

ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE."

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

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NO. 34

AND AS YE WOULD THAT MEN SHOULD DO TO YOU, DO YE ALSO TO THEM LIKEWISE. FOR IF YE LOVE THEM WHICH LOVE YOU, WHAT THANK HAVE YE? FOR SINNERS ALSO LOVE THOSE THAT LOVE THEM.—LUKE 6:31-32.

CRASS CLASS CONSCIOUSNESS.

The World's Work, commenting on the so-called "Farmer-Labor" Party, utters words of warning and wisdom. "To seek the reason," it says, "why the new party which was formed in Chicago is doomed to failure, it is not necessary to read the platform, startling as that is in many of its details, but to consider only the name of the party itself. 'Farmer-Labor' is a sufficient indictment; it discloses that the leaders of this organization are not attached really to form a new political organization as parties are understood in the United States, but to capitalize for class purposes the forces of discontent that unquestionably exist among the industrial and agrarian elements. The ambition which impels these Chicago enthusiasts is the same as that which inspires the Russian Soviet—which, by the way, the Farmer-Labor Party insists that the United States Government shall recognize. According to the Russian ideal, the resources and power of the State do not exist for all the Russian people, but merely for the workmen. Originally the Lenin-Trotsky idea did not embrace even the peasants. * * * The philosophers of Chicago have graciously admitted that the farming classes are creators of wealth and that they are therefore entitled to political recognition. Representatives of other lines of human effort, however, are rigidly excluded. * * * Only men and women who labor with their hands, either at the plow or at the work bench, are included in this new organization."

The World's Work then explains the true American political idea. It says: "Inadequately as the two great political parties have represented the American people at times in the last hundred years, and reprehensible as has been their behavior in the last few weeks, the fact remains that they have rendered services to the nation that more than compensate for their frequent lapses from virtue. Perhaps their greatest service is that they have been the most powerful influence in preventing the development of the very thing at which this new organization aims, the division of American voters on class lines. The United States is practically the only nation in the world in which such class divisions are not made. Until comparatively recent times Great Britain, like the United States, had its two great parties, each containing representatives of all social and industrial classes; but the growth of the Labor Party in England is a distinct manifestation of the other thing. Such class groupings have never gained a great foothold in the United States."

The editorial proceeds to show the value of third parties in bringing forward important issues which the regular parties have settled. It is reasonable to expect that this course will be maintained, and it is to be hoped that Americans will never permit themselves in large numbers to be misled by leaders who gain prestige by arraying one class against another. That is the Old World way; but it should never become the American way. One of America's glories has been the solidarity of our people. Rich and poor, employer and employe, have mingled in society, in business, in politics, and in

church. Any movement which tends to magnify class consciousness and class rivalries is un-American and dangerous. For our political and industrial safety it must ever, as hitherto, be possible for one member of a family to be a mechanic, another a farmer, another a merchant, another a banker, another a lawyer or a teacher or a preacher, without destroying the respect and confidence and love which should subsist in one household. While that condition prevails America is America; when it ceases America will have become "Red."

THE REAL WORKERS.

It is exasperatingly amusing to read the editorials and articles in so-called labor journals in which the mechanic who works eight hours a day for five and a half days a week and receives from \$5 to \$12 a day is by arrogant assumption the laboring man and also a wage slave. Editors, teachers, and preachers, who, as a rule, in addition to their daylight hours, work three or four hours at night and under conditions which break the nervous system, and who often receive less than half of a mechanic's pay, are not counted as workers.

Then the farmers, who work twelve hours every day (often fifteen hours in the busy season), and do chores on Sunday, who labor without shelter in rain and sun and cold, also receiving about half of a mechanic's wage and having no guaranty of pay, are not laboring (?) men. To be sure, the labor organizations are now wooing the farmers, but they offer no plan for reducing hours of work and are clamoring to get the products of the farm at lower prices without any promise of continued transportation to insure the delivery of the farmer's products in the markets. The mechanic, with four to six hours a day for rest and recreation is not a worker as compared with the farmer. And which is the more necessary to the human race? If every clerk and mechanic and miner were to quit, and the farmer worked, the world would live; but if every farmer were to strike, the world would starve in six months. Yet we raise mechanic's wages and try to force the price of farm products down—the best possible way to drive men from the farm and ultimately to increase the cost of living.

But there is another worker who receives no consideration from the labor agitator. She rises before the sun, builds the fire, bakes the bread, carries the water, makes and mends the children's clothes, cares for the chickens, often milks the cows and churns, cultivates the garden, gathers the vegetables and fruits and preserves them, gets dinner and supper, washes the dishes and makes the beds, and often in the busy season she helps in the field. Without trained nurse, often without midwife or obstetrician, she travails to bring forth human souls, and without hospital or convenience she toils by day and by night to nurture the bodies of these precious souls. She dresses in calico and often goes barefoot to her tasks. She has no electric light, no gas heater, no bathroom, often no carpet and no pictures, few books, little society, meager church privileges. She toils fifteen hours a day and sits beside the sick at night. She gets no wages; sometimes not even the egg money. Let her strike for thirty days and the world would cry out for help. Let others quit and if she remains at her post the world still moves. She, the quiet, faithful, patient farm wife and mother, is the real

worker, the fundamental laborer. She works more hours and more days in the year than any laboring man, and yet the forty-four-hour-a-week man does not consider her in his class, and she is not—she is the real burden-bearer of the world, but she boasts not and strikes not and threatens not the peace of the world. Her sisters who toil not, neither do they spin, have won for her the right of suffrage—will they now seek to ameliorate her suffering? Will the wage-slaves (?) help to improve her conditions? No; but civilized society must recognize its almost infinite and unpaid debt to her, and we must create sentiment that will result in lightening her burdens and minimizing her toil.

There are magnificent, self-sacrificing women in our cities, but how insignificant are the berouged and scantily-clad patronesses of the dance and cards and theaters when compared with the real workers and mothers of men! How foolish the youth who seeks his life companion among the giddy girls at the social function! Is it not high time for us to discover and honor the real workers, and laugh at the assumptions of the arrogant pretenders?

BENTONVILLE AND ENVIRONS.

Met at the train Saturday evening by Rev. H. C. Hoy and wife and the big bouncing baby of which they are so proud, I was soon conveyed to the home of Mr. and Mrs. Withrow, my old Missouri friends. Mr. Withrow's father and my father had been warm friends, and Mrs. Withrow and I had known each other as children in the country school. Far into the night we talked of the old neighbors, the good old-fashioned school with unusually fine teachers who dared to use the rod, and of the splendid group of boys and girls, now scattered to the ends of the earth.

With all the patent paraphernalia and trained teachers I discover few schools doing better work today than was done in that plain little school off the road beside the woods; and football and basketball are no more interesting than were townball, mumblety peg, and old cat, nor can sturdier boys nor prettier girls be found. It was an ungraded one-room school with 30 to 40 enrolled, and yet there, after the lower branches, I studied Higher Arithmetic, Algebra, Physical Geography, and Physiology. There I attempted my first declamation, Longfellow's "Excelsior," which I have not forgotten, and there I heard the little girl who first caused my boyish heart to palpitate, recite "Casabianca." I am sorry for the man or woman who did not have the privilege of attending the real country school. Oh, yes! We had to get up in winter and do the chores before daylight and walk three miles, crossing "Big Turkey" on a log, then do the evening chores after sundown and study late at night; but it was fun, and I well remember what I learned. Even the fights with other boys were excellent discipline for later struggles, and the "play parties" on winter nights were my introduction to social functions (?).

Sunday morning the Sunday School at Bentonville was visited and found crowding the house. At eleven a fine congregation appeared and seemed interested in the sermon. At the close the good news came of the defeat of the demagog Bailey in his race for the Texas governorship. As long as

(Continued on Page 2, Column 3.)

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

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

OUR ANNUAL CONFERENCES.

Little Rock, at Camden, November 17.

North Arkansas, at Rogers, November 24.

PERSONAL AND OTHER ITEMS.

Bishop Kilgo's health is reported to be much improved.—Ex.

Rev. Theodore Copeland will assist Dr. F. J. Prettyman, Emory Church, Washington, D. C., in a series of meetings.

Married.—August 24, 1920, Miss Bertha May of Mount Zion to Mr. B. J. Jennings of Sulphur, Okla., Rev. L. T. Rogers officiating.

The fall meeting of the Board of Bishops of the Methodist Episcopal Church is announced to meet in Atlantic City, N. J., on November 23.

Dr. Harvey Reeves Calkins has given up the editorship of Men and Money and is to re-enter upon missionary work in India.—Exchange.

While visiting her grand-daughter in this city, Mrs. J. R. Saunders called. She was returning to Texarkana after visiting her children in Pine Bluff and Carlisle.

Dr. Lynn Harold Hough, recently president of Northwestern University, but now pastor of Central Methodist Church, Detroit, is filling preaching engagements in England.

Rev. John D. Batenian, D. D., for a number of years the assistant editor of the Central Christian Advocate, has resigned from that position and will go into business.—Exchange.

Rev. F. T. Fowler, who is to be Brother Clem Baker's assistant in Sunday school work in Little Rock Conference, has entered upon his duties and will be warmly received in his new field.

Rev. J. W. Harrell writes: "Great revival in England. The meeting is led by Rev. G. A. Klein and Prof. Henry Litchfield. Great crowds are coming to the meetings. Fourteen were converted Sunday night."

Rev. J. C. Crenshaw of Twenty-eighth Street Church has just returned from a two weeks' visit to his old home in South Carolina, and is now assisting Rev. P. Q. Rorie in a meeting at Highland Church.

Rev. S. F. Goddard of El Dorado has been assisting in many revivals this summer. Rev. O. T. Gilmore, who occupied the El Dorado pulpit during Brother Goddard's absence, will enter Southern Methodist University.

Having completed his course at Hendrix College, Mr. George M. Reynolds, son of Dr. J. H. Reynolds, spent the summer in Columbia University. He goes next week to Shreveport, La., to teach Modern Languages in Centenary College.

Rev. W. T. Thompson of Blytheville called Monday. He is visiting his brother at Baucum and spent Sunday at Scott's. He has had a good vacation, spending part of it in a meeting at Elleree, S. C. He is greatly pleased with his experience in the old South State.

Rev. E. D. Galloway passed through Monday and reported a five days' meeting held near Scott's, in which forty-five were converted. He secured several new subscribers to the paper. Brother Galloway has given up the Oak Hill Circuit and enters Hendrix College this week.

Brother J. L. Shelby reports a fine meeting just closed at Mt. Carmel, on the Vilonia Circuit, in which twenty-three were received on profession of faith, one good woman of 77 years being among the number. This charge has already paid out in full and will be ready to make a splendid report at conference.

Brother O. C. Birdwell of Maumelle Circuit and Brother Tarleton, a Presbyterian minister, who has been assisting him in a meeting at Natural Steps, were appreciated callers at the Methodist office last Friday. The meeting just closed resulted in renewed interest on the part of his members and several additions to the church.

An invitation from the official board of First Church, Pine Bluff, was received, but the editor was absent and regrets that he could not attend the corner-stone laying for the new building last Saturday, at which Bishop E. D. Mouzon officiated. The pastor, Rev. E. R. Steel, announced that the Bishop would also preach last Saturday.

Returning to his charge after a business trip to Dallas, Brother Ira A. Brumley looked in on the Methodist force. Brother Brumley is one of the pastors who has put the Methodist into every home on his circuit. This is only one of the fine things that has been accomplished at Whitton and Bardstown this year, and we shall expect a fine report from that charge at conference.

While in Bentonville last week the editor had the great pleasure of visiting in the home of that much-loved superannuate, Rev. R. M. Traylor, who lives with Mrs. Traylor and Miss Norma in a quiet, pleasant home in the suburbs. While his eyesight is poor, his general health is good and he is cheerful and deeply interested in the progress of the church and the world. To meet him is a tonic.

Altogether the people are proud of the Centenary—proud of the great church which planned it and brought it to success, willing to go without "things" for the sake of the work of Christ, but very anxious that their sacrifice should not be lightly held or their gifts unwisely used by those whom they have charged with the duty of translating gifts of money into accomplishments for the kingdom.—Zion's Herald.

Rev. J. S. Hackler of Ft. Smith, who took the superannuate relation last year is quite busy distributing Bibles for the American Bible Society. He has been in two revivals this year. He called Monday on his return from Cato Circuit, where he assisted the pastor, Rev. R. A. Bevis, in a good meeting at old Antioch Church. Brother Hackler especially enjoyed this visit because he was among scenes of earlier life.

Prof. Murray Sheehan, who has been a member of the faculty of the University of Wisconsin for the past year, will be head of the department of journalism, and will have charge of the news service of the University of Arkansas for 1920-21. He succeeds Mr. Maurice E. Votaw, who will do graduate work at the University of Missouri next year, and will begin his work September 1. Professor Sheehan has an A. B. degree from Miami University and an A. M. from Harvard. He has also studied at the University of Paris, and has done newspaper work in Germany. He is a member of the Phi Beta Kappa, the national honorary scholarship fraternity.

While conversing recently with Rev. Eli Myers, our pastor at Rogers, who was once a member of an Indiana Conference, the editor learned that the late ex-Governor J. Frank Hanly of Indiana had been converted and received into the Methodist Church at Williamsport, Ind., under the ministry of

Brother Myers. He had been an avowed skeptic and admirer of "Bob" Ingersoll and in his zeal secured the attendance of the preacher upon one of Ingersoll's lectures. His conversion was not the result of a direct attack on infidelity but by winning Hanly's confidence and securing his attendance at the regular preaching services. Governor Hanly became a great Methodist layman and a leader in the cause of prohibition.

With a total attendance of 3,343 students taking regular work and special short courses at Fayetteville, and with a non-resident correspondence student enrollment of 171 during the past year, the University of Arkansas has become an institution which functions practically all of the time. Instruction at the university was continuous, except for a few days between the terms, from the beginning of the regular session in September until the close of the summer school the first of August. A Farmers' Short Course was held at the university during the third week in August, and even though no courses are offered for the next few weeks, the research and experiment station work is being carried on without interruption.

BENTONVILLE AND ENVIRONS.

(Continued from Page 1.)

our people show that kind of discrimination the country is safe.

After dinner, in Brother Hoy's car we went west five miles to Centerton and I preached to a small congregation, and one brother told me what he heard me preach twenty-eight years ago. Fortunately I had not repeated. Rev. J. M. Fryar, the pastor of Centerton Circuit, who lives there, was present. He has a fine circuit, lying around Bentonville, and is doing splendid work. He hopes to put the paper into the homes of his people. It is a land of fine farms and big orchards, and literally flows with milk and honey.

Returning, I was joined by the presiding elder, Rev. W. L. Oliver, who with his wife had made a difficult round trip through mud to Elm Springs. We traveled ten miles northeast, part way through the lovely valley of Sugar Creek, and arrived at Pea Ridge in time for a sumptuous supper at the Anderson House. Then Rev. J. H. Ruble, the popular pastor, appeared and escorted us to the big church which was filled with people who evidently had some curiosity about the visiting preacher.

As a boy I had read of Pea Ridge, the Elkhorn Tavern, and the battle, and had never supposed I could live in Arkansas a third of a century before reaching this famous spot. But I was disappointed, because as a boy I had visions of peas and a ridge, and now I saw neither, as the Ridge and the battle ground are some five miles east of the village, and the rain made such bad roads that it was deemed imprudent to make the trip. I was told that the Ridge was once covered with wild peas.

Monday morning, after visiting at the parsonage, I was invited to address the public school which had assembled for organization. There is deep interest in education in this community which in the day of the country college had maintained an institution with more than local reputation. There are splendid farms in this neighborhood, and the Pea Ridge and Brightwater churches constitute a strong circuit under the leadership of Rev. J. H. Ruble, a local preacher who has successfully served as supply so long that he seems to be a member of the Conference.

It rained hard in the night, but we were able, over sloppy roads, to return Monday to Bentonville, where Brother Hoy and others exhibited a park with shade and springs and ravine, which the citizens think admirably adapted to the use of our Western Assembly. It certainly has many attractive features, and at the proper time will demand consideration. Next day we motored out over a fine road to Bella Vista, the new summer resort three miles northwest, where lake, and bluffs and cold springs and cave are drawing big crowds from the lower levels. Texas and Oklahoma have been well represented this year, and many Texans are investing in homes and farms.

Bentonville is in one of the garden spots of the

"The Arkansas Methodist in Every Methodist Home In Arkansas"

CIRCULATION CAMPAIGN.

North Arkansas Conference.	
Batesville District	69
Booneville District	78
Conway District	202
Fayetteville District	66
Forrest City District	294
Fort Smith District	75
Jonesboro District	81
Paragould District	42
Searcy District	63
Little Rock Conference.	
Arkadelphia District	79

Now is the best time to push the circulation campaign. Brother pastor, do not delay longer. You have been promising all year that at the most opportune season you would put the campaign through. Get it into every home in your charge, and you can go to Conference feeling that you have done a big year's work.

Camden District	192
Little Rock District	573

Monticello District	152
Pine Bluff District	107
Prescott District	182
Texarkana District	118

NEW CASH SUBSCRIBERS SENT IN BY PASTORS SINCE AUGUST 25.

J. L. Porter, Floral Ct., 1; J. M. Fryar, Centerton, 2; R. A. Robertson, Lincoln, 1; Lawrence L. Cowen, Helena, 2; J. F. Rogers, Dell, 2; W. F. Campbell, Marshall, 1; C. F. Messer, Austin Ct., 1; E. D. Galloway, Hendrix College, 4; A. E. Jacobs, Rowell, 1; S. T. Baugh, Blevins, 7; J. C. Williams, Bingen, 1; F. P. Doak, De Queen, 1.

world and offers many advantages to seekers after rest and health. Our church under the care of Brother Hoy is prospering. A temporary building for the primary department of the Sunday School has been built, but a new or enlarged church is greatly needed and will doubtless be enterprised soon. The pastor and official board expect to put the paper in every home.

Brother Oliver had planned for me to be at Elm Springs Monday night, but on account of the bad roads the appointment was cancelled. Tuesday night we motored out to Oakley Chapel, a neat church in a grove about four miles southeast, but a storm was threatening and it was thought best to dismiss and let everyone seek shelter at home. The failure to meet the people at these two churches was a disappointment, and it was unusual, as at this season the weather is generally dry and the roads good.

This is Brother Oliver's first year on this district and his first experience in the northwest. He and Mrs. Oliver in their car have covered the territory and are delighted. He hopes to round up a successful year and is planning forward movements.—A. C. M.

PRAIRIE GROVE AND VICINITY.

Leaving Bentonville early Wednesday morning and changing at Rogers and Fayetteville, I found myself about 9 o'clock running into Prairie Grove in a heavy shower. In a few minutes I was in the fine roomy parsonage receiving a hearty welcome from Bro. J. A. Reynolds and wife and the two lively little ones. At night, in spite of detention of several families on account of the momentarily expected death of an aged member, a fair congregation assembled for preaching. Our membership is strong and the charge is prospering under the sensible guidance of Brother Reynolds, who, in his second year, is greatly esteemed. The people are expecting to recover their substantial brick building, and ought to enlarge for Sunday School purposes, as the school cannot grow without more space. It would retard the progress of the whole church if enlargement is long deferred. Prairie Grove, in the midst of a fertile farming community, is a substantial town which is growing with the improvement of the surrounding country.

Next day Rev. J. G. Ditterline, pastor of Viney Grove Circuit, came with his car and conveyed me safely over a stretch of exceedingly bad road three miles northwest to the comfortable parsonage in the village of Viney Grove. After a hearty supper I was permitted to preach in the big church to a small congregation. As it was the season of apple picking there was some excuse for absence, but the pastor reports that going to church at night is not the habit of his members. This church is surrounded by a rich and prosperous country, and with the church at Rhea and several afternoon appointments constitutes a circuit strong enough to accomplish anything the people are minded to undertake. The only trouble is that they are too well satisfied, and do not fully realize their possibilities. Brother Ditterline is a man of vision and has some very practical ideas about the circulation of the church paper. The visit in his home was appreciated.

Back in Prairie Grove Friday I spent the day reading and writing in the pleasant parsonage.

All friends will be gratified to learn that Mrs. Reynolds is slowly but surely improving.

Reaching Lincoln at 6 in the evening I was met by the active pastor, Rev. R. A. Robertson, and brought to the neat parsonage for supper and then had the privilege of preaching to a fair congregation in the commodious church. The congregation was good for Friday night when it was known that a new picture show was operating across the street, a holiness meeting in progress a block away, and a Baptist Association in session just outside the town. The Methodist Episcopal and Presbyterian pastors were present, and it was good to meet that noble supernumate, Rev. H. A. Armstrong, who, sadly bereaved last fall, had just returned from visiting relatives in Washington. He looks well.

Saturday, as I could not make railroad connection at Westville until night, Brother Robertson and I, with Brother Pyeatt, my host, walked out to Mt. Pisgah Baptist Church where the Fayetteville Association of Landmark Churches was in session. On the way we got sprinkled, and when I remarked to a Baptist preacher that it was proper that we should get wet going to a Baptist gathering, he said, that it would have been all right if we had fallen in the creek. We were greatly interested in discussions of anti-tobacco resolutions and others on the attitude of the Landmarkers toward the Conventionites who might apply for recognition. After spirited debate both resolutions were tabled. A report on State Missions, remarkable for brevity, was read and appropriate remarks were made by Rev. J. A. Smith, editor of the Baptist and Commoner. At 11 a very excellent sermon was preached by a vigorous young preacher, but he had to label it by a pointed reference to immersion. These men and women, stalwart defenders of the faith as they understand it, privately greeted us cordially, but, of course, extended no public recognition to our presence except a casual reference in debate.

As it had rained hard our return to town was through mud, but fortunately there was an admixture of sand and it was not difficult to remove from our shoes and trousers. We had a hearty laugh over our experience.

Lincoln, a new town eight miles west of Prairie Grove and the same distance north of old Canehill, located on a plateau with beautiful outlook, is a solid village making satisfactory growth. It ships much fruit and vegetables. Brother Robertson, with his usual energy, is pushing his good circuit to the front. He reports the community a delightful place to live.—A. C. M.

SILAM SPRINGS AND SURROUNDINGS.

Arriving at Silam Springs a little before midnight Saturday, I was greeted by the pastor, Rev. C. W. Lester, who carried me rapidly to his home and introduced me to a fine bathroom with plenty of hot water. After the march through the mud the previous morning a hot bath and comfortable bed were good preparation for Sunday, and I awoke late and greatly refreshed. His wife and quartet of growing boys helped to make the breakfast interesting.

On our way to church the new building was inspected. Of hard yellow brick it is with its classic front a gem of architecture. With full basement, Sunday school rooms, and galleries, it is commodi-

ous, convenient, and adaptable. It will cost about \$45,000, and, when finished this fall, will be one of the best church buildings in the State. Its location, fronting the beautiful park, is superb. In the old church the work is carried on under serious disadvantage. The Sunday school filled the house and the morning congregation occupied all the space, and gave the preacher every encouragement. In his quiet, faithful, efficient way Brother Lester has been doing a remarkable work. Since becoming pastor at Silam Springs he has doubled the church membership and enterprised the new church. Already this year more than one hundred have been added. Once a heart-breaking task, this charge is fast taking its place among the best. The town, with its many springs and pleasant climate and attractive homes, is growing better in every way, and the surrounding country with its orchards and diversified farms is inviting a fine class of homeseekers.

Our people are interested in the proposed summer assembly and will undoubtedly offer a strong proposition to secure the location. It is a place that deserves careful consideration.

After a hearty dinner, Brother Smith, an official layman, came with his big car, and, with his wife and Brother Lester and wife, we quickly traversed the nine miles of good road leading to Gentry, where I was safely consigned to the care of Rev. T. C. Hunt of Springtown Circuit. Everything in connection with the visit to Silam Springs was delightful.

Brother Hunt, who is a local preacher from Van Buren and who was last year in the Moody Bible Institute at Chicago, is supplying Springtown Circuit, which lies east of Gentry. He was ready with his little car, and we were soon speeding toward Highfil, eight miles away, over the recently improved highway, which in places follows the abandoned grade of the railroad that formerly connected Silam Springs and Rogers. A quarter of a mile from our objective we found a mud hole so deep and wide that, after assaulting it thrice and withdrawing, we sidetracked the car and proceeded on foot until given a lift by another car. Highfil is only a small village, but the church building is large and comfortable, and the congregation almost filled it and seemed to appreciate the preaching.

At the close of this afternoon service we retraced our steps to Springtown, where after a good supper at the home of Sister W. D. Wasson, who remembered meeting me at District Conference at Silam Springs thirty-four years ago, I accompanied the pastor to the church on the hillside and enjoyed an Epworth League program and then preached to a crowded house. This is a fine, prosperous community. Both of these villages are aggrieved over the loss of their railroad, but the splendid highway, when finished, will largely compensate for the poor railroad.

With Springtown, Highfil, Robinson, and Thornsberry, Brother Hunt has a strong circuit which he is cultivating with zeal and diligence. He is learning rapidly and has in him the making of a successful preacher. He is planning to go to Southern Methodist University.

A quick trip brought me back to Gentry, where I caught the south-bound train, and, changing at Howe to the Rock Island, was able to reach home Monday at noon, after a profitable trip through a most interesting country.—A. C. M.

CONTRIBUTIONS.

SELECT YOUR SPECIAL NOW.

In a few short weeks we shall meet at our Annual Conference. As always, many pastors will move. There is one little piece of work every pastor can do so much better than the new pastor; he can have his charge direct their Centenary money. It will not cost anybody anything, but will do every church great good that does direct their offerings. I am proud to tell you that in the last report received on specials, or directed Centenary offerings, the Little Rock Conference ranked third in all the conferences of our great church. We have specials amounting to 45 per cent of our allotment, only two other conferences going ahead of us in percentage. But there are many churches that have not yet selected a special. Now, my brother, give attention to this matter at once. If you delay you will forget it. If you act at once you will do great good. Brother or sister layman, urge your pastor to act quickly. I have a large list to select from and you can have nearly anything you want in nearly every field, at home or abroad. There are small jobs for the small churches and big ones for the big churches. I am quite busy trying to be missionary secretary and presiding elder both, but I shall be delighted to help you select just the work you want to do. Write me at Arkadelphia just what you want.—R. W. McKay, Missionary Secretary.

THE NEW PRESIDENT OF EMORY UNIVERSITY.

The Board of Trustees of Emory University, at the last meeting of the Board in June, decided that thereafter the University should be conducted with a Chancellor, giving it general supervision, and a president to whom was committed the management of internal details under the advice and assistance of the Chancellor. Bishop Candler was called to the Chancellorship, and Dr. Franklin N. Parker was requested to act as president until a suitable man could be found to take the presidency permanently, he being unwilling to serve except for that time.

Dr. Parker has served during the summer session of the University, and is now succeeded by Dr. Harvey Warren Cox, who, since 1912, has been Professor of Philosophy and Education in the University of Florida, and since 1916 the Dean of the Teachers' College of that University. Dr. Cox received the degree of Master of Arts, Harvard University, in 1910, and the degree of Doctor of Philosophy from the same institution in 1911. He was

A CENTURY OF SERVICE.

In 1820 a good old-fashioned doctor in North Carolina prepared an ointment for skin eruptions. It met the needs of his patients, and has likewise met the needs of millions of other doctors' patients. Gray's Ointment, the compound he prepared, is now rounding its hundredth year of honest, good old-fashioned service and value. It is very effective for sores, boils, cuts, bruises, burns, stings, eczema and the many similar forms of skin eruption. It soothes the pain, cleanses the wound, kills the germs and begins healing. If your druggist can not supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and a liberal sample will be sent you.

the Assistant Professor in the Department of Philosophy in Harvard University until called to the Chair of Philosophy in the University of Florida. He has served successfully in every grade of education as a teacher of rural schools, principal of high schools, and as a professor in universities.

Dr. Cox is a man of the finest Christian character, and is a very earnest Methodist. He brings to his work marked native ability, the most thorough scholarship, and a splendid record for successful work in every field in which he has been engaged. The University is to be congratulated upon securing the services of such a man at this period in its history.

Dr. Cox will enter upon his duties on September 15, and the fall term of the University will open under his presidency, September 30th.

RESOLUTIONS ADOPTED BY THE PETIT JEAN MOUNTAIN CONFERENCE ON RACE RELATIONS, HELD AT MORRILTON, ARKANSAS, AUGUST 17-20, 1920.

First, we desire to thank the Committee on Program for having set up for us an inspirational program of the duties of citizenship, the key to which has been given by a series of lectures by Dr. Thomas Currie of Texas, on "The Social Aspects of the Teachings of Jesus."

Since our Conference has been centered on the inter-racial question, which is a live question in our Southland, we would, therefore, gather up in a few recommendations the following:

1. We have been impressed with the responsibility of the white race in the development and proper regard for the negro race, upon whom we are so vitally dependent in the development of our plantations and industries. We believe the solution is difficult enough to challenge the Christian manhood of our whole state. We recognize that the negroes have problems for the solution of which they must have our moral and financial help; that the various propaganda that come to them from all sources, more or less pernicious, making them restless and inefficient and unable with contentment and happiness to function in their proper places as citizens, can be overcome by the righteous and patient endeavors of the noble manhood of our state. We call upon the citizenship of all races of Arkansas to give to the solution of this problem the most patient and careful consideration, for, in our opinion, the development of our state and the happiness of all our people are bound up in large measure in this situation.

2. We have been impressed with the unanimous expression from preachers, teachers, merchants, bankers, planters and others who have spoken, that our first specific duty towards this under race is to secure for them economic justice, to the end that they may develop into happier and more useful citizens.

3. We recommend to the educational officers of the state that they secure for them just and suitable school advantages.

4. We recommend that this Conference appoint John L. Hunter, Thomas S. Staples, D. L. Paisley, N. C. McCrary and Allen Winham, a committee to formulate a program for a Good Citizenship Week, emphasizing

especially greater respect for law and urging a more consistent enforcement of just penalty for all violators of same, and to take the steps found necessary to put it into operation.—Signed)—N. C. McCrary, Ashdown, Chairman; W. E. McRae, El Dorado; J. F. Simmons, Stamps; W. B. Fakes, McCrary; H. A. Woodward, Morrilton; J. I. Norris, Pine Bluff; W. S. Daniels, Dermott; W. S. Williams, Magnolia; H. C. Elema, Jonesboro; John L. Hunter, Little Rock; Jim G. Ford, Sherfill; Allen Winham, Texarkana; John M. Lide, Camden; Guy Stephenson, Hermitage; J. A. Presson, Little Rock; Chas. Kurtzhalz, Little Rock; Will Sigman, Vanndale; D. L. Paisley, Hope; Chas. Cade, Sparkman; Thos. S. Staples, Conway; Hugh D. Hart, Little Rock; J. H. Kirkpatrick, Little Rock.

THE SOUTH AND OUR HOME MISSION PROBLEM.

Religiously the world needs American leadership now more than it needed our help at any time during the war. Christian leadership is the kind America must supply. This we cannot do unless Christ is enthroned in our own civilization.

The forces of evil let loose in other parts of the world are seeking to undermine and destroy our government. Our very civilization is on trial. The foundations of government are threatened. Anarchy, voiced in Bolshevism and radical Socialism, is clutching at the very throat of our nation. Wide distribution was recently given to a pamphlet issued by the American Anarchist Federalist Commune Soviets which said:

"The press, church and government and constitution can go straight to hell. Down with all governments, constitutions, capitalization, churches and synagogues! Long live anarchism."

To belittle our danger would be folly. We are faced by the most serious of all dangers. The civilization of the world is at stake; for as goes our country so goes all countries. The preaching of the Gospel of Christ to all classes in all places is the only salvation for America which is to be the steady power and saving influence of the world.

The forces contributing to this saving influence are varied, but they all have their rootage in the church, and are fundamentally Christian.

America is great as a land of liberty and democracy, but she can remain great only as the dominant powers in her life remain Christian. General Grant stated a prophetic truth when he said, "The time will come when the South with its Anglo-Saxonism will have to save America." This is now well understood. What a responsibility is this for the churches of the South! The Methodists of the South hold a large share of this responsibility. She must train her sons and daughters for large leadership in the church and state in all parts of our land. This we cannot do without a strong and virile church.

The Home Mission work of the Methodist Church is far more important today than ever before. It is not possible to use words strong enough to express the need of Home Missions. The entire \$37,000,000 pledged in the Centenary would not be sufficient to meet the needs of the Church for the next five years in the home

land. "Go preach the Gospel to every nation. Preach it with all the power of its God given mission. But realize as you never realized before that the powers of evil are seeking to get a strangle hold on the very life of America—and as goes America, so goes the world."

Protestantism of the South must present a united front in its campaign for Christ, the Church and the safety of the nation. Methodism must gird and train herself for a new and aggressive leadership in a campaign to give the Gospel of Christ in an effective and more permanent way to all the people of every nook and corner of our land. If the Methodists should fail, they greatly weaken the position of the South in meeting the world crisis which we are facing. Methodism has always led in any campaign for civil righteousness and protection. We must not fail now. Our pastors must rise to the demands upon them in this day. They must preach, under the baptism of fire, the old Gospel in a new way. As prophets of God we must "cry aloud and spare not." The nest of machine guns in the difficult place, whether it be in the slums of our city, the coves of the mountains, or among the ever increasing number of foreigners, must be taken. Heroes are wanted to do it. In saving the individual we must keep the whole social order in mind.

God has his heroes, they who are willing to lose all for a great cause. Let them come forth! Let the Church and its leaders be big enough to see the old task in a new way, and set forth these heroes of the cross and heroically sustain them while they take the difficult and unsought places to make our country God's country.

The Church must approach the task of making America Christian with the uttermost sincerity. Men must be convinced of the unselfishness of the Church before they can be won to it. Furthermore the people must be worked with, rather than worked for. There is a vast difference. Everybody resents the spirit of patronage. The Church must have more of the spirit of the prophets. If America is won for Christ it will require a daring not often found in the modern Church. THERE MUST BE A VISION AND A MESSAGE. We are sadly limping at this point. It is the living Christ dwelling in the hearts of men, dominating their motives, inspiring their actions, who will finally conquer America and make her the great missionary to all the world.

We are barely touching the fringe of our great Home Mission problems. Our Methodism of the South has another and a new opportunity.—R. L. Russell.

RENWAR VS. RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Roehmer says, "One 50c bottle has done me more good than all sanatorium treatments, and what it did for me, why should not it do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.

THE CONFERENCES GIVE APPROVAL TO THE CHRISTIAN EDUCATION MOVEMENT.

Reports from the sessions of the Annual Conferences held to date indicate that the Church is of one mind in the matter of support of the Christian Education Movement. No Conference has failed to give its unanimous approval of the action of the General Conference of 1918, and, without exception, quotas and surplus asking have been accepted.

Two of the smaller Conferences—Denver and Illinois—have no Conference schools, hence their quotas are for connectional work. These Conferences gave their endorsement by unanimous vote, and their quotas of \$10,000 each were guaranteed. The Kentucky Conference approved the surplus askings of \$120,000, making its total \$520,000. The Western Virginia Conference, with a quota of \$450,000, added \$150,000 as surplus askings, making its total \$600,000. The Missouri Conference added \$179,000 to its quota of \$529,500, thus accepting a total of \$771,500. These surplus askings represent an additional amount for Conference Schools, and in the case of each Conference will be forty per cent of the original amount approved by the Commission for these schools. No part of the surplus askings is for connectional institutions.

It is indeed gratifying that to date there has not been in any Conference a dissenting vote, as touching either the enterprise itself or the matter of additional askings for the schools of the Conference. The Church will give itself without reserve to the Christian Education Movement, and in this great enterprise will make secure the future of its schools. This will be done both in the pledging of this fund of \$53,000,000 and in giving Christian Education its rightful place in the thought and conscience of the Church.

FAITHFUL STEWARDSHIP REQUIRED OF THE CHURCH.

The Church grows richer and stronger through each passing decade. This is because the Church develops in its members that sobriety, self-control, and integrity of character which are, in the long run, the conditions of temporal prosperity. Any review of the history of Christian communities in comparison with communities which are not Christian will verify the declaration of Paul that "Godliness has

the promise of life that now is and that which is to come." Christianity is constantly making thousands of men useful, honorable and rich who, otherwise, would be borne down to poverty and ruin on the current of worldly indulgence. It is chiefly for this reason that the saying has become current in the councils of the ungodly that the Church is for the rich and neglects the poor.

The Church leads all agencies and influences in arousing aspirations for knowledge and for a helpful public career. Seventy-six per cent of all the students in the colleges and universities of the country are church members. When we compare the aggregate of church members in our population with the aggregate who are not church members, we find the Church leading, nearly five to one, in proportion of young men and women who are ambitious of high attainments and are following high ideals.

In spite of all her critics, the Church holds the confidence of rich men as the wisest and most faithful almoner of the means which they would appropriate to the public welfare. Vast endowments come to the Church continually from outsiders. No man appropriates money to endow agencies of vice and corruption. The liquor interests, gambling dens, and brothels get no endowments. Even the men who have gotten rich by pandering to vice, seek to make some atonement for it by bequeathing their money to Christian institutions, so confessing their sin against God and humanity.

Good men—public spirited men, philanthropists, in or out of the Church—intrust to the Church their gifts for the public welfare. Bishop Haygood said of George I. Seney that when he failed, financially, one of his friends suggested that he had been too liberal in his gifts to Christian education. Mr. Seney replied, "That is all I have saved. The speculators cornered me, and I threw at them every dollar I had to break the ring, and if I had had the money I gave the colleges, I would have thrown that at them and lost it; thank God, I put it where the speculators can not get it." This was the speech of a philanthropist, but it sets before us a truth which all good men must regard. We only save the money which remains after us as a working force for the public good, and the common judgment of men, as expressed by their actions, is that the Church is among all agencies most to be trusted to use wisely and faithfully any bequests which are intended to so perpetuate the influence of men after their earthly career is ended.

Vast wealth can be commanded by the Church for all schemes of Christian work only upon the condition of fidelity in administering the funds committed to her hand. The confidence in the Church, which year by year brings into her treasuries millions upon millions of dollars, from intelligent men of the world, is a great asset for good, and an answer to all ill tempered criticisms; but the Church needs to guard her stewardship that this confidence may not only be preserved but increased more and more. This can only be done by a fidelity of stewardship in which the greatest good is accomplished at the least cost.—J. E. Godbey.

MISSIONS, THE FUNDAMENTAL PHILANTHROPY.

There are still among us, I suppose, a few atheists and unbelievers. To such, of course, the purely evangelistic phase of missions makes no appeal. Even to such, however, assuming that they are not utterly void of human sympathy, the appeal of the missionary program as a great and fundamental philanthropy must be irresistible. To every one whose heart responds to humanity's sore need and who longs to relieve it, missions offers far and away the most radical, comprehensive and effective program of human betterment to be found in the world.

This is true for the very good reason that the gospel which lies at the heart of missions is the center and source of our every conception and practice of philanthropy. Where the gospel has not gone, no such conception exists. This is quite natural, too, from the fact that the whole philanthropic idea is rooted in the thought of human brotherhood, which in turn can not exist practically apart from the parent conception of the fatherhood of God. It was Jesus who first brought to the world in anything like fullness these two ideals, out of which has grown all that is altruistic in Christian civilization. It is not surprising, therefore, that altruistic ideals, with their resulting philanthropies, are unknown among people ignorant of the gospel out of which these things grow.

Examples are numerous and convincing. Most striking, perhaps, is the utter absence of medical science in lands where the gospel has not gone. The medicine man of Africa, the needle-sticker of China, the exorcist of Korea—these are examples of the best that non-Christian peoples know of medical science. There is no knowledge of prophylactics, of materia medica, or surgery, or antiseptics, or anaesthetics. There are no hospitals and no trained nurses. Their remedies cure only when they kill.

Into such conditions the medical missionary, the Christian nurse and the mission hospital go as the very quintessence of philanthropy, restoring the eyes of the blind, healing the sick and making the lame to walk, teaching cleanliness and sanitation, training native doctors and nurses and laying the foundations of a new and strange order of life and health.

Illustrations might be multiplied. The mission orphanage, the leper asylum, famine relief, industrial training, the anti-opium crusade—these are but a few of the many beneficent activities of missions which clearly entitle it to first place among all the benevolent agencies of the earth.

And the work does not end, of course, with these direct activities. They, after all, are but illustrations of the principles whose propagation constitutes the missionary's first business. One gripped by those principles—the fatherhood of God and the brotherhood of man—the heathen becomes not only a theoretical Christian but also a practical altruist. And once these ideals have penetrated far enough, the whole of society is placed upon a new basis and made over in the model of Christian civilization. Medical science is developed, the mind is enlightened by popular education, childhood is conserved, the home is exalted, the age-long shackles are

stricken from womanhood, life and property are made safe, progress is stimulated along every line, and it begins to be worth while to live.

Christian missions, whatever its distinctly spiritual and eternal values, needs no better apologetic than its power to transform the life that now is—to make men value and love each other and live together in harmony and helpfulness. As such, it merits and should command the generous and glad support of every man whose heart responds to human need.—R. B. Eleazer, in *Missionary Voice*.

WHITE SULPHUR, WEST VIRGINIA.

If you have never been to White Sulphur you have missed one of the most picturesque and sublimely beautiful places on the earth. The town of White Sulphur and White Sulphur Springs are distinct, one from the other, though only an imaginary line divides them. White Sulphur Springs is a miniature New York. The wealth of the Springs Corporation is fabulous, and all that was needed to make the grounds and surrounding territory a veritable paradise was expended. It is my conviction that there is not a healthier spot on the planet. I spent three years at Luray, which is considered as healthy a place as is in the Shenandoah Valley. I had about one hundred funerals while there—so far I have had none here. Luray has five doctors and they can hardly do the practice. White Sulphur has a larger population and only two doctors and one could easily do the practice and then have time to support his family fishing, and may be the town would be healthier still.

Here you have a disgusting view of the idle rich. Scores of millionaires come here. For the most part they have no regard for the Sabbath. If we except Atlantic City, this is the playground of the nation. Literally, they eat and sleep and "rise up to play." Many of them have no regard for the Ten Commandments. What we used to call female modesty is thrown to the winds. It is no uncommon thing to see a cavalcade of women with spurs on astride of fiery steeds galloping down our streets in men's apparel. Your chivalry and reverence for woman gets a fearful shock here. It has been my training to talk to woman and meet her with my hat in my hand or under my arm, but when a woman becomes manly I meet her as such. If another war should come I should advocate putting that kind under arms.

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names of Sarah, Rebecca, Ruth and Mary, and they shall live forever. But the names of Delilah, Jezebel, Salome and Herodias teach us the strength of woman for wrong when her heart is fully set in her to do evil. Earthly happiness in its highest perfection is to be found in the midst of the family circle, in the midst of household affections and domestic pleasures. It is there that God fitted and endowed woman with queenly graces to reign. But when she tries to play the man she is like a locomotive trying to run on a dirt road.

The Methodism of this place has builded wisely. We have a substantial brick which will perhaps seat 700. We have a splendid parsonage of eight rooms and basement, all furnished with everything a pastor needs. He has only to bring his trunks and books. There is no better water that flows out of mother earth than that with which this parsonage is supplied. We have a large yard and garden. It is estimated according to the high cost of living our garden is easily worth two hundred dollars. And then, Mr. Editor, we have a poultry yard running over with "yaller legs"—if that don't bring you and Jim Thomas, I despair.

Almost literally there are "no flies on" White Sulphur. We have fewer of this pest here than I have ever seen anywhere. Screens are hardly necessary here. And the "moskeeter" whose music is so attractive with you is almost a stranger here. Through June and July I sat by a good fire in my study through the morning hours. The air, like the water, is the purest that heaven has to give. A battle was fought a mile east of this town on the 26th of August, 1863, in which the Yanks were badly used up—many were slain—among them a German Prince, Von Kong, on the staff of the commanding general. His monument stands on the road side where he fell.

But the object of this letter is to tell your readers about a great meeting I attended last Saturday and Sunday at old Rehoboth Church, about 20 miles south, in Monroe County, near the thriving little city of Union, county seat of Monroe county. Two miles from this town was built as near as we can locate the date, in 1772, the first Methodist Church, and probably

the first of any denomination west of the Allegheny, which still stands. This church was dedicated by Bishop Asbury and the ground was given—five acres—by Edward Keenan, who with his wife were converted from the Catholic Church. It is said that this clause is incorporated in the deed: "To be held by the Methodists as long as grass grows and water flows." The name of this old church is Rehoboth. Close up to the church lie the remains of Edward Keenan and wife, the one dying in 1810 the other in 1820. The grounds all around are thick with graves. The old church has outlived them all, but unless something is done to preserve it, it can stand but a short time longer. It is a log house, 20 by 30. Here Bishop Asbury held three Conferences—1792-3-6, and preached from Deut. 5:27: "Go thou near and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee and we will hear and do it." Hope Hull was one of the most distinguished preachers at this Conference. He preached from the text in 1 Cor. 1:23—"We preach Christ crucified." These texts show how evangelical the old Methodists were. The new church—itsself 50 years old—stands only a few yards from the old. It was my good fortune to stand on the very spot where Asbury stood nearly 150 years ago and to take the sacrament from the very table used by him on that occasion, and also to preach the everlasting Gospel on the sacred grounds. Heb. 12:1—"Come forth to mind: 'Seeing we are compassed.'"

Herbert J. Bean and myself were appointed by Presiding Elder Stephens to assist Bishop Darlington in a two days' meeting at this Methodist Mecca. Stephens is a western man, and has all the push and pep of a westerner and all the steady pulling qualities of an easterner. He lives on the district and visits his family when occasion permits. The Bishop and Bean preached twice each. You can put your own construction on that. Stephens and I preached one time each, which seemed to be sufficient. Sometimes one is enough, sometimes it takes two to make one. Bishop Darlington is one of the most brotherly and spiritual of all our chief shepherds. I was driven down by that prince of laymen, A. E. Huddleston, who has nothing too good for his pastor—who has represented our Conference in several General Conferences—chairman of the board, Sunday School superintendent—yet never asked for a preacher to be moved nor any particular one to be sent, and positively declined to give the P. E. any advice on the subject. In all my life I have not known a cleaner man and one more loyal to his church and pastor.

Now, Mr. Editor, I wish I had time to tell you something of the wonderful country in the midst of which old Rehoboth stands. If there should be a wall around it—and God has nearly done that thing—the people could swim in luxuries. Eden could not have been richer. Some of the most magnificent homes adorn those hills and valleys that human hands ever built—furnished with all modern conveniences. And fat cattle and sheep grazing and browsing. Go way—don't you never go down there or you'll be dissatisfied the remainder of your life. That's the reason Brother

Eye, the pastor down there never writes anything. He's afraid somebody will want his place. The only reason they don't is they don't know about it.

The Lewisburg District Conference will meet with me here on the 20th inst. We expected to have Bishop Hendrix with us, but his engagements prevent. Bishop Hendrix is a great favorite with the Baltimore Conference. Now, Mr. Editor, you can step in an airplane there after breakfast and be here for dinner. Telegraph us and we will wait dinner for you—nearly all out of our garden and poultry yard.—J. C. Hooks.

HAVING A TIME IN THE OZARKS.

I have heard recently that there is a move on foot to establish a Western assembly similar to the Southern Methodist Assembly at Lake Junaluska, North Carolina. I want to put in nomination for the location of that assembly, Beptonville, Arkansas, and the following paragraphs of my vacation experiences in this country are therefore by way of a nominating speech:

I have spent the summer amid the golden fruits and sunshine of Southern California, and amongst the pineclad mountains of North Carolina, and amid the rugged grandeur of the Rockies, and I know all their attractions and also all their detractions; so that being at a loss for new worlds to conquer, I turned to Arkansas and resolutely facing the incredulous grins of my friends came to Bentonville, in the Ozark mountain section of this salubrious state. One night out from Dallas on the splendid Frisco road I stepped off the train in the cool of a crystal August morning. Yes, I said it, "the cool of a crystal August morning." Fact is, my "palm beaches" were totally inadequate, and I must needs walk briskly up and down the station platform to keep from shivering. I've made no mistake I said to myself—"this is the country, and this is the life!" If I needed any further confirmation I received it at once. As I walked down the street I saw a sign that delighted my Methodist soul. The legend on it was as follows: (Hens, 20 cents a pound; friers, 30 cents a pound; butter, 25 cents a pound.) Visions of young chickens fried a cinnamon brown, and then set on the back of the stove to absorb in their tender and gracious tissues a pound or so of golden butter made my mouth water. This vision and many other fair fancies were afterward more than fulfilled. My wife and I got a "little" room, 16x20, with two big comfortable beds in it for \$5 per week, and were soon surveying the delectations of our vacation home. First, our beauty-thirsty souls drank great draughts from the green fountains of the trees—the wonderful, refreshing, inspiring and sociable trees. All round the house and indeed around all the houses and all over the country, walnut and hickory and oak and silver maple trees, "high and lifted up," majestic and marvelous, intimate and friendly spoke to our spirits and bade us rejoice.

Do you, O reader, love trees, so that they send you a thousand silver messages by all the little swift Mercuries of the morning wind and all the soft whispering of the evening air? How quickly these beautiful

trees to such a lover shut out the sound of "the madding crowd's ignoble strife." How restful were the cadences of their twins playing the love songs of the flitting winds, and how comforting were their sermons on immortality preached by the crowned splendors of their abundant life and their perennial victories over the death of winter and the stress of the multiplied years. Rich indeed is a country that has the tender treasure of the trees in spring; the green shadows of the trees in summer; the radiant glory of the trees in autumn, and the frost coroneted kingliness of the forest in the winter time, and Bentonville is a billionaire in the leafy currency of the silver maple and "greenback" mintage of ten thousand other trees.

To add to the "green glories" above described there came a bery of birds, cardinal and mocking birds, and red-breasted robins and they caroled and whistled and "fluted" in the branches till my figure of royalty was further filled with an orchestra to delight a queen's heart. And when the soft sweet silences of the night came on, the insect lovers sang their serenades under the silver moon and I drifted off to the shadowy islands of romance and sailed through golden archipelagoes of starry hopes, and slept and awoke and it was nearly nine o'clock of a new day—a new, glad Ozark Mountain day. Besides the poetry, beauty and romance above hinted at, this country has some very practical and material delights. Here is a sample:

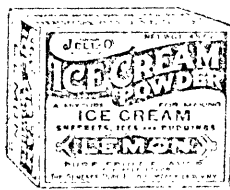
About a mile from town I went one day, soon after arriving, and visited a typical apple orchard. Mrs. H. L. Baker, my hostess, met us at the door, and excused her apron by saying, "I'm just putting up peaches and chow-chow." That sounded good to my mountain-whetted appetite. I glanced through the back door and saw another delectable vision. It was the fair and fairy picture of several hundred pure-bred white leghorn chickens, all of them with legs as yellow as gold. Passing through the kitchen on my way to look at the orchard I was arrested by the sight of the biggest peach-cobbler I ever saw. It must have been two feet in diameter and its delicious depths showed fair fountains of nectar oozing up through the fork pricks in the flaky crust. Stopping long enough to swallow the swiftly responsive juices of my sal-

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"Time and again I have prescribed Nuxated Iron—and surprised patients at the results with which their weakness and general debility was replaced by a renewed feeling of strength and vitality," says Dr. H. B. Hall, formerly Physician to the U. S. Marine Hospital and a Medical Examiner. "I took Nuxated Iron myself to build me up after a nervous case of nervous exhaustion. The effects were apparent after a few days and within three weeks I had regained my usual vigor and was able to put me in superb physical condition."

vary glands, I went on out to the orchard, the garden, the meadow, the pure pellucid and perennial spring and all the other incarnated idealities of this beautiful place.

They invited us to dinner. We accepted with alacrity and thanks. With the cruelty of Tantalus, I am going to tell you about it. First, there was an immense platter of fried chicken, then there were candied yams, creamed squash, new Irish potatoes, sweet corn on the cob, a salad of tomatoes, sweet peppers and lettuce with mayonaisse dressing, grape jelly, snap beans, butter beans, cherries preserved by sunbeams instead of on the fire, buttermilk, sweet milk, angel food cake and apple pie with great "gobs" of whipped cream piled upon it like the snow-crown splendors of the Alps mixed with the ambrosial honeys of high Olympus. And every mouthful of that marvelous meal except the flour and sugar was produced on the place. The sweet potentialities of the apple blossom were distilled by the golden bees into many combs of "larrupin" honey, so that we could have had that meal without the sugar.

No wonder that this former Wichita Falls family, like all the rest of the very considerable colony of Texans, were enthusiastically exuberant in their praises of this wonderful land. The prosaic consideration of money and money-making is, of course, not one of the least attractions of this land of dear delights.

A friend of mine tells a sample experience when he recites how a year and a half ago he bought an apple orchard for \$7,000, made \$8,000 net off of his first crop and now refuses \$22,500 for the place. "Going some!"

The principal difficulty with the country seems to have been that the easy prodigality of nature, where corn, tobacco, orchards and gardens pour out of a self-tilting cornucopian horn, has made the original settlers rather inclined to sit down and stay

"sot" while the "hot fritters" drop into the sweet depths of the adjacent honey pond.

Good auto roads lead into every direction and invariably run through landscapes as fair as any I have ever seen. Green fields in the valley, grass lands and orchards on the hillsides and the vivid richness of the pines on the mountains make a panorama of constantly changing but ever present beauty. Amongst the scenic and pastoral splendors are peaches twelve inches in circumference; tomatoes weighing over a pound apiece, apples of every complexion, size and taste, and springs, springlets and "geyserettes" from the trickling little crystal stream pouring out at an old oak's base to the great gushing artesian force of the mammoth flow of water at Cave Springs. And all the springs, big and little, are clear and cold as ice, sweating the glass with drops of cold dew, and keeping the milk and hardening the yellow butter and chilling the watermelons and icing the canteloupes and dampening everything but the enthusiasm of the orchardist's wife who has one of them flowing through the kitchen and furnishing an everlasting supply of clear sweetness and cold refreshment.

Did I tell you that you can't walk down an apple orchard bordered country road or even sit in the cool shadows of the trees without hearing Bob Whites calling and whistling in every direction? Well, it is so, and if there is a covey of quail for every pair I have seen and heard, and, doubtless there is, I'm surely going to follow a dog over these hills this fall and complete the full-orbed splendors of creature comforts indigenous to this country by quail on toast served with apple jelly and flanked with pumpkin pie. Amen. "So mote it be." "Vive l'Arkansas!" Long live Bentonville, the place to live long and deep and high!—Hubert D. Knickerbocker, (Pastor First M. E. Church, South, Wichita Falls, Texas) in Texas Christian Advocate.

HOME MISSIONS AT YBOR CITY, TAMPA, FLA.

On my recent visit to Ybor City I found a most interesting work going on among the Italians. Mr. Picone, the pastor, has organized a new Sunday school in the morning and one in the afternoon. He is also conducting a day school during vacation. Two rooms of their parsonage have been turned over to this Sunday school and day school.

One evening I attended a lawn fete, which consisted of a program prepared by Mr. and Mrs. Picone. At least 500 Italians were present and a splendid program was rendered in English.

Mr. Picone has received a large number of adults into the church this year. Bids are now being received on the \$15,000 church for these congregations. Miss Lorraine Bishlinghoff of Bismark, Mo., has been sent down as his assistant. We expect to have another young woman there within the next few weeks.

One of the most interesting things I found in Ybor City was a day nursery, which Rev. J. D. Lewis took over from a city organization some months ago. The building has been deeded to the Methodist Episcopal Church, South,

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. Coffey, Mrs. E. R. Steel, 214 W. 6th St., Pine Bluff
Communications should reach us Friday for publication next week.

"If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."—Proverbs 2:4-5.

The sea hath bounds, but deep desire hath none."

PRAYER REMINDERS.

Pray for our missionaries newly arrived on their respective fields, that the problems of adjustment and language may be met with the courage and enthusiasm that brings ready victory over difficulties; for our Secretary in Brazil that she may find adequate strength and wisdom for every duty, every problem.

Pray for the starving women and children of Europe; but most especially for ourselves, that we, as a nation, may throw off our lethargy of indifference and selfish ease and concern ourselves more vitally with our neighbors' need and suffering.

Pray for the people of Cuba, that in their recent enlarged business interests and increasing wealth their ambition for material development may be kept within bounds; that the weaknesses and vices that go with unsanctified riches may not lay hold of them; but that the Gospel may continue to make its appeal, and that more and more they may come to seek riches of character and beauty of soul.

CONDITIONS IN SERBIA.

The Serbian Child Welfare Association of America, 7 West Eighth street, New York City, gives out the following information on conditions among the children in that country today: One out of every seven persons in Serbia is an orphan child. Children's diseases are scourges in Serbia—85 per cent of the children need a doctor's care. They wander about the country in forlorn ragged bands, feeding themselves as the animals do; at night they lie upon the bare ground or, huddled in the corner of some vacant building, sob themselves to sleep.

AGAIN, FRIENDS.

It has been announced several times that I will edit this page during Mrs. Pemberton's absence, and to do so intelligently, it is necessary to have

and the day nursery is now being run by an old Cuban gentleman and his wife and sister. He teaches the history of Methodism, reads the Bible to them, has prayers with them every day and directs them to the Cuban Sunday school on Sunday evenings. I do not know of anything in a small way which is doing so large a service for the kingdom. This day nursery now becomes a part of the Home Department of the Board of Missions. There is nothing I am prouder of than the work down there.

A \$15,000 church will also be built for the West Tampa Cuban congregations. This contract will also be let within the next few weeks.—R. L. Russell.

your contributions sent me that I may gauge our space properly and send in the most important things each week. Please do this.—Mrs. F. M. Williams.

WE GIVE THANKS.

The report of the Council treasurer, Mrs. F. H. E. Ross, at Nashville, Tenn., shows a fine increase in the finances of the North Arkansas and Little Rock Conferences, for which we give thanks to Almighty God, and take this means of expressing appreciation to the faithful members of the auxiliaries that made this possible.

Not only the report for the quarter exceeds that of last year but the half-year report shows we are moving steadily on toward our goal. It is gratifying to your leaders to meet obligations promptly and your reward will come from the Father of us all.

THE CHURCH AND THE COMMUNITY.

Time was when the church was the community center of the town, city or neighborhood, but we have only to look at the places of amusement to see that the community center is there and not at the church.

This may readily explain why in all the churches there is a decrease in almost all of its organizations. It is reported there are 33,000 less pupils enrolled in Sunday Schools than the year previous.

Think you not it is time for the church to bestir herself to turn the tide anew to the church as a center of all community interests?

Are we getting full returns for our investment in church houses and equipment when they are open but a few hours each week, while our young

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 itineracy 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.

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. J. NIXON, D. C.
A. J. Newnan,
Solicitor for Plaintiff.
J. C. Marshall, Attorney ad Litem.

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We represent leading publishers with best books, Bibles, atlases, maps published and are prepared to furnish the public with any book, Bible, or set of books desired at from 5 per cent to 25 per cent off from publisher's prices. Our new book specialties: Frank H. Simonds' great History of the World War, a new Pictorial Atlas of the World, True Stories of the World War and a new Pictorial History of the World War valuable for young people. Write us for prices. The National Book Distributing Company, Box 316, Little Rock, Ark.

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4. Paying annuity for disability or old age.
5. Paying \$1,200 on \$1,000 claim.

For information write

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

people are seeking amusement in other places?

This has been much on my heart for some time and should we not as leaders in the Missionary Society lead out in this new-old thought of the church being the community center which will attract our young to the house of the Lord?

The modern church is prepared for many of the very amusements that draw most of the young and every evening might be occupied in diversified amusement for the children and young people.

Ralph Diffendorfer in "The Church and the Community" says: "Instead of waiting until some community force of a degrading and negative nature has produced a situation affecting the children, youths and adults of any given community, the church must now understand social diagnosis sufficiently to strike at the roots of such forces. Streams of community influence need to be purified at their fountain head. The church must be the channel through which agencies make effective their program for social reconstruction."

In a crowded district in New York City on a certain Sunday evening with favorable weather, there were 1,817 present in the 13 churches, while the 55 theaters and picture shows had standing-room crowds.

The real question before the churches is, how far they can gain and hold leadership in the new community movement.

The church must stand for service as well as services. The conception which is now held regarding mission stations, home and foreign—the neighborhood house, community centers, schools, hospitals and training institutions—must prevail in every organized church. "Every church a home mission station" is the only watchword that will redeem American community life.

The changing and increasingly complex conditions of life cannot be Christianized unless the church is willing to take the lead."

ATTENTION TREASURERS OF LITTLE ROCK CONFERENCE.

You will be pleased to know that our Conference treasurer, Mrs. S. W. C. Smith, has returned from her visit to California and will keep the same address, P. O. Box 696, Hot Springs.

Will the treasurers please keep in mind the change in the amount of our

LEMON JUICE

FOR FRECKLES

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

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

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

Conference expense fund, which is now 10 cents a month. This is imperative, my friends, if we do the work committed to our care. We have had a heavy year on our expense fund and it is hoped every member will feel it her delightful privilege to help support the work in her own Conference.

It is no longer necessary to urge you to send reports on time, and Mrs. Smith will be glad to hear from each auxiliary in time to be counted in the third quarter's report.

At the State Sunday School Convention of the Protestant Mexican Church of California, it was stated that our Homer Toberman Mission has the largest average attendance of any Mexican Sunday school in the world.

LETTER FROM MRS. SAVAGE.

My Dear Girls: I wonder if you are beginning to know Jesus better from the suggestions that I gave you last week? John R. Mott makes the proper study of the records of the life and words of Jesus Christ as the first requisite for making Him real to us.

I wish that you might read the little pamphlet which fell into my hands a few days ago. Because I believe more and more that religion is an experience and because John R. Mott is a man who has experienced many great things I want you to have his thoughts even though they come second hand.

Mr. Mott is aware of the fact that many people are yearning for a sense of realness of Christ such as we feel for our mothers and our sisters. So many are praying for joy, hope, peace power, and faith. "These," he says, "are the fruits and we should concern ourselves with the causes."

I. Christ becomes and remains real to one who continues the proper study of Him. Do you remember the first time that you heard the story of George Washington and the cherry tree? Can you recall how, after that, gradually you added more information about this man? How essential was knowledge to the realness of his personality? Did you place confidence in your friend before you knew her? Isn't knowledge then essential to confidence?

Mr. Mott places three conditions for our studying the life and works of Christ. Our study should be (1) thorough; it should be (2) reverent; it should be (3) continuous.

II. If we would have Christ become and remain real to us, we must obey Him and seek to conform our lives to His example. How very carefully you handle the films of the kodak. Is your conscience just as sensitive to sin as is the film to the light? I sometimes read the morning paper and Pride and some of her companions get a hold of me. I think how sensational are some of the things going on. I must be a pretty good person after all, for I am not guilty of any of these. These moments are usually a preface to impatience and irritable weakness. Christ said, "Blessed are the pure in heart for they shall see God." How easily pride, jealousy, deceit, uncharitableness, distrust and all their allies creep in and dominate our thoughts and feelings. Does conforming our lives with that of Christ not mean "heart renunciation of everything which we are sensible does not lead to God."

III. By preserving an uncompromis-

Sunday School Department

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

THREE NEW SUNDAY SCHOOLS.

During the past week three new Sunday Schools were organized in the Little Rock Conference,—one on the Hot Springs Circuit, where Rev. J. R. Dickerson is pastor and Mrs. Maud Doss is superintendent; one at Natural Steps on the Maumelle Circuit, reported by Brother Birdwell; the pastor; and one at Temperance Hill on the Thornton Circuit, where Rev. J. L. Leonard is pastor and Bro. R. H. Parham is superintendent.

TEMPERANCE HILL.

Last Sunday afternoon we accompanied Professor Wilson and Brother Leonard out to Temperance Hill church where we spoke in behalf of the movement to organize a Sunday School at that place. This is one of the two county churches served by Brother Leonard. Temperance Hill is one of the old churches of this section. It is comfortably housed in a new building erected a few years ago. Among other good things this church has to its credit is a consecrated preacher's wife who lives in the parsonage on the Arkadelphia Circuit. But for several years the Sunday

ing attitude toward sin Christ becomes and remains real to us. A mighty little thing will sometimes shut out a great light. If you hold a penny close to the eye it may keep out the glorious sunlight.

IV. Christ becomes and remains real to one who persists in the cultivation of the habit of reminding one's self of His presence. The following marked advantages come from such a habit: (1) It warns one of approaching evil in time to resist it. (2) It develops hatred of sin. (3) It promotes heart purity. (4) It gives one a keener sense of duty. (5) It greatly strengthens faith and imparts the sense of certainty of help. (6) It exerts an ennobling and inspiring influence.

Mr. Mott suggests four ways through which we may cultivate Christ's presence. One means is by regular daily occasions of secret prayer. A right use of the Holy Communion is indispensable. Associating Christ with certain places, hours, or circumstances makes the presence of Christ more real. A most important suggestion, according to Mr. Mott, is that we let the approach of temptation remind us instantly of Christ.

V. By associating with those to whom Christ is a great reality. He may be made more real to us.

VI. By serving men, especially those in need, Christ may become more real. Friendship must have expression if it is to be maintained and if it is to grow. Read Matt. 25:35-39.

VII. Christ becomes and remains real to us when we avail ourselves of the help of the great Helper in the process of making real His presence. The Holy Spirit makes Christ seem near. Any one we love does not seem far away, for love annihilates space and all barriers.

VIII. Christ becomes increasingly

School interest here has been at a low mark. For a year or two no school at all has been attempted. At this rate this fine old church, which today has some of the best people in Arkansas in its membership, will be a home for bats and owls, and Holy Rollers, for no Methodist church can live long that thus neglects its childhood. But a better day is coming. Last Sunday it was voted unanimously to organize and go to work. Bro. R. H. Parham, who has the disciplinary number for a Sunday School in his own home, is to be the superintendent. Next Sunday we meet for our first session.

TRAINING SCHOOL AT THORNTON THIS WEEK.

The Field Secretary came to Thornton last Saturday night to begin a six days' Training School with Pastor J. L. Leonard, Superintendent L. W. Hardmon, and the workers here. The work starts off well. Among others enrolled in our class here is Professor Wilson, who is superintendent of the schools in Thornton and State Senator for this district. We are using "Sunday School Organization and Admin-

real to the man who forms the undiscourageable resolution to make Him a reality. One man took as his aim "enjoying God all day." It is said that few men lived lives as conscious of Christ as he.

In a few weeks most of you will begin your school work. In my next letter to you I want to talk about this. I trust that you will get something from this outline which I have made from the writing of one of the world's most Christ-like men.

Again with the best of wishes for your happiness in your service for each other and for others. Cordially yours, Rosebud Vaughan Savage.

INVENTIVE GENIUS RODS CALOMEL OF NAUSEA AND DANGER

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

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

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

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

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

istration" as a text. The class sessions are held during the day and evangelistic services are held at night. This is one of the series of 53 similar schools being held this year.

THE TEXARKANA STANDARD TRAINING SCHOOL.

The Field Secretary and his associate, Brother Fowler, spent two days last week in Texarkana in the interest of the Training School for Sunday School Workers to be held there October 4-10. A meeting of representatives of the several Methodist churches on both sides the state line in Texarkana was held at First (Ark.) Methodist church Wednesday night, with Rev. J. D. Hammons presiding. The interest and enthusiasm was fine. A Board of Managers was elected and active preparations begun for making this one of the best schools ever held under the auspices of the General Board. It was definitely decided to make this a Central Training School for all the charges in the two presiding elders' districts centering in Texarkana. Brother Perritt, the pastor of the First (Texas) Church, and his presiding elder claim they will have representatives from each charge in the district surrounding Texarkana on the Texas side. We wonder if the Arkansas folks can do as well? The Field Secretary of the Texas Conference, Rev. I. F. Betts, is helping to promote this school.

THE PINE BLUFF TRAINING SCHOOL.

Dropping in on our workers at Pine Bluff for a few hours last Saturday we found interest in our Training School increasing as the time for its opening draws near. The Publicity Committee, headed by Brother Hing, has done a splendid piece of work in getting out their posters and programs. The Board of Managers, headed by Brother Steele, the Dean of the School; Brother Trimble, the Executive Secretary; Bro. A. R. Cooper, and all others connected with the promotion of this school are faithfully working at their tasks. Next

**DODSON WOULD STOP
SALE OF CALOMEL**

**Says Calomel is Mercury and
Acts Like Dynamite on
Your Liver.**

Dodson is making a hard fight against calomel in the South. Every druggist has noticed a great falling off in the sale of calomel. They all give the same reason, Dodson's Liver Tone is taking its place. "Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

EPWORTH LEAGUE DEPARTMENT

REV. F. A. LARK, Editor
HOWARD JOHNSTON, Treas. N. Arkansas Conf. Conway
H. GRADY SMITH, Treasurer L. R. Conf. Arkadelphia
All communications should be addressed to Epworth League Editor,
310 Maple Street, North Little Rock, Ark., or to the Editor of Arkansas
Methodist, 200 East Sixth Street.

EPWORTH LEAGUE CALENDAR.
Prescott District Institute at Prescott,
Sept. 18-19.

Texarkana District Institute at Ash-
down, September 18-19.

JUST BETWEEN YOU AND ME.

A number of letters have come to the assistant's desk in the Methodist office saying "We object to being left at the dinner table so long—even an Epworth Lodge table—when are you going to continue your 'make-believe party'?" Just between you and me, I think enough has been said about Junaluska for the present. The pen of editor, presiding elder, and pastor has been busy in its praise, and it has seemed to me that the Methodist, "from kiver to kiver," has been steeped in Junaluska gossip. Brother Lark, in his interesting letter last week, pictured the many-sidedness of the place, and even gave dark hints as to what transpired (sometimes) just around the bend, in boat or on bank. You will be there to see for yourself, next year, so let's turn our attention back to Arkansas—the finest spot on the globe!

Have you allowed the grass to grow up in your League this summer, or the weeds to choke it out? These fine fall days are the very sort for mowing the grass and pulling up the weeds. (You will find that it pays to pull them up by the roots) and don't let tired muscles and an aching back put a stop

week the Field Secretary expects to canvass the Pine Bluff district for out-of-town delegates or pupils for this school, and in the meantime, the presiding elder, Rev. W. C. Watson, is doing all he can to make this school district-wide in its helpfulness. We want every pastor and at least one other representative from every charge in the district to attend this school. Let enrollment cards be sent in at once to Hon. A. R. Cooper, Pine Bluff, Ark.

BROTHER FOWLER IN TEX- ARKANA DISTRICT.

In company with the presiding elder, Rev. J. L. Cannon, our Associate Field Secretary began a three weeks' itinerary on the Texarkana District last Saturday. Charges reached will be Doddridge, Bradley, Horatio, Cherry Hill, Wilton, Paraloma, and possibly others. We greatly appreciate this splendid interest on the part of Brother Cannon and bespeak for Brother Fowler a hearty cooperation from the workers wherever he goes.

OCTOBER TO BE BIG MONTH IN MONTICELLO DISTRICT.

Everything is pointing to a big month for the Sunday School workers in the Monticello District during the month of October. During this month the entire district will be covered with training schools and circuit institutes. In order that our plans may be perfected there will be a meeting of all pastors of the district led by the presiding elder at Dermott, Thursday afternoon and night, September 23rd.

to your activities until you get it in running order again, for there's no time to spare if you are going to have a share in the big things that the North Arkansas and the Little Rock Conferences have planned.

Somebody asked me the other day just what were the things that a live Leaguer would do, in his every-day life. If you were not a live Leaguer you would not turn to the League page in the Arkansas Methodist and would not even know what a nice conversation you were missing, but it always pleases me to be agreed with, so I am going to tell you what I think, just for the pleasure of having you nod your head and say, "Exactly!"

"The League is four-square" and a live Leaguer will be four-square in his every-day life.

He will rise early enough in the morning to have a quiet talk with his Heavenly Father about the problems of the day and with the courage that comes from close companionship of this sort will meet whatever the day brings forth, with a serene face, and because of the joy that he finds in this companionship he will be eager for others to know him too.

A Four-square Leaguer is a tither, of course, and he will put his best efforts into whatever work he does, whether it be for himself or the other fellow, and you can almost see that tenth grow over night. And that tenth will enable him to have a share in building the new church, in paying the pastor, in helping somebody to his feet, in supporting a missionary, in endowing our colleges. . . . Oh, the field is so big, and the tenth so steadily growing, for the Four-square Leaguer, that it is a glorious adventure just to plan where you will send it next.

And of course, if you are a live Leaguer you will want to know all about the missionary you are helping to support, and about his next door neighbor, and about the place where there ought to be a missionary and we have none to send. And if you once dip into these things you will be so interested that there's no telling where it will end. You will either go yourself or your tithe will seem inadequate and you'll just bustle around trying to earn more money to send some one who can go.

Goodness me, what a responsibility it is to be a LIVE LEAGUER!

And then, if you are a live Leaguer, you will know your next door neighbor, whether he be old or young, rich or poor, gracious or grouchy. And you will know whether he needs your smile or your word of encouragement or your pocketbook (and most generally you will find that your smile is needed worse than your money.)

And if you've gone thus far toward being a four-square Leaguer, in your every-day life, you are going to skim right around the corner and finish out the square. You are going to be a joyous, happy Leaguer. You are going to have a good time and see that the other fellow has one too, and because you are both four-square Leaguers,

you will have your good time in the right way—and it's surprising, to one who has never looked before, to find out how many wonderfully good times one can have and still be a four-square Leaguer!

It thrills me to think of what a joyous, loving, lifting time we will all have if we are four-square Leaguers, in our every-day lives, and just between you and me, I believe we are all trying to be.—Hope Tabor.

MISS SUE MEDLOCK AT SCARRITT.

The Little Rock District feels very keenly the loss of their faithful and efficient secretary, Miss Sue Medlock, who has gone to Scarritt as secretary to Doctor Cook. The shower given Miss Medlock, just before leaving to take up her new duties, was only a small expression of our love for her. What is our loss in Scarritt's gain, and our interest in that great school makes us more gracious in the giving.

MISS LOUIE AUDIGIER AMONG US AGAIN.

Every Leaguer in the Little Rock Conference will be glad to know that we have Miss Audigier with us again this winter. We do not know just what her plans are, but OUR plans are to have her help us just as much as her time will permit. We are sure that it will mean a great deal to our league work to have her near for advice and inspiration and help. We all extend to her a warm welcome.

SPLENDID JUNIOR LEAGUE AT MARSHALL.

Marshall has one of the best Junior Leagues in the Searey District, so says the presiding elder, Bro. A. E. Holloway, and he ought to know. We have an enrollment of 60 and meet every Sunday with good interest every time. We have raised the money for some nice repairs on the parsonage.

**HAS NO
PAIN NOW**

**What Lydia E. Pinkham's
Vegetable Compound Did
for Mrs. Warner.**

Onalaska, Wis. "Every month I had such pains in my back and lower part of stomach I could not lie in bed. I suffered so it seemed as though I would die, and I was not regular either. I suffered for a year and was unfit to do my housework, could only wash dishes once in a while. I read an advertisement of what Lydia E. Pinkham's Vegetable Compound had done for other women and decided to try it. It surely did wonders for me. I have no pains now and I can do my housework without any trouble at all. I will always praise your medicine as I do not know of any other doctor that can do as much good in female weakness, and you may use these facts as a testimonial." Mrs. LESTER E. WARNER, R. 1, Fox-Gl, Onalaska, Wis.

The remedy given in these letters to the Lydia E. Pinkham Medicine Co. and all their friends, how they are helped by the use of Lydia E. Pinkham's Vegetable Compound, has brought health and happiness into their lives. Freed from their pain, they want to pass the good news along to other suffering women that their pain may be relieved.

We sent a nice box of clothing to the orphans home at Little Rock. We also sent one bushel of nice apples which was the gift of Miss Mary Mainard, our most faithful and excellent pianist. Our collections so far have been \$25.00—Mrs. W. F. Campbell, superintendent.

NEW LEAGUE ORGANIZED AT DENVER, ARK.

A very successful revival meeting was recently held at Denver, Ark., and at the close of the meeting Rev. A. H. Dulancy, the evangelist, organized an Epworth League.

The following officers were elected: Gertrude Beck, president; Frankie Norris, first vice president; Ola Mattox, secretary; Edna Gaddy, treasurer; Leslie Beck, first superintendent; Eula Norris, second superintendent; Ina Beck, third superintendent.

GLEANINGS.

"I am resolved, as long as I live, to live with all my might."

"Take care of the body, for in it are the roots of the soul."

"A lot of young people are going to the devil because they have no other place to go." The League can supply this need through its Department of Recreation and Culture.

"Attempt great things for God. Expect great things from God."

"The task of the Church is not to put the motion picture show out of business—it can't be done—but to turn motion pictures from an instrument of the devil to an instrument for God's use."

"It is not the voluble expression that means the most. Fellowship with God is oftentimes attained in the great silences."

"When you reach down to help someone be sure you don't stay down yourself."

When you save an adult you save a unit. When you save a child you save the multiplication table.—Gipsy Smith.

Our churches are not filled with unsaved people, but cluttered up with cribs and cradles for the perpetual babies—those who remain the same in the Christian experience and have not attained new growth.—Dr. Light.



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TONIGHT
Tomorrow Alright
NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.
"Better Than Pills For Liver Bils"
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CHILDREN'S DEPARTMENT.

THE SLEEPY SHIP.

The Sleepy Ship's ready to sail away,
Manned by her willing crew;
Her captain is waiting upon the bridge,
Ready, my dear, for you.
Soon down the river called rock-a-bye-oh,
Gently our craft will glide,
Then out on the shimmering slumber sea,
Borne by the evening tide.

The Sleepy Ship's ready to sail away,
Her hold with stories stored;
Her crew is waiting to break them out,
When once you are aboard.
Furry folk? Fairy folk? Which shall it be?
Goblin, Brownie, or Elf?
The Sleepy Ship's cargo is large, my dear,
And you may choose yourself.

The Sleepy Ship's ready to sail away;
Her decks are never trod
By any but you, as a passenger,
Bound for the Land of Nod,
Where silvery sands of the Slumber Sea
Shine in the moon's bright beams—
The Sleepy Ship's sailing tonight, Wee Maid,
Bound for the Port o' Dreams.

The Sleepy Ship's daddy's old rocking chair,
Daddy, the willing crew.
The captain that's waiting upon the bridge
Is daddy's love for you.
And daddy's fond heart is your cabin snug;
Your kiss, on his bristly lip,
The ticket that's good for your passage fare
On board the Sleepy Ship.
—E. C. Colby, in "American Motherhood."

GREEN GROWING GREETINGS.

Three weeks are not an eternity. There may be even worse things than measles.

But when I tell you that they were next-door neighbors, playmates, and clumps, and that they had spaded up and otherwise made ready two garden plots (one on each side the low white fence between their respective homes), in which, that very day, they were intending to sow seeds and set out pansies, you may perhaps understand how Bettie felt when she heard that Ruth was down with the measles and would not be "out again for another three weeks, anyway."

Of course, the whole family of Grown-ups immediately began on consolatory suggestions.

Grandma—from the pinnacle of her years—reminded Bettie of the flight of time, and the briefness of twenty-one or even thirty days.

Mother showed a most flattering interest in both little garden plots and begged to be allowed to represent Ruth for the time being.

Father brought home with him from New York six packages of seeds and a basket of pink-tipped daisies, to be evenly divided in both little beds.

But it wasn't until Uncle Dick, mother's brother, quite old enough to do things, and still young enough to remember the problems of childhood, proposed to "sow a message" for Ruthie, that Bettie's dimples re-

appeared in her usual wide and happy smile.

"Just you have both beds raked smooth, and ready for action," he called out to her, before banging the front door, "and by the time I get back from high this p. m. we'll start things going, and astonish the neighborhood. Meanwhile, Bettiekins, you might be thinking of some short, bright message—just a word or two, you know—from you to Ruthie; and another one, just as short and sweet, from Ruthie back to you."

Accordingly, all day long, Bettie, in the intervals of a busy primary school day, had these two messages well in mind. When Uncle Dick got back and was untying what he brought home with him, the little girl was ready to tell him what they were.

"Fine and dandy," cried he, spreading out two enormous sheets of flimsy brown wrapping paper, uncorking a big mucilage bottle, and flourishing a paste brush. "Just spell your message out for me, there's a duck."

Bettie did as directed, and for over an hour the two were very busy, Uncle Dick "painting" heavy, wet mucilage letters across the paper, and Bettie dribbling radish seeds from out of a tin funnel all along his sticky lettering.

After carefully "blowing off" all not closely clinging seeds, the young uncle and his little niece just as carefully carried the two papers into the garden. The one was spread, smooth and flat, on Bettie's garden bed, and the other paper on Ruthie's.

These papers were then evenly covered with a scant inch of well-sifted garden soil, which Bettie raked to velvet smoothness, and then delicately watered from her very own small watering pot.

When, finally, she and the more-adored-than-ever young uncle went in to primp for supper, there was nothing to show for their afternoon's work but a moist strip of dark brown soil, just above a row of previously planted pink and white daisies.

Every evening Bettie watered both beds. Every morning she and Uncle Dick, however hurried and lesson harried he might be, ran, hand in hand, into the garden to see what they should see.

One fine morning Bettie's eager eye discovered a thin and wavering line of occasional small green dots, which, in two days more, became quite readable.

By the time Ruthie, still quarantined, but having the run of mother's bedroom, could look down from the back windows over the two gardens, her small plot called up to her in plain, clear, green radish leaf writing. "How is Ruth?" while from next door Bettie's bed brightly exclaimed "Hello, Bettie!"—Kate Hudson, in Epworth Herald.

THE MIRACLE THAT MADE AJJIE SMILE.

The children in the hospital loved the big Doctor Sahib. They looked forward to his visits as eagerly as they did to their meals and that's saying a great deal, for little East Indian children have good reasons for being hungry most of the time. Indeed, many of the patients in this particular ward were sick because they hadn't had enough to eat.

The Doctor Sahib was making his morning rounds. Pale faces bright-

ened at his smile. But there was one small face that did not light up. As the tall man in white came near, a frightened look came into the eyes of the new patient. The look stayed even when the Big Doctor patted her thin hand gently.

"I haven't seen you before," he said. "You must be little Ajjie. You were brought in last night. You're soon going to be well again." The Doctor was speaking in Punjabi, the child's own tongue, but she shrank from him, answering never a word.

"Don't know that I blame you," thought the Big Doctor. "You're not more than ten years old, but you've gone through a lot. You've been badly used, starved and beaten—"

Just then a shrill voice piped up from the next bed, "I say salaam to you, Doctor Sahib—she's very sick, isn't she the little Ajjie. I called to her and she never even smiled—"

"And I say, Preeya, that's a wonder, you little chatterbox. You've kept these kiddies smiling ever since you came. How's the leg today? Shall I have to glue it again to keep the broken bones together?"

This was the Doctor's standing joke for Preeya, and she laughed merrily over it.

"Oh, Doctor Sahib," she coaxed, "may I walk a little today?"

"Yes," he agreed, "but only to the doorway and back. And, Preeya, try to cheer up Ajjie. Make her smile. She mustn't lie there like that. I'll never be able to cure her unless she chirks up. See that scared look in her eyes? Do coax that look away!"

With these words the Doctor moved on leaving Preeya to wonder how she would work this miracle for her friend.

Indeed, as the days went by it seemed as if nothing short of a miracle would make Ajjie smile. "She does not seem to care enough about getting well to get well," the nurse said to the Doctor Sahib one day.

"Guess she's not very anxious to live," replied the Doctor. "It's not very pleasant to be beaten and starved. If she gets well, I'll take care of her. Her cousin doesn't want her any—"

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how. If only she would smile. Preeya's doing her best, and I'm sure she'll succeed with Ajjie yet."

He was right, Preeya was working hard over Ajjie. Many times she spoke to her little neighbor, sang to her, or imitated the sounds of animals. So far she hadn't seen so much as the flicker of an eyelid to pay Preeya for her pains.

One day Preeya was playing with her dolls. One of these had neither legs nor arms. It was called the Maimed One. The other (the gift of the Big Doctor) was golden haired and very pretty. Preeya loved both of her children devotedly, but her fullest love was for the Beautiful One. She was fondling both of her treasures after a very discouraging half hour with Ajjie. Like a flash came the thought, "If I were to give Ajjie a doll, perhaps she would smile. But no—I can not part with either of my golden girls."

The thought lingered to trouble Preeya, so she worked twice as hard as ever, talking, singing and mimicking, but all without result. When evening came, Preeya lay on her cot thinking hard, "I am the Lord Isa's child now, and He has done much for me," she thought, "but, oh, I'm sure he would not want me to give up one of my dolls." She wasn't sure at all, for she kept on thinking, away into the night. However, she fought a fairly good fight before she slept, and came out a half-conqueror at least. She had made up her mind to part with the Maimed One.

"I could never give away the Beau-

tiful One," she said as she fell asleep.

Next morning when Preeya had dressed herself, she saw that Ajjie hadn't waked up yet. "I will give my little golden girls a walk," she said. She was glad that she need not part with the Maimed One right away. It was so hard to give up her treasure, her first toy of all. When she reached the doorway, she looked out at lame old Abdullah, who tended the hospital cows. He was sitting on the ground beside the entrance with his back toward her. She went over to him to see what he was doing. He had placed ten annas (twenty cents) before him and was looking at each one carefully.

Preeya thought pityingly, "Ten annas! That is all that Abdullah can earn in a whole month. He is old and poor and suffers much." She watched him for a few minutes as he carefully scanned each coin.

"What are you doing?" Preeya asked at last.

"Dear child," answered Abdullah. "Won't you help me? I want to give one of my ten annas to my Lord Isa. I want Him to have the best, and my old eyes may make a mistake. Tell me which is the shiningest, for that goes to Him."

Preeya chose the brightest coin for the old man. Then she went quickly back into the hospital. She sat thoughtfully on her white bed. Then, taking up her best-loved doll she said, "Abdullah is giving his best to the Lord Isa. I must give you, Beautiful One, for you are my best." Then she rose and went over to Ajjie, who lay upon her cot, her tired eyes staring dully before her.

Without a quiver, Preeya laid the pretty doll in the sick child's arms. Then, for the first time in weeks Ajjie smiled.

A little later, the Doctor Sahib came up into the children's ward and saw the look of joy and delight in the eyes of Ajjie, as she mothered the Beautiful One.

Without a word the Big Doctor made his way to the courtyard where Preeya sat. Gathering her into his arms, he held her close.

"Oh, miracle worker!" he praised. "Oh, smile-bringer!"—S. S. Times.

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ARKANSAS SONG LEAFLET.

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NEWS OF THE CHURCHES.

BRYANT CIRCUIT.

We have just closed the camp meeting at old Salem Camp Ground, and had what a great many people told us the greatest camp meeting held for many years, as we went there to pray and to worship God and the Salem Church had a real revival.

We had the very best preachers to be had. To begin with Brother T. O. Rorie, Jr., came to us on Saturday, the second day of the meeting, and stayed with us to near the close, preached several times and as great sermons as one would care to hear.

Dr. James Thomas, our beloved presiding elder, came to us on Saturday night and Sunday preached two of his great sermons which made us glad to be at the camp meeting.

Dr. W. B. Hogg, of Little Rock, came to us on Monday and stayed until the close and did his very best, which was the greatest preaching that we had ever heard. Brother Hogg is among the greatest preachers of our great Methodism. Those who failed to hear him have no idea what they have missed. His preaching is the kind for the revival of the church.

Brother B. E. Scott of Leola came to us on Monday and stayed until the close and helped with his great sermons and personal work.

On Tuesday of the meeting Brother T. D. Spruce came to us and he preached two of his great sermons, preaching on Wednesday evening and Wednesday night. The services were great.

To start the meeting off Curtis Williams of Mabelvale, one of our preachers or students, came to us as singer for the meeting. He led the singing all the way through. Brother Williams preached on Thursday evening to a great congregation and made a wonderful impression on a large number of young people whom he had been reared with, but who had not heard him preach. We predict for Curtis Williams a great future as a minister of the gospel.

We had about 25 conversions and members reclaimed with 17 accessions to the church, in every way a great meeting.

We have had 68 accessions this year on profession of faith on the Bryant Circuit, and we expect to go to the Annual Conference with 100 per cent on everything. Pray for us brethren. W. T. Hopkins, P. C.

ALPENA PASS.

We have just closed a great meeting at Denver; had 50 conversions and 20 joined our church and some will join the Baptist church. The meeting was a great success from beginning to the end. All seemed to put their life into it. The church members were quickened into a stronger hope, and the church and people generally were revived. Rev. A. H. Dulaney, our conference evangelist, was with us and did the preaching and also a lot of personal work outside of the pulpit, and did it well. We are thankful for the privilege of having Brother Dulaney with us in two meetings this year. He is sound and sane in method and preaching, preaching real gospel sermons which bring men to repentance. His coming to us was a real benediction and we believe our conference acted wisely in making

him one of our conference evangelists, and hope that they will see fit to give him the place another year that we may have the privilege of having him with us again. If we could always have men like Brother Dulaney for evangelists we would not hear so much said against the pastor for securing the help of an evangelist in his meetings. Any one wanting help in their meetings could not make any mistake in securing the service of Rev. A. H. Dulaney. His address is Bentonville, Ark.

We have a fine lot of young folks at Denver and older ones too, who are willing to put their life into the church and we are expecting in the near future that this shall be one of the strongest churches in Northwest Arkansas.—H. K. Steward, P. C.

BATESVILLE CENTRAL AVENUE M. E. CHURCH, SOUTH, AND SUNDAY SCHOOL.

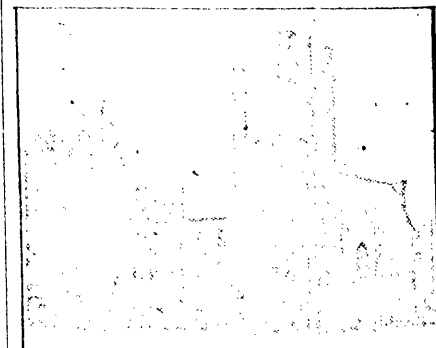
Central Avenue, under the ministrations of Rev. Elmer Hook as pastor and Prof. B. R. Williams as Sunday school superintendent, has accomplished some things this year and is planning and working and praying for things greater. While the membership has not grown greatly this year the church as a whole seems spiritually alive. Brother Hook is loved by all. He is untiring in his labors and evidently lives a prayerful life. Prof. B. R. Williams, who has served so faithfully as Sunday school superintendent for several years, has, by circumstance, been compelled to resign. After serving as principal of the West Side public school for several years, he has been called to the High School in the city proper, and no doubt will enter earnestly at work in some department of the First Church Sunday school. It is with much regret we part with him, but we feel assured he will

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continue in Sunday school work somewhere. Brother Robert Sheltman, the assistant superintendent, will fill out the unexpired term of Prof. Williams.

We accept the superintendency of Brother Sheltman, feeling that he is the right man for the place.

Rev. H. L. Wade, presiding elder, preached for us on Sunday morning last and, although we all knew his heart and mind were burdened with serious illness in his home, three of the family having typhoid fever, he gave us a splendid discourse—a sermon replete with faith and hope and trust.

Central Avenue is doing her part in making preparations for the Stevens meeting, which is to begin here on the 5th inst., Sunday next. This meeting is non-denominational in form and management, practically all the Protestant churches taking part in every way. A tabernacle has been erected within two blocks of First M. E. Church, South, calculated to seat 2,000 people. Prayer meetings are being held in every portion of the city and a great and growing interest seems to be manifested. Brother F. M. Smith, a beloved superannuate, is, by the grace of God, allowed to be with us, and on a recent Sunday morning gave us a spiritual feast in an old-time Methodist sermon. His presence is always a benediction. When I finish reading the Methodist I see that it reaches some one whom I hope to induce to become a subscriber, therefore with all success to you and yours. —W. N. B.

WEST WYNNE CIRCUIT.

We have just closed a meeting at Tilton in which there were 22 conversions and four reclamations; 17 new members came into the church.

Brother F. H. Champion was with us and did most of the preaching.

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The blood, the nerves and the liver—there are cases in which they all need treatment at the same time, the blood being impure and deficient in iron, the nerves weak and unsteady, and the liver torpid and sluggish. In these cases such a combination of medicines as Hood's Sarsaparilla, the great blood purifier, Pepton, a real iron blood and nerve tonic, and Hood's Pills, the gentle yet thorough cathartic, is of signal service.

The many effective and highly approved ingredients of these three successful medicines cannot all be included in one medicine because of incompatibility, but they are practically combined by taking the medicines in conjunction.—Hood's Sarsaparilla before eating, Pepton after eating, and Hood's Pills as needed. It was a happy thought of Mr. Hood's to suggest that they be so combined in the treatment of such cases as are referred to here, which nowadays seem to become much more common.

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Brother Champion is a man of great power and influence and a hard worker. It is not to be wondered that the Methodist people of Fisher and Hickory Ridge stand so firmly by their great pastor.

Another factor that made our meeting a success was the united effort of the Christian people.

Tilton Church has agreed to raise its assessment for pastor's salary about 300 per cent for the year 1921 and will receive half time from the pastor.—Kenneth S. Cooke, P. C.

CINCINNATI AND LOGAN.

I have been so busy that I have not been able to report any of my meetings before. We began our meeting at Cincinnati, July 5, with Brother Charles Sherman, from Gentry, assisting us, and closed out July 18 with a mighty outpouring of the Holy Spirit. We had only had four conversions up to the last night and the Lord saved sixteen at the last service.

We went the next day to Logan and commenced our meeting there with Bro. W. J. Jordan, from Farmington, helping. The Lord was with us all through the meeting. Eighteen souls were saved and the church strengthened. There were 25 additions, which about doubled the membership. Logan has always been a weak church but is taking on new life and will be able to do a greater work for the Lord in the future. I went from Logan to Robinson and helped Brother Hunt in a meeting, which resulted in the conversion of 15 souls. Brother Hunt and I held our baptismal service for Logan and Robinson together. Had a great service. The least estimate I have heard of the attendance was 1,500 people. I have received into the church this year 67, most of them on profession of faith. Will begin my next meeting at Summers, September 6. Have five more meetings to hold yet before conference.—W. A. Downum.

MORROW AND EVANSVILLE.

We had a great meeting at Morrowtown. Held for two weeks and did not have a dull service during the meeting. Brother J. F. Thornsberry, my local preacher, assisted me in the meeting. Brother Thornsberry is a consecrated man and a great power in a meeting.

The meeting resulted in thirty conversions and the church greatly revived. Four joined the church and others are to follow. The people in this community are mostly Presbyterians. Our church is very small, but for the past two years the only conversions have been in our church. Evansville is a point where the church is almost gone to the bad. Held two weeks and had a very good meeting.

The church was revived and had three conversions. The community was aroused to its needs. On the last night of the meeting we took subscriptions and got money enough to cover the church which has been badly neglected.—R. A. Robertson, P. C.

NATURAL STEPS.

The best meeting this community has had in many years closed here Wednesday night. It was conducted in the open air and most of the time the tent was filled to its seating capacity.

We feel that a great and lasting

good has been done by the able preaching of Rev. J. J. Tarlton of Little Rock, whom we all soon learned to love very dearly. We wish to thank Brother Tarlton for his earnest work with us and we are sure that we have been greatly benefited.

The meeting, of course, was arranged and managed by our pastor, Brother Birdwell, to whom we are greatly indebted for his faithful and zealous work on Maumelle Circuit the past year.—Ewing Kinkead.

BROTHER HALL'S MEETING.

Brother McKelvy and I closed out our meeting, or rather it was rained out, a few days ago at Liberty and we had a very fine meeting. Took into our church at Liberty nine good members and many were blessed in the meeting. We were greatly hindered by the rain, and there were several cases of typhoid fever in the settlement.

Brother McKelvy did some good preaching while with me. He served that work some twenty-five years ago, and many of the older people had not forgotten him. There are few still living that were in that community at the time he served them. We had large crowds especially at the night services, and the day services were very well attended considering the

many hindrances. Many were very busy making up their sorghum and some getting ready to pick cotton.

One Presbyterian joined during the meeting, Brother Gus Gilbert's wife. We also received Brother Will Gilbert's wife in the church. She was converted six years ago while I was assisting Brother Durham in a meeting there. The first night I stayed in her home room after Brother Durham and I began the meeting. At that time I held family prayers in the home in the morning before breakfast and Sister Will Gilbert was convicted during the morning prayers, and that night at the service she was converted and Brother Will, her husband, was reclaimed. It was a fine service.

Brother McKelvy was much appreciated by all of the people at Liberty. Brother Durham ran over in his car and brought his family and spent some time with us and enjoyed the meeting and preached for us one time. He served this work three years and the people of Liberty settlement have not forgotten the work he did while serving them as their pastor.

We expected to receive several more into the church on Sunday, but were rained out Sunday and Saturday both. And I was rained out at St. Paul Sunday also. We only ran the meeting at St. Paul four days as the people were

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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so busy getting ready to gather their crops. We were just beginning to see results when we closed. The two last services were the best we had. The folks seemed to be getting interested in the meeting.

There are some good people in St. Paul settlement. We took supper in Brother Bunk Goodlett's home the last day of the meeting. He lives on the old home where his father, Uncle Dave, began life when quite a young man. He has remodeled the home and made a modern, up-to-date home out of it.

We spent the night in Brother Tom Nelson's home. He married uncle Dave's youngest daughter. They have a fine modern brick residence just completed.

I was in Brother Jesse's beautiful brick home also. We spent many pleasant hours in Uncle Ed Goodlett's home. He has been living near St. Paul's Church for more than twenty years, and his good Christian home is known by all the preachers almost all over the state, as the preachers' home.

I go to Murfreesboro to assist Brother Rushing in a meeting at Jap any.

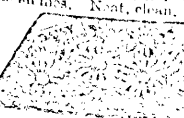
I come back here the second Sunday in this month to begin my meeting at Rockymound. Brother McKelvy will assist me there. I have many meetings to hold yet before Conference. We have received less this year for our labors than we have in six or seven years, but we are looking forward to a better day after while, notwithstanding many seem to think the high cost of living will make it impossible for them to get by. Visited 17 homes the few days I was at St. Paul and enjoyed them all.

While we were at St. Paul on Friday, the last day of the meeting, Brother McKelvy and quite a goodly number of us drove over to Yancy, after enjoying a good dinner with Sister Fletcher. Brother McKelvy baptized her daughter's babe. She married Brother John Reed's son, Bryant. It was an enjoyable occasion as we gathered in their parlor while Brother McKelvy baptized the little fellow.—J. A. Hall.

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. Laginbuhl, 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 400,000 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. 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

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OBITUARY.

FLOYD.—C. D. Floyd was born July 25, 1852; died July 22, 1920. He was converted at the age of 16 years and joined the M. E. Church, South. Since that time he has lived in the faith of God and has been most of the time an official member of the Church. He was one of the heroes that lived here before the days of convenience as we have it today, but stood true to the church and the cause and we are today the happy people of North Arkansas. The Church will ever miss his presence and feel his loss, but we are sure that to some at least it's only a parting for a short time. In the loss of these great heroes we see the greater need of more young men to take their places. May God's richest blessings rest on those who are left to follow him to his reward, and may the dear children live as he lived and go home to meet him as my prayer.—W. M. Edwards, P. C.

HIVELY.—Mrs. Hester Lucinda Hively was born July 9, 1832, in Izard county, Arkansas. She is one of the oldest native born citizens of this state and one of the oldest native citizens of our city, having lived in Eureka Springs since the place was first discovered. At the age of ten years, she was happily converted and joined the M. E. Church, South, so that for 72 years she has been a faithful servant of God. In 1848 she was married to the Rev. John C. Hively, a local Methodist preacher, and with him she lived happily until July 7, 1908, when he in triumph ascended on high. This union was blessed with seven children. Sister Hively's last days were spent in her old home, where she was tenderly cared for by her devoted daughter. During all of her sickness and suffering she was patient, hopeful and had an abiding faith in her Savior. She went home shouting hallelujah, and her children know where to find her. They have our sympathy and prayers that they may make an unbroken family in heaven and all meet where parting is no more. A host of kindred and friends are left to mourn. She lived as seeing Him who is invisible, and, though dead, yet speaks.—B. L. Harris.

COVINGTON.—Horace Fletcher, son of R. B. and Myrtle May Covington, was born December 9, 1917, and was called to his "Heavenly Home" July 15, 1920. He was the grandson of two noble Methodist preachers, his mother being the daughter of the sainted Rev. Bennett Allen White, who for a number of years was a worthy member of the Little Rock Conference. His father is the son of Rev. J. W. Covington, who is a faithful servant of the church in the local ranks. Little Horace Fletcher won a big place in every heart who knew him. Being the son of pious and sincerely religious parents, his happy, beaming face is much missed in the church at whose altars he was dedicated to God in baptism by two hearts that swelled in fond hopes and high anticipations for the real God's man they intended under God's grace to give to the world. He was God's already, for Brother and Sister Covington had committed him to their Father, and when He saw fit to take him to His home, they were only left lonely, not sad or broken by un-Christian grief. Like the fragrance of a sweet flower does the memory of this dear baby linger, and when the gates to the Eternal City open for his friends one by one, I think that the same glad-some child that made so much happiness here will be heard among those who invite us in and we will cherish his memory till that day.—Jesse Gallo-way, pastor.

LIGHTFOOT.—Mattie A. Meador was born December 3, 1856. Early in life she was converted and joined the Methodist church. In young womanhood she married J. B. Lightfoot, who was within three months of her age. Their home was happy and the home life pleasant. I think I have seldom or perhaps never met a more devout Christian. Her home was the preacher's home. If there was anything that she could do to help the work of the church she was always anxious to do more than her share. Others might fail of what was assigned to them or what fell to their lot, she never. Others might criticize and find fault with the servants of God. She was always ready to champion the cause of the accused person and if a mistake had been made she was ready to help the erring one. For the past two or three years she was a great sufferer. She bore her sufferings in an uncomplaining manner. She loved flowers and beautiful things and her life was full of beautiful deeds of mercy which she was careful to do. As a friend she was devoted and true. The writer spent nearly two years in her home and a bond of friendship sprang up between us that has grown stronger as the years have passed. I thought of her as a mother and prized her in my affection next to my own mother. She often spoke of me as her boy. She passed quietly to rest July 18, 1920, at the home of her brother, A. L. Meador, who was devoted to her. She was laid to rest in the Harmony Grove cemetery, the service being conducted by the writer of this sketch assisted by Rev. J. E. Westbrook of the Christian church, who was a friend of the family. "Blessed are the dead who die in the Lord." Sleep well, dear one, awaiting the call to

"enter into the joy of thy Lord" for thou hast indeed been faithful in the things committed to thy care.—B. O. Womble.

DAVIS.—Miss Laura Bell Davis was laid to rest in Martin cemetery beside her mother and father and others of the family, August 8, following services at the Methodist Church. The pastor was assisted by Rev. H. H. McGuire, a former pastor, and Rev. J. I. Norris, pastor of the Presbyterian Church of Pine Bluff. The gathering was perhaps the largest in this community in recent years and the floral gifts were many, burying her last resting place in a mass of flowers. The universal tribute paid to her memory was that a saint had left us and many testified that with the exception of those dearest to their heart no better woman or one more deeply loved and missed had come within the circle of their acquaintance. She was born January 19, 1871, in the community where she died. With the exception of a few years as a teacher and school work in Henderson-Brown (Arkadelphia Methodist College) she spent her life in the duties calling at home and at her church. If there is one worthy of the title of "hungering and thirsting for righteousness as the hart panteth after the waterbrook," it was Miss Laura. No angel in the courts of God seemed to love the service of her Master more than she. Being faithful over a few things with her was a divine gift. In a way this was attested by the floral tributes of her friends and the Sunday School but it is corroborated in the hearts of boys and girls of the community—many now who are grown—who came under the charm of this life which had the power of silent gravitation but the soft and healing warmth of the winds of the southern seas. Brother Norris truly said that people may effectively tear to tatters some of our sermons and efforts to prove the value and truth of our religion but in the life of this woman was truly the life of God in the soul man before which everyone stands helpless to discover a flaw or disregard its omnipotent power. Almost two years ago when her mother passed, away some felt that perhaps Miss Laura, who was then in very poor health, would not survive many days the death of her mother. But she rallied and for almost twenty months fought this losing fight with a form of tuberculosis. One month before her death she visited her old home a short distance away and with friends visited the graves of her parents. When she was confined to her sickroom her thoughts were of others and she asked that they work less and rest more and she would be content. Her last hours were of intense suffering but never a word passed her lips telling of suffering or dissatisfaction with her lot in life. Near the end she said softly—perhaps unconsciously—"I see something." No one

doubts but those soft eyes which shone from her saintly face, saw something indeed—perhaps through a glass darkly,—over "In the shade of the trees" calling to her to come over "Beyond the smiling and the weeping." Friends of the family are now seeking to place in the church a memorial tablet to her memory as well as that of her mother and sister who have served this church faithfully for many, many years. The tablet is to be placed in the front corner of the church where for perhaps thirty years nearly every child in the community came under her care.—T. O. Rorie, Jr.

WILSON.—Ethel Rachel Wilson (nee Shelton) was born August 22, 1899, and died August 24, 1920. She confessed faith in Christ, joined the Methodist Church, South, at the age of 17, and lived a devoted Christian until the end came. She leaves a father, mother, brothers, sisters and a grief-stricken husband to mourn her departure. May the blessings of our Heavenly Father be upon the family in their sorrow, and His spirit lead them on to the Home where there will be no sorrow.—Her pastor, C. F. Messer.

THE CHRISTIAN INVESTMENT IS PAYING.

Our work in Osaka is most interesting these days. It was a hard pull to break away this time. We moved out to Ishiya last September and were getting fairly well settled and making a host of new friends there. The biggest joke I have ever heard in all my twenty-five years of service is "The Lost Opportunity of Japan," by which people who use the phrase mean the time some thirty years ago, when Japan seemed so eager to hear the gospel and when the church at home failed to send the proper reinforcements. The implication that the minds of some is "The harvest is passed, the summer is ended and Japan not saved." Of course Japan is not saved, only a very small proportion of the people are saved, but the Christian investment is paying as well today as ever it did. Japan's day was not yesterday. It is today and tomorrow. I would far rather be beginning now than twenty-five years

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ago when I did begin. If you hear anybody saying, "Japan's day is past, put your men and money somewhere to make it count for something," just tell them for me they are false prophets and that the Lord of the harvest has no idea of giving up the sowing of good seed in Japan, knowing as He does that "In due season we shall reap if we faint not."—W. R. Weakley.

METHODIST UNITY.

The biggest and juiciest plum in my pile this month is the impending union of the three chief branches of British Methodism. Two days this week were devoted to the subject by a committee of 200 representing the trio of churches concerned, and five sessions were held. The upshot of these deliberations was in every way most satisfactory. The duty imposed on these representatives was to formulate a polity and to make financial proposals to be submitted to the three conferences that will meet this summer. To begin with, the attendance was large. Most of the leaders in all three denominations were there, keenly interested in every phase of the problems involved. We began in an atmosphere of prayer and worship. Dr. Barber, the Wesleyan president, was in the chair and he suggested that the first hour in our opening session should be devotional. Between hymns on Christian fellowship he requested scholars and statesmen in Methodism whose names are household words to lead us to the throne of God. In such a heavenly atmosphere bitterness, rivalry, prejudice, selfishness were impossible and all our discussions were pervaded with the kindest spirit. The result was a conspicuous triumph for progress and catholicity. We made the constitution

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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.

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 sent postpaid for 50 cents. Or for 25c A. C. Miller, 200 East Sixth St., Little Rock, Ark.

broader than was suggested by our executive. Once or twice the reactionaries approached the trenches of the progressives, but the reception was so hostile that the obscurantists were glad to recover the shelter of their pill boxes. Two significant speeches may be cited. One came from a Wesleyan layman. When he was placed on the committee he was afraid that the scheme would be wrecked on the rocks of finance. He was now convinced that finances were no barrier to union. The other confession came from a Wesleyan minister who has been one of the most persistent critics of the overtures for fusion. He handsomely admitted that his prejudices were unfounded and so far as he was concerned the movement had his richest benediction. On one aspect of the case there was absolute unanimity. That concerned the next step to be taken. At first it was intended to lay our proposals before the conferences this year and to invite on them as soon as possible the judgment of the lower church courts. But we were all agreed that the subject is not yet ripe for settlement. The leaders may be ready for action, but the average Methodist is sorely in need of enlightenment. So we all agreed that for a year our proposals must be placed fully, officially and unofficially, before our constituencies and that when this educational process is completed we shall be prepared to face unity as a practicable proposition.—Correspondent in Zion's Herald.

MEDICAL MISSIONS AS A LIFE WORK.

When young doctors and nurses complete their medical education and are ready for work, there are many ways in which they can begin and follow up their profession. One way is to seek a favorable location, either in America or some other country, and go in for money and a reputation, as a teacher in some medical school, or as a surgeon, or a general practitioner, or a specialist.

But I can say to those who are prepared to receive it, "Yet I shew unto you a more excellent way." Most of us want to be happy on this earth, and to all such I think I can say truthfully that the Great Author of our Being has so created us that there is no happiness on earth comparable to a life of service. And where can a life of service be lived to its full perfection? Certainly in the world's great mission fields; only some of these fields are probably much nearer to your home than you think. Most of us have an idea that when we leave this earth we would like to have a home in heaven. And to all who succeed the King will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." And where can the fullest opportunities be found for so doing that the King can further say, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me"? On the mission fields, certainly.—Dr. W. H. Park in Missionary Voice.

SLOW DOWN.

In our judgment, these words, were never more timely than right now. Everyone who has given anything like serious thought to the gait our nation is going is fully convinced of the immediate necessity of slowing down. The nerve-racking, body-crucifying and soul-destroying pace can not be maintained. Nothing that is mortal can withstand the terrific pressure. We are headed for the ditch and nothing less than an immediate slackening of the pace will save us.

In the financial world the spirit of speculation seems to know no bounds and such plunging is without a parallel in the history of all time. Prices have been inflated until those of moderate means are well-nigh driven to desperation. Even a well-appointed home has become a luxury that only the well-to-do can afford. Would that all our wild speculators might hear exhortation—slow down! As it appears to us, this is the only possible way to prevent one of the worst panics in the history of our nation. In view of unprecedented expansion, in the very nature of the case, there must be contraction. The question is, will it be contraction or collapse?

Not only the ceasing of speculation, but there must immediately be instituted a regime of wise economy. Every needless expenditure is a count in the indictment of financial disaster. Foolish waste in these critical times is not only silly but sinful. The federal reserve system, foreseeing the danger, with unusual skill is rendering heroic service to prevent it. The federal reserve banks have not only weathered the tempest of war but surpassed the most sanguine expectations of their friends. Indeed, we are inclined to believe it the greatest piece of constructive legislation that has been placed on our statute books for half a century. But these banks can not avert a panic without the co-operation of their fellow citizens. Shall we withhold it? Big business and little business, corporation and individual, must contribute their part to the cause of readjustment. Employer and employee must work together or perish together.—Western Recorder.

THE TRUE TEACHER.

The true teacher may or may not be receiving a large salary in these days—the probability is that he is not—few teachers are.

The true teacher may or may not receive an adequate salary in view of the high cost of living. He may not receive as much even as the laborer who works by the day at tasks requiring little training or skill.

But the true teacher can not be turned aside from his calling by the offer of more money, or by the opportunity to get what is commonly regarded a fatter living.

The true teacher can well afford to do without many things good for food, a delight to the eyes or desirable to make one wise that he may do the one thing which his calling demands of him.

Society, of course, can not afford to discourage teachers and teaching—that would be suicide for society, just as forsaking his calling is suicide for the teacher.

The true teacher's aim is not to get to the top in his profession. He may, indeed, be a true teacher and get to the

top. But if he makes getting there his aim he can not be a true teacher, and if one is a teacher at all it is a tragedy to be any other than a true teacher.

The aim of the true teacher is not to make scholars out of those under his tuition. That would be discouraging work; for very few out of the multitude enrolled as students will ever become scholars.

The aim of the true teacher is not to search out the future presidents or senators or bishops or bankers—the boys or girls who are to become prominent leaders—and fit these for their careers. The probability of finding the few who are to be first among their peers is too remote to make the task attractive or practicable.

The aim of the greatest of all teachers was to put all those willing to be taught in the way of finding life. I am come that they may have life, and may have it abundantly.

He has made it practicable for every true teacher to cherish the same purpose and to succeed in his calling.

Wealth, position, distinction—these all can not attain, and in seeking them the pearl of great price is forfeited.

But life worth living is for all, and the more there are of those who find life the more is life worth while. The vision of heaven which John of Patmos saw was of a great multitude which no man could number.

Jesus Christ is the perfect pattern of the true teacher, because He aimed at life, larger, fuller, richer life, for all who were willing to keep on learning in His school.

In this task of enlarging and enriching life every teacher may have a part, but the winning of millions of dollars or high position or thunderous applause is contemptibly insignificant compared with it. It is great to be a true teacher.—Pittsburgh Christian Advocate.

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WILL THE CHURCH RESPOND?

"Clergymen and laymen have the task of familiarizing themselves with the facts about the industrial life—not working to adopt platforms or become a political party, but to know the facts, what purposes motivate industry, and how it all results in terms of human unhappiness or happiness", was the pungent remark made by Mr. Ordway Tead of the Bureau of Industrial Research in an address before the Home Missions Council and the Council of Women for Home Missions on "The Task of the Church in the Industrial Problem". He continued by saying, "They must clarify their purposes. People are not interested in keeping up churches, but they are interested in the simple affirmation that human nature is at heart sound, that a release of happiness, a release of energy, will come when people love each other. They must make simple, definite and practical the purposes which the Church has, and then make that its message. You owe it to yourselves, to the optimistic outlook on life, to understand that you are not the only groups interested in releasing happiness. There are other groups with the issue at heart. The Jews, the whole great labor movements, the aims and purposes of the labor movement, are not materialistic, but are essentially identical with yours if simplified to their real value. There is a patient desire to create a human social order which makes for justice and happiness. You church people will get a tremendous re-en-



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I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 113-G, Marcellus Avenue, Manassas, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

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Ointment 50c and \$1. Soap 25c. At your druggist's.

FRECKLES

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

There's no longer the slightest need of feeling ashamed of your freckles, as Ointment strength is guaranteed to remove these blemishes. Simply get an ounce of Ointment—double strength—from your druggist, and apply a little of it night and morning and you should see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is sold in that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Ointment as this is sold under guarantee of money back if it fails to remove freckles.

forcement in the world if you will break down denominational autonomy. The clergy must preach in a modern idiom. That is very old and fundamental. You must be true to your essential mission of upholding and justifying a faith. You must teach that it is better to do well than to do ill, to love than to hate, to be happy than to be miserable. You must sustain the faith that good is coming out of it all. William James' religion was facing with exalted courage the unknown faith that all is not vanity. We can act on that faith that all is not vanity when we have realized that harmonious state that comes with human happiness. Then nothing can separate us from this love, neither kings nor principalities, nor anything on the face of the earth—not because we will it so, but because that love is deep and native in all of us. There is in all people a will to love and this is as fundamental and deep in us as any other part of us, but it must be couched in modern idiom. We must not stoop to mere sentiment. Properly led, men will act intelligently toward life, liberty and the pursuit of happiness."

BAR COLORED APPEALS.

No more will the members of the annual conferences hear the pleadings of Bishop Lane for a new cooking stove! Never again will we hear the touching incidents showing how the slaves remained at home and protected our mothers while our fathers were wearing the gray!

We will not again be reminded by our colored brethren that "you set us up and we have been loyal to you!"

If the present action of the Board of Missions is carried out in our several annual conferences there will be no more collections taken at these sessions by representatives of the Colored Methodist Church. For many years past these representatives have visited all of our annual conferences for the purpose of raising money to support certain features of their work.

The Centenary Movement has contributed large sums to the work of the Colored Methodist Church, and in the opinion of the home secretary our assistance and co-operation can be much better granted by direct contributions than by these indirect collections. The action by the Board of Missions is as follows:

"Whereas, our Church is now making contributions for negro work on a scale hitherto unknown, and, whereas, we are investing many thousands of dollars for their extension work, educational work, and missionary work, and whereas, the custom of long standing among us of allowing negro preachers to take up collections at our annual conference is a method of doubtful value as a business and in no sense worthy of us or of the C. M. E. Church;

"Therefore, be it resolved by the Board of Missions of the M. E. Church, South, in regular session, that we most respectfully request our bishops to discourage in every possible way the taking of such collections, and if such collections must be taken, the money be turned over to the board in our church that would naturally handle that fund and disbursed by that board and not by the collector."—Centenary Bulletin.

RECOGNITION OF THE SABBATH AS A BUSINESS POLICY.

Marshall Field & Co. of Chicago are probably the greatest merchants in America. Their operations are of vast extent, and for over half a century that concern has ranked as one of the great business leaders of America. By reason of this fact, it is specially interesting to note the position which the company takes in regard to the observance of the Sabbath, believing that in this way they are contributing to the welfare of the world.

Their view on this point was expressed in a letter under date of December 1, 1919, to the editor of the Daily News of Elgin, Ill. A copy of this letter has just come into our possession, and as an interesting presentation of their views of the non-commercialization of Sunday we give it in full, as follows:

"Answering your inquiry of the twenty-fourth ultimo, we will say that during fifty-odd years of business Marshall Field & Co. never have advertised in Sunday newspapers. They have followed the rule that six days for labor and the seventh for rest was best for employer and employee.

"We regard Sunday advertising as an infraction of this very wholesome, many-century-old religious dictum, and are glad to follow it.

"We are said to have the most wonderful display windows in the world, covering four sides of a block. The curtains of these windows are lowered from Saturday night until Monday morning, though we have been urged by many people to allow this display to go forward on the Sabbath Day.

"These decisions were made and have been carried out by the founders and owners of this institution, because they have always tried to govern their actions by their interpretation of the effect upon the public morale. As their example is followed by many merchants, they have striven to mould their policies along the highest ethical lines.

"Marshall Field & Co. feel that the fact that they do not commercialize Sunday makes for better citizenship."

If the policy adopted by this firm of not only refusing to advertise in the Sunday papers, but of even lowering the curtains of their great show windows from Saturday night until Monday morning, in order that they might not be an advertisement of the firm, was generally carried into effect, what a marvelous change would take place throughout this country!

The Sunday newspaper is an overgrown production of late years. We believe that in its present size it is a distinct disadvantage to the best interests of the newspapers of the country. If modern conditions demand that the world shall on Sunday have some of the news of the preceding 24 hours, a condensed presentation through a Sunday morning paper would certainly be less objectionable than the stuff which is now furnished in Sunday papers, with their 30 and 40 and 50 and 60 pages of matter. It is very largely to the Sunday paper that the shortage of news paper is due, and we believe that the publishers of the great daily papers of the big cities of the country would be serving their own best interests and the country at large if they would reduce by one-half or two-thirds the size of their Sunday papers. And so far as advertising is concerned, we believe that

the statement of Marshall Field & Co. as to the views in regard to the matter will awaken a widespread interest among many other business men.—Manufacturers Record.

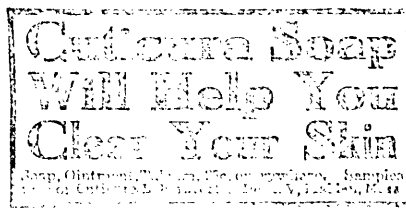
WHITHER?

The dance craze is dangerously prevalent. It almost appears a necessity that our girls cannot complete High School courses without the dance. Why this pernicious thing in our public school system? As a pastor, enough has been poured into our ears by broken-hearted parents, and our eyes have witnessed sufficient to make the soul sick. And yet people dance on. Municipal authorities, because of indecencies, were compelled to banish dancing from the open streets of Baltimore. Despite the gruesome stories coming out of the fifth of certain dance halls and other resorts, despite newspaper reports and agonizing pleas in letter columns, people dance on. Mothers encourage their daughters. Even many Christians "blindly" see no harm. We hate the dance with all the hatred possible. We detest it. We loathe it. We abhor it as of the devil.

We fling before our readers the following flaming words. They should arouse. They should alarm. They should frighten. Dress and the dance! Whither are we drifting?

"The Dance of Death"

"The new social dance with which millions of our adolescent young people are now crazed is a dance of death. The devil is its author and the under-



Sure Relief



RHEUMATISM

A Remarkable Home Treatment Given by One Who Had It

In the Spring of 1892 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with rheumatism, some of them 70 to 80 years old, and results were the same as in my own case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of your rheumatism, you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when relief is thus offered you free. Don't delay. Write today.

Mark H. Jackson, No. 942-G, Durston Bldg., Syracuse, N. Y.
Mr. Jackson is responsible. Above statement true.

would its place of origin and proper habitat. The young couples dance in close embrace with parts of their bodies in close contact.

"Young fifteen-year-old striplings are forced by this lustful dance into an intense sexualized type of mind instead of the normal, slowly awakening sex consciousness.

"The sex intoxication, brought on by the close-grip dance and which is today the one great outstanding social enticement among all the young people of America—this snaky thing is new to the world. The majority of the so-called best parents are yet unaroused as to its sinister meanings for the growing generation and for the future of society. Only the specialists, the close observers who have followed the dance-hall problem through to its ultimate results, are conscious of the tremendous task of managing this modern dance among our young people. For reasons of policy some of the experts have decried only the 'public dance,' but they are fully aware that the crux of the problem is not a matter of the public or private place of the 'party,' but the white heat sex stimulation which is involved.

"This new twentieth century dance of death is not a matter which the in-

dividual parent can handle. The comparatively few parents who are aware of the troublesome situation and are attempting to pull their young out of it are failing in the attempt. The dancing crowd to which the boy or girl belongs will either almost mob such objectors, or blister them with public contempt, and thus they are completely whipped. Only the pulling together of the home, the school, the church, and the community at large will prove equal to the difficult task of readjustment of the sex dance.

"Far be it from me to deny the young folks a 'good time.' I would rather they had more of it than less. I have insisted time and again that the first essential of every high-school course is an adequate, wholesome social program; and I now insist that only by means of such constructive measures will the interrelations of two young sexes ever be brought to a normal healthy basis. A few high-school heads are thus seeing the light and are acting accordingly; others are deceiving themselves with the foolish idea that to bring the sex dance into the school building takes away its hurtful results."—The Methodist.

WHAT A SUNDAY SCHOOL TEACHER DID.

A Baptist lady took a class of girls just beginning to be interested in society. Their former teacher, a very devout Christian, was wearied with the lightness and frivolity, and asked to be relieved of the class. The new teacher won from the start, and presently had a model class, and the girls became thoughtful and prayerful. "How did you do that?" I asked. She scarcely knew, but told me it was her custom to invite all her class, occasionally, to spend an evening with her, and after some social entertainment, she took the girls into a private room and said, "I hope you have had a pleasant evening, and I am so glad you came. Kneel down now, and let us all pray." They knelt in a circle around her. She made a short prayer, and, putting her hand on the one next her, said, "Dear, won't you pray?" The young lady made a sentence prayer, and she said, "All pray just a sentence or two." They did so, every one. The young ladies loved this teacher most devotedly. She was a beautiful woman, dressed well, and was in every way attractive. There was much in all that for the girls. I have observed that for young men or women a teacher should be a model of manly or womanly character and bearing. This teacher moved to Springfield, Mo. She wrote me from time to time asking about her class, and if any of them had joined the church. It is this heart devotion that makes a successful teacher.—The Rev. J. E. Godbey, in Wesleyan Christian Advocate.

No man need worry when he performs a good deed, lest it be in vain. When a man creates an atmosphere conducive to health out of a swamp, he need not worry because he cannot find one person who attributes his recovery to health to him. He has done better than heal one man; he has created a healthy environment, in which all people can be healthy. So a good deed not only blesses one person, it helps to create an environment in which all men can be good.—Methodist Protestant.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT.
(Fourth Round Preaching Dates.)
Benton, Sept. 5, 8 p. m.
Dahark Circuit, Sept. 11-12, 11 a. m.
Malvern Station, Sept. 12, 8 p. m.
Bolly Springs, at Sardis, Sept. 18-19, 11 a. m.
Sparkman, Sept. 19, 3 and 8 p. m.
Lonsdale, Sept. 26.
Central Avenue, Oct. 3, 11 a. m.
Third Street, Oct. 3, 7:30 p. m.
Hot Springs Circuit, Oct. 10, 11 a. m.
Oaklawn, Oct. 10, 7:30 p. m.
Princeton, Oct. 16-17.
Pearcy Circuit, Oct. 23-24.
Park Ave., Oct. 24, 7:30 p. m.
Cedar Glades, Oct. 30-31.
Friendship, Nov. 6-7.
Arkadelphia Circuit, Nov. 13-14.
Arkadelphia Station, Nov. 14, 7:30 p. m.
At some of these places we will arrange for the conference later.
L. W. McKAY, P. E.

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.
Bussey Circuit, at Sherman, 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.

FORREST CITY DISTRICT.
(Fourth Round.)
Deview, Sept. 11 and 12.
McCrory, Sept. 12 and 13.
Haynes and Lagrange, at Lexa, Sept. 19, a. m.
Elaine, Sept. 19, p. m.
Wheatley, Sept. 26, a. m.
Cotton Plant, Sept. 26, p. m.
Marvell, Oct. 3, a. m.
Holly Grove, Oct. 3, p. m., and Oct. 4, Oct. 10, a. m.
Wynne, Oct. 10, p. m.
West Wynne, Oct. 16 and 17.
Hickory Ridge, Oct. 17 and 18.
Helena, Oct. 24, a. m.
West Helena, Oct. 24, p. m.
Marianna, Oct. 31, a. m.
Aubrey, at Rondo, Oct. 31, p. m., and Nov. 1.
Pastors will please have all reports required in the Fourth Quarterly Conference ready. All officials please be present at their respective conferences. The work is important.
W. M. HAYS, 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.
Lavaea, 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.

LITTLE ROCK DISTRICT.
(Fourth Round.)
Asbury, 11 a. m., Sunday, Sept. 12.
Forest Park, Sunday 3:00 p. m., Sept. 12.
Capitol View, Sunday, 7:30 p. m., Sept. 12.
Hazen and De Valls Bluff, Sunday, 11 a. m., Quarterly Conference, 2:30 p. m., Sept. 19.
Des Arc, Sunday, 7:30 p. m., Sept. 19.
Mabelvale Circuit, at Mabelvale, Sunday, 11 a. m., Quarterly Conference at 2:30 p. m., Sept. 26.
Hunter Memorial, Sunday, 7:30 p. m., Sept. 26.
Mauwelle Circuit, at Martindale, Saturday, 11 a. m., Quarterly Conference at 2:30 p. m., Oct. 2.
Highland, Sunday, 7:30 p. m., Oct. 3.
Carlisle Circuit, at New Bethel, Saturday, 11 a. m., Quarterly Conference

at 2:30 p. m., Oct. 9.
Carlisle Station, Sunday, 11 a. m., Quarterly Conference at 2:30 p. m., Oct. 10.
Kee-Tomblerlin Circuit, at Oakdale, Sunday, 11 a. m., Quarterly Conference at 2:30 p. m., Oct. 17.
Henderson, Sunday, 7:30 p. m., Oct. 17.
Hickory Plains Circuit, at Hickory Plains, Saturday, 11 a. m., Quarterly Conference at 2:30 p. m., Oct. 23.
Lonoke, Sunday, 11 a. m., Oct. 24.
England, Sunday, 7:30 p. m., Oct. 24.
Austin Circuit, at Mt. Tabor, Saturday, 11 a. m., Quarterly Conference at 2:30 p. m., Oct. 30.
Bryant Circuit, at Salem, Sunday 11 a. m., Quarterly Conference at 2:30 p. m., Oct. 31.
Bauxite, Sunday, 7:30 p. m., Oct. 31.
Oak Hill Circuit, at Spring Valley, Saturday, 11 a. m., Quarterly Conference, at 2:30 p. m., Nov. 6.
Twenty-eighth Street, Sunday, 7:30 p. m., Nov. 7.
The above is a partial list only. Our motto is, "Everything in full, plus, at the Fourth Quarter."
JAMES THOMAS, P. E.

PARAGOULD DISTRICT.
(Fourth Round in Part.)
St. Francis, at St. Francis, Sept. 11-12.
Piggott, 7:30 p. m., Sept. 12.
Paragould Circuit, at New Hope, Sept. 18-19.
Rector Circuit, at Walnut Grove, Sept. 25-26.
Rector, 7:30 p. m., Sept. 26.
East Side, 7:30 p. m., Sept. 29.
Black Rock, at Black Rock, 7:30 p. m., Oct. 1.
Walnut Ridge Circuit, at Rich Woods, 7:30 p. m., Oct. 2 and 11 a. m., Oct. 3.
Hoxie, 7:30 p. m., Oct. 3.
Walnut Ridge, 7:30 p. m., Oct. 4.
J. M. HUGHEY, P. E.

PRESCOTT DISTRICT.
(Fourth Round.)
Washington, Sept. 12.
Prescott Circuit, at Holly Springs, Sept. 18-19.
Mineral Springs, Sept. 26.
Bingen Circuit, at Pump Spring, 11 a. m., Oct. 1.
Nashville, 7 p. m., Oct. 1.
Center Point Circuit, at Center, Oct. 2-3.
Orchard View, at Sweet Home, Oct. 9-10.
Murfreesboro, Oct. 10.
Blevins, at New Hope, 11 a. m., Oct. 13.
Amity and Rush, 7 p. m., Oct. 15.
Amity Mission, 11 a. m., Oct. 16.
Glenwood, Oct. 17.
Okolona, at Trinity, 11 a. m., Oct. 20.
Mt. Ida and Womble, Oct. 23-24.
Delight, 11 a. m., Oct. 27.
Emmet, Oct. 30-31.
Prescott, 7 p. m., Oct. 31.
Columbus, 11 a. m., Nov. 3.
Hope Mission, Nov. 6-7.
Hope, 7 p. m., Nov. 7.
Whelen Springs, 11 a. m., Nov. 14.
Gurdon, 7 p. m., Nov. 14.
J. A. HENDERSON, P. E.

TEXARKANA DISTRICT.
(Fourth Round.)
Ezyer, Sept. 18-19.
Mena, Sept. 19-20.
Ashdown Circuit, at Parloma, Sept. 26, 11 a. m.
Richmond and Wilton, Sept. 26, 7 p. m.
Dierks, Oct. 3, 11 a. m.
Lockesburg, Oct. 3, 7 p. m.
DeQueen, Oct. 10, 11 a. m.
Hatfield, at Vandervoort, Oct. 10, 7 p. m.
Horatio, Oct. 17, 11 a. m.
Winthrop, Oct. 17, 7 p. m.
Umpire, at Athens, Oct. 18-20.
Doddridge, at Olive Branch, Oct. 24, 11 a. m.
Fonke, Oct. 24, 7 p. m.
Ashdown, Oct. 27, 7 p. m.
Spring Hill, Oct. 31, 11 a. m.
Foreman, Oct. 31, 7 p. m.
Bradley, Nov. 7, 11 a. m.
Lewisville, Nov. 7, 7 p. m.
Stamps, Nov. 10, 7 p. m.
Texarkana, First Church, Nov. 14, 11 a. m.
Texarkana, College Hill, Nov. 14, 7 p. m.
Texarkana, Fairview, Nov. 15, 7 p. m.

50 EGGS A DAY

"More Eggs" Tonic is a Godsend," writes Mrs. Myrtle Lee of Boston, Ky. She adds, "I was only getting 12 eggs a day, and now I get 50." Give YOUR hens a few cents' worth of "More Eggs," the wonderful egg producer, and you will be amazed and delighted with results.

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.

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