05  
Pulaski Heights 25.00  
Smyrna, Austin Circuit 5.30  
Salem, Bryant Circuit 5.80  
Total \$714.11

Texarkana District.  
Previously reported \$325.00  
Fouke 20.00  
Pleasant Hill, Fouke Circuit 10.00  
Harmony, Fouke Circuit 3.57  
Total \$358.47  
Camden District.  
Previously reported \$338.17  
Strong 15.00  
Bolding, Strong Circuit 11.00  
Total \$364.17  
Arkadelphia District.  
Previously reported \$289.20  
Monticello District.  
Previously reported \$344.36

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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.

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## EPWORTH LEAGUE DEPARTMENT

REV. F. A. LARK.....

Editor

HOWARD JOHNSTON, Treas. N. Arkansas Conf.....

Conway

H. GRADY SMITH, Treasurer L. R. Conf.....

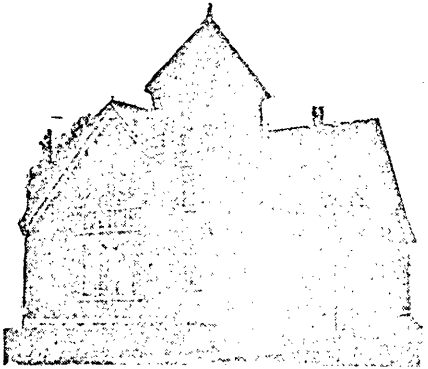
Arkadelphia

All communications should be addressed to Epworth League Editor, 310 Maple Street, North Little Rock, Ark., or to the Editor of Arkansas Methodist, 200 East Sixth Street.

### IMPRESSIONS OF THE CONFERENCE.

The North Arkansas Conference of Epworth Leagues opened at Bentonville on the evening of June 22, with the opening sermon by Rev. W. L. Oliver, presiding elder of Fayetteville District. An informal reception by the local League made everyone feel at home. You could not feel otherwise among the hospitable Northwest Arkansas people.

The sunrise prayer services were a



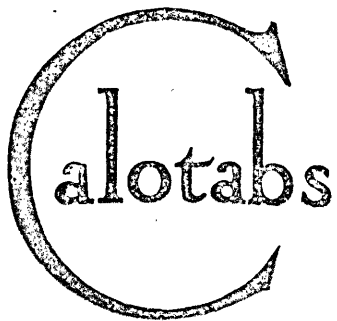
Our Church at Bentonville, where North Arkansas Epworth League Conference held its recent session.

source of much inspiration and strength to all.

After the devotional service each morning at 9 o'clock a short business session of the conference was held. Following this, on Wednesday morning, Mr. Garfield Evans led a very interesting discussion on "The Mission Study Class; the Need for One and How to Make It Go." We all felt that, given earnestness, enthusiasm, and a systematic following of the outlined plans, we could not fail. On Thursday, at this hour, we heard Mr. Goss give a brief discussion of "Making America Safe," and Brother Lark on "Taking Men Alive," by Trumbull.

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A short period each day following these discussions was given to rest and recreation. If one could judge by the difficulty the president had in getting everyone into the conference session and quiet again, one would say it was thoroughly enjoyed by all.

From 11 to 12 Mr. Evans conducted an institute on "League Methods in Different Departments," while Miss Minnie Webb had charge of Junior and Intermediate work. Anyone who has had experience with boys and girls in school, Sunday school or League work could not but feel that Miss Webb was "on the job" in every sense; knowing the needs of boys and girls, and, what is far better, knowing how to meet those needs. Miss Webb became very dear and near to all of our hearts through her earnest, consecrated work among us, and the fact that she is a North Arkansas girl herself made her seem, if possible, a little nearer to us.

The luncheon hour was made a very delightful one for us each day by the lovely entertainment of the Bentonville ladies. Luncheon was served cafeteria style, so all that was necessary was to get into the "bread line."

The conference convened again at 2 p. m. for business sessions. At these we heard the reports of work from districts and local chapters. Forrest City would have received the banner for organization (had there been one), having organized 13 new Leagues in the district during the past year. They evidently have "live wires" in that part of the conference.

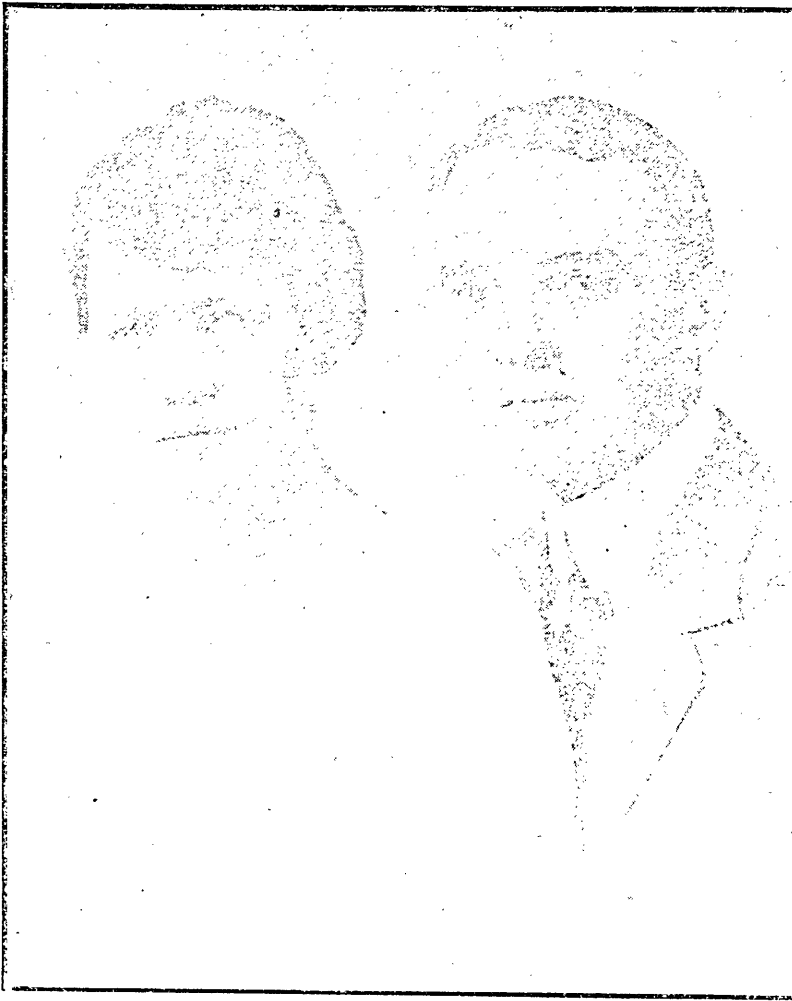
The work of the Leagues over the conference showed great progress during the past year, both in organization and finances. The latter is best shown by the treasurer's report.

The later afternoon was given over entirely to recreation—and those who know the beautiful hills, springs, lakes, etc., of Northwest Arkansas, can easily understand the pleasure we received from being able to walk, drive or play among them.

The evening addresses by Rev. C. M. Reyes, on the "Mission of the Holy Spirit," Mr. Evans on "Africa," illustrated with slides, and Brother McClure of Fort Smith, were especially helpful. In fact, as each new number appeared on the conference program, we felt that it was worth the trip to hear it. At the close of Brother McClure's sermon on "Consecration" there were four young ladies who dedicated themselves to God for some form of life service: Miss Fannie Taylor of McCrory, Miss Katherine Johnston of Conway, Miss Margaret Hargis of McCrory, and Miss Stoughton of Decatur.

We could not close our "Impressions" without mentioning the splendid music furnished for the evening services by the First Methodist Church choir of Bentonville.

On Friday afternoon, at the close of the business session, we discovered dozens of cars lined up in front of the church, which we soon learned were furnished by the Community Club, to take the Leaguers out to beautiful Bella Vista. Words are not adequate



Mr. and Mrs. W. A. Hearn, now in school in New York City, soon to represent the North Arkansas Conference in China. Mr. Hearn, son of the Rev. T. A. Hearn, one of our missionaries to that country, was born there. Mrs. Hearn was Miss Olive Withrow, daughter of Mr. and Mrs. A. C. Withrow of Bentonville, Ark.

to tell of the beauties of this resort, with its lake, its skyline drive, springs gushing out from the hills, and the "Big Cave," through which most of the Leaguers went. Our taste personally does not run to caves; so we stayed on the ground outside.

The business transacted by the conference, with committee reports, will be published in another section of our paper. But one change in our work was adopted by the conference, which many of us feel will be of untold value in our League life. That was the change to the assembly form of program, with the selection of the place of meeting in the hands of a committee of three with the president of the League conference and chair-

man of the Conference League Board as ex-officio members.

We went away from Bentonville wishing that every Leaguer in the North Arkansas Conference could have been there with us, for the fellowship we had and the inspiration we received put new life into our work for the coming year.—Mrs. Oscar Goss.

### COMMENT.

It is hardly necessary for me to add anything more to what has been written of the League conferences of our State. So many good things have been said about them that I will just let the Leaguers say them.

I was privileged to attend the one

## Galloway College

Searcy, Arkansas

### Safety—Scholarship—Character

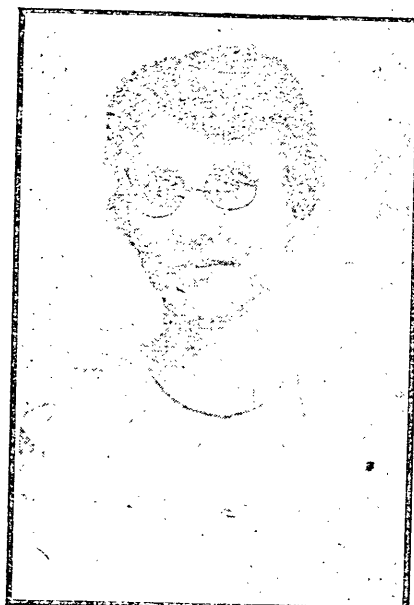
A school of honest work, where a girl is taught to keep her body strong, her heart clean, her mind open to the truth; a democratic institution which is bidding for the girl of purpose, the girl who has been carefully reared; a school with a home atmosphere, with a home heart for the growing, earnest girl seeking to find her place of service in the big world; a school that provides plenty of fun to make life free and natural; a school where sacred things are given first place and where the best can have a chance for the largest growth.

Our mission is to develop a greater, stronger womanhood, whose influence shall make for the uplift of our country by bringing to bear every force of a woman's life for righteousness in business, society, the school, the church and the home.

For catalog or room reservation write to

J. M. WILLIAMS, President.





**MISS MINNIE WEBB**  
of Prairie Grove, Ark., who represented the General Epworth League Board in the Junior and Intermediate Institute work in the two League Conferences in Arkansas, and in other states. She was graduated from Scarritt Bible and Training School this spring and will return there in the fall for post-graduate work.

at Bentonville, the North Arkansas Conference. It was an enthusiastic body of young life, thoroughly awake to the interests of God and the church, and did some very forward looking work. One important thing was the adopting of the assembly plan of program, giving our Leaguers more time to get concrete help for their hard jobs back at the home church, in the districts and the conference. The program will be more thorough and will command better talent still. It will be more stable and stabilize our League work, for we shall meet at one place from year to year. The place of the assembly will be decided by a committee appointed for that business. I would say nothing, either pro or con, as to the advisability of meeting at any of the places suggested. They will all be good.

The conference committed itself definitely to the plan of using the League Page for our State Leagues as a reflector of our own League life of the State, the darings and doings and accomplishments. The North Arkansas Conference took up the plan of using the page by districts, alphabetically, and alternating with the Little Rock Conference, and committed the getting of this material to the editor to one person in each district. We do trust that these persons elected will begin now collecting this material and get it in on time from week to week, getting it to the Methodist office not later than Monday of each week when your district is to appear for that week.

There were three Leagues that received the very important Gold Seal: Van Buren (this being the fourth).

**CABBAGE CUTTER, SIX KNIVES.** Slices vegetables rapidly. Excellent for potato chips. Prepaid, \$1.00. Three for \$2.00. **LUSHER BROTHERS,** Elkhart, Indiana.

The Rev. E. W. Pfaffenberger, editor of the Western Christian Union, Boonville, Mo., has published a new and improved edition of this booklet, on "Heaven and Our Sainted Loved Ones." It is a sweet gospel message for the bereaved, and is becoming a blessing to multitudes. The booklet may be had for ten cents, or 20 copies for \$1.00, by addressing E. W. Pfaffenberger, Boonville, Mo.

time), McCrory and North Little Rock, First Church.

There was quite a number of those who consecrated themselves to some form of life service to God. It was a beautiful sight to see them appear at the altar in consecration the night of the closing service. It was a sight to make heaven rejoice and the church look up and forward and move that way.—F. A. Lark.

#### THE SECRET OF THE POWER OF THE EPWORTH LEAGUE CONFERENCE.

The presence of the Holy Spirit was strongly felt in the League Conference in Bentonville, manifesting His power in the prevalence of a missionary atmosphere. For this there is a reason.

From time to time in a quiet room near the church a group of earnest people gathered for prayer for an increased missionary spirit to be evidenced by the consecration of young lives to Life Service. The personnel of this group was notable. In it were the Rev. J. J. Galloway, president emeritus of the Conference, and one of the leaders in volunteer work; the Rev. A. W. Martin, the president, and one of the volunteers through the League Conference. Mr. Garfield Evans, field secretary of the General Epworth League Board, a detained volunteer; and Mr. and Mrs. W. A. Hearn, who expect to represent us in China. Mr. Hearn was born in China in the home of a missionary from Arkansas, and educated in Hendrix College. Mrs. Hearn, one of our own Conference girls, was a student in Hendrix and volunteered in one of our annual meetings. They are at present students in New York City. Then there were others who expect to take up work as soon as school days are over. Among these was Miss Minnie Webb, another of our own Conference girls, who will take post-graduate work in Scarritt in the fall. She had the honor of representing the General Board in the Junior and Intermediate work.

Quietly this group met, whenever an opportunity was found, to pray and engaged in much secret prayer. Somehow these felt drawn together by a strong invisible bond and they knew God would answer their petitions. The results came. At the close of the final service when those who had previously dedicated their lives and are yet in training were called, four stood at the altar. These were then joined by others who then and there said to God and the world, "I have heard and gladly respond to the grandest bidding given to youth." In all six announced this decision at this conference.

While these were visible results of these group meetings only those who were privileged to assemble in them begin to realize their full potency, for we were surely drawn near to the Mount of Transfiguration. We had assurance that our prayers were heard in heaven before our eyes saw.

#### JUNIOR DEPARTMENT OF N. A. CONFERENCE.

During our Summer Conference our Junior Group Meetings, conducted by Miss Minnie Webb, were very interesting and helpful to all Junior workers.

The problems of a Junior Chapter were discussed by the junior superintendents and most of them were solved by the help of Miss Webb in her talks.

The devotional hour in the Junior League is the foundation for the work of the other departments. We must first plan for the devotional as carefully for children as adults. The Junior superintendent should always be present when the children come, never rush in late and upset the quietness of the hour. At the beginning of the service have several good hymns from the Methodist Hymnal. Our boys and girls love the great hymns. Then to make the song mean more to them tell the story of the one who wrote the hymns and see how they will enjoy the song the next time it is sung. After the song service have a few sentence prayers closing at times by praying (not repeating) the Lord's Prayer.

The idea of holding an hour's service when your program is thirty minutes is all wrong. Do what your program calls for and then let them go before they get tired. Our study course was made very plain to us by the different illustrations of hand work made by Junior workers.

The Junior Work of this Conference is growing all the time. Although we have only a very few Leagues compared with other Conferences. We are well organized in the various Districts, having a Junior District Superintendent in most of the districts. Four of these superintendents are new. May we not have others real soon? The time has come when we must hold our boys and girls for Christ over the call of worldly pleasures. Junior Workers let us not forget that Christ said, "Inasmuch as ye have done it unto one of the least of these, my brethren ye have done it unto me."—Effie Jones, Conference Junior Superintendent.

The time has come when we must hold our boys and girls for Christ over the call of worldly pleasures. Junior Workers let us not forget that Christ said, "Inasmuch as ye have done it unto one of the least of these, my brethren ye have done it unto me."—Effie Jones, Conference Junior Superintendent.

The time has come when we must hold our boys and girls for Christ over the call of worldly pleasures. Junior Workers let us not forget that Christ said, "Inasmuch as ye have done it unto one of the least of these, my brethren ye have done it unto me."—Effie Jones, Conference Junior Superintendent.

#### LEAGUE CABINET OF THE NORTH ARKANSAS LEAGUE CONFERENCE.

President—A. W. Martin, Gravelly.  
Vice President—Oscar Goss, North Little Rock.

Secretary—Miss Charlie Baird, Morrilton.

Treasurer—H. C. Johnston, Conway.  
Life Service Superintendent—Miss Kate Cargile, Bentonville.

Junior and Intermediate Superintendent—Miss Effie Jones, McCrory.

#### District Secretaries.

Booneville District—Clifford Blackburn, Danville.

Batesville District—Rev. E. H. Hook, Batesville.

Fort Smith District—Rev. E. B. Harwell, Fort, Smith.

Forrest City District—Elmo Moss, Forrest City.

Fayetteville District—J. M. Henderson, Rogers.

Paragould District.

Searcy District—Mrs. Oscar Goss, North Little Rock.

Conway District—Miss Charlie Baird, Morrilton.

Jonesboro District—Rev. I. A. Brumley, Whitton.

#### AFRICAN SPECIAL PAYMENTS.

Augusta	\$ 25.00
Beebe	8.35
Bentonville	15.00
Bentonville Int.	2.00
Cabot	75.00

Centerton	12.50
Conway	100.00
Earle	125.00
Fayetteville	25.00
First Church, N. Little Rock	37.50
First Church, Jr.	5.00
Gardner, Mem. N. L. R.	47.25
Harrisburg	25.00
Hartford	10.00
Helena	62.76
Huntington Ave.	15.00
Jonesboro	90.90
Leachville	32.00
Lincoln	12.50
Lincoln, Int.	10.00
McCrory	40.00
Morrilton	50.00
Newport	10.00
Ola	20.00
Ozark	15.00
Paragould	100.00
Pea Ridge	10.00
Piggott	50.00
Plumerville	25.00
Pottsville	15.00
Revels	4.50
Rogers	25.00
Russellville	100.00
Searcy	98.72
Searcy, Jr.	15.00
Springdale	10.00
Springdale, Jr.	3.00
Tuckerman	25.00
Vanndale	15.65
Van Buren	100.30
Van Buren, Jr.	35.00
Viney Grove, Int.	10.00
West End, Searcy	25.00
West Helena	25.00
Zion	6.00

Total \$1,578.03

#### RECAPITULATION.

Balance on Hand as of June 30, 1919:	
Conference Expense Account	\$ 53.99
Anniversary Day Offering	123.47
African Special	955.01

Total \$1,132.50

#### Receipts.

Conference Expense Account	\$ 308.29
Anniversary Day	85.42
African Special	1,578.03

Total \$1,971.74

Total balance and receipts \$3,104.21

#### Disbursements.

Conference Expense Account	\$ 211.44
Anniversary Day	00.00
African Special	743.05

Total \$954.49

Balance on hand \$2,149.75

#### Proof.

The above sum of \$2,149.75, as has been shown on the preceding pages, is distributed as follows:

Balance, as of June 21, 1920:	
Conference Expense Account	\$ 150.84
Anniversary Day	208.89
African Special	1,790.02

Total \$2,149.75

H. C. Johnston, Treas.

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## CHILDREN'S DEPARTMENT.

## GRANDFATHER'S STORY.

Bobby rocked so hard that the big chair in which he was sitting went bump against the piazza rail.

Grandfather looked over the top of his newspaper just as Bobby knew he would. "What's the trouble, grandson?" he asked, just as Bobby knew he would.

"I've got to write a composition," answered Bobby, frowning at the sheet of white paper.

"Well, why don't you do it?" said grandfather, his eyes twinkling.

"Don't know what to write," answered Bobby.

"Suppose I tell you a story," said grandfather, after a moment.

Bobby scampered across the piazza. "Stories are lots nicer than compositions," said Bobby, snuggling close to grandfather.

"Before I begin," said grandfather, "perhaps you can tell me what you hear whenever you go to the telegraph office."

"I hear the telegraph talking," answered Bobby promptly. "It says, 'Click, click, click.'"

"How long have you been hearing it say, 'Click, click, click'?" asked grandfather.

"Why, always," answered Bobby.

"Quite true," said grandfather, "and the reason you have always heard the telegraph talk, Bobby, is because a long time before you were born, a brave man had the idea that he could harness electricity and make it carry messages."

"Why do you call him a brave man, grandfather?" asked Bobby.

"That is the story," answered grandfather. "Once upon a time a baby boy was born in the town where Paul Revere waited to see the lights on the steeple of the old North Church, the town of Charlestown, which is just across the Charles River from Boston. The baby boys' daddy, who was a minister, named his little son, Samuel. Now, Samuel from a tiny lad took great delight in looking at pictures, so it was no wonder that when he grew up he began to paint pictures himself. But while he was painting pictures he also became interested in electricity, and with that idea in his head of harnessing electricity and making it carry messages, he straightway set to work to see what he could do.

"Hardly any one believed in this idea of Samuel's, and for years he worked on, getting his living in the meanwhile by teaching a few pupils and painting a few pictures.

"At last Congress helped him try the experiment, and when the experiment proved to be a success and people found they could send messages quicker by wire than they could by messengers on horseback—for all this happened, Bobby, long before the age of the railroad—my! but everybody was in a hurry to send messages by wire. Now, Bobby, that is the story of brave Samuel F. B. Morse. Why was he brave? Because he kept on fighting till the victory was won."

Grandfather stopped speaking and looked down at Bobby, but Bobby was watching a brand-new yellow butterfly balancing itself on a brand-new yellow dandelion.

Suddenly Bobby looked up at grandfather.

"Grandfather!" said Bobby, "that composition is what I've got to fight!"

"So it is! So it is!" replied grandfather, "and, Bobby, always remember the name of brave Samuel Morse whenever you have a composition or any other problem to fight, and how he kept on fighting till the victory was won."—Gertrude Winham Fielder in Zion's Herald.

## SOME DIFFERENT FORFEITS.

"I can't think of a thing to tell them," said Ethel, when it was her turn to impose the forfeit penalties. "We've done everything over and over. I wish we could have some new ones."

"Do you know any different ones, Miss Benson?" asked Fred doubtfully. Miss Benson was the new teacher. She was visiting them that day, but they didn't know her very well yet. "I might think of something different," she said, with a pleasant smile.

So she took Ethel's place. And, as the forfeits she taught them were new to the children, they treasured them in their minds to be used in their frolics that winter. Fred and Jamie came first, in a curious wrestling match. They faced each other, each standing on his right foot. Their left hands were clasped, and the object was to see which could make the other put his left foot to the floor. This must be accomplished by pulling or pressing with the clasped hand. The free right hand was not to be used at all. Fred had to put his foot down first, but he said: "I'm going to practice that at home, and the next time I won't be beaten so easily."

Anna was told to ask a question that could not, under any circumstances be answered in the negative. She thought of a great many curious and laughable questions, but had to give up at last. Then Miss Benson reminded her that if she had asked, "What does y-e-s spell?" she would have had the one question that could not be answered with "no."

Ted and Frank then had a rooster fight. Each stooped down and grasped his own ankles, and then tried to push over his opponent by shouldering. The children had a great deal of laughter over this curious contest before Frank was victorious.

Clara and Emma were next. They were blindfolded and led to opposite corners of the room. Then they were directed to walk toward each other until they met, and shake hands. As they were not to make any sign to help each other, it was some time before they met.

Gerald, who was the "nonsense boy" of the crowd, was told to yawn until he made some one else yawn. He went through the motions of an exaggerated yawn so realistically that he raised shouts of laughter, and for a while it seemed as if he could not succeed. But when the laughter died down a little, several felt impelled to follow his example, and there was an epidemic of yawns.

The next five children were grouped and required to imitate a German band. Each was told what instrument he was to play, and the tune given them was "Old Grimes." Besides going through the motions of playing, each was required to imitate with his voice, as nearly as he could, the sound of the instrument. It is needless to say that the selections of the German band were insistently echoed.

Alice was last. She was sent from the room, and Miss Benson told the children to decide on three questions to be asked when she returned. When Alice came in, Miss Benson said: "Will you answer the first question with 'yes' or 'no'?"

"With yes," said Alice.

Then Gerald asked his question: "Do you still consider yourself the best scholar in Room Eight?"

And modest Alice was obliged to answer "Yes."

She said she would answer "No" to the next, and Russell said: "Do you want our school to win the next baseball game?"

"No," said Alice, who was one of the most loyal partisans of the school team.

She decided to answer "Yes" to the next, and Mary asked: "Would you like Don to give you his collection of spiders?"

Spiders were Alice's abomination, and she had refused to visit her Cousin Don's house since he began keeping them in glass jars to study their habits. But she had to answer "Yes" to this, and Don immediately promised to bring them over in the morning.

The forfeits were all completed now, but the children begged for a few more, the boys rashly offering themselves as victims.

"I have just three more in mind, and I will give you those," said Miss Benson.

Russell was told to repeat, "Peter Piper," numbering the words thus: Peter, one; Piper, two; picked, three;

and so on. If he misplaced his words or lost count he was to begin over again.

Fred and Don were then blindfolded and taken out on the back porch. They were seated, and each was given a bowl of cornmeal and a spoon and told to feed the other. The other children stood about and laughed themselves helpless. When the feeding was over, it was easy to see why Miss Benson had suggested carrying out this forfeit on the back porch.

They went back in the living room, and Roy and Jamie were told to get down on hands and knees on a hearth rug. A knotted towel was slipped over both heads. They held heads up to prevent this collar's slipping off. When Miss Benson gave the word, each began to pull at the collar. The one who could drag his opponent from the mat would be the winner.

The children thanked Miss Benson for her help and invited her to attend the next Friday afternoon frolic.—Elsie Vernon, in the Christian Standard.

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## NEWS OF THE CHURCHES.

## REVIVAL AT LEXA.

We have just closed one of the most successful revivals Lexa has ever had. Rev. Norris Greer, our district evangelist, did the preaching. From the very beginning the momentum of interest grew and broadened.

Brother Greer is a wonderful and safe evangelist, alert, constantly busy and earnest to the sublime. The little town of Lexa has been reached to its heart and its spiritual apathy has been torn apart.

There were forty-one accessions to the Methodist Church, many of them on profession of faith. Some will go to other churches. Others were converted. There were nine babies baptized. A Missionary Society was organized, and the Sunday School was strengthened, adding a Men's Bible class. The town will soon be incorporated. The school property, beautifully and centrally located, has been purchased for a Methodist church. The property is practically new and in fine condition. A beautiful brick high school will be erected there soon. The offering for the meeting was \$155.80.—C. Crow, Pastor.

## REVIVAL AT ST. CHARLES.

We have just closed one of the best revivals that St. Charles has had in some time. Our net results are thirteen additions to the church, and the church and people generally revived. Brother J. D. Baker of Gillett did the preaching and did it well. He has now assisted us in two revivals on the work and his coming to us was a real benediction.

Our work moves on well and we

*50 Years Ago*



a young man who practiced medicine in a rural district became famous and was called in consultation in many towns and cities because of his success in the treatment of disease. This was Dr. Pierce who afterward moved to Buffalo, N. Y. He made up his mind to place some of his medicines before the public, and he put up what he called his "Favorite Prescription," and placed it with the druggists in every state in the Union. For fifty years Dr. Pierce's Favorite Prescription has sold more largely throughout the United States than any other medicine of like character. It's the testimony of thousands of women that it has benefited or entirely eradicated such distressing ailments as women are prone to. It is now sold by druggists in tablet form as well as liquid.

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hope to have a good report at the Annual Conference. I do not know of any work where the people support the church more loyally than on the St. Charles Circuit. It is a joy to any preacher's heart to be the pastor of good people like these. I pray that God may bless these loyal people and that true religion may be a real factor in their lives. We have established about fifteen family altars where they did not exist before, and many men have come forward to express their determination to live the Christian life. A men's Sunday School class in St. Charles had on last Sunday 97 per cent attendance, and in the other departments of the Sunday School there is splendid interest and good work.

The funds have been raised for the repairing of the church in St. Charles and we shall soon have the church painted inside and out. The work moves on very well along all lines, but the thing that we are most concerned about is that we may save the souls of men through our Lord and Savior Jesus Christ.

May God give us as preachers and laymen the physical strength, the spiritual grace, and the zeal to press the battle to the gates of the enemy and to win in the name of our Master.—J. E. Cooper.

## THE ORPHANAGE.

Since my last report in the Methodist, I have received special contributions for the Orphanage as follows:

From Decatur League .....	\$ 4.61
Falling Spring Sunday School	
Falling Spring, W. H. Dyer,	
P. C. ....	1.35
New Cross Sunday School, W. H.	
Dyer, P. C. ....	1.65
Sulphur City Sunday School, J.	
W. Jordan, P. C. ....	1.70
Springdale Sunday school, W. E.	
Faulkner, P. C. ....	2.00
(The above five were sent in by Rev. O. H. Tucker.)	

Proceeds of concert, by Miss	
Lula Cappleman, at Roland....	5.50
Junior Missionary Society, Osce-	
ola, by Mrs. C. M. Harwell....	5.00
Mrs. H. L. Woodworth, Little	
Rock .....	10.00
Mr. Nick Smith, Little Rock.....	5.00

An error was made in the last report, where it said "From Illinois Chapel, \$2.15." It should have said, "From Illinois Chapel, \$7.45, and from Farmington Sunday School, \$2.15."

The Matron received the following articles:

Missionary Society, Malvern, Ark., by Mrs. S. C. Cooper and Mrs. E. H. Cox: Complete outfit of new clothing for a girl, including toilet articles and new shoes.

Arkansas State Rice Milling Company, Carlisle, Ark., 100 pounds rice.

Young Matron's Auxiliary, First Church, Little Rock, picnic dinner, served on lawn.

Circle No. 1, Little Rock, by Mrs. Cherry, one boy's suit, eight pairs pants, summer clothing for girls.

Young Ladies' Missionary Society, First Church, Little Rock, chaperoned by Mr. and Mrs. W. H. Haley, Mesdames Huggins and Saville, Mr. John Pierce and Ned Sayle, guests, entertained the children with a lawn party. Nice refreshments were served.

Mrs. McNutte, Little Rock, one large doll, one pair bedroom slippers.

Mrs. N. L. Tilghman, Little Rock,

15 small dresses, 11 undergarments, six body waists, four pairs shoes, one large doll, one small piano.—George Thornburgh, President Orphanage.

## REVIVAL AT SHIRLEY.

We closed our revival at Shirley the last of June with 72 conversions and 32 additions to the church, with more to follow and several to join the Christian and the Baptist Churches.

Brother W. M. Edwards did the preaching and also a lot of personal work outside of the pulpit. We are thankful to God for the privilege of having Brother Edwards with us in two meetings this year. Shirley is one of the best small towns in Northern Arkansas and we are planning a nice church at that place in the next few months. Have a good start made toward the church building. The young ladies have organized a Wednesday afternoon prayer meeting. We are very thankful for the success on our work this year. Have had only two revivals with 125 conversions, counting three conversions at regular services.

Have received 60 new members since conference, 55 being on profession of faith. Pray for us that we may be soul winners for Christ.—W. A. Patty, P. C.

## CAMDEN DISTRICT CONFERENCE.

The Camden District Conference convened in Stephens, July 6, at 8:00 p. m. Brother Sage, the presiding elder, conducted a short, very appropriate devotional service. A business

session of the conference was held. J. L. Leonard, pastor at Thornton, was elected secretary. The opening sermon was preached by W. T. Wilkinson of Camden, Wednesday at 11 a. m. The preaching throughout the conference was of a high order. It was done by such men as W. T. Wilkinson, Dr. J. M. Workman, Rev. J. H. Glass and Dr. C. J. Greene. Hon. Sam T. Poe and Mr. E. D. Irvine each delivered very interesting addresses. Stephens, in her usual hospitable way, gave the Conference a royal welcome and entertained it with ease and grace. The brethren, in their reports, sounded the note of advancement and victory. Some splendid revivals have already been held, and advancement on almost all lines was shown.

Brother Sage is now in his fourth year as presiding elder of the Camden District. The four years have been those of untiring service. The brethren, as a token of their love and admiration for Brother Sage, presented him with a \$137 check to use in any way he might choose. He is to attend the Missionary Conference at Junaluska.

Rev. C. B. Davis was recommended to the Annual Conference for ordination to local deacon's orders and for admission on trial. The following were elected as lay delegates to the Annual Conference: Mrs. N. E. Shuffield, E. P. Reynolds, R. H. McClendon, W. R. Wilson, Mrs. O. L. Lide, E. F. Smith, J. J. Craig and L. E. Owen; alternates, Rev. C. N. Connor, S. B. Proctor, W. G. Smiley and J. G. White.

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!

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Bearden was selected as the next place to hold the District Conference. Conference adjourned Thursday afternoon after a short but very profitable and harmonious session.—J. L. Leonard.

#### PIGGOTT.

Our work here this year has been moving along nicely. We have had thirty-one additions since Conference. About twenty of these came into the church during a revival in May in which Rev. F. E. Singleton of Paragould did the preaching.

Our Sunday School has had an increase of nearly fifty per cent. We have a League membership of ninety-seven. Forty-five of these belong to the Senior, and fifty-two belong to the Junior. Sixteen of the Juniors have united with the church. Miss Ella Mowerey is the splendid superintendent of this splendid Junior League. On last Sunday evening Miss Selma Lentz, who was a Gallo-way delegate to the Student Volunteer Meeting at Des Moines, gave an interesting report of this meeting to the Senior League.

On July 16 Miss Lalla Scarbrough, who is a member of this church, and who has given herself to life service, will sail from New York to Brazil. She goes as a medical missionary and will have work in a hospital in Rio. Miss Scarbrough served with the Red Cross in England during the war. Her going to Brazil has been an inspiration to this congregation. On Tuesday evening, July 5, at the home of Dr. J. E. McGuire, the church, the Sunday School, the Leagues and the Missionary Society gave an informal reception and miscellaneous shower in her honor.

We now have all the departments of the church work, and most of them show growth and advancement.—C. C. Burton.

#### REVIVAL MEETING AND DISTRICT CONFERENCE.

At Stephens a great revival and the Camden District Conference have just closed. The meeting began on the third Sunday in June and ran through two full weeks. It was conducted by Rev. W. M. Bowden, one of our evangelists from Ft. Worth, Tex.

Many of our people were renewed in their covenant relation to God, family altars were established, and the total number received into the church will be about thirty-five. Members of the other churches in town freely cooperated with the meeting, and mor-

al strength was imparted to all the church interests of the community. Brother Bowden is a thorough organizer and understands fully the methods that enlist child activity. He frequently had nearly 200 children on the choir platform singing our best children's songs.

Immediately following was the District Conference, with a good representation from every charge. The session was for only two days, but they were days filled with work and spiritual life.

The preaching was an inspiration to all who heard. Dr. Workman, J. H. Glass, Dr. Wilkinson and Dr. C. J. Greene were at their best, and spoke forth the truth with power.

A resolution was adopted by the Conference in appreciation of the faithful work of the presiding elder, Brother Sage, who is nearing the close of his quadrennium on the District. A gift of \$137.50 was presented to him on the adoption of the resolution by Dr. W. M. Hay, the pastor at Stephens.

The next session of the conference is to be held at Bearden.—G. N. Cannon.

#### FOREST CHAPEL.

This is an appointment on the Colt Circuit and Rev. W. E. Hall is the popular and efficient pastor. This is a fine community, something like Wood's Chapel on the Paragould Circuit and Trinity on the Bona Circuit. People are well to do and have modern homes and ways of transportation. Most of them go to church in cars, and are up to date in many ways. Here is he boyhood home of the Ritters, John and Frank. They owned the land where the church now stands. They were strong characters and able preachers. Their works do follow them.

Our meeting grows and goes, and this is only my third service. Tonight a fine interest was very manifest. There is material here for 100 conversions, and may be more. The semi-apostasy so prevalent in all the churches is in evidence here, but by the grace of God we are going to reclaim Israel. Our methods are the time-honored, God-approved ones.

We are preaching that "he it is who convicts the sinner that he may become receptive" not that "he it is who convicts the sinner as soon as the sinner becomes receptive." If conviction is left to the sinner he will never be convicted. Conviction for sin is an arbitrary work done by the Holy Ghost. Paul is one case, the jailor another. Paul and the jailor became receptive and were saved. Felix and Agrippa refused to become receptive even under the trip-hammer blows of conviction by the Holy Ghost. And so do many others, but their conviction is genuine because it is divine. Just to accept Jesus as a Savior is not half salvation. A man does this and there is no evidence within that Jesus accepts him, and it takes both to complete a man's salvation. Here is where we are (I am not) filling up our church with members only barely half saved—and they constitute church membership for the other half, the most important half, and hence we have a membership today half world and half church—and but little, if any, of Christ. This is no dream, men, it is too awfully true. With such sacrifices God is not well

pleased. "In the day thou seekest me with thy whole heart I will be found of thee."

I am stopping with the wealthiest man in St. Francis County. People complaining about the absence of the presiding elder. He has not been here this year. Got a car, I reckon, good roads and in 35 minutes run of this fine neighborhood. What is a presiding elder for? "To hear complaints?" Well, put your ear to the ground; listen! Help, ye men in the saddle, or get off, and let some man ride who will help. I had better say that I am in a good humor and happy on the way and in the way. But more when it grows.—Jas. F. Jernigan.

#### HOPE MISSION.

I began my first meeting on Hope Mission Saturday night, July 3 at Old Centerville Church, seven miles south of Hope. Had goodly number present. Had fine service Sunday at the 11 o'clock service. Have not seen as many tears shed in a service this year. Many came forward and gave their hand and promised that they would try to renew their covenant with God. We have three as fine singers and leaders as I have ever listened to anywhere. Brother Evans from Texas, near Houston, and Brother Skinner and his brother, who live near here, and two others. Their singing cannot be excelled in any community.

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We go from here to Old Liberty, 7 miles south of Washington to begin our second meeting on second Sunday in July. From there I go to Brother F. R. Canfield for two or three weeks' meetings, on Pine Bluff Circuit. We are hoping and praying for a great revival. Expecting a mighty upheaval for God's cause during these series of meetings. I have many calls, but am afraid I shall not be able to assist in all of them.

Well the drought is broken. While our service was rained out last night we feel that we have been greatly blessed by the big rain.—J. A. Hall.

#### COLLEGE HILL.

I need not say that I found a man's job when I arrived in Texarkana to take charge of the work at College Hill Church, for all of you know that taking charge of any church in the summer time is a hard proposition. But the harder the task, the more I trust in God, and more effort I put into the work.

We started a One-to-Win-One campaign about a week and a half ago, and I am glad to say it shows signs of success. Last Sunday we had nearly double attendance at Sunday school of what we have been having. The congregation was larger, both morning and evening, than any previous Sunday I have been here, and some who are in a position to know say larger attendance in all branches of the church have been noticed above that before my arrival. We had the first real successful League service since I have been here last Sunday evening also.

Now I do not take the credit for this new life. It is due to the work of the workers in the One-to-Win-One campaign, and the success of the workers depends upon their faith in God. So we must give the glory and praise to God.

We have more than a week left for the One-to-Win-One campaign, and when this is finished, we will start our revival meeting. My father, Rev. T. P. Clark of Wilmar, is to do the preaching in the revival. I want to ask the prayers of all the Methodist people who are interested in the success of the work at College Hill and of the pastor.

In regard to my own work I have made more than fifty pastoral calls in less than a month I have been here. I think personal contact will do much to help any church.—Wesley J. Clark, P. C.

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#### OBITUARY.

**TUNSTALL.**—When on October 5th, 1877, I arrived in Salem, Arkansas, a boy of 20 years, I found David Perry Tunstall had preceded me about six months. A lasting friendship began soon after we met. He was a prosperous farmer, a brother-in-law of my partner, an ardent Methodist and a Christian gentleman, one who was respected even by the enemies he made in the discharge of his duties. His stand was always on the right side of every moral question. Always cheery, looking for the good in everyone, he made many friends in all walks of life, and when he was called to his reward business in Salem was suspended and the entire community mourned while we paid our final tribute of love to him. He was an ex-Confederate soldier, at one time state president of the Farmers Union, sheriff of Fulton County two terms, Annual Conference delegate from his district twenty years, and I cannot recall when he was not a Methodist steward. A well rounded man whom I expect to meet again in our Father's House.—F. M. Daniel.

**CAVITT.**—Dr. Robert Caldwell Cavitt was born in Henry County, Tennessee, January 5, 1850. He professed faith in Christ and united with the M. E. Church South at Antioch, Tennessee, in October, 1874. He graduated from Vanderbilt School of Medicine in March, 1877, and located two miles from Marmaduke, Arkansas, in April of the same year. He moved his church membership to Harvey's Chapel in 1879, then to Marmaduke in 1902. He went to his "other home" as he expressed it June 25th, 1920, from St. Luke's Hospital, St. Louis, Mo., where he had undergone an operation. In 1878 he was married to Miss Ellen Jones; to this union seven children were born, only four of whom survive him, Mrs. J. E. Hawkins, Mrs. A. C. Spain and Mrs. M. Silverstein of this place, and Mrs. C. H. Parish of Paragould, Ark. The funeral was conducted from the Methodist church in Marmaduke June 27, 1920, by Rev. C. L. Castleberry and the writer. His remains were laid away in the cemetery at Harvey's Chapel. Dr. Cavitt was a man to whom a sufferer never appealed in vain if he had the power to relieve him. Few men were so well versed in the history and doctrines of Methodism. He loved his church and never tired of talking upon religious subjects. There is a vacant place in our town, in our church, and in the hearts of all who knew him. May God's blessing rest upon the bereaved ones left behind. There is so much comfort in his parting words as he bade his family good-bye when he started to the hospital. He said to his wife: "Ellen, if I never return to this home I will go on to my other home, where so many of my loved ones have gone."—His pastor, O. A. Clark.

**GOODSON.**—Margaret Hamiter was born in Perry County, Alabama, April 27, 1833. About sixty-four years ago she married William Maxey in Alabama. To this union there was born one daughter who survives her mother as Mrs. Martha Dailey. Mr. Maxey died February 18, 1871. She married Rev. J. D. Goodson, who is a local preacher in the Methodist church. To this union were born four daughters, one of whom died in infancy. The others all survive their mother and all attended her in her last illness. They are: Mrs. Caroline Brock, Mrs. Fanny Jeter, and Mrs. J. L. Aaron. Mother Goodson lived to the good old age of 87 and died at the home of her daughter, Mrs. Aaron, June 14, 1920. The funeral services were conducted by Rev. Francis N. Brewer, pastor of our Fairview church, Texarkana, and she was laid to rest in Cedar Grove cemetery near her old home, and there she awaits the resurrection. Mother Goodson was known as a faithful and devoted Christian woman. Converted at the age of fourteen years she gave a long life to the service of her Master. She made one of that company of faithful ones who give their lives in service of their Master in places that may not seem desirable. But their philosophy of life is: "Here is work for the Master that ought to be done. I am here and can do this. So this is my call to work." Their influence is great and far-reaching. They serve better than many who make more show and we may be sure their Master takes thought of them. Then let each of her relatives and friends—she has many—strive to emulate her example and look forward to the great day when we shall meet Mother Goodson around the Great White Throne. We will have great joy when we hear spoken to her these words: "Thou hast been faithful over a few things. Enter into the joy of thy Lord." In our hearts we will answer one eternal "Amen!" to this tribute of praise to one so worthy.—Her friend, B. O. Womble.

**LOGAN.**—Mrs. Clara L. Logan was born near Washington in Hempstead County in 1859. In 1877 she was married to A. P. Logan. Three children with her devoted husband survive. Charles Logan, Elkhart, Texas; Mrs. J. M. Crow and Mrs. D. Whitten, all of Gurdon, Ark. Sister Logan was soundly converted in 1877 and joined the Methodist church and remained an active church worker to the last month of her life. Everybody loved Sister Logan because of her beautiful pure

Christian life, her sweet and amiable disposition. She had lived in Gurdon only about two years yet she was the friend of all and loved most by those who knew her best. Her life was full of sacrifice and good deeds. She was a faithful, frugal wife, a kind and indulgent mother. The world was made better by her life. We all miss her. We shall meet her again in heaven.—W. W. Nelson.

**LANIER.**—Mack Lanier was born February 28, 1896; departed this life January 11, 1919, in the very bloom of life. He was married in 1916 to Miss Omer Boren. To this union were born two children, boys, left to fight the battles of life without the love and care of father. Shortly before going Mack left the testimony that all was well and he was going home to glory—only regretted to leave his wife and children so dear to him to walk alone in this world of sin and sorrow. Since Mack went home father has passed the same way. Mother, three brothers and three sisters with a host of friends and relatives are left to await the Lord's command to come on home. He is not dead—only sleepeth.—A brother, W. A. Lanier.

**LANIER.**—William L. Lanier was born in Elmore County, Alabama, in 1851; professed Christ and united with the Methodist Church in early life, of which he lived a faithful member till death came February 24, 1919. He was married to Miss Emily Johnston of Elmore County, Alabama, about 1880. To this union were born seven children, three girls and four boys, one of whom had crossed over the silent river before father went. About 1881 the family moved from Alabama to Independence County, Arkansas. United with Methodist Church at Cedar Grove (Alonzo, Ark.), where he remained a member till the parting came. Uncle Lit, as he was so often called, was a regular attendant in all church worship so long as health would permit, bore his sufferings patiently, did not dread to go, and bade us all meet him over yonder. He is gone but not forgotten.—A son, W. A. Lanier.

**WILSON.**—Mrs. Carrie V. Wilson, nee Fowlkes, was born in Virginia, February 4, 1836; passed away peacefully at the residence of her son, George Emmert, Atkins, Arkansas, January 26, 1920. Sister Wilson was a Christian from early girlhood and a member of the Methodist church. She leaves one son and many other relatives and friends to mourn her going. Her sister, Mrs. A. M. Gibson, to whom she was tenderly devoted, survived only a few months. After funeral services were conducted by her pastor, Rev. A. F. Skinner, of Atkins, her remains were laid to rest in the City cemetery, where the angels will keep watch until the light of the eternal day breaks and the shadows flee away.—D. H. Colquette.

#### THE RURAL CHURCH.

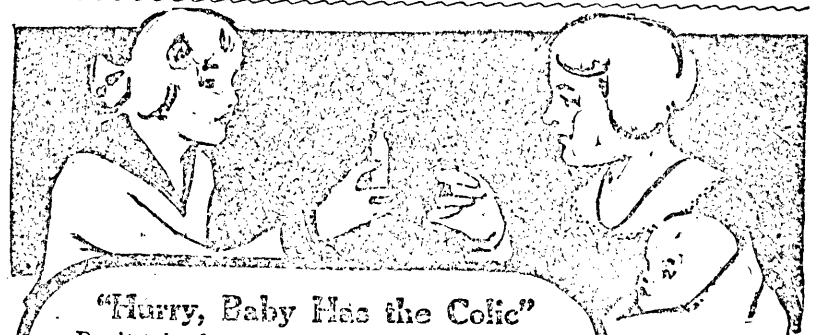
The rural church is a great unifying force in the rural community. It is entitled to more consideration than it usually gets when the rural community.

nity is to be improved socially and educationally as well as morally. The modern rural church is, or at least should be, a forum where rural meetings are held. It should enlist the young people in Sunday school, in young peoples' meetings and the adults of the neighborhood in all things that help them to be better citizens and better neighbors. If the rural pastor has a vision for service and is able to secure the co-operation of his people, he should make the church a great factor for Christianity and community service. Music, innocent amusement, neighborly friendship and many other things will afford opportunities for leadership and for service. The manner in which the people take part in the services of the church will determine its leadership.—Farm and Ranch.

#### SOME INDIAN STATISTICS.

Speaking on "An Adequate Christian Program" for the Indians before the Home Missions Council, Mr. G. E. E. Lindquist, Secretary of Indian Work of the Young Men's Christian Association, mentioned the following results: The government maintains 310 schools of which 200 are day schools, 70 are boarding schools on reservations, 24 are non-reservation schools, two are at the same time sanitariums, and the rest are tribal schools in Eastern Oklahoma. Of Mission Schools, Roman Catholics conduct 47 and Protestants 25. There are 29,463 Indian pupils enrolled in public or private schools. Of the 7,237 pupils enrolled in 21 of the 24 non-reservation schools, 4,242 show Protestant affiliation or inclination, 2,926 Roman Catholic, a few are acknowledged Mormons and a few are "unattached", that is, pagan. Approximately 60 per cent are Protestant and 40 per cent are Roman Catholic. Practically 95 per cent of our Indian young people who are in any school whatsoever are enrolled in Government Indian Schools. The Government allows time for religious education on Sunday freely, and two hours on week

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