

# ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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

VOL. XXXIX.

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NO. 33

THE GOD OF ISRAEL SAID, THE ROCK OF ISRAEL SPAKE TO ME, HE THAT RULETH OVER MEN MUST BE JUST, RULING IN THE FEAR OF GOD.—2 Samuel 23:3.

## MEDICAL VOLUNTEERS WANTED.

In the Missionary Voice it is stated that the Board of Missions of our church is in immediate need of the following reinforcements for our medical work abroad: For Africa, one doctor (with combination of medicine and dentistry preferred), one nurse; Mexico, general practitioner for Chihuahua, doctor and nurse for Monterey hospital; Korea, doctor for Iry Hospital, Songdo, doctor for Seoul, doctor for Wonsan, two nurses; China, two doctors for Soochow Hospital, one for Changchow, two nurses.

This appeal should not go unheeded. There must be many consecrated young doctors and nurses in our church who are hearing the call of God to missionary service. In some respects medicine and nursing offer greater opportunities for Christian service than do any other vocations in foreign fields, because the doctor and the nurse have access to people as have no others at the supreme crisis in life.

Let prepared men and women who hear the Spirit's call correspond at once with our foreign secretary, Dr. E. H. Rawlings, Box 510, Nashville, Tenn.

## THE CHURCH PAPER AN EDUCATIONAL AGENCY.

Discussing the presence of the church editors at the first meeting of the Education Campaign, Dr. T. N. Ivey, editor of the Christian Advocate, in an editorial, says: "The church newspaper is a real educational agency—as real and distinct as the university or college. Hence an editor of a church newspaper who is not interested in all that relates to the development of the educational life, is an anomaly. The church press was a powerful factor in bringing the Centenary campaign to a successful issue. It is going to be no less powerful in the Educational Campaign. It is hoped that in all that is said and done in this campaign it will be remembered and stressed that every argument for the rehabilitating and strengthening of our schools and colleges is an argument for the rehabilitating and strengthening of our church press, which, as we have said, is a real and distinct institution without which all other institutions of the church would weaken and die. You may count on the church press, we repeat, in this campaign."

## METHODISM AND POLITICAL SAFETY.

John Wesley was not a wild-eyed agitator. He was not an avowed political reformer. He certainly was not a Socialist nor a political iconoclast, and yet the Gospel which he preached and the influence which he exerted profoundly affected English economic and political life. The Wesleyan movement stimulated the intellects of laboring men so that they began to study and speak and organize for their own uplift. Out of this grew organizations which sought to ameliorate labor conditions.

Prof. J. Thorold Rogers, the great Oxford economist, argues that the agricultural unions of England resulted from the ethical and intellectual im-

provement derived from the influence of humble Methodist preachers. He says that he doubts whether the mass of English peasantry could have been touched without the Methodist organizations, and adds, "I have often found that the whole character of a country parish has been changed for the better by the efforts of these rustic missionaries."

Fairbairn says: "The local preacher, and not the secularist lecturer, has formed the mind of the miner and the laborer, and when the politician addresses the English peasantry he has to appeal to more distinctly ethical and religious principles than when he addresses the upper and middle classes."

Prof. J. A. Faulkner has recently written of John Wesley: "His great work was to make men the sons of God in truth. That work went wide and deep into the English race. So it brought it about—or at least it was one of the chief factors in bringing it about—that social, economic, and political reform in England was to go forward in peaceable channels, not by way of cataclysm, as in France then and in Russia now, but by way of quiet but inevitable evolution, as in all English-speaking lands."

It is interesting to recall the tribute of Lecky, the great historical philosopher of the Nineteenth Century. He said: "Great as was the importance of the evangelical revival in stimulating these (philanthropic) efforts, it had other consequences of perhaps wider and more enduring influence. Before the close of the century in which it appeared, a spirit had begun to circulate in Europe threatening the very foundations of society and belief. \* \* \* Millions of fierce and ardent natures were intoxicated by dreams of an impossible equality and of complete social and political reorganization. Many old abuses perished, but a tone of thought and feeling was introduced into European life which could only lead to anarchy and at length to despotism, and was beyond all others fatal to that measured and ordered freedom which alone can endure. Its chief characteristics were a hatred of all constituted authority, an insatiable appetite for change, a habit of regarding rebellion as the normal as well as the noblest form of political self-sacrifice, a disdain for all compromise, a contempt for all tradition, a desire to level all ranks and subvert all establishments, a determination to seek the progress, not by the slow and cautious amelioration of existing institutions, but by sudden, violent, revolutionary changes. Religion, property, civil authority, and domestic life were all assailed, and doctrines incompatible with the very existence of government were embraced by multitudes with the fervor of religion. England on the whole escaped the contagion. Many causes conspired to save her, but among them the prominent place must, I believe, be given to the new and vehement religious enthusiasm which was at the very time passing through the middle and lower classes of the people, which had enlisted in the service a large proportion of the wilder and more impetuous reformers, and which recoiled with horror from the anti-Christian tenets that were associated with the Revolution in France."

Methodism in America is not a political or reform movement, but has so influenced the minds of the people that they naturally seek political and social reform. During the last half century the Continental European element has been injected into our own civilization, and Methodism with fatuous indifference has failed to reach this seething human

mass, and now Lecky's description might have been written of the lower third of our people.

It is high time for Methodists and Baptists, who largely share the responsibility for touching the poor and down-trodden, to bestir themselves and provide the religious and saving element in the life of our people as Methodism did in the England of the Eighteenth Century. Shall we accept the challenge of the hour?

## A SOCIALIST ON BOLSHEVISM.

In "The Nation" appear several contributions on "Soviet Russia" by Bertrand Russell, a parlor Socialist of aristocratic ancestry, who spent some weeks recently in Russia in company with a British labor delegation that was seeking to ascertain the real conditions. This was difficult, because the party was carefully chaperoned by the Russians and usually shown what the Bolsheviks preferred to exhibit. Nevertheless, Mr. Russell managed to see much and expresses himself very frankly. He writes: "Before entering Russia, I had read a great deal of what has been written about Bolshevism, both in praise and in blame; nevertheless, I found both the theory and the practice of the Soviet government very different from what I had expected."

Those in this country who uphold Bolshevism and prate about freedom of political action may be shocked when Mr. Russell says: "Opposition political parties have been illegal, with the exception of the Mensheviks. Even they were illegal for a short time."

He continues: "One of the first things that I discovered \* \* \* was the profound difference between the theories of actual Bolsheviki and the version of those theories current among advanced Socialists in this country. Friends of Russia here think of the dictatorship of the proletariat as merely a new form of representative government, in which only workmen and women have votes and the constituencies are partly occupational, not geographical. They think that 'proletariat' means 'proletariat,' but 'dictatorship' does not quite mean 'dictatorship.' This is the opposite of the truth. When a Russian Communist speaks of dictatorship, he means the word literally, but when he speaks of the proletariat, he uses the word in a Pickwickian sense. \* \* \* Marx has taught that Communism is fatally predestined to come about; this fits in with the Oriental traits in the Russian character and produces a state of mind not unlike that of the early successors of Mahomet. Opposition is crushed without mercy, and without shrinking from the methods of the Czarist police, many of whom are still employed at their old work. . . . Cromwell's dealings with Parliament are not unlike Lenin's with the Constituent Assembly. Both, starting from a combination of democracy and religious faith, were driven to sacrifice democracy to religion enforced by military dictatorship."

The real nature of Bolshevism is thus exposed: "Bolshevism is internally aristocratic and externally militant. The Communists have all the good and bad traits of an aristocracy which is young and vital. They are courageous, energetic, capable of command, always ready to serve the state; on the other hand they are dictatorial, lacking in ordinary consideration for the plebs, such as their servants, whom they overwork, or the people on the streets, whose lives they endanger by extraordinary

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## THE ARKANSAS METHODIST

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A. C. MILLAR.....Editor

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

## PERSONAL AND OTHER ITEMS.

Sunday baseball has just been abolished in Philadelphia after a long fight in which the ministers of the city led.

Prohibition by means of local option is gradually gaining ground in Scotland. About one-fourth of the voting areas are dry.

Rev. S. C. Dean reports that all of the Methodist homes on his charge now get the Arkansas Methodist and seem to appreciate it.

When the sons of Belial hold a convention the world has reason to keep its eyes open and its ears strained. Mischief is brewing.—Exchange.

Rev. J. Abner Sage Jr., who has been in charge of Fitzgerald Memorial Church, San Francisco, Cal., for the past year, will transfer to Little Rock Conference this fall.

I am in deepest sympathy with every plan to do fitting homage to the memory of those men and women who laid the foundations of the republic.—Rabbi Stephen Wise.

Rev. S. T. Baugh closed out another successful meeting on his charge last Thursday night, resulting in ten children and young people being received on profession of faith.

With but two dissenting votes the recent Australasian General Conference approved a resolution in favor of organic union of the Methodist, Presbyterian, and Congregational Churches.

The European nations engaged in the world war show a potential loss in population on account of the war and its far-reaching influences of 35,320,000 people since 1914.—Arkansas Gazette.

Capt. Percy W. Turrentine, a graduate of Henderson-Brown, who has his M. A. from Harvard, has his discharge from the army and has accepted the chair of English at Henderson-Brown.

On a recent Sunday Rev. H. B. Trimble of Lakeside Church, Pine Bluff, filled the pulpit of First Church, this city, and preached strong and helpful sermons to the edification of the people.

Dakota Wesleyan University has opened its library for the use of the Methodist ministers of Dakota. For the payment of a small sum the books will be mailed to the ministers for their use.—Ex.

Married.—Lloyd E. Walter and Miss Sarah E. Wright, Edward W. Prickett and Miss Fay G. Rowland. Ceremonies performed by Rev. P. Q. Rorie, pastor Highland Methodist Church, Little Rock, Ark.

It is announced that the reports of the Spring conferences of the Methodist Episcopal Church show a net increase of 68,628 in the membership. Last year the whole Church showed a decrease of 55,881.

Married.—Thomas J. Neill to Mrs. Ola Grimes, Jack Kelley to Miss Alta Adams, Granville Mar- graves to Miss Lotis White of Piggott, Ark., Byron George Gattlinger to Miss Mary Brown. Rev. S. C. Dean, officiating.

The theory that men addicted to the use of alcohol have become candy eaters since the advent of prohibition is not based on facts, according to Walter C. Hughes, Secretary of the National Confectioners' Association.

Rev. U. G. Reynolds of the North Arkansas Conference has been transferred to the Pacific Conference, and will take an appointment at the coming session of that body. We bid him welcome.—Pacific Methodist Advocate.

Rev. W. W. Nelson has been the only pastor in Gurdon during the month of August, and has had the largest congregations of the year. The Methodists are to have a great open-air meeting at Gurdon, beginning September 5.

Prof. I. W. Blacklock, who was, last year, at Rondon, has moved to Beebe and will have charge of the public schools. As a good Methodist he orders his paper to follow him and wants extra copies when any fail to reach him.

Dr. James A. Anderson of Arkansas is in San Francisco, visiting his son-in-law and daughter, Rev. and Mrs. J. A. Sage. Mrs. Anderson has been a guest for some weeks in the Sage home, while Dr. Anderson only recently arrived.—Pacific Methodist Advocate.

The preacher who does not make an appeal for a decision upon the declaration of the Gospel is like the fisherman who goes out to fish but never draws in his line. It is no use for either man to mourn at the end of the day that his effort has been in vain.—Exchange.

Dr. Carlton D. Harris, the editor of the Baltimore Southern Methodist, will sail from San Francisco on the S. S. Tenyo Maru on September 17th. Dr. Harris goes as a representative of our church to the World's Sunday School Convention in Tokio.—Pacific Methodist Advocate.

We learn from the China Christian Advocate that Bishop Lambuth will establish his episcopal residence in Shanghai. This is our first Bishop to establish an episcopal residence on foreign field. Bishop Lambuth was born in Shanghai, and speaks Chinese well.—Pacific Methodist Advocate.

Self-help, self-respect, self-confidence, fortified by application, industry and integrity, are attributes well worth seeking. Young men should strive to cultivate principles that form character as well as good crops. Society, the State and the nation, need men with strong moral character.—Farm and Ranch.

In November practically all Scotland will vote on three alternatives: (1) no change from the present state of license; (2) a reduction of the number of retail licenses by one-fourth; (3) no license. No license to carry must have 55 per cent of the vote recorded, which must be 35 per cent of the total electorate.—Exchange.

The Tennessee House of Representatives, by a vote of 47 to 24, with 20 not voting, non-concurred in the action of the Senate in ratifying the suffrage amendment. This action is not taken seriously, as the opinion prevails that the legality of ratification will be decided upon the record certified to by Governor Roberts.

Syracuse University has received \$60,000 for a chair of transportation in the Business School, and it is expected to receive \$1,500,000 from the will of Senator Hendricks, and recently \$1,400,000 was derived from the estate of Mrs. Russell Sage, who had previously given \$700,000. The endowment is now over \$6,000,000, and plans are made to secure \$5,000,000.

The nation's greatest concern should be the health, intelligence and freedom of its people. These are the nation's greatest assets. Peace, prosperity and the pursuit of happiness will depend upon the moral stamina and the physical efficiency of the American people. Industry and thrift will always be essential to prosperity. Ambition, personal initiative and independence must go hand in hand with democracy.—Farm and Ranch.

Rev. S. Hall Young, D. D., the veteran Presbyterian missionary to Alaska, whose books on Alaska have made him widely known, sets out in August for a four months' trip in Alaska, for purposes of studying particularly unoccupied missionary fields. He represents two boards of his own church and also the Home Missions Council. He expects to be back in New York about January 1st, 1921. His report will be of value to all denominations which are doing missionary work in Alaska.

Notwithstanding the commercial growth and development in the United States and its ability to afford compensatory rates to the railroads without detriment to its commerce, the rates which have been prescribed for the carriers to charge, have been in the past, are now, and will be when the proposed advance is effective, lower than in any other country, though the verdict of exports is that the service rendered by our roads is superior to that of others.

Religion was the undergirding of the Pilgrims. They left all, and dared all, and committed all for the sake of religion. They may have been somewhat too severe and austere, yet they were earnest and sincere. Theirs was not a religion of opinion merely, or of beliefs alone, but of sacrificial action, carried out into the hazard of life itself—a religion the validity of which no man may rightly challenge, however much he may think it should be mellowed, modified or improved.—Dr. Alfred Williams.

A cable from the offices of the Methodist Board of Temperance in Santiago, Chile, says that the National Council of Argentina Women has been petitioning the Congress in favor of prohibition, and that while the news dispatches from America have been almost uniformly wet in their implications Argentinians are so interested that official efforts are being made to arrive at the facts. Educational leaders in Argentina are demanding compulsory temperance instruction.—Exchange.

In some of the papers of the Methodist Episcopal Church it has been announced that Boston University has established a branch of the College of Business Administration at Havana, Cuba, and that already over 250 students have registered. As it was distinctly understood between the Mission Boards of the two churches that Porto Rico should be cultivated by the Methodist Episcopal Church and Cuba by our church, we can not understand this movement. It looks like invasion. Will our Northern brethren kindly explain?

The Home Missions Council and the Council of Women for Home Missions have procured the publication of a book by Rev. William E. LaRue, entitled, "The Foundations of Mormonism." This book is almost solitary in its field. It is not denunciatory, nor alarmist in its utterances, but is addressed to the reason of its readers, and by using the historical method examines the historic sources of Mormonism, in such a way as to convince intelligent minds of the fallacies of the system, and to equip those who combat Mormon teachings with material for use.

Human life is held too cheaply in all parts of this country. The lynching spirit is not confined to the South, but wherever it breaks forth it is a crime against civilization, and there can be no regeneration of society until every member of every mob which lynches a man is punished to the extreme penalty of the law. If counties and states will not do this, then it will become absolutely incumbent upon the Federal Government to see that men everywhere have the right of trial and of protection under the law until they are punished under the law.—Manufacturers' Record.

In making it easier for this nation to adjust itself to the demands of peace, the farmers have nobly done their part. They came to the rescue of the warring nations and made an extra effort to feed men in the trenches. They have now, even under the most adverse circumstances, supplied the food requirements of the nation. They should be rewarded by receiving prices which will enable them, not only to continue to meet the demands for meat and bread, but sufficient to obtain for themselves and families some of the home com-

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

ports enjoyed by the workers in the cities and towns.—Farm and Ranch.

The prayer which does not succeed in moderating our wish, in changing the passionate desire into still submission, the anxious, tumultuous expectation into silent surrender, is no true prayer, and proves that we have not the spirit of true prayer. That life is most holy in which there is least of petition and desire, and most of waiting upon God; that in which petition most often passes into thanksgiving. Pray till prayer makes you forget your own wish, and leave it or merge it in God's will. The divine wisdom has given us prayer, not as a means whereby to obtain the good things of earth, but as a means whereby we learn to do without them.—P. W. Robertson.

Classes are the great bogey to rampant democracy. But like every other bogey, they lose their terrifying aspect when you boldly march up to them. Classes and class interests, rightly viewed, are neither dangerous nor abnormal. They are, as was recently pointed out, "the driving forces which keep public life centered upon essentials. They become dangerous to a nation when it denies them, thwarts them, and represses them so long that they burst out and become dominant. Then there is no limit to their aggression until another class appears with contrary interests. . . . Social life has nothing whatever to fear from group interests so long as it doesn't try to play the ostrich in regard to them."—Todd's Theories of Social Progress.

It has been decided to establish a school for Mexican girls at Pharr, Texas. The first building will accommodate fifty boarders, besides the faculty, and will afford also adequate classrooms. Mr. John C. Kelly has given to the Board of Missions ten acres of land in the heart of the town, easily worth \$20,000. In the center of this plat we will put our building. At the rear we will have a garden, and in front will plant grape fruit and oranges, and surround the whole with date palms. On one entire side of the property is an irrigation canal, and we can have all the water we need to make our grounds a veritable paradise. We need two more teachers for this school. Will not some consecrated young women offer their services? I will be glad to correspond with any who may be interested in this opportunity for service. Write me at 810 Broadway, Nashville. R. L. Russell, in Missionary Voice.

## ON TOP OF THE EARTH.

While at Van Buren I accepted an invitation of Rev. M. R. Lark, pastor at Winslow, to spend a day at that interesting summer resort. Taking the sleeper, which now transfers from the Missouri Pacific to the Frisco at Van Buren, I had a pleasant night and awoke as the train, with its two big locomotives was laboring up the steep grade to the tunnel that pierces the backbone of the Ozarks. Met by the pastor, I was soon at breakfast in the hospitable parsonage perched on the hill above the Jefferson highway. Invited by friends in the country, the parsonage group was carried out over the mountain tops some three miles and treated to beautiful scenery and a picnic dinner, where squirrel and chicken and pie and cake in vast quantities disappeared as snow under an April sun. A stroll through groves and pastures revealed a wondrous outlook. Returning, we followed the recently graded highway along a high ridge overlooking gaping gorges and verdant valleys, and later, on foot, we ascended the heights on either side of the gap and gazed at peaks and ranges forty or fifty miles away. On Boston Heights we found the pretty property of the Episcopal school for girls, and tarried for a few moments for the vesper service, and, refreshed spiritually, climbed on and viewed a landscape of surpassing charm. Surely this is the top of the earth, because at an elevation of 2,600 feet, we seemed to look down on fields and forests and dale and minor mount, and the earth was apparently folded at our feet. But for

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## CHANGE OF CONFERENCE DATE.

Bishop Mouzon announces that, at the request of the presiding elders, he has changed the date of the North Arkansas Conference session from November 10 to November 24.

## ANOTHER RESPONSE.

Since our report last week \$5 has been received from a friend at Augusta for the preacher with a sick wife.

the haze that draped the distant ranges the horizon had looked infinitely removed. Winslow as glimpsed from a car window does not woo, but studied from its cloud-kissed peaks and ridges, it beckons and buoys, and grows in grace and grandeur. From peak to plateau and from crag to canyon its variety charms and satisfies. The village is small, but cottages and bungalows peep out from the groves and rustic hotels and lodges invite the weary wayfarer. At an altitude of 2,100 to 2,500 feet the air is cool and bracing.

Friday night a fair congregation assembled in the church on the hillside and complimented the "traveling" preacher by their attention. Brother Lark is closing his second year with fair success. He gives two Sundays to Winslow and one Sunday each to Brentwood on the north and Chester on the south. Because of the transient element and changing conditions this is a somewhat difficult field, and yet, nesting among the clouds, Brother Lark lives nearer heaven than does any other pastor between the Gulf and Canada, and between the Appalachian and Rocky Ranges, and he and his wife and little ones seem as happy as if they were really dwelling in the Elysian fields.

Saturday morning, in a pluvial downpour, I boarded the train, in company with Rev. C. H. Buchanan, pastor of our church at Checotah, Okla., who summers at Winslow, and sped on to Rogers, where Rev. Eli Myers, the active and genial pastor, was awaiting me with a big car, in which he immediately transported me over a graded and gravelled road among orchards and comfortable farm houses to a sylvan scene, where sparkling springs and lucent lake and rippling rills and babbling brooks and beetling bluffs combined with cottage and lodge and lawn and bridge in a conspiracy of nature and art to please. As Brother Myers expects to exhibit this spot to the Arkansas Conference, it is unnecessary now to expatiate on its details.

I found Brother Myers full of plans for the entertainment of the North Arkansas Conference. He anticipates no difficulty in providing homes and hopes to have many delightful features—but I must not anticipate; in due season he will make his announcements. The fine church building, the best in this section of the State, has been improved, the capacity of the basement increased, and a pipe organ installed.

I go from here to Bentonville and other points for a week's itinerary. The weather is almost too cool, but the moisture is making much corn and fall pasture. Prosperity prevails.—A. C. M.

## A SOCIALIST ON BOLSHEVISM.

(Continued from Page 1.)

ly reckless motoring. They are practically the sole possessors of power, and they enjoy immeasurable advantages in consequence."

The purposes of Bolshevism are revealed when Mr. Russell says: "In countries where the revolution has not yet broken out, the sole duty of a Communist is to hasten its advent. Agreements with capitalist states can only be makeshifts, and can never amount on either side to a sincere peace. No good can come to any country without a bloody revolution. English labor men may fancy that a peaceful evolution is possible, but they will find their mistake. Lenin told me that he hopes to see a labor government in England, and would wish his supporters to work for it, but solely in order that the futility of Parliamentarism may be conclusively demonstrated to the British working man. Nothing will do any real good except arming of the proletariat and the disarming of the bourgeoisie."

Mr. Russell is honest enough to make the following admission: "For my part, after weighing this theory carefully, and after admitting the whole of the indictment of bourgeois capitalism, I find myself definitely and strongly opposed to it. The Third Internationale is an organization which exists to promote class war and to hasten the advent of revolution everywhere. My objection is not that capitalism is less bad than the Bolsheviks believe, but that Socialism is less good, at any rate in the form which can be brought about by war. The evils of war, especially of civil war, are certain and very great; the gains to be achieved by victory are problematical. In the course of a desperate struggle the heritage of civilization is likely to be lost, while hatred, suspicion, and cruelty become normal in the relations of human beings. In order to succeed in war a concentration of power is necessary, and from concentration of power the very same evils flow as from the capitalist concentration of wealth. For these reasons chiefly I cannot support any movement which aims at world revolution. The injury to civilization done by revolution in one country may be repaired by the influence of another in which there has been no revolution; but in a universal cataclysm civilization might go under for a thousand years."

Then Mr. Russell makes the following humiliating confession: "Before I went to Russia, I imagined that I was going to see an interesting experiment in a new form of representative government. . . . We were told that, by the recall, the occupational constituencies, and so on, a new and far more perfect machinery had been devised for ascertaining and registering the popular will. One of the things we hoped to study was the question whether the Soviet system is really superior to parliamentarism in this respect. We were not able to make any such study because the Soviet system is moribund. No conceivable system of free election would give majorities to the Communists in either town or country. Various methods are therefore adopted for giving the victory to government candidates."

The admirers of Bolshevism in this country, who raise an outcry when men are punished by our government for advocating revolution, should read the following by Mr. Russell: "It must be remembered that effective protest is impossible, owing to the absolutely complete suppression of free speech and free press."

The following statements are significant: "The representation is so arranged that the town workers have an enormous preponderance over the surrounding peasants. . . . All real power is in the hands of the Communist Party, who number about 600,000 in a population of about 120,000,000."

This commendation is given: "The Bolsheviks are industrialists in all their aims; they love everything in modern industry except the excessive rewards of the capitalists. And the harsh discipline to which they are subjecting the workers is calculated, if anything can, to give them the habits of industry and honesty which have hitherto been lacking, and which alone prevent Russia from being one of the foremost industrial countries."

## Your Boy or Girl Can Settle With the World on Their Own Terms

Young men and young women can lay down their own proposition to the modern world—and the modern world will accept.

How?

By getting the thing that the world most needs and has the least of.

That thing is Education. The supreme need of the world—and the scarcest element—is College trained men qualified for leadership. Church and state, industry and government, business and professions, all clamor for them.

Only 1 per cent of the American population are College graduates. Yet from that 1 per cent come 59 per cent of the leaders in all sections of our national life. And 14 per cent of the others are College men, but not graduates.

The 99 per cent of untrained people supply only 27 per cent of the Nation's leaders.

Study the lists of leading men and women—the Presidents, the Governors, the Senators, the Congressmen, the Inventors, the Authors, the great Business men, those prominent everywhere.

College men all—very few exceptions.

College attendance fell off 25 per cent

during the war. It is still nearly 18,000 short of normal, but rapidly increasing. In four years America alone lost 100,000 years of College attendance. And when we consider the whole world, the supply of educated men is 75 per cent below the normal.

College training, then, is the thing that the world needs most and has the least of. See that your sons and daughters get it. Then let them dictate terms to the world.

But there is Education and Education. Some forms of training are unmoral and Godless. Some polish the intellect and deaden the spiritual sense. The last state is then worse than the first.

The M. E. Church, South, maintains schools and Colleges which are thoroughly Christian. They believe that the Soul of Education is the Education of the Soul.

The emphasis is on the Christian note.

Moral character, spiritual insight, Christian integrity—these are the supreme values which the Christian College—and no other—adds to the curriculum. Thus they produce the people best fitted to shoulder the world's responsibilities.

Send your boy—your girl—to the College of your Church.

**Christian Education Commission M. E. Church, South  
Nashville, Tennessee**



## CONTRIBUTIONS.

TO THE MEMBERS OF THE SET-UP MEETING OF THE EDUCATIONAL CAMPAIGN, HELD AT LITTLE ROCK, ARK., AUGUST 17, 18, 1920.

We, your Committee on Findings, beg to report as follows:

We have before us a copy of the paper adopted by the Set-Up Meeting recently held at Blue Ridge, N. C., and recommend that this meeting heartily indorse that paper as expressive of our own convictions and faith regarding the necessity, timeliness and reasonableness of the Educational Campaign. There is no course open to the church except to undertake this task at this time. The paper expresses so fully and so well our own judgment and convictions that we wish to adopt it in its entirety.

Second. We recommend that this gathering urge that in view of the vital interests involved that the plans as now formulated by the Educational Commission for presenting this campaign to the approaching sessions of the Annual Conference, be fully endorsed, and that the bishops in charge be requested to give every possible assistance and facility for presenting this campaign, and that our Annual Conferences be urged to devote one whole day of their next session to the consideration of this important and vital part of our church life and work.

Third. We would express our profound faith in the ability of our church to carry this campaign to complete success. The imperative need of Christian workers for all sorts of lines of service, the utterly inadequate facilities of our institutions of learning where these workers must be trained, the call of the world's needs, these and many other things constitute a challenge to the faith, prayer, energy, loyalty and liberality of the church. God has never yet laid a task upon His church beyond its ability to perform, and we believe that the church has resources of every kind fully commensurate to the demands now made upon it. We call attention to the fact that the amount to be secured in this campaign is only 3 per cent of one year's annual income of Southern Methodism, and these gifts to be distributed through five years; and it is less than half of one per cent of the estimated wealth of the church.

Fourth. We have been much pleased to note that in all the addresses delivered at this meeting that each speaker has put the emphasis in the strongest possible way upon the word Christian as applied to education. The church must insist more and more upon making the Christian religion the center and core of all our education. All of our training must be shot through and

through with the spirit of Him whose we are and whom we serve. Let this fact be thoroughly and continually emphasized during this entire campaign. The church at large will be impatient with anything else.

Respectfully submitted—W. F. McMurry, Chairman; R. G. Mood, Secretary; M. T. Haw, G. S. Slover, R. E. L. Morgan, Robert Selby, G. G. Davidson, C. B. Carter, R. W. Adams.

## IS THE EDUCATIONAL CAMPAIGN TIMELY?

By Bishop H. M. DuBose, D. D.  
Urgency in the higher concerns of men increases with the increase of general enlightenment. Opportunity impinges upon opportunity, and action overruns action, in proportion as life is quickened and its vision widened. The leisurely movements of the old ages were the correlate of their backwardness and dearth. Time is an element whose significance is in proportion to its present value and use. In turn, the timeliness of any transaction is to be determined by its general or particular importance, and by the logic of its relations to a present need. The Educational Campaign now on in the church bears all the signs of a prophecy of urgency, all the tokens of a call of necessity. It is a transaction whose appositeness is beyond cavil or question. The very terms of its statement carry conviction; but I have accepted the agreeable task of setting forth the arguments which lead to this conclusion.

And, first, education is a paramount concern of the church. In the command, "Go, teach all nations," the church has received a commission in terms, and one in the discharge of which it can not delimit, in which it dare not attempt to delimit, the sphere of the spiritual and the sphere of the intellectual. The Spirit has fixed no releasing boundaries between the culture of the soul and the culture of the mind, and the church dare not do so. Upon these deductions rests the church's charter to educate, and from these deductions comes the urgent call to present action. In the truest sense, education is ethical and spiritual. The church must live by that doctrine, or perish in rejecting it. That being true, has not the set time come for putting the church's educational program in the way of a large carrying out? Is not this the acceptable year—the one in which the Methodist Episcopal Church, South, shall undertake to meet its worthy and heaven-imposed obligation to education? Time was long ago, but was permitted to go by unimproved. The reflection is, however, unprofitable, except as a rebuke. Providence and history alike must work regardless of the past. The present alone indicates the engagements between God and men. This is provocative of a reminiscence which becomes a warning.

The Methodist Episcopal Church, South, has barely missed a calamity in its educational record. The pall of lack in educational equipment has impinged its life with fearful threatenings. Continued escape has been only one of the many miracles of its story. But Methodism can not risk the future on the educational bottom which has brought it to the present. The future which is at hand is making a large demand; it can not be denied; it can not be exchanged for a time more pro-

pitious. Our educational need is expressed in one tremendous word—NOW. All questionings, all reasonings, all devisings must begin there. What is otherwise taken is of misdirection. It is lack of faith and courage.

The Educational Campaign not only represents a present necessity, it also stands for a great churchly aspiration, the effort to realize our hitherto unrealized ideals of Christian culture. The people are able to give what is asked, though the giving may involve sacrifice which has a value of its own. Moreover, the people have found out that they can give, and will listen to instruction and exhortation. These premises constitute a syllogism whose conclusion should be no less than success. Only now is needed leadership and faith.

But, in addition to the considerations above submitted, there are others which should be exhibited for their value and as a means of completing the case in hand. They appreciably increase the validity of the argument for the pertinency and timeliness of this movement.

The Educational Campaign was indorsed and ordered by the General Conference of 1918, the session whose acts are at present fully in force. The time and the manner of prosecuting the campaign thus became the subject of a judgment rendered by the church as a whole, a mandate of its supreme legislative council. So far as the legal and canonical aspects of the case are concerned, they are settled in the letter of this action. Report No. 5 of the Committee on Education (which was adopted), page 284, Journal General Conference, 1918 contains the following:

"That a church-wide educational campaign to raise \$13,000,000 (augmented by ten millions for the two church universities) for our schools and colleges \* \* \* is hereby approved and indorsed."

Report No. 1 of the Committee on Campaigns, Journal, page 288, directs "that the right of way be given to the Centenary movement during the first two years and to the Educational Campaign during the second two years of the quadrennium."

Thus was it ordained and thus is it written; and the writing constitutes the conditions not only of a supreme obligation but also of an alluring opportunity.

The alternative course may be studied to instruction. Sharply defined, it would amount to the abandonment of a trust on the part of the educational officials. To take such a decision would be to assume a responsibility larger than that of putting the campaign on in the face of obvious difficulties. The educational department could hardly feel that it is sufficient to annul the action of the General Conference or adjudge the call of Providence as having lapsed. Furthermore, the real educational constituency of the church would offer irreconcilable objection to such a course. This objection must be anticipated.

An educational leader of the Church, one whose name is synonymous with success, writes: "Should the Educational Commission presume to set aside the action of the General Conference and postpone the campaign to the next quadrennium, at once, there

would be begun seventy-five individual college campaigns throughout the church, instead of the one general campaign ordered." This would bring confusion and would make unworkable for decades to come the very fine plans which have been devised. Worse still, it would demoralize the splendid liberality engendered by the world-war period, as also the active grace which came to the Centenary; and would discount that order of church life which works in harmony with divine suggestions. This is a statement of the case which can not fail to appeal to those to whom our educational ideals have become either a vision or a consciousness of great need.

A consideration which should stir the church's sense of justice, and widely provoke the spirit of sacrifice, lives in the fact of the attitude of waiting and self-renunciation accepted by the cause of education in deference to other interests. That the Centenary might have the field uncontested, the schools and colleges did not enter upon the work of solicitation at a time when it was easiest to get money; and thus, while the purchasing power of money has decreased one-half, the endowment and income of these schools remain the same, if indeed serious inroads have not been made upon their capital funds. But little discernment is needed to read out the consequences to those institutions, if they be not now given the relief provided in the action of the General Conference. Many will be seriously embarrassed. Not a few may become bankrupt.

The aftermath of the war and the new times which have come with it have increased the responsibility of our schools without correspondingly adding to their resources and efficiency. What has appeared to be prosperity has added to their distress. Patronage has increased until their capacities are overtaxed, and their teaching forces are overworked. Many applicants for matriculation are being turned away, which fact, even if the institutions were coining money, clamors for enlargement and advance. The quickened life and higher ideals of the times demand a higher standard of teaching. But the schools are confronted with the facts already adverted to, viz., static endowments, if any at all, and incomes which, notwithstanding increased demands upon them, yield scarcely more than 50 per cent on the dollar of a former basis. More than appears on the surface is written in this record. Our soldiery fought a war for mankind, and won a great victory for civilization; but our schools and our school teachers are contributing a monumental sacrifice to preserve that civilization and

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to make its larger promise effective. That sacrifice is expressed not alone in insufficient salaries, but also in the scant means supplied the teacher for doing his work. To the conscientious teacher this last is the bitterest of his sacrifices, because it is demanded of his work rather than of his comfort. The time has come for the church to do its part in relieving the acuteness of this sacrifice by distributing its burden to all its members.

It is a fact that the church's missionary program and its need of a trained ministry have far outgrown the possibility of supply offered by our schools and colleges; and it is from this fact that the challenge and reflections indulged in near the opening of this paper get their significance. Having escaped, in our middle history, the so great peril which threatened us through lack of the means of education, shall we now, through misdirected counsels of delay, drift backward to fall upon the rocks we have escaped? We can not much longer suffer the need now being suffered for more and efficient workers on the foreign field; nor can we much longer go forward with our present means of producing and educating a ministry from our pulpits. The endowment of our schools and colleges is the only answer we can make to the voice of this juncture. And the answer must come now and in the way appointed by constituted authority.

Epictetus, in his day, desired to see a city full of wise men. For my own part, and for Methodism, I pray for a church full of wise and sacrificing men and women to offer tribute to the cause of education.

A rather common, if not so serious, objection to an early putting on of this campaign is that the people have already given in the Centenary, and therefore will be slow to respond to this call. There are three very direct answers to this objection, which objection in itself underrates both the willingness and ability of the church's membership. First, there are thousands who gave to the Centenary with

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the intelligent understanding that this campaign was coming on in its order, and therefore, in giving to the former cause, they made mental provision for this. Second, as short as the time has been since the Centenary drive, it has been sufficiently long to have developed many incipient fortunes in the South and West. The fabulous prices received for cotton and other plantation and farm products, and the prosperity of those manufacturers peculiar to these regions, have developed many new holdings and produced many new balances since the height of the Centenary call. To be added to this class of accessible givers is the new contingent of the ever-increasing army of tithers. Then, finally, there is the godly fellowship of those to whom education has its peculiar appeal; and that sentiment, in a way, extends to the father and mother of every home. Thousands of small gifts should come of this parental interest, where large gifts are an impossibility. But it is only a reasonable venture that the average gift to this campaign will be larger than to the Centenary; and that some gifts will become conspicuous because of their generous figures. Even some are reported as having reserved all their benefaction for this cause. It is easy to believe that each school of those in the askings will have certain funds to whom its cause comes home in a way that the general call of the Centenary did not and could not.

Will my church compatriots listen also to this? The effect of a reversal of the order of the General Conference in fixing the date and details of this campaign would be to depress all the activities of the church. It would decrease its morale and lessen its faith in its own enterprises. When these are diminished courage sinks; and when courage and optimism decline the dead level appears. Is Methodism prepared to mix the two splendid years of Centenary activity with two years of inertia? The output will be like the years of the locusts. But one says, "The Centenary is at stake." Truly; but the way to put the Centenary into assignment is to fall down on education. We may already count ourselves experts at falling down. Let us now try the grace of standing.

I have met a cavil inspired by the experience of the Inter-church World Movement. The cases are as dissimilar as two evangelical enterprises could possibly be. One was organized and conducted without the lines of church administration; the other is with in the church's border and under the letter of the church's administration. One was general and, more or less, indefinite in its call; the other is clear-cut and homely fashioned, as to the use of its asking. In the case of the Inter-church Movement, the whole organization failed with the failure of its financial plan. With us, in this campaign, the amount of money to be raised is not the paramount consideration. Of course, that is important, and is an integer of success; but the larger advantage will be the church's self-testing process, and the new educational spirit to be awakened. Failure on the financial side is not thinkable; but I dare affirm that failure with honest and spirited effort would be more preferable to failure through doubt and inaction. The cause is worth all risk, all effort, all sacrifice.

#### THE SIGNS OF THE TIMES.

We are living in epochal days. We stand at the very turning point of the centuries. To the most casual student of the times, one is struck with the sheer wickedness of men and nations. The whole world is diseased with unrest, madness, cravings, terrors and famine. Social upheavals unparalleled within the memory of mankind have broken through the crust of civilization. Everywhere may be seen the ugly portents breaking against the skyline of history. Diabolic, pitiless and merciless forces are again at play in the world. Looting seems to be the business of everybody. Yonder the masses clamor in the streets of our great cities for bread; and there, men with knives, staves, swords and pistols wage a labor-war. Amid the cries of ravished virgins, defenseless women and helpless children—the spirit of worldliness, greed, lust, passion, avarice, hardness, selfishness, and all the meaner vices go on as rampant as in the days of the Caesars.

**The Tragic Orgy Of It All.**—Man, the demi-god of earth, with open rivalry, plunges his bloody and desecrated hands after the "boodle" of the battlefields. Man who was made a "little lower than the angels," hurls defiance into the very teeth of God. Man, the highest creature that walks this earth, mocks and laughs at sacred things. Man, who was made "in the image and likeness of his Creator," flouts everything that is holy, and wantonly neglects the temple of his maker. This seems to be the day when every dog-of-Adam claims the right to pilfer, sack and burn—an age of lawlessness gone mad—in which the poor are slain upon the altars of Mammon, and womanhood impaled upon a bloody crucifix. From every corner of the earth the "very mutterings" rend the heavens.

While all this goes on, the demagogue, the rank Socialist, the soap-box agitator, the walking delegate, the perennial would-be reformer, and charlatan, as in the days of ancient Rome, crowd our streets, our market places, and stand unblushingly under the shadow of the churches preaching their nostrums, cures, isms and crude panaceas for a heartsick world. And this continues until we hide our faces and turn away with sheer disgust from this modern Sodom and Gomorrah.

**When Will It All End?**—Like Banquo's ghost, flaming interrogations rise up everywhere until the Macbeths of this age cry out, "When will it all end?" The conflict of ideals, the battles of principles, the wars of justice, the contests of righteousness, the arbitrament of truth, the crusade of love, the Armageddon of heaven and hell. When will it all end? Like the mocking echo of a Greek chorus, like the laughter of the Harpies, man, the destroyer, the iconoclast, flees before his questions—but God, high and lifted up on His mighty throne, answers from heaven, saying: "If my people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways, then I will hear from heaven and will forgive their sin, and will heal their land." (II Chron., 7:14.)

Unfortunate for the race, under the roseate and scintillant glow of affluence and enforced peace, men stiffen their necks and defiantly spurn the

sanctuary, the altar, and the crucifix! Does not this very condition obtain in America today? When were our people more godless, less interested in religion, and more indifferent to the church? The passion of every man seems to be to make money—his last thought is to get to heaven. America stands on the very verge of national suicide. She is on every hand threatened with internecine destruction. Her money can not save her, her power can not save her, her isolation from the nations of the old world can not save her. She will rot and perish from internal corruption—unless she repents and turns and honors God.

**A Sweeping Revival Our Only Hope.**—Such a revival saved England in the long ago. Such a revival will save America—and also the world! If America's prosperity shall succeed in vitiating, blinding and destroying her, then the last hope of the regeneration of this world will be deferred for a thousand years! America must lead the way. The nations of all the earth are looking unto her for those ideals, those standards of justice, those conceptions of government, that sobriety and temperance that shall undergird the shattered framework of European civilization. She must gird her loins and set her mighty energies to this new task. The purging of her national life of all dross, sordidness and materialism, must begin at once, before these withering forces overcome and engulf her in everlasting ruin. Revival fires must be set to burning upon every altar throughout the nation. What an hour for Methodism! God set her in the heart of this republic for this divine moment in history. She must lead the forces, for Methodism holds the future of America.

As Dr. S. Parks Cadman said some years ago, "It was the aggressive evangelism of Methodism that swept this whole continent into the ranks of Protestantism, and had it not been for the Methodist preachers, the United States today would be a Roman Catholic power." Throughout her history she has been the greatest evangelical power of Christendom. Today of all days she must not falter. Like in those days of the Eighteenth century when she was lifted up as an ensign of God, and hurled against that wall of death that surrounded and threatened the overthrow of English civilization, so today she must save America from internal destruction. With her loins girded about with truth, she must go forth in this high

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hour and spread anew Scriptural holiness over the earth, scattering holy fire upon the crude altars of Mammon, until every vestige of godlessness is consumed and commercial idolatry is destroyed forever. She has had a glorious past! But God, speaking through John the Revelator, warns Methodism, that He will come and "remove her candlestick" if she does not turn from her wicked ways and return to her first work—that of evangelism.

We need the "League of Nations," but it will become but a mere "scrap of paper" unless there is born a "League of Souls" who, touched by the spirit of God, will everywhere seek to do justice, to love mercy, and honor and glorify Him. America today stands upon the smouldering fires of an invisible volcano. Her coffers are bursting with gold. Is she humble? No! She is puffed up with pride until she feels herself the most invincible power on earth. Does she fear God? No! She seems to fear neither men nor devils. Instead of the war humbling her, it has enlarged her vanity—and with a haughtier and vaunting boastfulness, ill becoming a nation blessed of God, she would lord it over all the world. The signs of the times point to the ultimate doom of this nation, unless she turns and honors and glorifies God.—Lawrence L. Cowen.

#### THE METHODIST EPISCOPAL CHURCHES, NORTH AND SOUTH.

By John W. Boswell.

A notable article by Bishop Enoch M. Marvin, contributed to the Methodist Review in 1872, has been reprinted under the title of "The Duty and Destiny of the Methodist Episcopal Church, South." The work was done

#### WARNING ORDER.

State of Arkansas,  
County of Pulaski.—ss.  
W. D. McMillan, et al., Plaintiffs,  
No. 26334, vs.  
Mary E. Bradley, et al., Defendants.  
In the Pulaski Chancery Court.  
The defendants, Mary E. Bradley and her husband, J. M. Bradley, are warned to appear in this court within thirty days and answer the complaint of the plaintiffs, W. D. McMillan, et al., August 21st, 1920.  
W. S. BOONE, Clerk.  
H. S. NIXON, D. C.  
A. J. Newman,  
Solicitor for Plaintiff.  
J. C. Marshall, Attorney ad Litem.

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under the supervision of Bishop W. A. Candler, "at the request, and with the aid of a company of spiritual men (lay and clerical), who are deeply concerned that our church should maintain its unworldly character, remain faithful to its sacred trust, and fulfill its divinely appointed mission." Nearly fifty years have passed since the article first appeared, but it is as timely as if it had been written today.

Bishop Marvin was a wise and holy man. He was by no means an uncharitable partisan, but he was thoroughly devoted to Southern Methodism—its doctrines, polity and policies, believing it to be, not only the best exponent of our holy religion, but that so "far as Methodism is concerned" the custodian of the vital truth that Christ's kingdom is not of this world. This trust he was firmly persuaded the Methodist Episcopal Church, South, could not surrender without dishonor.

Bishop Marvin was prompted to write the article by the effort which a few months previous had been put forth by the Methodist Episcopal Church to bring about the union of the two churches—an effort, evidently too previous, since the two churches, from 1844 to 1870, were utterly "out of harmony," a condition for which the Church, South, was not to blame: the Methodist Episcopal Church, at its General Conference in 1848 having abruptly, not to say contemptuously, rejected the overtures of Dr. Lovick Pierce, our fraternal messenger.

The first offer of union was brought to the General Conference of our Church in 1870 through Bishop Edmund S. Janes and Dr. William Harris. The writer was present as a looker-on when the distinguished visitors presented their credentials and plead their cause. By some stroke of fortune he was close up to the front at the time. The scene is vivid today, though he does not call to mind all that was said. Dr. Harris followed Bishop Janes in a short talk. When through, and before he was fairly seated, Dr. John C. Keener (afterwards bishop) was on his feet. Was that great man ever caught off guard? He had the official document in his hand. This document showed that the commissioners were authorized to negotiate only with Methodist bodies seeking union with their church. "And," said Dr. Keener, "as a Methodist Episcopal Church, South," is not seeking union with the Methodist Episcopal Church, the commissioners are not authorized to negotiate with our church." The commissioners were caught. The reader can imagine, better than I can describe, how Bishop Janes looked. Reunion was frosted and killed.

Bishop Marvin acknowledged the desirableness of union. "This," he said, "every good man desires." But he opposed the union at that time because conditions were not favorable. "Let the churches not come together under conditions that will insure another explosion. Better nothing than a mere botch." His general proposition was this: "The two Methodist churches must be cleared of everything not proper to them as Methodist churches before they can in any true sense of the word be one." In arguing this proposition he did not claim his own church to be faultless, but he did show that the Methodist Church,

North, was not 'blameless.' It had largely become what is called a politico-religious organization. It meddled too much with civil affairs. It began when that side of the church undertook to legislate concerning the matter of slavery, which, as an institution, was under the control of the government, some conferences going so far as to appoint committees on "The State of the Country." It was encouraged by Mr. Lincoln, who advised much with one or two of the bishops, and who flattered the Methodists because they furnished so many more soldiers for the Union army than any other church. They have not yet purged themselves, as witness the proceedings of their General Conference at Des Moines, 1920. In these things Bishop Marvin charged that the Methodist Episcopal Church had forgotten that Jesus said, "My kingdom is not of this world." And he urged other and serious objections against union in 1872.

1. "In case of reunion, the Northern Church would give its character to the whole organization." This would be effected by the overwhelming majority on that side. Whatever is distinctive in Southern Methodism, and whatever is committed to her in trust, "merged into the larger body will be lost." This objection has as much force today as it had in 1872.

2. Reunion of the two churches would force upon Southern Methodists the practice if not the opinions of Northern Methodists in regard to the Episcopacy. They hold that the Episcopacy is the creation of the General Conference, and that bishops may be deposed or set aside with or without cause. Southern Methodists hold that the Episcopacy is a co-ordinate branch of the church and that bishops can not be deposed without formal trial, and for cause, for crime, or maladministration, etc. This was the supreme issue in the General Conference of 1844. Bishop Andrew was deposed arbitrarily, with out trial, no formal charges having been made against him. This action was resisted by the Southern delegates, and separation followed.

3. Reunion can not be generally desired, nor satisfactorily brought about until separation by way of apology is made by the Methodist Episcopal Church for the insult and injuries heaped upon the Southern Church towards the close of the war between the States. The history is painful. I do not blame the Northern Methodists for saying, "Let bygones be bygones." But we who suffered the smart, and still feel the hurt, can not forget. Were it a personal matter so far as this writer is concerned, long since the things complained of would be buried. But my church suffered and was made to bleed because of the Northern effort to "disintegrate and absorb" it, as was declared by one of their bishops to be the program. The Northern Church should be ashamed of her conduct in seizing our churches and appointing her preachers to occupy them. If in any public way this shameful thing has been atoned for, I have never heard of it. All these things and more are discussed in Bishop Marvin's pamphlet.

The Northern Methodists are dominated by the same spirit that they were in 1865—the desire to absorb Southern Methodism. That is evident,

it seems to me, from the unanimity with which they rejected the Plan of Unification at their late General Conference. Too many persons without reason and indifferent to causes, take it for granted that the "churches have nothing to do but just flow together and be one." Bishop Candler says this is "a delusion as widely prevalent in 1920 as in 1872, and more misleading now than then."

#### THE SPIRITUAL AND MATERIAL GROWTH IN THE TEXAS-MEXICAN MISSION.

In June we had an "Upper Room" meeting with all our workers and for a week we talked about the Holy Spirit and prayed for His power and presence, and He came upon us afresh. It was a wonderful season of refreshing. Men and women wept for joy and all returned to their fields with new determination and power. As a result of these meetings some fine revivals have been held in different parts of our Mexican field and many souls are being saved and brought into the church.

We are in the midst of a building program which is to mean much for the future of the work among the Mexican people. Our new church and parsonage in San Antonio will be under construction within thirty days. The new Girls' School for our young women in the lower Rio Grande Valley will soon be a reality. We are starting several day schools. The assessments for the conference year, from present indications, will be paid in full. The second year's Centenary collections are coming in right along. We feel confident that the coming year in our Wesleyan Institute, our training school for preachers and general educational institution for Mexican boys, will be full to overflowing when we open on October 1. We are short of workers, but the Lord will supply this need.—F. S. Onderdonk.

#### LIGHTS AND SHADOWS OF SEVENTY YEARS.

By J. E. Godbey, D. D.

The author of this book is the son of a Methodist preacher who served in the itinerancy in Kentucky and Missouri for nearly fifty years. Dr. Godbey himself was licensed to preach sixty-one years ago. The influences which shaped his life, character and purpose came from the inner circle of the Methodist Church. His book is truly a panorama of views and incidents, leading characters and changes, which have marked and directed developments in church and society for seventy years. The Methodist Church has increased its membership more than ten fold during the years of the author's life, now past eighty years.

Dr. Godbey has served the church as a preacher in effective conference relations for fifty-one years, during which time he was circuit rider, station preacher, presiding elder, editor and college professor, and represented three conferences in the General Conference. If you would like to read "The Lights and Shadows," which repeat the passing of events during seventy years of the author's life, and his own personal experience, the book will be sent you by mail for \$1.00. Address Rev. J. E. Godbey, Kirkwood, Mo.

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## Woman's Missionary Department

Edited by  
**MRS. F. M. WILLIAMS**, 408 Prospect Ave., Hot Springs, 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.**

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"Thy word have I hid in my heart, that I might not sin against thee."

### HAVE YOU?

Have you a mission study class in your auxiliary? If not, you are missing one of the most delightful and instructive features of the missionary work. For we can not have much interest in things that we do not know about. Can we be interested in the mountaineer if we do not know of their closed in life, or the children of the factories if we do not know of their long hours in stuffy mills or without the care of parents? Can we be interested in any of the peoples of the foreign fields if we do not know of their needs? And these needs are shown in a most telling and interesting way in our mission study books, a list of which was given last week.

Have you a Bible study in your auxiliary? If not, you are missing God's message to you as an auxiliary. It is in God's word that we receive the commission to go into all the world with the gospel message. It is through the study of God's word that we are strengthened to greater endeavor and deeper purposes concerning His children of the earth.

Do not say you can not have a Bible study class in this day of intelligence among our women and helpful literature for the asking.

May we not be 100 per cent in rank of mission study and Bible study?

Let every auxiliary use the Round

## DEATH BATTLE OF CALOMEL IN SOUTH

**Dodson is Destroying Sale of  
Dangerous Drug with His  
"Liver Tone."**

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

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

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

### ARKANSAS SONG LEAFLET.

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

Robin of Stewardship to advantage and it might be a stepping stone to the better use of our literature, which is of the highest type.

### DO YOU READ ALL THE METHODIST?

For years Dr. Millar has given us a fine paper but for some time past it has been unusually good, and I hope our women not only read the page assigned to us but all the good things he gives us from week to week.

Especially attention is called to the educational drive that is soon to be put on and we want to know the why and the wherefore, and if we read this very paper we shall be instructed and informed on the movements of the leaders of our great church. Read all the Methodist.

### GOLDEN LINKS.

In telling the young people at the summer conference about the work of the Woman's Missionary Society, Mrs. F. M. Williams likened it to a chain, not a daisy chain or a chain of beads or iron even, but of golden links of good deeds that bind us to the heart of God.

The three golden links of organization are the Woman's Missionary Council, the Conference Society and the Auxiliary.

The three golden links of departments are, the Adult, Young People and the Junior.

The three-fold purpose of the work is education, rescue work and evangelization.

The three golden links that make the work pulsate with life and interest is the literature, permanent, periodical and special.

The three golden links that bind us to the organization are prayer, gifts and service.

Are we who have touched the mountain top of Christian experience going to spend our time weaving daisy chains or chains of little nothings that pass with the day, or shall we add our strength to these golden links that will bind us to the heart of God through the Woman's Missionary Society? Which shall it be?

### LETTER FROM MRS. SETH REYNOLDS OF ASHDOWN, TEXARKANA DISTRICT SECRETARY.

Dear Members of the Missionary Society of the Texarkana District:

I am taking this means of writing to each of you a "personal" letter. Since coming home I have been very busy trying to "catch up" with home duties and with reading all the good things I have been missing in the Arkansas Methodist, Missionary Voice and Christian Advocate. Needless to say, I am glad to be home again, although it means at least eight more exceedingly busy months. I am deeply grateful to Mrs. Phillips, who carried on the work so faithfully and creditably during my absence. I regret that several of our auxiliaries failed to send reports. I hope this is not because they have fallen "by the wayside" but that they have been just

temporarily overcome by the summer heat and languor. Other auxiliaries failed to get their reports in on time, but each had a good reason, absence or sickness of the corresponding secretary, which I can fully appreciate, but let me be just a little insistent here, that we all make a greater effort next time to have the reports on the dot. You have no idea how much confusion and worry just one delayed report can cause. It is like sitting down to dinner with all the members of the family present except one, and everybody else waiting for that one, the dinner getting cold, mother getting nervous because she wants to get through and go to the Missionary Society, the baby getting cross because he wants his nap, all this because of just one person. Yes, it is just as bad as this and worse on your district secretary, for the family can eat if they choose, but she must wait until all reports are in before she can send her report to Mrs. Pemberton or else send in an incomplete report, and Mrs. Pemberton must have the reports of all the district secretaries before she can make her report. If the corresponding secretary is going to be away at the end of the next quarter just let her pass the book on to some one else who will promise to make out the report. Of course we can not tell when sickness or death is coming, and at such times our minds are so upset that we can not think of other things. Delays are then unavoidable and we have to do the best we can.

Most of the auxiliaries sent good reports and I feel very much encouraged. I was rejoiced over the reports sent from our two new societies, Genoa and Walnut Springs, the former organized by Mrs. Roberts, president of the College Hill (Texarkana) Auxiliary. The latter with the assistance of Horatio Auxiliary. I claim credit for neither of them, but am proud of them just the same. I am exceedingly proud of our little band at Fouke. Three members have kept the ball rolling for a long time. A rolling stone may gather no moss, but this proves that a rolling ball can gather something for Fouke, since the last quarter, has gathered eight new members. Such zeal is surely a call to the rest of us to "carry on."

Mrs. E. R. Steel writes me that most of our societies reported to her and that the Texarkana District is now second to the Pine Bluff District in mission study classes. Why can't we be first?

Another source of gratification to me is that a number of our young people attended the Summer Conference at Arkadelphia. Mrs. Phillips, who chaperoned the girls from Ashdown, nine in number, and four from Lockesburg, says that it was indeed a great conference. I wish that more of our young people might have taken advantage of this splendid opportunity. I met her and her young ladies in Hope on their way to the conference as I was coming home. I was so worn out after my long trip and my "wardrobe" was in such a sad plight that I could not stop at Arkadelphia. I hope that the four girls from Lockesburg will be leaven that will leaven a whole big hump of young ladies into a wide awake young peoples' auxiliary at Lockesburg. Mrs. Savage, our superintendent of Young People, who so ably conducted the summer conference, expects to be with us at our district meeting at DeQueen

some time in October. I have not arranged with the society at DeQueen the exact day, but I want to have it about the 15th or 16th, so it will not be too near the first for our working girls to attend. So be thinking about it and getting ready for it. By this, I do not mean that those who are going must be so concerned as to "what shall we wear," or the hostess as to "wherewithal shall they be fed," but let us all be prepared in mind and spirit to learn better how to serve our Master.

I wish I might have the space and also the gift of language to tell you some of the wonders of God's great out-of-doors that it was my privilege to see on my trip to California, the towering snow-capped mountains, the deep canons, the mirror-like lakes, the clear crystal rivers, the numerous white misty falls, the broad plains, the verdant valleys and the fairyland of flowers; and then, in the Yellowstone Park, the awe-inspiring hot springs and geysers, and the matchless Yellowstone River Canyon, whose beauty and grandeur can not be described by pen or brush. When I beheld all these I found myself repeating, "Oh, what a wonderful, loving God!" and, like David, asking "What is man that Thou art mindful of him or the son of man that thou visitest him?"

While in San Francisco I visited the "Mary Elizabeth Inn," a co-operative home for working girls under the auspices of our church. And at Alameda I visited the Alameda Mission for Japanese, or Mary Helen Hall, as it is called. Of these I shall tell you at our district meeting.

It was also my good pleasure to see two of our Arkansas preachers in San Francisco, Rev. Abner Sage and Rev. Moffett Rhodes. I regret that I failed to see Mrs. Rhodes, who, you remember, was our conference superintendent of children's work. She wrote me a note saying she wanted to see me. I tried afterward to get in connection with her and failed, and when I went over to Berkeley the week after the



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convention she and Brother Rhodes had gone away to spend their vacation. Besides the rest and recreation these six weeks gave me, they gave me a greater appreciation of my own State. I am prouder than ever of Arkansas and hope to spend the rest of my life as a citizen of her commonwealth and as a member of the Methodist Church of the Little Rock Conference.

#### CAMDEN JUNIORS.

Lillian Word writes of the Camden Juniors: "We have 48 enrolled and have from 20 to 30 present each time. We meet the first Saturday in each month at the home of our leader, Mrs. J. W. Brown, whom we love very much and who enjoys the meetings as much as we do.

We answer to roll call with a Bible verse, have mite box openings each quarter and always have a good time.

Mrs. Brown took us on a hike to the woods at 6 o'clock one morning, where we cooked breakfast, after which we got several new members.

We have been on the honor roll the past two years and hope to be on again this year.

#### NOTES FROM THE HOME FIELD.

Successful daily vacation Bible schools have been held at Nashville, Tenn., at the Warico Settlement, at the Bethlehem House, and at the Wesley House; at San Antonio, Texas; and at Thurber, Texas. At Nashville Wesley House the children memorized the twenty-third Psalm, the Beatitudes, the ninety-first Psalm, the first chapter of James, the thirteenth chapter of I Corinthians, and the names of the books of the Bible. At San Antonio there was an average attendance of 100, and 150 were turned away for lack of room.

The Methodist dormitory at Norman, Okla., is rapidly assuming proportions. Much of the work is already done.

#### THE WEEK OF PRAYER.

The Week of Prayer will be observed this year, as usual, during the first week of November. Let's plan to make it a full week of real prayer. The special to which our gifts will go are Vashiti Industrial School, Thomasville, Ga., and Colegio Ingles, Chihuahua, Mexico.

#### MISS CASE LANDS IN BRAZIL.

A cablegram recently received at the office of the foreign department announces the safe arrival of Miss Case, our secretary for the Latin-American and African fields. Miss Case will spend several months in Brazil studying the work of that field.

#### NURSES SENT TO THE CONGO BY THE BELGIAN GOVERNMENT.

Twelve trained nurses are to be sent to the Belgian Congo by the government. These are to work for the most part among the children. Because of malnutrition, caused by improper feeding, fully half of the children in this region die before they are a year old. There are only about a dozen medical missionaries to minister to the needs of more than 7,000,000.

#### TO AUXILIARY SOCIAL SERVICE SUPERINTENDENTS.

May I ask you to send me your name and correct address? My mailing list is so inaccurate that I am constantly being told the program literature was not received. I send this material to every auxiliary in the conference once each quarter, but I can't possibly send to the right woman unless I know her name. Sending to the wrong person would not be so bad if the right one received it, too, but she does not, and the day for social service program finds her unprepared and her opportunity lost. This program matter is most instructive as to our own home needs and is sent out far enough in advance of date for presenting for ample time for the S. S. committee to really study the questions and get something out of them, and I am so anxious for you to have it. These superintendents who reported end of second quarter need not send me their names, but all others I should appreciate very much having you send me your name and address, or if you want the literature let me know. I send this literature to 130 auxiliaries each quarter. I received in July 54 reports, six of them from Young People. We have only one more quarter before end of year and if we accomplish anything we must be up and doing. Mrs. S. G. Smith, Conway.

My Very Dear Girls of the Y. P. M. S.:

During these three weeks of silence I have been thinking of you very hard. How much more real and interesting you are since I have actually seen so many of you. Yesterday as I addressed the envelopes for sending you literature, in so many instances, one to a number of faces came to my mind. Sometimes I thought of a yell that you gave, your stunt, as I saw you intently listening to what a speaker was giving, or as I saw you with a group of girls. I am tremendously thankful for those five days of intimate friendship.

Associated with my thinking of the realness of you and of your societies has come another trend of thought. You know when we were together singing, talking, praying, and listening to wonderful things of inspiration God seemed very near. As the conference becomes more and more a memory there will doubtless be times when we shall earnestly yearn to feel again that realness of God. It has been about this thought that I have been doing some reading, so I think that it will take two letters to tell all I want to say.

I slept wonderfully well last night. A new day of discoveries and experiences began this morning. There was no break. Only a few months ago a new year was born. Time went right on. Life is like that. Death is only an incident in eternity. I remember not long ago seeing a child go from the third-grade room to another, where he was to begin the work of a fourth grade pupil. Oh, the enthusiasm and the joy! What a splendid fourth-grade pupil he was because he had done well what he had found to be done in the preceding grade. That is something of the way in which I look at life. Some day a door will open and we shall go into another. If we have lived beautifully and well here, how we shall enjoy then. Then the kind of person that I am today decides what will be the kind of person beyond that door. Am I worth living forever?

Does God seem very real to you most of the time, as real as the girl friend whom you see daily. Do you honestly think of Him if things are running smoothly? Do you really know Jesus Christ? Can you tell some of the things which happened in His life? What made Him angry? What gave Him greatest joy? Was He ever really hurt? What kinds of people did He love to meet? What did He do when He was alone? What was there about His life that made so many people love Him? Think of these and a number of other questions. If we can find what makes Jesus happy and what makes Him sad it will be much easier for us to be careful. We will not be trying to follow "do's" and "don't's" but we shall find Him much more real something as I have found you more real since I know you better. Then if you know Jesus you will know God.

Where did He live? On a map in the back of a Bible. I wish that we could take an auto trip around Galilee. If the roads were good we could probably make the trip in ten hours. Don't you love snowy peaks, vast stretches of vineyards, olive trees, rich plains and then a great deal of desert? So many different kinds of things to see in so short space. Can't you fancy that the boy Jesus loved to wander over these places? A wonderful place to dream and to think. Then you know He had heard of some wonderful heroes - Elijah, Josiah, David, Jonathan, Saul and others. Possibly He looked to the mountains and thought that they had lived beyond. What would the ideals of such a boy in such a place be? Was He glad of the mountains and the sunshine?

I wish that we could go into His tiny whitewashed home. What kind of a father do you suppose that Joseph was? Why? Can't you imagine that His later stories were windows through which we could see what were His thoughts and His actions in childhood? Do you suppose that He ever watched and helped His mother cook? Have you ever seen a child who did not like to see yeast grow? This house was tiny and there were doubtless many things in it. One day, I fancy, a coin was lost and the mother had to move and sweep for some time before it was found. Then, there must have been chickens in the backyard and the people must have gathered on the street corner to discuss the weather and the crop conditions. After all,

were not His surroundings a great deal like that of ours?

Do you remember the first trip that you took? How shining-eyed you were and how early you woke? Those wonderful days of enchantment over the 80-mile camping trip which Jesus took at 12! Fancy the nights on the road and the people who were seen, but most of all, think of the moment that He reached the height of the last hill and the city stood before Him. The buildings, the people, and the temple! Years after He was to stagger out of that same city carrying the cross.

Then those wonder days. For years He had listened to people talk and He had dreamed and thought. Now was the opportunity of having some of the questions answered.

Were the silent years wasted years? After Joseph died Jesus became the head of the family. He must have been very busy those days making the primitive tools used in plowing and doing the other work. He must have come in contact with people with joys and with difficulties. Later when He started out He was ready for the task because He had learned to live.

Can't you go on with this study and study the gospels with the purpose of finding how very real Jesus was? Then he will become more real to us and God will not be far away. It is too long for me to continue in this way, but the thought has become so absorbing that I wanted to pass it on.

I have recently read an article by John R. Mott on the reality of Christ. He treats a bigger part of our experience so I think that I shall give you a synopsis of it next week. There is so much that is thrilling about such a study and I hope that you will enjoy it. May I, in closing, give you a prayer which was in my reading a few days ago.

"Lord Christ, whose love shall save

## ESCAPED AN OPERATION

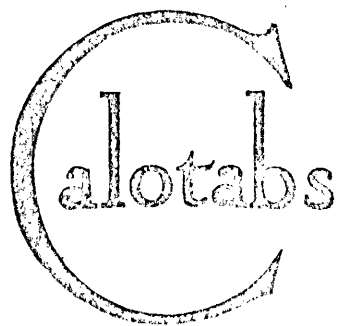
By Taking Lydia E. Pinkham's Vegetable Compound. Many Such Cases.

Clara, Ill. — "Sometime ago I got so bad with female trouble that I thought I would have to be operated on. I had a bad displacement. My right side would pain me and I was so nervous I could not hold a glass of water. Many times I would have to stop my work and sit down or I would fall on the floor in a faint. I consulted several doctors and every one told me the same but I kept fighting to keep from having the operation. I had read so many times of Lydia E. Pinkham's Vegetable Compound and it held my desire so I began taking it. I have never felt better than I have since I began and I have been able to do my work. 'The Vegetable Compound is a certain and safe medicine.' — Mrs. J. E. M. (Name given by request) — Rock, Ill.

Of course, when you have such serious cases that call for medical attention will require a visit from a doctor, but I have heard of a number of women like it, and I have seen many of them are cured by this compound in many cases.

If you want medical advice write to Lydia E. Pinkham Medicine Co. (confidential) Lynn, Mass.

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the world, I throw wide open to Thee the door of my life. Give me thine own triumph over all that would hold me back from growing like thee. Help me to mean power and hope and singing for people in the world, as I learn to walk the road with Thee. For their sakes, Amen!" With all good wishes to you, Rosebud Vaughan Savage.

#### W. M. S. DISTRICT MEETING.

The southeastern half of the Batesville District Woman's Missionary Society held a very interesting and profitable all-day meeting at First Church, Batesville, Tuesday, August 17, with the district secretary presiding. The subject, "Our Missionary Building," was thoroughly discussed. "Plans and Specifications" from the Great Architect, as recorded in Matt. 7:24-28 and 1 Corinthians 3:9-23, Bible Study, Stewardship, Social Service, Mission Study, Prayer, The Decorations (Program Building), The Cost, What a Young People's Society Ought to Mean to a Young Woman, and a Junior Demonstration comprised the day's program. The favorite old hymns, "How Firm a Foundation," "Faith of Our Fathers" and other special musical numbers added much to the program. Quite a number joined the district "prayer chain." Representative women from Cushman, Jamestown and Central Avenue were in attendance. A picnic lunch was served at noon on the church lawn by Central Avenue and First Church. Mrs. Tolleson is doing a fine work in the district and we bespeak for her God's richest blessings.

Just a word for the Neill scholarship! We have, through the kindness of a friend who advanced the interest, our first representative at Searritt. Every missionary worker in the conference should rejoice and be glad that we are strengthening the forces, through our representative and work and pray that the whole amount may be in the treasury by annual meeting, 1921. Mrs. Ross now has \$1,187.47 to invest for us—which we know she will do to the very best advantage.—Mrs. I. N. Barnett.

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## Sunday School Department

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

#### ARKADELPHIA CIRCUIT S. S. INSTITUTE.

The new assistant field secretary was installed into the work, August 29, when he attended the institute held on the Arkadelphia Circuit at Mt. Zion. It rained most of the day Saturday, thoroughly soaking the new roads and making them impassable for a car. To make bad matters worse it began raining Sunday morning and kept it up until about 10 o'clock. The pastor, Rev. L. T. Rogers, his son and myself drove the 11 miles through rain and mud to get to the place.

The attendance was small, Mt. Zion being the only Sunday school represented. Those present were very much interested in the work and we are sure that they will do their best to accomplish the work set for the circuit before the next institute, which will be held at the same place the last Sunday in October.

The work mapped out for the circuit was: A survey in each community, an increase in the membership of at least 100 with a 50 per cent increase in the average attendance, a workers' council organized in each school.

There was only one session held, the afternoon session being called off on account of weather conditions.—F. T. Fowler.

#### TEXARKANA DISTRICT TRAINING SCHOOL.

The Standard Training School for the Texarkana District will be held in Texarkana, October 4-10. It is expected that this will be one of the largest schools we have yet held within the bounds of the church. In addition to our Texarkana District on the Arkansas side this school will reach an equally large constituency on the Texas side. Rev. I. F. Betts, the field secretary for the Texas conference, is co-operating with the Arkansas secretary in promoting this school. We are especially fortunate in having at Texarkana Rev. J. D. Hammons, who rendered such valuable service in promoting the first session of the Little Rock Training School. The field secretary of the Little Rock Conference is in Texarkana this week in the interest of this school.

#### GREAT FACULTY SECURED FOR PINE BLUFF DISTRICT STANDARD TRAINING SCHOOL.

The dean and board of managers of the Pine Bluff Training School for Sunday School Workers are to be congratulated upon the exceptionally strong faculty they have engaged. Six units of the Standard Training Course are to be taught in this school. Dr. J. L. Cunningham of Southern Methodist University will teach the course on Sunday School Organization and Administration. Dr. Emmett Hightower, associate editor of our Sunday school literature, will teach the course on Young People's and Adult Methods. Dr. J. L. Neill, superintendent of missionary education in the Sunday schools, will teach the course on Pupil study. Mrs. W. B. Nance of Houston, Texas, will teach the course on Meth-

ods for the Intermediate-Senior Workers. Mrs. W. B. Ferguson will teach a special course for Beginners and Primary Workers. And Miss Anna Marie Hansen of Nashville, Tenn., will teach the course for Juniors. It is earnestly urged that every pastor in the district plan to attend this school and bring with him one or two representatives from his local school. The school work proper will begin Monday afternoon at 5:15 and close Saturday in time for all to get home for Sunday. For the special accommodation of out-of-town students a morning session of the school will be held each day, beginning Tuesday at 10 a. m. The school will be held in our beautiful Lakeside Church. All correspondence with reference to the school should be addressed to Hon. A. R. Cooper, Pine Bluff, Ark.

#### REPORT OF LITTLE ROCK CONFERENCE FIELD SECRETARY FOR AUGUST, 1920.

Charges visited .....	13
Addresses delivered .....	53
Teacher Training Classes, taught six days each .....	3
Number T-T. pupils taught.....	99
Two-day circuit institute.....	1
Letters sent from office.....	600
Miles traveled by railroad.....	1,040
Miles traveled by auto.....	59
Days out of the city.....	26
Days in the office .....	5

Respectfully submitted,  
Clem Baker, Secretary.

#### WELCOME TO OUR NEW SUNDAY SCHOOL WORKER.

The Sunday school workers of the Little Rock Conference extend their

welcome this week to our new associate Sunday school field secretary, Mr. F. T. Fowler, who arrived last Friday and began his work at once, holding his first institute on the Arkadelphia Circuit. We are all glad to have Brother Fowler with us and bespeak for him an old-fashioned Arkansas welcome by the Sunday school people wherever he goes. He will be associated with the field secretary in the general work of the conference and will devote practically all his time to the circuit institutes. All mail should be addressed to him at 1108 Boyle Building, Little Rock, Ark. Brother Fowler will be glad to get in touch at once with all circuit presidents as to the time and place of their next institute. He will also be glad to correspond with pastors contemplating the organization of their circuits for the regular "Four-Times-a-Year Circuit Sunday School Institute." Brother Fowler left Tuesday to fill engagements in the Texarkana District.

#### THE JONESBORO TRAINING SCHOOL.

The Little Rock Conference field secretary, after five years' hesitation, ventured across the line and spent last week within the bounds of our sister conference. We taught in the Jonesboro Training School along with five other teachers. It was a good school. Prof. Womack was dean and taught the unit on the Pupil. Among others on the board of managers were Rev. R. E. L. Bearden, the presiding elder of the district, and Rev. William Sherman, the pastor of our First Church. There were some 25 in our class in Sunday School Organization and Administration, and among this number were eight preachers. We enjoyed every minute of our week there and are under special obligations to our good friend, C. J. Chapin of Junaluska acquaintance and Brother Sherman for courtesies shown us. This school is the last held under the administration of our fellow worker,

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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Rev. J. Q. Schisler, who leaves this week to take up his new duties with the General Sunday School Board. It was a fitting close to the two years of wonderful work that he has done for his conference. His successor, Rev. H. E. Wheeler of Fayetteville, spent two days at Jonesboro, and is taking hold of his new work with intelligent interest and enthusiasm. We predict that the North Arkansas Conference will make great strides in her Sunday school work if she carries out the enlarged program that Brother Wheeler has in mind.

#### STANDARD TRAINING SCHOOL AT JONESBORO.

This school was a great success. While the number enrolled was not so large as we wished, from the point of interest on the part of the pupils and the faithful and efficient work of the faculty it was equal to any that has been held in any church.

On Sunday evening, August 22, after an interesting address by Miss Anna Marie Hansen, the school was organized by our field secretary, Rev. J. Q. Schisler.

There were enrolled the first night 114 in the various classes. Class work began Monday evening at 6 o'clock, Prof. J. P. Womack, dean of the school, presiding. Our presiding elder, R. E. L. Bearden, delivered a most helpful series of addresses at the devotional hour every evening.

Six courses were taught in the school:

"The Pupil," by Prof. J. P. Womack.  
"Organization and Administration," Rev. Clem Baker.

"The Young People," Rev. J. N. R. Score.

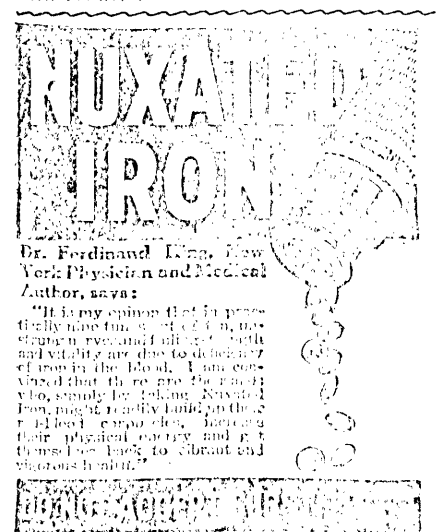
"Methods in Junior Work," Mrs. Clay Smith.

"Methods in Primary Work," Miss Anna Marie Hansen.

"Methods in Beginners' Work," Miss Mary Alice Jones.

#### 50 EGGS A DAY

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

The class on "Young People" was to have been taken by Rev. Owens, but he found he could not be here and sent to us Rev. Score, who did the work ably, and we are glad to have had him with us.

We were delighted to have had Rev. H. E. Wheeler with us for a part of the time. There were a number of pastors and Sunday school workers from nearby towns who attended the school. Sixty people received credit certificates.

Graduating exercises of the school were held at the First Methodist Church Sunday morning at 11 o'clock when the dean of the school, Prof. J. P. Womack, delivered a most interesting address to the classes who took the credit work.

The closing service was held Sunday evening for the young people, in charge of Miss Hansen.

This was a splendid service and some of our young people pledged themselves for life work. Our most competent field secretary, Rev. J. Q. Schisler, rendered valuable service not only in setting up the school but by his untiring efforts before and during the school session.

Miss Dove Erwin of Newport, our conference elementary superintendent, was present during the entire school and did splendid work among our young people.

We know that the school will prove a great blessing not only to our church but to our entire city, and we feel this is but the beginning of the good things that are to come to us from this class of work.

It was unanimously voted to have another school at this time next year. —C. J. Chapin.

#### REV. H. E. WHEELER, SUNDAY SCHOOL FIELD SECRETARY FOR NORTH ARKANSAS CONFERENCE.

At a meeting of the Sunday School Board at Conway during the Hendrix summer school, the resignation of the conference Sunday school field secretary was accepted and a committee was appointed to canvass the field and recommend a successor. This committee met the following day and recommended Rev. H. E. Wheeler. During the training school at Fort Smith the executive committee of the Conference Board met, heard the report of the chairman of the committee on recommendation and elected Brother Wheeler as the new field secretary for the conference.

Brother Wheeler needs no introduction to the preachers of the conference. A large number of the Sunday school superintendents know him. He has held some of the most important charges in the conference at Jonesboro, Conway and Fayetteville. He came to Jonesboro seven years ago from Arkadelphia. He was elected to the general conference three years ago and has been the conference secretary the past two years. His election as Sunday school field secretary will inspire confidence in the Sunday school work in this conference and will command the attention and co-operation of the Sunday school leadership of the whole church. His old conference, the North Alabama, has been persistently trying for two years to get him back there for this same task, but his heart is in Arkansas, and he will stay here for this work.

The opportunity for leading a large

constructive program of Sunday school work in this conference is very great just now. Our people realize the absolute necessity of it. The forces that are leading in this conference are all favorably disposed to the program for Sunday school work for the whole Southern Methodist Church and to the part which our conference must take in it. We have as fine a group of presiding elders with which to work as any conference in the whole church and our pastors are fast beginning to give the Sunday school work a large place in the program of their churches. For the enlarged program which the Conference Board must put on if it is to keep step at all with the work in other conferences and with the great needs in this conference, a man of organizing ability, large experience, grasp of big programs and master of details is needed, and Brother Wheeler is that man. The Conference Board is to be congratulated upon his acceptance of this work.

Brother Wheeler will continue his work as pastor at Fayetteville until conference, but will direct the Sunday school work as best he can by correspondence from that place until after conference, when he will move to Conway and have his office there.

The retiring field secretary has no disposition to sing a swan song. But I do wish to say a few things. No man who has tried to do work that touches many persons in different situations, as this work does, ever had more cordial or more brotherly treatment.

The intimate association with pastors has been a great blessing to me. I know them better, sympathize with and love them more. My appreciation of the layman in his loyalty of love and service to the church and the best interests of the community where he lives is greater. The Lord has a good many noblemen as Sunday school superintendents in this conference. He will have more as times move on. Our presiding elders will rank with the best in the church. They will clear me of attempt at flattery now. Reports were made on presiding elders at Junaluska. That is why I say that for interest in Sunday school work, no conference in the church is ahead of our own in its eldership. They have

been elder brothers to me and have helped just as far as my meager experience and the littleness of our program would lead them to go. And that is why I say that if the Sunday School Board will put on a program that will count for something in Sunday school work it will find the elders in this conference behind that program.

Just one other word. Nobody ever had a better side partner than Clem Baker. Many of the things that we have attempted to do up here originated in Clem Baker's brain. But most every other field secretary has been using them also. Brother Baker has been brotherly and almost as much interested in the work in this conference as in his own. His success in the Little Rock Conference has been and will continue to be a blessing to this conference.

Whatever good has been accomplished during the last two years has been made possible by two conference boards—the old board that planned, and the new board that executed and enlarged the plans. The new board deserves great credit for its loyalty in assuming financial obligations for the work and in helping the field secretaries carry out the policies of the board and of the officers of the General Board. The new board also deserves great credit for its faith and zeal in planning the great program for the future Sunday school work in this conference. —J. Q. Schisler.

#### FORT SMITH TRAINING SCHOOL.

At the close of the Standard Training School for the Methodist Churches of Van Buren and Fort Smith, 98 Sunday school workers received certificates of credit. Of these, 22 were from Van Buren churches, 10 from Midland Heights Church, 37 from First Church, Fort Smith, and 10 from Dodson Avenue. Sixteen out-of-town students took credit, and three from other denominations.

The enrollment of the school was 210, though there were 75 or 100 who attended various sessions of the school who did not wish to enroll for regular work. The interest in the work from the start was intense. One of the remarkable things about the school was the fact that every preacher in the

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Fort Smith District except one attended the school. Morning sessions of the school were held for their benefit.

The school was widely advertised and attracted a good deal of interest throughout the State and in Oklahoma. One woman came from Muskogee and received her certificate. A party of five came from Forrest City, their expenses being paid by their superintendent. Mr. John C. Hurst of Eagle Mills, who is not a Methodist, came through in his seven-passenger car with a load of workers, a distance of more than 300 miles.

The entire faculty was "re-elected" for next year, and the corresponding week of next year was set for the date of the school, i.e., August 16 to 22.—Byron Harwell.

**LITTLE ROCK CONFERENCE SUNDAY SCHOOL DAY OFFERINGS BY DISTRICTS.**

<b>Prescott District.</b>	
Previously reported .....	\$933.48
<b>Little Rock District.</b>	
Previously reported .....	\$728.11
Mt. Zion, Austin Circuit .....	9.20
Camp Ground, Austin .....	2.80
Total .....	\$740.11
<b>Texarkana District.</b>	
Previously reported .....	\$361.00
Rock Hill .....	5.00
Fairview .....	7.25
Richmond, Richmond-Wilton Circuit .....	10.23
Mills, Richmond-Wilton .....	1.00
Total .....	\$384.48
<b>Camden District.</b>	
Previously reported .....	\$418.41
Eagle Mills, Union S. S. ....	6.00
Harrell, Hampton Circuit .....	5.00
Total .....	\$429.41
<b>Arkadelphia District.</b>	
Previously reported .....	\$311.91
<b>Pine Bluff District.</b>	
Previously reported .....	\$212.78
Lakeside, Pine Bluff .....	35.00
DeWitt .....	35.00
Total .....	\$282.78
<b>Monticello District.</b>	
Previously reported .....	\$344.36
Hamburg .....	30.00
Crossett .....	20.00
Total .....	\$394.36
C. E. Hays.	

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 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.

**JUNALUSKA.**

It hardly seems necessary for me to say more about Junaluska, the home of our Southern Assembly, for so many things have been so well said about it. But I do crave the privilege of saying a few things.

The church here gave Mrs. Lark and myself a four weeks' vacation, and we took part of it up there in the land of the beautiful sky, and mountains, and crystal waters. This was the first vacation we have taken just for rest and study in all our twenty-four years of active pastorate. We did enjoy every moment of it.

We left here on the 27th of July and reached Junaluska the 29th. It was not like any other place we have ever seen. It seemed that everybody knew us when we got off at the beautiful Junaluska station, or they wanted to know us and serve us. This is so different to the world we had long known and lived in. You can imagine the difference. Oh, we did find the waters and grounds policed by men who demanded a pass, but they policed us in such an accommodating way that you felt yourself to be an honored guest. I do not mean that they were a soft lot and would let you run over them and do as you pleased. I saw a woman try that and she did not get any where till she had her pass card, which was hidden away down in her handbag; did not want to go to the trouble, but she did. Everybody is the same up there. Now we turn into beautiful Junaluska.

(a) Please let me talk of its physical setting. The first look we took was at the lake, Junaluska, lying there shimmering in the noontide sun, a veritable gem of silver light lying on the heart of the mountains. Over a mile across it, and five miles around it. God furnished the mountains, the clear river of water, clear as crystal, running through a valley, covered with grass, and vines, and flowers, and trees. All man had to do was to put a dam a few hundred yards wide across the lower side and there was the lake, one of the most perfect in our land, the overflow from the lake making one of the most beautiful of waterfalls imaginable, the kodaker's delight. We then got our eyes above the surface and saw canoes gliding in every direction, all kinds of them, some propelled by oars, others by little gasoline engines, but all had happy passengers of men and maidens, some singing sweet songs, others very still and courting like, just as it ought to be in such places. Waiting at the landing was the famous Cherokee, the big boat of the lake that meets all trains and is the joy of the excursionists by night and by day. We take our stand with the throngs of passengers on the Cherokee and cross over to the other side—which is the other side? for all is this side and just as beautiful. I mean the other side of the hotels and homes and auditorium. What a ride it was! We are going into the face of the hotels, rising white and green one above an-

other in clusters above the lake. You could tell by looking at them that there was room for all, even if pushed for room everybody was working to make room for you, too, for they wanted you there. All around about the lake rise the mountains of the world-famous Blue Ridge, one peak stepping upon another till they reached up into the sky over six thousand feet above the sea, and the arching blue sky shut out the stars above you, but at night millions of them laughed their twinkling eyes at you. Those mountains were everywhere, peaks and peaks and peaks,

mountains up in the sky, mountains yonder, and yonder, and yonder, mountains down in the deep blue Junaluska. Mountains that cooled you by night so that you must wrap yourself in quilts and blankets, and mountains that warm and nod and talk and cool by day. Oh, such friendly mountains. Heaven must be a place like Junaluska, only it lasts forever, and is wider, deeper, and higher. Junaluska is a little heaven below.

(b) Junaluska is socially clean. You don't find any unfriendly people there, just a big Christian family. All our Southland, almost our nation and world, mingle here and become one in God and His Church. We did not find any distinctions at Junaluska. The richer families residing at the Terrace Hotel lost themselves in the crowd of the commoner folk, and the question was, "Who is the other"? We never saw a moment when joy and happiness did not reign supreme. The lover was

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there, and we suspect that some life matches were made. So many bridle paths all around and around the hills, and so many canoes that were safe only with two—often times three would have been a crowd. In wandering around in the light of a full moon wife and I got a little sentimental—well, to be frank about it we just went into oldtime love-making, and God seemed to be smiling approval and we kept at it. And we did not feel lonesome, for there were plenty more husbands and wives acting just like us. They played cards—never the card of the gambler, the checker board was ever bedecked with playing hands above it, they golfed, they rowed, they scouted the high hills and deep valleys, by foot and on horseback, the mighty swimmer was there whom we saw swim clear across the lake, and the timid girl who wanted to cling to her brave tutor, never once getting her doubled-up toes off the pebbly bottom, but she wanted to do so and tried very hard, and she screamed a great deal. Apples were hanging on the trees all over the hills and valleys and they were no "Adam's forbidden fruit." The brim of the lake was crisscrossed with ripe dewberries, as big as my thumb up to my first joint, and we ate them till we did not have the cheek to look a dewberry in the eye—at the same time good old blackberries, good and black, were begging us from everywhere to crush their life into wine and let it join in the internal jollity, but who would pass up a prince dewberry for one of that common herd? The social stunt of all was that

of the Epworth League baseball game between the girls and boys, the boys trying to pass as Miss Susie and Miss Nannie and so forth in dress—their georgettes were not very protecting. It was a sight to be remembered. I saw precise old maids laugh till their jaws looked like they would part asunder and their teeth fall out and their hair fall off. Now what do you think of the balance of us. I took off my hat to the boys for the way they gracefully kept down their flowing robes, especially the one that fell down on his shoulder and threw his feet five—shall I say feet?—in the sky, air is not appropriate. Oh, if you want a good, happy, Christian social time go to Junaluska. I am sure that all the fun there will be in heaven, only we shall not make love, but we will love one another wherever we meet on the hills of glory.

(c) I think a minute of the moral aspect of it. I heard little of the nonsense slang there. I heard one young girl wagging her suitcase to the boat, on her way home say, "Gee, I hate to go home." We did not hear one oath. Nor did we hear one obscene story, nor a suggestive sentence. Every wife, or sister, or mother seemed to have a husband, a father, a brother along. It is so beautiful to think that the whole family can come and rest awhile at Lake Junaluska. I saw a mother from Mobile, Ala., there with her six grown daughters. The jolliest bunch I ever saw. Such beautiful girls, and they were so proud of their lovely mother. My, my, what a row of sons-in-law will look out over that table some day.

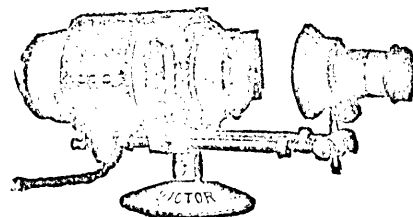
(d) The climax is reached in the rich spiritual feast there, there is food for all, even the little children, and there are many. You do not feel that you have to eat that manna of heaven but you want to eat it. Spiritual life is in the air and you want to breathe deep of it, it is in the waters and you ever slake your thirst. It is just the kind of Christianity one likes. You do not have to mourn to get religion, you cannot mourn there, you have it. I heard them singing Christian songs in the night time on the lake, in the hotels, on the hill promontories as the Epworth Leaguers, and Sunday School teachers and workers prayed, and we stopped and prayed and smiled and looked up, and thought of heaven—but there shall be no night there. Every department of our great Church is there, a living and spiritual pageant. You think of world need, and hear a world call—Christ calling among the nations, "Come over and help us." It was no wonder to us that on that great day of the League Assembly, the closing day, that many of our strongest, brightest and best young people gave themselves to their Lord to mission the world. I shall never forget the privilege of being in a John R. Pepper Sunday School twice, every minute a bubbling fountain of life. And one of those days I sat under the teaching of Dr. Wainwright of our broader Mission work of Japan. He took us all for a walk with the Lord that day and I have walked ever nearer since I came in touch with his Christly life. Just such people and programs like this all the time. The closing day, "the great day of the feast" came with Bishop Hendrix preaching to us. Oh, I can not tell you about that sermon and Bishop Hendrix. He was standing in the twilight

of the heavens and tenderly calling us to come one, and we could but say as we looked up, "My Father, the chariots of Israel and the horsemen thereof."

I shall never forget the companionship of our own loved Arkansas people during our brief stay, and they were still talking about those that came before us. I cannot say anything about our fine bunch of Epworth Leaguers and Sunday school workers and not embarrass them, for what I must say would seem to them flattery. So true and faithful and efficient. One of the most delightful afternoons we spent was when we fell in with a group of them to go through Biltmore, the mansion and estate of the Vanderbilts in North Carolina. You will envy Mrs. Lark and myself when I tell you that that group was composed of Miss Bess McKay, the Misses Furry, daughters of that princely layman, P. W. Furry of Van Buren, Ark.—I need not say more of Miss Bess McKay, we all know her works of love and life—Mr. Neill Hart of Pine Bluff, Ark., our Little Rock Conference League President, and no wonder that machine goes with a man like him at the helm, and the Lark tag-alongs. It was a jolly crowd that sped along in our car hired at Asheville. Everyone having a good time. We saw plenty of scenery, fine roads, could not stop where the folks lived at the palace of the Vanderbilts, just drove on—no kodak snapping there, but we were allowed to look at the cows and hogs, and, as far as I know, they looked better than the folks. Oh, if I only had a house for my little family as fine as the hogs and cows lived in at the Vanderbilts! Every cow had a private room, with individual drinking cups, and nearly every one had a private milker that put mine and

Hart's primitive milkers to shame. We just threw our milkers away when it comes to that kind of business. One poor little purebred Jersey was valued at \$1,000. They milked with milkers, except some common cows in the back. They separated with great separators the cream, bore the cream by machine to great freezers where it came out pure ice cream that human hands had never touched—and we ate some of it. I had never eaten ice cream before. Soon our party completed its drive and we parted to meet in our greater Epworth League and

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New Dormitory for Men opens September 14, limited to one hundred.

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Catalog on Request

J. M. WORKMAN, President,  
Arkadelphia, Arkansas

Sunday School work of loved Arkansas. I did like the makeup of our party so much. It was a mixture of Leaguers from both Little Rock and North Arkansas Conference of the state and we were one. That has ever been my prayer and longing, that we may be more perfectly one in this greatest of all works. All Arkansas one for God and His Church.

May I add one more word. I found that Junaluska was filled up with people from the East and Southeast of our Church, and it ought to be. I found myself saying, "Why do we not have a great assembly for the great South and West somewhere in the Ozarks? Just as beautiful for situation, just as well watered, already there are beautiful lakes made for us, no colder water anywhere, her nights are perfect, not so much summer rains, fine mountain roads and many more in the making, and a people ready and willing to finance it. Let us build for our moral and spiritual well being.—F. A. Lark.

WANTED—A competent music teacher needed. Write or write Rev. W. W. Nelson, Gurdon, Ark.

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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.

**Constipated?**  
If so, you can obtain  
sure relief by taking  
**RAYON'S  
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#### THE BEST CATECHISM.

The Infant Catechism prepared by Mrs. Thornburgh for young children is the best for giving the little fellows correct ideas on Scriptural subjects. The Catechism No. 2, prepared by Geo. Thornburgh, is fine for older children. These have long been used in Arkansas Sunday schools. You need them. A dozen of either kind sent postpaid for 50 cents. Order of A. C. Millar, 200 East Sixth St., Little Rock, Ark.

### CHILDREN'S DEPARTMENT.

#### LOOKING TOWARD THE LIGHT.

I asked the robin as he sprang  
From branch to branch and sweetly sang,

What made his breast so round and red,

"'Twas looking toward the sun," he said.

I saw the roses one by one  
Unfold their petals to the sun,

I asked what made their tints so bright

They answered, "Looking toward the light."

I asked the violets sweet and blue,  
Sparkling with the morning dew,

Whence came their color. Then, so shy,

They answered, "Looking toward the sky."

I asked the thrush whose silvery note  
Came like a song from angel's throat,

What made him sing in the twilight dim,

He answered, "Looking up to Him."

—S. D. Stockton.

#### A GIRL WHOM EVERYBODY LOVES

"Mother," asked Lutie, "may I have two little apples instead of one big one in my luncheon today?"

"I'm sorry, dear, but there is only one big apple. I used the rest for pies yesterday and kept this one out for you."

Lutie went into the pantry and inspected the apple thoughtfully. Her face cleared. It is such a big one! "Are apples very dear, mother?"

"Why, rather, at this season; but there will always be as many as my little girl wants to eat."

"Oh, yes, I know that; but there is a girl in our class who never has an apple in her luncheon. There are four girls in their house and three boys, so it takes a lot of bread. She says her mother has to bake every other day. So if apples are dear, I suppose that is why she never has one. This is so big I can give her half. You see if it was a small one she wouldn't want to take half of it, for fear I might not have enough"

"I shall order more today, so there will be plenty in the morning," said mother

Lutie laughed. "I want to tell you such a funny thing, mother. You know I have four gingham school dresses, but where there are four girls that makes one apiece; so Mary's mother washes theirs out Saturday morning and irons them Saturday afternoon. They have some old dresses they wear at home. She must be a very smart woman," said Lutie.

Mother laughed, too. "Very clever indeed. Did Mary tell you that?"

"Yes. She said she knew we'd notice she wore the same dress, and that she was afraid that we would think that it was never washed."

"You might put in another piece of pie or cake for her, too," said mother, but Lutie shook her head.

"I think I'd better not do that; she mightn't like it. At school we don't give each other pie or cake or bread, as if we were poor folks, but candy and apples—we all give each other those," she explained.

"So Mary isn't poor folks?" asked mother

"Why Mother Ralston!" exclaimed

### NEWS OF THE CHURCHES.

#### SCRANTON CIRCUIT.

I have finished up my meetings on the Scranton Circuit. The meetings were all good. There were about 20 professions and 11 additions to the church. Rev. H. H. Griffin of Dardanelle did the preaching at Scranton and Blaine, which was of a high order and was productive of good fruit, and seed sown that will bring forth fruit in the future. As we see it, this charge is in better condition than it has been for some time. The P. E. did all of the preaching at Delaware. It was said by some to be the best meeting that they had had there for many years, and the largest congregations that they had ever seen there, so we think that the outlook for that place is better than it has been for some time. We have built a new parsonage at Scranton this year and installed a bell in the church. The ladies got busy and installed a telephone in the parsonage and paid the bill for the year, and we are planning to make other

Lutie, with a shocked look. "Mary Dalton poor folks? I should say not. She is the head girl in our room. She sits in the back seat in the first row and takes care of the copybooks and notebooks. She is head of her class, grade in the school—the whole school mother. She never whispers nor plays in school; and we hardly ever do, either, because we are afraid Mary might see us. I'd almost rather teacher see us whisper than Mary. You see, mother, we have a new teacher every year, but we always have Mary. She is so good and sweet that everybody loves her."

"I see," said mother. "I think she is a very rich girl."

"Yes, indeed!" cried Lutie.—Exchange.

improvements on the charge which will mean much to Methodism in these parts.—C. C. Griffin, P. C.

#### RECTOR.

We are having a very good year. The general interest in the church work has been very good throughout the year. Our Sunday school has been very good, and we have had some gracious services at the preaching hours. We held our meeting from the 20th of June to the 4th of July. Brother A. H. DuLaney was with us and did the preaching. Brother DuLaney is a scriptural preacher and his preaching is accompanied by the power of the Spirit. There were nine conversions and five were received into the church.

We have the most wonderful crops in this section this year that I ever

### HENS LAY WHILE MOULTING

First to lay is first to pay. "I used 'More Eggs' Tonic, and for the first time my hens laid through the moulting season," writes Mrs. C. Luginbuhl, of Norwood, Ohio. E. J. Reefer, the poultry expert, has discovered a scientific product that hastens the moult and revitalizes the organs of the hen and puts her in fine laying condition. Letters from many users tell how they actually got eggs during moulting! You, too, can make your hens moult fast, get eggs sooner and more eggs all fall and winter. This scientific tonic has been tried, tested and proven by over 100,000 chicken raisers. Try Reefer's "More Eggs" on his iron clad money-back guarantee of satisfaction.

If you wish to try this great profit-maker, simply write a postcard or letter to E. J. Reefer, the poultry expert, 8259 Reefer Bldg., Kansas City, Mo., and ask for his special free package \$1.00 offer. Don't send any money. Mr. Reefer will send you two \$1.00 packages of "More Eggs." You pay the postman upon delivery only \$1.00, the price of just one package, the other being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days, on request. So there is no risk. Write today for this special free package offer. Profit by the experience of a man who has made a fortune out of poultry.

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The open published formula appears on every label—always know what you give your baby. Mrs. Winslow's Syrup costs more to make—yet costs you no more than ordinary baby laxatives. At All Druggists

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saw. Health conditions are generally good also. We hope to wind out the year with a good report.—J. M. Harrison, P. C.

#### DELL.

We have just closed our meeting, with but little visible results. We had one or two converts, but no additions. Brother J. R. Russell, a Baptist preacher from Sherman, Miss., helped us and did good preaching but seemed to get no response. He preached one week and left me, and then I preached a week with no results. I hope and pray that good seed has been planted that will bring forth results later.

I preached yesterday afternoon at a little place called Gaty, about nine miles south of here and had five conversions at the one service. We closed the meeting at Dell last night. We had a fine crowd at all times.—J. F. Rogers, P. C.

#### NOTICE OF CHANGE AT HUTTIG.

Effective September 1, 1920, Rev. A. L. Miller has been relieved of the charge of Huttig Station and Rev. H. R. Nabors has been appointed as his successor.

Brother Miller has been asked to be relieved of this work in order that he may pursue some post-graduate studies in Boston. He has done exceptionally fine work at Huttig and the people give him up with sincere regret. Brother Nabors is a choice young man and will doubtless receive a warm welcome as his successor.—J. A. Sage.

#### NASHVILLE.

We have just closed a good meet-

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ing, resulting in about 20 accessions to the church, most of whom were by profession of faith. The preaching was done by Rev. S. M. Yancy of Morilton, and it was well done. The congregations increased from the beginning, as did the interest in the meeting, many being turned away on account of being unable to seat them. We trust, however, this will be remedied soon, as we are planning a new church building that will be adequate from every standpoint.

Brother Yancey's coming to us was a great blessing to both congregation and pastor, and we hope to have him with us again.

The Baptist minister, Brother Steely, rendered efficient help, which was highly appreciated.—J. H. Cummins, Pastor.

#### DAVIDSON CAMP MEETING.

The Davidson camp meeting is past. It was a success. Thirty or more professed conversion. Brothers Nelson and Lindsey rendered good service in preaching. Brother Hamilton led the singing and helped in the preaching. There were thousands of people who heard the sermons. More than a hundred vowed to tithe on Sunday morning. On Monday night the licensing committee gave to F. F. Roberts and E. D. Hanna of Third Street, Hot Springs, license to preach and recommended them for admission into the annual conference.—R. W. McKay.

#### CALICO ROCK CIRCUIT.

We went to Flat Rock Church, July 18, and began our meeting at that place, expecting Rev. Noel S. Chaney the next day, but Brother Wade's family was sick, so Brother Chaney had to be presiding elder a few days and did not get to us until Wednesday night. Brother Chaney brought some strong messages. The church was most wonderfully revived and seven souls were born into God's kingdom.

Brother Chaney is excellent help. The pastor and people appreciated his services very much.

July 31st Brother Wade arrived from Batesville to hold quarterly conference at Olive Branch for Calico Rock Circuit. We had a splendid conference and had announced that our revival for that place would begin with Brother Wade doing the preaching. Brother Wade was not feeling well, so the good Lord sent a large rain, which kept us from having services Saturday night and Sunday at 11. But Brother Wade got his rest and ate enough watermelon to cure him. Immediately after services Monday Brother Wade received a telegram that his folks were sick, so he had to leave us, much to the regret of the pastor and people. However, on Wednesday night appeared Rev. Troy C. Roddy, district evangelist, with his excellent singer, Brother Arch Melton of Newburg. Brother Roddy brought us some forceful messages. God sent his convicting power with great force and 28 were saved from sin. Some 60 years old and older were converted. We received 21 into the church, most all the older ones joining.

A sad thing occurred the last Sunday of the meeting in that we had to bury little Clyde Mason, the 7-months-old child of Brother and Sister R. A. Mason. The relatives have the sympathy of a host of friends in this dark hour. Also spent a part of last week

with my father, Rev. J. W. Black, in a meeting at Wesley's Chapel, near Mountain Home, which resulted in 15 conversions and 15 additions to the church. As father was away I preached at Cotter Sunday and Sunday night.

Glad to note good revivals in many places.—Roy M. Black, P. C.

#### PUMP SPRINGS MEETING.

The meeting commenced August, Sunday, 22, 11 a. m., closed August 27, 8:30 p. m. The church was in fine working order and the revival was on at the first services. It resulted in 17 additions to the church. Pump Springs is a small church in membership, but they are like a beehive. They

are a working people. There is as fine a group of young women in this church as you will find anywhere, and the fathers and mothers before them are true soldiers. Well, we have one more meeting on the Bingen and McCaskill Circuit, and then we are through for this year. We are expecting a splendid closing up along all lines. Pray for us, brethren, that we may close up the year's work with all things in good shape.—J. C. Williams, P. C.

#### REVIVAL AT OAK GROVE.

We have just closed a fine meeting at Oak Grove, on the Gainesville Circuit. Brother H. H. Hunt of Salem

## Hendrix College an Institution of Public Service

1. **Members of the faculty of Hendrix College** are constantly called upon for and are now engaged in various forms of service that are vital to the public welfare. One member is employed to analyze the city water supply and to direct the campaign to prevent typhoid and other diseases; one is teaching in the State Normal; one is touring and lecturing in the interest of the Race Relations Movement; others are on the faculty of the Standard Training Schools for Sunday School teachers; and the president is a member of the Unification Commission of the Methodist Church, of the Southern Inter-race Commission, of the National War Work Council, and Director General of the \$25,000,000 educational drive for the Methodist Church. Three Hendrix men are on his staff of assistants.
2. **Preachers.** Hendrix graduates and former students occupy leading pulpits in nearly all the Conferences west of the Mississippi, and are doing important work in practically all our mission fields.
3. **Teachers.** The highest educational position in the Methodist Church, the highest educational position in Arkansas, the highest-salaried city school superintendency in Oklahoma, and the presidency of three colleges, are all occupied by graduates of Hendrix College.
4. **Business and Professions.** Hundreds of Hendrix graduates and former students all over Arkansas and in other states are doing equally well in business and professional life.
5. **Work Recognized.** Leading universities and educational associations recognize the work of Hendrix as standard, and educational foundations and philanthropists are investing in Hendrix to strengthen and extend its efforts to serve the public. \$250,000 has been so invested this year.
6. **Five new men, all trained and experienced** have been added to the faculty for next year and additions are being made to the laboratories, library, recitation rooms and dormitories to accommodate a proportionately increased attendance.
7. **Patrons and those going to college** would do well to consider these facts seriously.

For further information, address

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Hendrix College.

CONWAY, ARKANSAS

did the preaching, and it was well done. Brother Hunt is a plain gospel preacher and a very fine revivalist. He is earnest and sincere, and his messages are very convincing. The church was greatly revived and we had about 30 conversions and 21 joined the church. We closed the meeting last Sunday night with the Lord's Supper. It was a great service. I never saw so many people partake of the Lord's Supper, unless it was at an annual conference.—W. J. Williams, P. C.

#### MCRAC CIRCUIT.

Our third meeting on the McRae Circuit was held at the Sixteenth Section, beginning on Sunday, August 15, and ran eight days and night, which resulted in 48 professions and reclamations, and the church greatly revived. Brother Cecil was with us and did the preaching, to the delight of all the people. He certainly is a fine preacher. The Section Church is the home church of Rev. J. E. Weir, one of our most efficient and beloved local preachers, and he is an untiring worker in the meetings. On one day Brother Monroe Edwards of the Bellefonte Circuit visited us and we had him to preach that day, which he did with great success. Brother Edwards is a powerful preacher. The people all love him there.

Our fourth meeting was held at Lebanon, beginning August 22 and ending August 24 with 14 conversions and the church greatly revived. Brother Cecil, who is still with us, did the preaching there also, and captured the people from the first sermon.

Up to this writing we have had 119 conversions and reclamations on the circuit, practically all of which have joined or will join the church.

We will hold our fifth and last meeting at Garner, where we hope to have another great meeting.

Brother Holloway, our beloved presiding elder, set our goal for 100 conversions for the year, asking us to work to that end, and we have all

ready gone over the top. All of our people certainly love Brother Holloway and his good family.—J. M. Hughes, P. C.

#### A STATEMENT ON SURVEYS.

The value of the help recently given by the Home Missions Council to the Inter-church World Movement, in order to conserve the survey work of the town and country division is seen in the following brief digest of the present condition of the surveys: "If all countries reported complete are received from county men, who no longer have the State supervisors to help them, the town and country divisions will have 900 counties ready for whatever programizing the church agencies care to do. Three hundred of these are already tabulated and nearly written up. Three hundred and thirty more have had the attention of the State supervisor but have not been tabulated and written up. Two hundred and seventy have been counted complete by the county leaders, but when they come in will lack the checking over given by the State men on the field with his county helper. The very much reduced headquarters staff of the Movement is working overtime getting the 125 missionary counties that have been received into the best possible shape for those boards that desire to use them. Definite word has been received that the town and country survey will be continued in Ohio, Utah, Montana, Iowa, Massachusetts, Maine, Connecticut and California and in fourteen other States there is machinery in motion to insure its continuance. In many instances the State Federation is backing the Movement, sometimes with the co-operation of the Sociological Department of College of Agriculture at the State University. In still other States there is agitation for continuance, but it has not yet reached the stage of actual negotiation, though thus far the mails bring word daily that new States are definitely attempting to get under way."—Bulletin.

#### OBITUARY.

**WHITE.**—Hue L. White was born in Landell county, Alabama, June 28, 1810; died August 11, 1920. He was converted in 1887 and joined the M. E. Church, South. He has lived a consistent member of the church since that time. He was one of the pillars of the church at Mt. Zion. He beat out the paths for the younger men and made it possible for the success of today. The wife has lost a loving husband, the children have lost a kind father, the church has lost a faithful member and the pastor a real friend. May God bless the family and may they live so as to be an unbroken family in Heaven is my prayer.—W. M. Edwards, P. C.

**FAIN.**—Mrs. Nan Fain (nee Hurn) was born near Pocahontas, in Randolph county, Arkansas, March 9, 1876; died July 23, 1920. Most of her life was spent near Walnut Ridge, in Lawrence county, having moved here with her parents, Mr. and Mrs. J. W. Hurn, early in her childhood. She professed faith in Christ early in life and united with the M. E. Church, South. She was one of the church's most faithful members. She was married to Rev. C. R. Fain, one of our most faithful local preachers, March 16, 1902. To this union were born seven children, three sons and four daughters, who survive her, and whose devotion to their mother was rare and beautiful. As a wife Sister Fain was thoroughly devoted to her husband, entering with him into all his cares, joys, and sorrows, and deeply sympathizing with him in all his efforts to serve the Lord as a faithful minister of the gospel. As a mother Sister Fain found great pleasure in caring for her children in both temporal and spiritual matters, and in planning as carefully as possible for their future usefulness and happiness. As a neighbor and friend she was very highly esteemed, a fact which was very clearly demonstrated at her funeral by the exceptionally large crowd, and by the remarks of many who knew her best.

Although Brother Fain is left sad, yet because of his faith in his Lord, made stronger by the beautiful devotion of his faithful wife, he is resigned to this Providence which has come to him, knowing that ere long he will again meet his dear companion where there will be no more sad farewells. Not only is the home of Brother Fain broken up by her going, but the home of her parents and brother and sisters have been deeply saddened. The funeral services were conducted in the grove near the church of which she was a member at Old Walnut Ridge, by her pastor assisted by Rev. W. J. Faust, our pastor at Walnut Ridge. The floral offering was large and beautiful. The body was laid to rest in the Lane cemetery, Walnut Ridge. To all the bereft, and especially to the immediate family, we extend our sincere sympathy, and pray the blessings of our Heavenly Father upon them.—S. C. Watson, P. C.

#### QUARTERLY CONFERENCES

##### CAMDEN DISTRICT.

##### (Fourth Round.)

Thornton Circuit, at Chambersville, Sept. 18-19.  
Kingsland Circuit, at Cross Roads, Sept. 25-26.  
Eagle Mills Circuit, at Harmony, Oct. 3, 11 a. m.  
Bearden, Oct. 3, 7 p. m.  
Huttig, Oct. 10.  
Strong Circuit, at Ebenezer, Oct. 16-17.  
El Dorado Station, Oct. 17-18.  
El Dorado Circuit, at Parker's, Oct. 23-24.  
Junction City, Oct. 24, p. m.  
Wesson Circuit, at Fredonia, Oct. 26.  
Bassett Circuit, at Sharman, Oct. 30-31.  
Magnolia, Oct. 31, p. m.  
Buena Vista Circuit, at Buena Vista, Nov. 3.  
Chidester Circuit, at Ebenezer, Nov. 4.  
Hampton Circuit, at Hampton, Nov. 6-7.  
Fordyce, Nov. 7, p. m.  
Camden, Nov. 10.  
Stephens, Nov. 12.  
McNeil Circuit, at Christie's Chapel, Nov. 13-14.  
Waldo and Buckner, at Waldo, Nov. 14, p. m.  
**Special Appointments.**  
Kingsland, Nov. 8, 2 p. m.  
Providence, Thornton Circuit, Nov. 9, 11 a. m.

Thornton, Nov. 9, 7 p. m.  
Bearden, Nov. 11, 7 p. m.

J. A. SAGE, P. E.

#### FORT SMITH DISTRICT.

##### (Fourth Round.)

Charleston, Sept. 12.  
Mulberry and Dyer, Sept. 19, a. m.  
Cecil, Sept. 19, p. m.  
Alma, Sept. 26, a. m.  
Van Buren Circuit, Sept. 26, p. m.  
Ozark Circuit, Oct. 3.  
Ozark Station, Oct. 4.  
Greenwood, Oct. 10, a. m.  
Midland Heights, Oct. 10, p. m.  
Winslow, Oct. 17, a. m.  
Kibler, Oct. 17, p. m.  
Huntington and Mansfield, Oct. 24, a. m.  
Hartford, Oct. 24, p. m.  
First Church, Oct. 31, a. m.  
Lavaca, Oct. 31, p. m.  
Van Buren Station, Nov. 1, p. m.  
Hackett, Nov. 7, a. m.  
Dodson Avenue, Nov. 7, p. m.  
G. G. DAVIDSON, P. E.

#### JONESBORO DISTRICT.

##### (Fourth Round.)

Vandale Circuit, at Cherry Valley, Sept. 11-12.  
Harrisburg, Sept. 12-13.  
Nettleton Circuit, at Nettleton, Sept. 18-19.  
Bono and Trinity, at Trinity, Sept. 19.  
Blytheville Circuit, at Promised Land, Sept. 25-26.  
Wilson, Sept. 26.

#### Eggs While Moulting

While moulting your hens will need "More Eggs" to hasten the moult, revitalize their organs and put them in fine laying condition. Letters from many users tell how they actually got eggs while moulting.

If you wish to try this great profit maker, simply write a postcard or letter to E. J. Reefer, the poultry expert, 7259 Reefer Bldg., Kansas City, Mo., and ask for his special free package \$1.00 offer. Don't send any money. Mr. Reefer will send you two \$1.00 packages of "More Eggs." You pay the postman upon delivery only \$1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied your dollar will be returned at any time within 30 days on request. So there is no risk. Write today for this special free package offer.

## How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffeine contained in each:

Black tea—1 cupful.....	1.54 gr.
(hot) (5 fl. oz.)	
Green tea—1 glassful.....	2.02 gr.
(cold) (8 fl. oz., exclusive of ice)	
Coca-Cola—1 drink, 8 fl. oz. ....	.61 gr.
(prepared with 1 fl. oz. of syrup)	

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

#### HER FITS STOPPED

Mrs. Della Martin, a resident of Wurtsboro, N. Y., writes that she stopped her fits with a free bottle of medicine which she read about in the paper. She says she has not had a fit since she took the first dose and that she wants every sufferer to know about this wonderful medicine and what it did for her. If you have a friend, or relative who suffers from these dreadful attacks, you are advised to send name and address at once to R. P. N. Lepso, 198 Island Ave., Milwaukee, Wis., who is generously offering to send a bottle of the same kind of medicine he gave Mrs. Martin, free, to any sufferer who writes him.

Use **MURINE** Night and Morning. **Keep Your Eyes Clean, Clear and Healthy.** Write for free Eye Care Book Murine Co., Chicago, U.S.A.

**Tired Eyes** Dickey's Old Reliable Eye Water is cooling, healing and soothing to a sore or tired eye. Don't burn or hurt, feels good once used always wanted. Get Genuine in Red Box—25c.

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**No Soap Better For Your Skin Than Cuticura**  
Simpson's (Cuticura) Soap, (Free of Glycerine) Made in U.S.A.