

ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

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

VOL. XL.

LITTLE ROCK, ARK., THURSDAY, JUNE 16, 1921.

No. 24

I, EVEN I, AM HE THAT BLOTTETH OUT THY TRANSGRESSIONS FOR MINE OWN SAKE, AND WILL NOT REMEMBER THY SINS.—Isaiah 43:25.

PRESS THE EDUCATIONAL CAMPAIGN. DO NOT CONSIDER YOUR WORK COMPLETE UNTIL YOUR QUOTA IS SECURED. IF CONDITIONS ARE ADVERSE TODAY, STUDY AND PRAY, AND AT THE PROPER TIME PRESS TO A SUCCESSFUL FINISH. EVERY DOLLAR IS NEEDED. OUT OF SACRIFICE FOR A WORTHY CAUSE BLESSING WILL COME.

PROCLAMATION OF THE PRESIDENT.

Overwhelming disaster has come upon the people of Pueblo and the surrounding district. Realization of their suffering now and in the days to come prompts me to issue an urgent request to all whose sympathies are awakened to assist the labors of the American Red Cross, which has quickly organized to cope with the first great need and will stand by until the homes and home life can be re-established. Contributions may be sent at once through the office of any Chapter or directly to Red Cross headquarters at Washington for use in the stricken territory.—Warren G. Harding.

A DESPERATE SITUATION.

Every one should read on another page Bishop Lambuth's appeal for starving China. We had hoped that by this time the famine would be ended, but it seems that a failure of the spring crop in one large province has made further relief necessary. The situation is desperate. We talk of hard times, but few in this land of plenty lack the necessities of life. Let us divide our living with China. If we do not help, the situation is hopeless. Send contributions without delay to J. D. Hamilton, Treasurer of Board of Missions, 810 Broadway, Nashville, Tenn.

THE "DRIVE" IS OVER WHEN THE QUOTA IS PLEDGED.

The report on the results of the every member canvass of the Christian Education Movement appears elsewhere in this paper. In the face of adverse conditions the Church has attempted to carry through an enterprise that is the greatest Southern Methodism has attempted until now. Many congregations and many individuals have made great records; many others have partially failed to use the opportunity given, and thus have postponed their obligation. If our Methodism lives and grows it will be because of the faith and the devotion of the Methodists who answered the call of God in this day of testing.

Let no congregation feel that the "drive" is over until its quota has been reached. First, it is not fair to the congregations that have secured their quotas to have other churches as well able fail to meet their obligations. Then, the amount asked represents the minimum of the needs of our schools; we must provide the \$33,000,000 if our schools meet present day demands. We must complete this task, must redeem the pledge made by our Church, if the Methodist Episcopal Church, South, have the right to be counted among the live churches of today.

These are trying times, it is true. But it brings us our opportunity for sacrificial giving—sacrificial, at least, as compared with former giving. It is

our opportunity to make a venture of faith—to give what we believe will be ours under the blessing of God. What right have we to ask for a return of prosperity unless we pledge to use it in helping to build the Kingdom of Christ? The times demand men and women of faith if we come out of this period of depression. Let us attempt something worthy of a great Church and thus prove our right to live.

If your Conference is over on its quota the record will not be clear if your church has failed to meet its obligation. Take up in earnest the task and keep at it until the work is done, until the record of your church is clear. Do not have it written that in the supreme test for Southern Methodism your church failed to make good.

FANNING THE FLAMES OF HATE.

Recently in Northeastern Pennsylvania a leaflet, distributed in large numbers among the workingmen, contained the following inflammatory language: "Workingmen of America! All over Europe the workers are arming themselves. They are preparing to overthrow their capitalistic governments. They are learning to use force against force. There is no other way. The Government of the United States was established by force; it is maintained by force; it will be destroyed by force. On this May Day let us prepare for the social revolution which is spreading around the globe. This May Day there is only one country where the workers will celebrate as free men. That country is Soviet Russia. In Soviet Russia the workers rule. This May Day let us resolve to prepare for the destruction of the capitalist government and the establishment of a Workers' Government—The Dictatorship of the Proletariat—in America. Let us organize to build a Soviet Republic in America. The Communist Party of America calls: 'Arms against Arms! Force Against Force!'"—Signed by the Central Executive Committee, the Communist Party of America.

PRESIDING ELDERS OF THE NORTH ARKANSAS CONFERENCE PROPOSE TO CONTINUE CAMPAIGN UNTIL ENTIRE QUOTA IS RAISED.

A high note of faith and courage was sounded at a meeting of the presiding elders of the North Arkansas Conference held at Conway June 9. There was written in every face and expressed in every utterance a determination that every cent of the quota of the North Arkansas Conference in the Christian Education Movement would be raised. They are determined that this Movement shall succeed as every other movement of the Church does. They announced that they wanted every church to understand that the campaign does not end with that church until its quota is raised. The elders laid plans for completing the every member canvass now, and they further decided that where any church does not reach its quota in the first canvass, the campaign shall be continued at a later date when conditions are improved.

It was emphasized by the presiding elders in this meeting that the campaign has greatly increased the interest of our people in Christian Education, and has, therefore, multiplied the demands upon our Church colleges, that while the colleges needed the thirty-three million dollars a year ago, they need it

much more now because of the increased demand upon them created by the campaign.

President John W. Cline of Soochow University, under date of May 17, writes: "Mrs. Cline and Mary sailed for Europe March 4 and will be with our mission in Belgium as headquarters until I join them, leaving China in July after commencement. We are happy over gracious revival results. So far, 74 members of the University family have been baptized, nine of this year's graduating class. Organized cultivation continues. It is not easy for me to tear myself away."

The Commission Entertainment of the General Conference, of which Dr. T. D. Ellis of Macon, Ga., is chairman, visited Hot Springs Tuesday to consider its advantages. All the cities seeking to entertain the General Conference will be visited before a choice is made.

A NOTABLE VICTORY—THE CAMPAIGN CONTINUES UNTIL ENTIRE QUOTA IS RAISED.

The Christian Education Movement has achieved marvelous results. The Church has gone forward on its knees and in faith has subscribed millions. Our people have shown new faith in Christian Education as an essential part of the work of the Church and their set purpose to raise the entire thirty-three million dollars. They have done this in the face of the greatest financial depression in history. The people of America have lost thirty billions in the last nine months, and the American farmer has received the hardest blow in history.

Many people have felt it unwise in these times to subscribe more than they could pay the first year; they purpose to continue payments each year as circumstances will permit. Many other people, while in deep sympathy with the cause, have conscientiously felt that they could not at this time incur further obligations, but have given assurances that later on they will make liberal contributions. Many churches that have not yet reached their quotas do not know what failure means; they assure us that they will take care of it later on. Leaders all over the church insist that they will "fight it out along this line" until their churches, Districts and Conferences contribute their full quotas.

Let the whole Church, therefore, be assured that a great victory has been won, and that the campaign will be continued, perhaps with rest periods, until the full thirty-three millions are raised. Of course, the every member canvass should be continued in every church until every member has been given an opportunity to subscribe.—J. H. Reynolds.

IRREVERANT ROT.

Recently a prominent man swore vigorously before a Congressional committee, and, of course, received more notoriety than if he had spoken decorously. The newspapers have the habit of giving relatively more space to things that are questionable than to things that are good. In a sense, this may be a compliment to goodness, because it may imply that goodness is so common that it is not necessary to mention it.

Some secular writers defend profanity. One has said: "Profanity is a delicate and subtle art—a thing of fine shadings and nuances, difficult to master and charming to exercise. A man or

(Continued on Page 3, Column 3.)

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A. C. MILLAR.....Editor.

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METHODIST CALENDAR.

Monticello Dist. Conf., at Dermott, June 28-30.
Prescott Dist. Conf., at Mineral Spgs., June 28-30.
Arkadelphia Dist. Conf., at Sparkman, July 5-7.

PERSONAL AND OTHER ITEMS.

The junior high school of Little Rock last week graduated 163 students.

To save itself, democracy must save the family.—Cope's Education for Democracy.

What we need is more head-work, hand-work, and leg-work, and less jaw-work.—Forbes Magazine.

Rev. J. L. Shelby of the Vilonia Circuit reports that charge as having over-subscribed its quota for the Christian Education Movement.

Oglethorpe University has conferred the degree of doctor of letters on Mrs. Corra Harris, who has distinguished herself as a writer of fiction.

Rev. J. H. Barrentine, accompanied by his son, who lives in the city, called last Thursday and reported progress in his good charge, Marmaduke.

There are 567 students, mostly candidates for the ministry, in the Southwestern Baptist Seminary at Fort Worth, Texas, and nearly 600 in the seminary at Louisville, Ky.

The family is a social necessity in democracy because it is that school which the nature of man has developed as necessary for his training for social living.—Cope's Education for Democracy.

The sudden and unexpected death of Hon. S. W. Simpson of Conway removes one of the honored and faithful laymen of the church. He had served two terms in the Arkansas Senate and had taken an active part in the work of the church.

St. Luke's, Oklahoma City, had a quota of \$48,177, and raised \$52,000. A great victory for St. Luke's, and demonstrates how broad and unselfish that Oklahoma City is. This should stir Tulsa to her largest liberality.—Oklahoma Methodist.

Smith & Lamar announce that the Southern Methodist Handbook, publication of which was discontinued two years ago, will again be issued, and will be ready by February, 1922. It was very useful and ought to have a large circulation.

While in the city last Thursday Rev. T. H. Crowder of Prescott Circuit called. He is rejoicing in the improvement of his wife, who has been for five months in the Booneville Sanitarium, and who hopes to return home about the first of July.

Rev. and Mrs. T. P. Clark announce the engagement and approaching marriage of their daughter, Vera Irene, to Mr. George Bird Cotner, grandson

of Judge I. A. Bird, of Wilmar, Ark., the marriage to take place at the parsonage at Hamburg, Ark., on June 22.

At the Congress on Reduction of Armaments and the annual meeting of the World Alliance for International Friendship Through the Churches, Dr. Ivan Lee Holt and Dr. George B. Winton were speakers. They were the only men from the South on the program.—Ex.

Tulsa District has to date reported \$92,000 raised on the quota for Christian Education. There is no doubt but that \$100,000 will be subscribed. This is in addition to \$250,000 subscribed by J. W. Gilliland and the bonus offered by Tulsa for the college.—Oklahoma Methodist.

Rev. S. K. Burnett of Dermott called last Monday on his return from Conway. He reports progress and interest in his church, but on account of the unusual financial situation in his community his people have not yet been able to pledge the educational quota in full.

Rev. M. A. Fry of Asher is having a successful pastorate, and he is popular in the town, having been invited to preach the baccalaureate sermon for the high school in his town. He is attending the Conference for Rural Pastors at Conway, Ark.—Oklahoma Methodist.

The editor acknowledges an invitation from the pastor and congregation of Lakeside Church, Pine Bluff, to the dedication of the church on June 19,

The following charges have gone over the top in the Christian Education Movement in the Little Rock Conference:

Dumas.
Watson (\$205.00 over).
Arkansas City.
Montrose.
New Edinburg.
Bauxite.
Carlisle.
Keo.
Twenty-eighth Street.
Mauumelle Circuit.
Hope (\$100.00 over).
Grady.
St. Charles.
Ashdown.
Stamps.

Others are about over and can be reported next week as out in full.

at 11 a. m. Dr. M. N. Waldrip, a former pastor, now pastor of McKendree Church, Nashville, Tenn., will preach the dedicatory sermon.

The sayings of Christ abounded with references to the Holy Spirit, and He gave a definite promise of His baptism and abiding with those who love and obey Christ. In fact, His baptism is conditioned and promised to those, and those only, who love our Lord.—Pentecostal Herald.

Bishop J. M. Moore of the Methodist Episcopal Church, South, sailed from New York, May 25, on the steamer Huron for Brazil. He was accompanied by Secretary E. H. Rawlins of the Board of Missions and by Prof. W. J. Young of the Chair of Missions in Emory University.—Ex.

Dr. Ivan Lee Holt, with a party of fourteen persons, left St. Louis last Wednesday night and sailed last Saturday to Europe. He will be gone till September. He will attend the Ecumenical Conference in London as a member. Mrs. Holt is a member of the party.—St. Louis Christian Advocate.

Dr. J. E. McCullough, Secretary of the Southern Co-operative League for Education and Social Service, Washington, D. C., passed through the city on Monday on his way to Tulsa, Okla., where he will investigate the recent race riot and contribute what he can to the betterment of the situation.—Ex.

One of the most welcome signs in American life is the willingness of the State universities to co-operate with the churches which try to put near the campuses of the universities prophets of moral and spiritual power who will interpret Christian Ideals.—Bishop F. J. McConnell in Church Finance and Social Ethics.

The University of Michigan is asking the Legislature for \$8,690,000 for new buildings for the next two years with a forecast of \$5,000,000 for each of the following two-year periods. These sums do not include the cost of maintenance. Michigan has less than twice the population of Arkansas.

Goucher College, a great woman's college of the Methodist Episcopal Church, located in Baltimore, Md., has secured 420 acres just outside the city and will be moved out as soon as buildings are erected. The enterprise required \$6,000,000. The gifts from the founders, Dr. and Mrs. J. F. Goucher, aggregate \$500,000.

Returning from work among his charges, Dr. Jas. A. Anderson, presiding elder of Booneville District, accompanied by Dr. J. D. Roberts of Magazine, called Monday. The District is in good condition, but more time will be necessary to complete the educational campaign. Dr. Anderson is closing a good quadrennium on this fine district.

Dr. and Mrs. W. R. Richardson of Fordyce and their son, Dr. T. J. Richardson, of Little Rock, attended the Vanderbilt University commencement to witness the graduation in medicine of Dr. Wallace R. Richardson, who now has an appointment as interne in St. Vincent's Infirmary in this city, where he will begin the practice of medicine.

After twenty-seven successful years, Dr. J. R. Day tenders his resignation as chancellor of Syracuse University, one of the great institutions of the Methodist Episcopal Church. He was elected bishop in 1904, but declined on account of his conviction that duty required him to remain in educational work. He intends to spend his time in study and travel.

Democracy is coming fast through education. The emphasis on social privileges, social rights and social duties is its promise. The old intellectualism is going as an ism and becoming the servant of the life of all. The college and the university are conscious of the total life in which they stand; they are the servants of society.—Cope's Education for Democracy.

The honorary degree of Doctor of Laws was conferred upon Bishop W. F. McMurry by three colleges during the commencement season—Centenary College, Shreveport, La.; Kentucky Wesleyan College, Winchester, Ky., and Central College, at Fayette, Mo. The baccalaureate sermons of the Kentucky Wesleyan College and Central College were preached by the Bishop.

We may say what we will of the High Cost of Living, there are few families that would not acknowledge, upon thinking about it, that they did not make the best use of the period of high wages. Many did, to be sure, and they are reaping the benefit of it now. But many did not, and they are able now to see how they might have done so.—Henry Ford in Dearborn Independent.

At the ripe age of 79, Dr. J. B. Gambrell, former president of the Southern Baptist Convention for four terms, died at Dallas, Texas, June 10. He was easily the outstanding personality of the Baptist denomination in the South, and had long been a stalwart defender of orthodoxy as interpreted by his people. He had done much for his denomination and the cause of righteousness, and will be missed.

Rev. J. E. McConnell, pastor of First Church, Vinita, Okla., writes: "I have a local preacher in my church who wants work. He is twenty-three years old, married, but has no children; common school education, fine character, forceful and consecrated. He wants country work, and has a car to travel a circuit. I commend him to any P. E. wanting a good circuit man. If any are interested, write me."

Rev. R. E. L. Bearden, presiding elder, writes: "We are making progress on the Jonesboro District. My preachers are working hard and our people are loyal. We are hard hit financially, but we have our faces toward the future. We are making a fine showing on our Educational Campaign in most places. Our people are praying more and attending Sunday school, prayer meeting and preaching better than ever before."

To the Boston Post has been awarded the gold medal of the Joseph Pulitzer Foundation, estab-

"The Arkansas Methodist in Every Methodist Home In Arkansas"

lished by the eminent editor of the New York World, for the most distinguished and meritorious public service rendered by any newspaper in the United States during the year 1920. The award was based upon the Post's exposure of the financial career of Charles Ponzi, one of the most ingenious swindlers in modern history.—Ex.

Religious education is the promise of democracy. It is our social endeavor to train all persons as spiritual beings for a spiritual world-life. What, then, is education for democracy but religious education, the training of persons for living in a social order which is guided by religious motives, is conscious of present religious values and looking toward religious ideals? That religious ideal involves an interpretation of all life in spiritual terms.—Cope's Education for Democracy.

"If ye love me, keep my commandments. And I will pray the Father and he shall give you another Comforter, that he may abide with you forever." Our Lord Jesus in His teaching always refers to the Holy Spirit as a person, and honors Him as one and equal with the Father and Himself. In Christ's teachings the Holy Spirit is never referred to as an agency or an influence. We should never think of or speak of the third Person of the Trinity as an it, but always as Him.—Pentecostal Herald.

Writing June 7, Mr. W. R. Boney, Financial Director for Texarkana District, made the following announcement: "In the Christian Education drive the Stamps church, Rev. J. A. Biggs, pastor, Mr. C. L. Cabe, director, secured the first day, May 29, \$10,582, and the final report received today shows a total of \$11,207. The quota was \$8,700. More is pledged than in the Centenary. Today Ashdown church, Rev. Z. D. Lindsay, pastor, Mr. S. C. Reynolds, director, report their quota of \$8,400 pledged."

Recently two hundred of the former students of Senator W. R. Webb met at Bell Buckle, Tenn., to do honor to their old teacher and agreed to erect for his school a dormitory. Senator Webb, familiarly known as "Old Sawney," sometimes called the "Dr. Arnold of the South," has been a commanding figure in church and state and is worthy of all honor for his contribution to the character of a multitude of our youth, many of whom are now leaders in their respective States. He lives and will live in the lives of "his boys."

Those who have to use the products of colleges insist that graduates shall be capable people. A student who goes through college learning many things, but a scatter-brain boy or girl all through the four years, and who graduates a weakling as a thinking intelligence, as a worker and as a personality, has been introduced to much information but has not been educated in a way to suit those who need his or her help in serious undertakings. Education in science has to produce scientific thinking, not merely people who know a little about scientific phenomena.—Milton Fairchild, in Oberlin Alumni Magazine.

The governor of Missouri has asked the Legislature to convene in special session on June 14. At such a session only such subjects can be considered as are mentioned in his call or subsequently submitted by him in a special message. The main subject for consideration will be the enactment of laws pertaining to public roads and the expenditure of the proceeds of the sixty million dollars in bonds voted by the people at the general election last November for the construction of permanent highways. There will be sharp and hot divisions among the legislators when they meet about the application of this large fund.—Ex.

While he was attending the Hendrix Summer School Rev. Edward Forrest, pastor of Gardner Memorial Church, North Little Rock, received a message that his wife had suddenly passed away last Friday at the parsonage. The body was buried at Searcy last Sunday, Rev. R. C. Morehead, the presiding elder, conducting the service. Sister Forrest was a truly good woman and faithful keeper of the parsonage home. She had not been strong for years, but her death was a great surprise.

Brother Forrest and other members of the family have the heartfelt sympathy of all brethren and friends in this unexpected bereavement.

The Secretary of the Board of Church Extension, Dr. S. H. C. Burgin, reports additions to the Loan Fund Capital as follows: A loan fund for \$10,000 has been established by John A., George J. and Alice Faucette, of Hillsboro, N. C.; the Robert Newell and Ann Elizabeth Wright loan fund for \$300, to be used within the bounds of the Kentucky Conference, has been established by Rev. J. A. Wright and other members of the family; the T. L. and Julia Jones loan fund previously established for \$5,000 has been increased by a bequest of \$3,383.31, which has just been paid by the administrator of Brother Jones' estate at Los Angeles, California.

Give all to America, remembering that America asks us to render all, but not to surrender the integrity of our souls. There is not, nor need there be, conflicts between our loyalties as Jews and Americans, the perfect accord of which should result in a spiritualized devotion to America. For out of the soul of our fathers centuries ago there grew the hope of such ordered living together as is America. America asks the Jew not to deny himself for his own poor sake but to affirm himself for the sake of a richer and nobler America. America cannot be served, but will always be terribly diserved by the Jewish disloyalty of the American Jew.—The American Hebrew.

All who believe in democracy must be wholly loyal to their faith in these days. Many are the attractive short cuts that open up to the desired ends of social well-being. The democrat is always tempted to depend on external controls to effect the social good he desires. Legislation, social regulation and regimentation promise to do by compulsion that which education, working through the will of all, can effect only in a much longer period of time. But whenever we take advantage of these short cuts, every time we place our reliance on external compulsions, we defeat the ends and short-circuit the processes of democracy.—Cope's Education for Democracy.

An important step toward national righteousness was taken in Brazil when the Federal Government decreed that all public lotteries must cease from March 1, 1921. Lotteries have been one of the open sores of Brazil, giving employment to thousands of people, while morally destroying hundreds of thousands. The State of Sao Paulo has up to now been receiving, at present exchange, some \$200,000 every year by way of royalties received from lotteries organized within its boundaries, and had just put up the price to \$250,000 a year—in other words, had farmed out the lottery business. Other states did the same, and the Federal Government as well.—Missionary Review of the World.

The great need is for better discipline in the home; children of the present generation are not taught the importance of respect for and obedience to parental authority. Not infrequently the parents neglect to enforce obedience in affairs of the utmost importance to the child; they fail to realize that if the child finds it easy to evade the wholesome discipline which it is the duty of parents to enforce, he will be led to believe that he can, with impunity, refuse obedience to the laws of the State. Many children are ruined by indulgence when a little firmness would change the whole course of their lives. Respect for authority should be taught from the beginning, not by inflicting corporal punishment, but through firm kindness.—Journal issued by American Bar Association.

The Executive Committee of the Southern Cooperative League has authorized the announcement that Chattanooga, Tenn., had been chosen for the next convention, November 6-9. Eight cities were bidding for the convention, owing to the unusual interest connected with the next meeting. It will be the first convention since the unification of the educational and sociological organization of the South. The president of the League, Dr. P. P. Claxton, has announced that the program this year will be built on four subjects—Education, Public

Health, Race Relations, and Community Service. In connection with the convention will be a great exhibit of the needs and achievements of the South in matters of education and public health. A vast amount of material is being collected for this exhibit, including literature, charts, slides, and motion picture film.

BOOK REVIEW.

The Psychology of Nationality and Internationalism; by W. B. Pillsbury, Professor of Psychology, University of Michigan; published by D. Appleton & Co., New York; price, \$2.50.

This is a thought-provoking discussion of an intensely interesting subject, the adjustment which may be made between nationalism and internationalism. It shows the usual actions and reactions of the people under the influence of the idea of nationalism. The chapter on "Hate as a Social Force" is peculiarly interesting in view of recent happenings. The writer says that the book resulted from suggestions growing out of contact with American Greeks returned to Greece to fight in the Balkan War. Students of current problems will enjoy pursuing their studies under the guidance of this distinguished author.

SUNDAY AT THE SUMMER SCHOOL.

Saturday evening I heard Dr. Paul L. Vogt, Superintendent of Rural Work of the Methodist Episcopal Church, and Prof. W. E. Halbrook, of the Department of Rural Education, Arkansas, deliver highly instructive and inspiring addresses on Rural Conditions. Sunday at eleven a large congregation listened with profound interest while Bishop Edwin Holt Hughes of the Methodist Episcopal Church preached a wonderful sermon. His logic is invincible, his spiritual insight clear, his forms of expression simple, his subtle humor irresistible, his delivery forcible. He is democratic, easy in his manners, approachable, and companionable. At Tabor Hall at meal time he joined heartily in the comradeship and was a man among men. At night he preached another great sermon which I did not hear because I accompanied a small group to the Colored Methodist Church to hear Dr. E. L. Earp of Drew Theological Seminary, who preached an appropriate sermon on "Imitating God." Dr. R. L. Russell of our Mission Board followed in a helpful talk which drew the colored congregation out and resulted in some characteristic singing. The attendance is not quite as large as expected, but some two hundred have enrolled, representing many Conferences and States. The young preachers seemed to be enjoying themselves and expressed great satisfaction over the instruction and the entertainment. The School is a great success. Other duties required my return to the office Monday morning, much to my regret, as a feast of good things was in prospect.—A. C. M.

IRREVERENT ROT.

(Continued From Page 1.)

woman who swears competently, appropriately and with originality is just as much an artist as one who writes poetry or plays the violin. The business requires a fine feeling for situation, a sensitive understanding of audiences and a sure mastery of language."

As swearing requires the use of God's name in vain and strong imprecations against man the swearer must either insult God or man or both. Certainly the art of insult is not a fine art. Usually profanity is the reiteration of a very few irreverent or vile epithets, and shows utter lack of discrimination and poverty of vocabulary. Instead of being an indication of intellectuality, imagination, and artistic feeling, it is an exhibition of vacuity, dullness, and lack of refinement. It is the least excusable of vulgarisms, and no man who expects the respect of his fellows will be guilty of it. While the person who startled the Congressional committee had ground for using emphatic language, he greatly weakened his cause by exposing his vulgar and irreverent nature. Just as the war popularized the cigaret so it seemed to give a certain sanction to vulgarity and profanity.

CONTRIBUTIONS.

MY WILL.

Help me to be submissive, Lord;
And may Thy will be mine;
And may my will be very strong,
In loving right and hating wrong,
Led by a will divine.

Helpless am I and full of sin,
Held by my strength alone;
Often my feet are led astray,
Often I falter by the way,
And I can naught atone.

Fill up my life to the brim, dear Lord;
Courage and power instill;
Then all the burdens of life will be
Lightened by love of the world and
Thee;

Willing to do Thy will.—George A. Freeman.

THE COLOSSAL TRAGEDY IN CHINA.

By Bishop Walter R. Lambuth.

Spring has come and millions in the famine area are still in the throes of starvation. The tragedy is by no means ended. This is the crucial hour for North China. Tens of thousands are dying as the result of the long drawn out disaster. The explanation is at hand. The Hon. Charles R. Crane, United States Minister to China, who is serving as chairman of the General Famine Committee has just transmitted a cable message to our State Department embodying the following information:

That the spring crop in the Province of Chihli, covering about twenty per cent of the famine area, would be almost a total failure; that in addition to the five million victims already recognized as America's responsibility until the next harvest, this situation necessitates caring for a further 2,000,000 in the Province until the summer harvest in August arrives; that there is imminent danger in other provinces that people in their desperate needs will devour growing crops unless aid in large measure is continued to them until the harvest arrives late in June; and that the funds hitherto contributed from America have saved millions of lives.

Upon receipt of this message a meeting of officers of Foreign Mission Boards was called in New York City and after due consideration of the situation the following action was taken:

"Resolved, That in view of the acute and tragic situation in the famine stricken province of China—where millions who have thus far been saved through American generosity are, after all, in danger of death by starvation unless adequate help is continued until harvest arrives—this meeting urgently requests the American Committee for China Famine Fund to continue with unabated energy its national, state and local organizations, with the full program of activities until such time as the relief work has resulted in the permanent saving of the millions of people in China who have thus far been sustained by the generosity of the American people."

WANTED AT ONCE, a limited number of young women between the ages of eighteen and thirty years, to enter a first-class training school for nurses. At least one year of high school required. Davis Hospital.

Mr. Thomas W. Lamont, Chairman of the American Committee, was communicated with in Paris. He responded by cable as follows:

"Have learned with deep concern that serious crop failures again imminent in Province Chihli, and that relief for a further period must be provided for upward of two million people.

In view of extraordinary devotion and effective service shown by every member of the organization, and by all cooperating bodies, I have greatest reluctance to urge further sacrifice upon these unselfish friends, yet I feel that the need is so imperative and that China is still looking so hopefully to us in America, that we should make every effort to continue our organization intact, and carry on the campaign unabated for a further sixty days. By that time I am sanguine that our report will show that the pressing necessity for relief has been met.

The public response to the appeal and work of the organization has been quick and generous. The relief granted by America has already worked untold good. For the final stretch of the campaign, I beseech once more the unstinted effort of our organization and a bountiful response from the public. I myself shall, after arduous work over here, be back with you in a fortnight. Accept again for all committee members my warmest admiration for their work, and my heartfelt thanks."

In reviewing the situation as it now presents itself Mr. H. W. Thirkeld, Director of Publicity for Famine Relief, summarizes some "cold, hard facts, in contrast to the cheering report of 6,945,220 starving Chinese saved:"

That thousands of industrious Chinese farmers, women and children are dead; that child-life has virtually disappeared in some of the worst affected districts; that the horrors of the situation cannot be overstated, the missionaries having reported "unspeakable suffering;" that in numerous cases shortness of funds has forced relief workers to turn away the aged and infirm in order to care for those who were strong enough to recuperate; that Dr. Sao-Ke Alfred Sze, Chinese Minister to the United States, who has just completed a long speaking tour for the American Committee, while he reports the raising of a Famine Fund in China of \$17,000,000 silver, and while the Government is co-operating in every way, giving free transportation for foodstuff and to all authorized Famine Relief workers, describes the burden as too heavy for the nation to bear alone.

Mr. Thirkeld concludes by saying: "The situation leaves only one question to answer, Shall these victims, given hope by America, be abandoned now before they can support themselves, after having been saved through the winter?"

Of course they will not be abandoned. America never abandons her friends. Neither do her people turn back when once they have put their hands to the plow. These poor unfortunates in China suffering from a four years' drought and tortured by anxiety, as well as by hunger, shall not look to us in vain. We have given, and given generously when we consider the many calls made upon us, but we will give again.

REPORT OF THE MEETING OF THE COLLEGE OF BISHOPS.

Through three days in April the College of Bishops was in session in Louisville, Ky., and, in addition, a meeting was held in Nashville. Except Bishops Morrison and Kilgo, who were detained at home by sickness, and Bishop Waterhouse, who was present only at Nashville, all of the Bishops attended these meetings.

Delegates and reserves to the Ecumenical Conference were elected, and the list has already been published.

Two addresses to the church were issued, one referring to the Christian Education Movement and the other to the Sunday School work.

Bishop McMurry was elected chairman of the Committee on Appeals.

In view of the fact that a tablet of Bishop Asbury is to be unveiled in Richmond, Va., October 27, 1921 (the one hundred and fiftieth anniversary of his landing in America), the College of Bishops agreed to hold the fall meeting in Richmond, beginning on the evening of October 26th. Bishop Asbury preached his last sermon in Richmond, and the tablet will be placed on the wall of the building occupying the site of the church in which this sermon was preached.

Bishop McMurry and the Bishop in charge of the Louisville Conference were asked to look into the practicability of placing a tablet in Louisville, Ky., on the site of the church in which the Methodist Episcopal Church, South, was organized under the Plan of Separation adopted by the General Conference of 1844. If practicable this tablet will be unveiled in 1922 during the time the Board of Church Extension is in session.

J. B. Fishburn, of Roanoke, Va., was elected a member of the Executive Committee of the Ecumenical Conference in place of T. T. Fishburne, deceased, and Bishop Darlington was elected as an alternate to Bishop Denny on the same committee when Bishop Denny cannot act.

The forms of official papers were carefully considered, and such changes in these papers as were found advisable were made. The new forms will be published in the next edition of the Manual of the Discipline. The ordination certificates of our native preachers in foreign fields are to be translated into the languages of those preachers, the translation to be made under the supervision of the Bishop in charge. The name of the church in these certificates is to be given in the English language.

The Bishops who may attend the Ecumenical Conference were authorized to act for the College in filling vacancies and in other matters in which it may be necessary to take action.

In view of the fact that by an oversight the last General Conference failed to provide for our portion of the expenses of the Federal Council of Churches of Christ in America, Bishop Hendrix, Lambuth, Moore and Cannon were appointed a committee to appeal to the church for contributions, the time and manner of the appeal to be determined by the Bishops named.

In paragraph 780, page 313, Discipline of 1918, the words "Manual of Discipline, Fourteenth Edition," are to be changed to "Manual of Discipline, Last Edition."

The last General Conference directed that a vote should be taken by each Annual Conference to determine whether the Twenty-Third Article of Religion should be changed in the Discipline used in Conferences outside the United States. A number of Annual Conferences have not yet voted on that proposed change, and the vote is to be taken in those conferences on the next round of the Annual Conferences.

In connection with the course of study for those who apply for a license to preach the College concluded that Paragraph 191, Discipline of 1918, is sufficiently explicit to meet the requirement of the General Conference touching such a course.

For post-graduate reading during the year just beginning, Garvie's "The Christian Preacher," and Sheldon's "Sacerdotalism in the Nineteenth Century" were selected.

In connection with the plan of episcopal supervision it was unanimously agreed that the "associated" Bishops are to bear equal responsibility in every respect and to have equal authority in all the work of the conferences, including the making of appointments.

The following resolution was adopted:

"The European war ended earlier than was expected, and the conditions following compelled the modification of our work in Europe and constrained it into some lines which the General Conference did not have in mind when it projected the work. Unsettled conditions have prevailed until the present, so that it has not been possible to fix a definite policy for our European work. But the time has come for settling definitely this important matter, and the General Conference will have a right to expect the most thoughtful counsel when it comes to pass upon this important subject.

"In view of all these considerations, Bishops Atkins, Darlington, McMurry, and Ainsworth were associated in the European work. This will entail little additional expense, inasmuch as the Bishops named will attend the Ecumenical Conference in London, and either before or after the conference they may visit the points on the Continent at which our church has work, inspect what is being done, and determine what should be done in the future in the light of all the facts. The expenses of the associated Bishops from London to the Continent and back will be paid out of the episcopal funds."

Collins Denny, Secretary to the College of Bishops.

HENDRIX SUMMER SCHOOL.

One of the first among the improvements that have marked the presidency of Dr. J. H. Reynolds, was the establishment of a Summer School for Ministers for the Arkansas Conferences. This forward movement has been a success from the first, and has steadily gained in patronage of the preachers of the state, until last year there were three hundred preachers enrolled.

However, Dr. Reynolds, with his characteristic foresight and vision, was not satisfied that it should reach and help only the preachers of a limited territory. Church leaders at Nashville became interested in this work in which Hendrix was pioneering, and through the efforts largely of

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Dr. Reynolds, the Home Mission Board was led to take up this method of bringing training to the preachers, and for the first time in the history of Southern Methodism, schools are being established, which will deal solely with the work of town and country churches.

Changed conditions in the rural fields demand new plans and methods. Rural pastors and lay workers are asking for special training in order that they may more effectively meet the present-day demands which are being made upon them. Courses dealing with every phase of rural and urban work are provided, thus making it possible to secure the particular training most needed. Hendrix is fortunate in being chosen by the Mission Board as the site of one of the two schools which are being established this summer, the other school of the system being at Lake Junaluska.

There are in reality two distinct schools being conducted at Conway. The school at Central College is for city pastors, while the school at the Hendrix College is for rural workers. In the rural school at Hendrix there are representatives from nine states: Alabama, Mississippi, Kentucky, Missouri, Arkansas, Oklahoma, Texas, Louisiana and Tennessee. The movement is under the auspices of the Home Department of the Board of Missions, and the Little Rock and North Arkansas Conferences. There are about 250 preachers enrolled in the two schools here. It is estimated that but for the dire financial conditions over the country, the enrollment would have been near six hundred.

A group of the outstanding rural church leaders of America compose the faculty of the school at Hendrix, and of the most able men on city work the school at Central. The faculty at Hendrix is as follows: Prof. Edwin L. Earp, Professor of Rural Sociology, Drew Theological Seminary; Dr. J. S. Seneker, assistant Professor of Religious Education, Union Theological Seminary; Dr. H. N. Morse, Church and Country Life Department Presbyterian Board; Mrs. J. H. McCoy, Home Missions Secretary M. E. Church, South; Dr. Alva W. Taylor, Commission on Rural Church, Federal Council; Dr. Bradford Knapp, Dean College of Agriculture and director of Extension Work, University Arkansas; Dr. Paul L. Vogt, Superintendent Rural Work, Methodist Episcopal Church; Prof. W. E. Halbrook, Department Rural Education, Arkansas; Dr. Homer Ebright, Baker University.

Dr. R. L. Russell, Home Mission Secretary, M. E. Church, South, is dean of the Hendrix School, with Dr. Robt. H. Ruff as associate. Dr. J. M. Zumbrunnen is dean of the Central School. Dr. O. E. Goddard is giving a very heavy course on evangelism at both schools. Dr. Forney Hutchinson, Dr. Worth M. Tippy and Dr. Porter are specialists teaching in the school for city pastors. These schools are an effort on the part of the Mission

Board to give our pastors fresh and adequate training to efficiently meet the present-day problems as they exist in the rural and urban fields.

Outstanding leaders in rural church work state that practically 50 per cent of the rural churches in America have lost members in the past ten years; possibly fifteen per cent have remained stationary, and not over 35 per cent have shown an increase. A recent survey, covering something like 2,000 charges in Southern Methodism, embracing 6,500 churches, showed that the number of abandoned churches equalled a little more than 10 per cent of the active churches.

The Department of Home Missions, under the efficient leadership of Dr. R. L. Russell, is giving special attention to the needs of the rural church. At a recent meeting of the Board of Missions a vigorous and aggressive rural church policy and program was adopted, which will be of far-reaching significance to the town and country churches.

A number of charges known as demonstration charges, are working under direction of the Board of Missions, putting on an enlarged program, making the charges in so far as practicable, community centers. Some of these charges which are attracting the widest attention in our church are located in our Conference, perhaps the most notable being the Rosebud enterprise of which our own Rev. Henry A. Stroup is pastor. Brother Stroup receives constant calls from all over the United States to come to ministerial conferences and tell of his work. He is just back from a tour in Kentucky, and leaves next week for a series of schools in Oklahoma. Other notable demonstration schools in our Conference, are Centerton, Rev. W. J. LeRoy, pastor, and Prairie Grove, Rev. Ernest G. Downs, pastor.

In this school "The Church Serving the Community" is being stressed—every pastor putting on a well-rounded program, including more preaching and stronger preaching.—Reporter.

COMMENCEMENT EXERCISES AT HENDRIX COLLEGE.

The thirty-fifth annual commencement at Hendrix College began Friday evening, June 4, with the college oration contest and closed with the graduation exercises Tuesday, June 7. The oration medal, offered annually by the Arkansas Methodist, was won by Henry Goodloe of Searcy. The Freshman declamation contest, held the same evening, was won by Shelton Bland of Monticello.

Saturday morning, after the academy declamation contest, which was won by Melvin H. Thompson, of Conway, came the Academy graduation program. Certificates of graduation were issued to eleven young men and two young women. The Academy Scholarship medal was won by Melvin H. Thompson for an average grade of 95.6 in all his studies for the year. The prize essay medal was awarded to William B. Hays of Paragould.

Saturday evening much interest was manifested in the Inter-Society debate, the Harlans being represented by W. L. Baugh of Searcy, and Geo. D. Miller of Little Rock, and the Franklins were represented by Clarence E. Nisbett of Salem and Reuben B. Hays of Paragould. The subject

was regarding an executive budget for Arkansas. The Franklins won the decision of the judges and Reuben B. Hays the individual debater's medal.

The baccalaureate sermon was preached Sunday morning by Dr. Marvin T. Haw of St. Louis. It was both eloquent and well received, and was based on the familiar text "What do ye more than others?" (Matt. 5:47.) The church was crowded to overflowing, as it was again in the evening when Dr. Haw preached to the graduating class of the State Normal.

Monday morning interesting class day exercises were held on the Hendrix campus in front of the Administration building. The class oration was delivered by Jerry L. Patterson of Conway and the class prophecy written by Walter W. Nelson of Gurdon, a junior, was read by Fred R. Harrison of Little Rock. After music by the Hendrix Quartet, Louis P. Mann of Cabot presented the class memorial, a marble drinking fountain, and Dr. C. J. Greene made the speech of acceptance on the part of the college.

Monday afternoon and evening were given over to the Alumni Committee meetings, program and banquet. Quite a number of loyal alumni from a distance attended and the class of '21 were honor guests at the banquet.

The graduating exercises came Tuesday morning. After the invocation by Dr. O. E. Goddard, an alumnus of the college, and now Home Mission Secretary of our Church. President J. H. Reynolds made an encouraging report of the progress of the Christian Education Campaign. A vocal solo by Miss Mabel Thompson of Conway followed, then Dr. Reynolds introduced Dr. Edwin L. Earp, of the Drew Theological Seminary, Madison, New Jersey, who delivered the baccalaureate address. The theme of his address was the opposition to human progress afforded by the elements, earthquakes, fire, disease, prejudice and the world-old struggle of classes and groups. He admonished the class to find early a program of life and to follow it. He placed a high value upon self mastery and a program of service.

A piano solo by Miss Lillian Nelms of Athens, Ala., preceded the award of diplomas. President Reynolds first stated that the highest four-year average in scholarship, made by any member of the class, was made by Robert Wheeler, 89.85 per cent; that O. S. Gates earned the largest number of "quality points," 334 out of a possible 360 during the four years; and that Perry Herring had the greatest number of hours credit on his courses, 137, when only 120 are required for graduation. After explaining the system of honors, "cum laude" with honor, and "magna cum laude" with high honor, inscribed on the diplomas of those making certain grade averages during the four years, President Reynolds conferred degrees on the following young men and women:

Bachelor of Arts—Miss Hazel Virginia Brummett, Conway, cum laude; James Benjamin Carmichael, Conway, cum laude; Eldren Powers Daniel, Conway, cum laude; Oliver Sherwood Gates, Hatfield, magna cum laude; Reuben Benjamin Hays, Paragould; Perry Howard Herring, Hermitage; Willis Hiram Holmes, Arkadelphia, cum laude; Allen Stanley James, Con-

way; Howell E. Leming, Danville, magna cum laude; Lonnie Loyd Lipe, Scranton; Lewis Preston Mann, Cabot, cum laude; Clarence Elmer Nisbett, Salem, cum laude; George Price Newburn, Marianna; Arthur Allen Oliver, Senath, Mo., cum laude; Jerry Leroy Patterson, Conway, cum laude; Miss Ellen Pride, Horatio, cum laude; Herbert Milner Stephens, Blevins; Lowell Clint Thompson, Conway, cum laude; Herschell Priddy Westmoreland, Conway; magna cum laude; Robert Wheeler, Conway, magna cum laude; Horace Autrey Young, Nashville, magna cum laude.

Bachelor Science—Chester Houston McKinnon, Clarksville; Charles Wiley Montgomery, Montrose, Rufus Benjamin Robins, Ozan, magna cum laude; William Pratt Scarlitt, Russellville; Charles Albert Stuck, Jonesboro; Miss Florence Stuck, Jonesboro.

Diplomas will be issued to three other members of the class, Arthur Dewey Lewis, Van Buren; Lynn Paul Jimerson, Conway; and Ralph Anthony Reynolds, El Dorado, when some unfinished work and certain conditions have been met.

The honorary degree, Doctor of Divinity, *honoris causa*, was conferred on Rev. Edward Robert Steel of Pine Bluff. Dr. Steel was not present to receive his degree.

Dr. James Thomas, of Little Rock, chairman of the Board of Trustees, spoke briefly of the success of the college during the year, complimenting Dr. Charles J. Green, the acting president, and his associates for the good work done. He predicted great expansion of the colleges a result of the Christian Education Movement.

President Reynolds then announced the award of prizes as follows:

Best Grades in Freshman and Sophomore English—Ralph McDonald of Paragould.

J. Q. Schisler History Prize—E. S. Nunn, of Searcy.

Best Average in English Major—James T. Thompson, Conway.

M. J. McHenry Chemistry Prize—Earl O. Latimer, Corning.

W. E. Hogan Mathematics Prize—Ralph McDonald, Paragould.

College Scholarship Prize—E. S. Nunn, Searcy.

Mirror Short Story Prize—Herbert M. Stephens, Blevins.

Mirror Essay Prize—J. Raymond Bingham, Melbourn.

Mirror Poem Prize—Cosby Newsom, Paragould.

H. W. Robertsom Athletic Medal—Robert D. "Bud" Newton, Camden.

The exercises were closed with a benediction by Rev. Henry Smith, a Hendrix alumnus, who has made a distinguished record as a missionary in Cuba.

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

AN INTERESTING AND ILLUMINATING CORRESPONDENCE.

In a pamphlet entitled, "Settle With the World on Your Own Terms," prepared by Dr. Elmer T. Clark and issued by the Christian Education Commission, there appeared the following statement: "The professor of psychology and pedagogy in Bryn Mawr College is a Swiss who was trained in Germany. He denies the existence of God and scouts the idea of immortality." Professor Leuba, the professor in question, wrote objecting to the statement that he "had been trained in Germany." In the next pamphlet entitled, "The Wrong Kind of Education," Dr. Clark stated: "Professor Leuba is a Swiss, born at Neuchatel, Switzerland. After attending college in his native country and doing post-graduate work at a secular university in the United States, he went to Germany and studied at the universities of Leipzig, Halle, and Heidelberg." This statement, however, did not satisfy Professor Leuba; so he wrote to Bishop James Cannon, Jr., chairman of the Educational Commission, and the correspondence between Professor Leuba and Bishop Cannon is given below.

Surely there can be no stronger argument for the Christian Education Movement than this correspondence, which emphasizes so clearly the difference between the godless (from a Christian viewpoint) nature of the educational program represented by Professor Leuba and the positive Christian nature of education represented by Bishop Cannon.

Our pastors and other speakers should use this correspondence to impress our people with the vital importance of our Christian Education Movement.

The correspondence follows:

Bryn Mawr, Pa., March 22, 1921.

To the Chairman of the Christian Education Commission of the Methodist Episcopal Church, South.

Dear Sir. In leaflets bearing the name of Elmer T. Clark, Secretary of the Christian Education Commission of the Methodist Episcopal Church, South, certain statements are made that are either entirely erroneous or misleading. I take the liberty to draw your attention to the more objectionable of these statements in the assurance that you will do what can be done to repair the wrong that is being done me.

In a leaflet entitled "Settle With the World on Your Own Terms" one reads on page 7: "The Prussian tendency was being manifested in America before the war. It is still strong in certain quarters. The Professor of Psychology and Pedagogy in Bryn Mawr College is a Swiss who was trained in Germany. He denies the existence of God and scouts the idea of immortality." Nothing else is said about my training or education.

The facts, which may be found in

The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling.

Headaches Vanish

Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy **Capudine**. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting **CAPUDINE**

"Who's Who in America," are as follows: I was born and brought up in the French part of Switzerland (Neuchatel), a country French by language and democratic in political and social traditions. I received the bachelor's degree at the University of Neuchatel. My academic training was completed in the United States, where I received the degree of doctor of philosophy. Two years later, at the age of almost thirty years, I set foot for the first time on German soil and spent the winter of 1897-98 visiting German universities and Paris. I might add that nowhere during that journey did I register as a student or attend more than four or five lectures by any of the professors whom I heard. Since then I have lived in the United States. It is, therefore, grossly inaccurate to say that I was trained in Germany and to connect my name with Prussianism. I might add that, if the Prussian tendency is to be recognized by the denial of certain Christian dogma, then there is no land as Prussian as France, the mainstay of the anti-Prussian side of the late struggle. Until the revolution there was in Germany an established national Church and an official preacher or chaplain at the court of the kaiser.

It is also affirmed in leaflets issued by Mr. Clark that I do not believe in God, that I am an atheist, that my department of instruction "deals with the subject-matter of religious education," and that I teach my students that there is no God and no personal immortality.

Those who are aware of the many different meanings in which the word "God" is used will realize how misleading it must be to say of some one that he does not believe in God. For most people disbelief in God means materialism; they know of no other alternative. As a matter of fact, I, together with thousands of others who deny a certain kind of God, believe in the spiritual nature of the Ultimate Power and hold that the main concern of man should be the spiritual development of humanity. Material wealth I hold to be desirable only in so far as it promotes the spiritual life. My writings make this clear.

In so far as most of the readers of these leaflets will take the statement to which I refer to mean that I am a materialist, it seriously misrepresents my attitude. This misrepresentation would be prevented by the addition of the sentence italicized above.

The kind of God in whom I cannot believe is one who answers prayer. That also is made quite clear in my writings. In this disbelief I am in agreement with the majority of American men of science, sociologists, historians, and psychologists (see the statistics).

Regarding the statements that my department deals with the subject-matter of religious education and that I teach my students that there is no God and no immortality, I wish to say that I am not, nor have I been since 1913, professor of pedagogy, but only of psychology. Before that date, but not since, I gave yearly one single course in education, on the history of education. As professor of psychology I do NOT deal with the subject-matter of religious education, but with the ordinary topics of scientific psychology. The other instructors in my department have absolutely nothing

to do with religious education. The textbooks I use are in general use—namely: Pillsbury's "Essentials of Psychology," Watson's "Animal Behavior," McDougall's "Introduction to Social Psychology," and Ross's "Social Psychology."

Bryn Mawr College has a separate department of education and also a separate department of philosophy.

Very truly yours,

James H. Leuba.

Note.—The statistics quoted by Mr. Clark are taken from Part II of "The Belief in God and Immortality," a book in three parts, now being republished by the Open Court Publishing Company, La Salle, Ill.

Birmingham, Ala., April 26, 1921.

Prof. James H. Leuba, Bryn Mawr, Pa.

My Dear Sir: Your first communication was addressed to me at Nashville and was later forwarded to Birmingham. Protracted absences from home in connection with my duties prevented my looking into the question touched upon in your letter for some time. I then wrote to get the leaflets referred to by you, and they came also during my absence from home for a period of ten days. I have read these leaflets and have read your letter and have examined the statement made concerning you in "Who's Who in America."

I gather from your letter that you think that Dr. Clark misrepresents you in the statement, "the Prussian tendency was being manifested in America before the war," which you think is made to apply to you by the statement that you are "a Swiss who was trained in Germany," the intimation being from the correlation of these two statements that you approve of the Prussian idea of education.

I have examined the copy of "Who's Who in America" in the library here, and I find it distinctly stated, "studied in Leipsic, Halle, Heidelberg, 1897-98." Nobody could read this statement in "Who's Who" without understanding that you had authorized the statement that you had studied in these universities. I have prepared personal statements for "Who's Who" for many years. They always send me a proof of the statement before it is printed. I do not see how it was possible for the statement I quote above to be printed in "Who's Who" without your knowledge or consent. If your statement is correct, that you did not register as a student or attend more than four or five lectures during your stay in Germany, then the statement which you permitted to be published in "Who's Who" is either entirely erroneous or misleading. Certainly Dr. Clark was fully justified in stating that you studied at the German universities named; and if the statement is misleading, it is based upon your misleading statement. Why, you thought it proper to mislead the public of course I do not know.

The Prussian tendency in education is distinctly anti-Christian. It magnifies the State as superior to the Church, and it magnifies force and ignores or repudiates the teachings of Jesus in its ultimate aims. From the statements contained in your letter to me I must understand that you repudiate or deny the fundamental teachings of Jesus concerning the personality of God, the possibility of prayer

MEET OTHER ACTIVE LAYMEN OF THE CHURCH

At Junaluska, the Land of the Sky, August 8-13 Fellowship, Inspiration, Recreation

in the sense of petition, such as Jesus taught in the Lord's Prayer, and that you have no belief in personal immortality. Whether the elimination of the personal relationship of the individual soul to God and the substitution of ultimate power as God and other teachings in your books are to be interpreted as Prussian in their tendency is a question on which Dr. Clark must form his own judgment; and if he believes that your writings and teachings are Prussian in their tendencies, then that is his belief. The fact that Germany had a State Church does not change the fact that Prussian teaching was in essence anti-Christian.

I note that you object to the statement of Dr. Clark, "he denies the existence of God and scouts the idea of immortality"; furthermore, his statement that "Professor Leuba himself is an atheist, opposing belief in both God and immortality as taught by every Christian denomination on earth." It seems to me that Dr. Clark has clearly indicated his meaning in the use of the term atheist by the succeeding phrase, "opposing belief in both God and immortality as taught by every Christian denomination on earth." Certainly I do not know of any Christian denomination on earth which approves of the teaching indicated in your letter to me. For most people disbelief in God does not of necessity mean materialism. It means just what the Bible calls it, "folly," or chance, or some blind force or power without any personal relationship to individual men and women. I agree that with some people it does mean materialism. At the risk of being thought lacking in powers of discrimination, I think your statement of denial of a certain (Christian) "kind of God" and your declaration that you "believe in the spiritual nature of the ultimate power and hold that the main concern of many should be the spiritual development of humanity" is ample justification for calling you an atheist in the ordinary acceptance of that term. Certainly you say "no God" in the Bible and Christian acceptance of the term.

You must clearly recognize that be-

SALEM CAMP MEETING.

The camp meeting at the old Salem Camp Ground, on the Bryant Circuit, seven miles from Bryant and seven miles from Benton, Ark., will be held August 26-September 5 inclusive. Evangelist J. B. Andrews of Siloam Springs, Ark., will do the preaching in part. We invite all the preachers of the Little Rock District, and all former pastors of the Bryant Circuit to be present and attend this meeting. We will have free entertainment provided for all visiting preachers, and you will be assured of a great and good time.

Don't disappoint us by failing to be here, as we will expect you. Come praying that we may have a great baptism of the spirit that the name of Christ may be magnified and glorified. W. T. Hopkins, Pastor Bryant Circuit.

lievers in the Bible and in Christianity utterly repudiate the positions which you set forth in your letter as your belief, and that in all good conscience they are obliged to emphasize their disagreement with your teachings; and, in view of the fact that they believe that the acceptance of such teachings leaves men without hope and without God in the world, they must endeavor to prevent the educational institutions of this country from being dominated and controlled in their thinking and teaching by men who hold your destructive views. Furthermore, as Christianity is not a negation, but an affirmation, it is the duty of the Christian Church to assist that the education of your youth must be thrust through and through with the fundamental beliefs in God, in individual personality, in sin, in responsibility, in punishment, in prayer, in redemption, in personal immortality.

I must confess that after reading your letter, including the statement of your disbelief as well as your belief, it seems to me that you are splitting hairs in your objection to Dr. Clark's statements concerning you. Of what importance is it to state that since 1913 you have not been professor of pedagogy, but only of psychology? What teaching you do, either in your classroom, or by your writings, or by your personal influence, is distinctly destructive of Christian faith and hope, and I think you should be entirely willing to have it known that you have no part nor lot in Christianity and no sympathy with Christian education. If you desire me to do so, I will publish your letter, with my reply, in the Christian Advocate (May 13) of our Church, so that your position may be clearly stated to our Church-wide constituency.

I rejoice greatly to know that, whatever "the majority of the American men of science, sociologists, historians, and psychologists" may believe concerning a prayer-answering God, the great body of the people in America who give to the nation its moral and religious character do believe in the God pictured to us by Jesus Christ, who taught us to pray, saying: "Our Father."

Yours sincerely,
James Cannon, Jr.

Chairman Christian Education Commission, Methodist Episcopal Church, South.

Bryn Mawr, Pa., April 29, 1921.
Bishop James Cannon, Jr., Birmingham, Ala.

Dear Sir: Your answer to my letter of March 22 reached me today. I thank you for your offer to publish my letter to you in the Christian Advocate. It is a fair proposal.

1. Permit me to remark concerning your answer to me that I continue to object to the statement that I was "trained" (that is the word used by Dr. Clark) at the German universities. That statement, without the addition-

666 quickly relieves Colds and LaGrippe, Constipation, Biliousness, Loss of Appetite and Headaches.

YOUR SCHOOL NEEDS

The State School Song,
"MY OWN LOVED ARKANSAS"
25c a Dozen; \$1.25 per Hundred.
Arkansas Methodist, Little Rock, Ark.

al information that is found in "Who's Who" and which I repeated to you, is, I contend, entirely misleading. Had Dr. Clark said that I have been trained or educated in French Switzerland and in this country and subsequently spent a winter studying at Leipsic, Halle, Heidelberg, and Paris, I should have had no cause for complaint, although I did not "study" in the German universities in the sense of being anywhere a regular student.

2. If calling a man an atheist conveys to most people the idea that he is a materialist, then that statement, when applied to me, is misleading in a most serious manner. For I repudiate materialism, as explained in my letter to you.

3. I am compelled to disagree with you finally on this minor point: It is an incorrect statement of some importance to say of a man who is professor of psychology and of nothing else that his department "deals with the subject-matter of religious education."

May I ask you to print, in addition to my first letter to you, also the three points I make above? I ask this of you because, however we may differ in our theology, I take it that you have as far-reaching consequences as those now under discussion.

Sincerely yours,

James H. Leuba.

P. S.—I take it for granted that the misleading statements to which I have taken exception will not be repeated. I need not say to you that one may mislead just as seriously by an incomplete as by an altogether false statement.

J. H. L.

This second letter from Professor Leuba makes no advance beyond his statements in his first letter, but ignores the fact that Dr. Clark did change his statement, "trained" in Germany, to "studied" in Germany, the exact language Professor Leuba had permitted to be used in "Who's Who" without protest up to this time. He simply reiterates that he is not an "atheist," as he understands the term, but he clearly is an atheist as that term is understood by the great mass of believers in the teachings of Jesus.

FILLING UP THAT WHICH IS LACKING.

The Educational Campaign will not close in reality until the sum of \$33,000,000 is secured. Wherever possible, a church should go beyond its apportionment to fill up what may be lacking on the part of some other Churches. The question we are facing is not whether we can afford to do it, but rather we can afford not to do it. To fail would paralyze the initiative and aggressiveness of the Church for years to come.

The consciousness of defeat would weaken us in every forward movement for a generation or more. The ghost of failure would haunt us through the years. But our confident expectation is victory.

It will be a victory the more glorious from having been won against difficulties. What ought to be done can be done. We try not to be presumptuous in interpreting the divine call, but surely the need of our institutions and the need of our youth are the call of God.—Wesleyan Christian Advocate.

WOMAN'S MISSIONARY DEPARTMENT

Edited by

MRS. W. H. PEMBERTON, 303 E. Sixth Street, Little Rock, Ark.

SUPERINTENDENTS OF STUDY AND PUBLICITY

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

L. R. Conference, Mrs. E. R. Steel, 214 W. 6th St., Pine Bluff

Communications should reach us Friday for publication next week.

"O Master, after all, it is only love that we need—the love that was in the heart of Dorcas—the love that comes from thy heart. O, Master, we open our hearts to thee. Give us thy love. Amen."—Prayer from "Keep the Homes Fires Burning."

A WORD TO THE WISE.

As some of our girls will fail to see the letter addressed to them in this Department, we are depending on our members who read it to tell their young friends what it contains about the great Conference to be held for them, by North Arkansas and Little Rock Conference Women's Missionary Societies at Henderson-Brown College, June 25-July 1.



REV. W. B. HOGG.

Brother Hogg, who was senior chaplain in the Army of Occupation, has taken Arkansas by storm since his return from the battlefields, with his most powerful sermons and magnetic personality.

He is going to give us some thrills at the Summer Conference June 25 to July 1. If you fail to hear him you will miss one of the treats of the Conference.

MISS HELEN HARDY.

Miss Helen Hardy, student secretary of the Missionary Council, is to talk every morning. Her influence is very marked wherever she goes.

One girl said, "O, she is such a dear, I just wanted to hug her every time I saw her. If Miss Hardy is going to be there so am I."

Reservations are coming in from the hills and valleys and everything points to a "full house". Send reservations to Mrs. Curtis Stout, 906 N. Martin Street, Little Rock, or Mrs. J. H. O'Bryant, 318 North Third Street, Paragould, Ark.

ANNUAL REPORTS.

The North Arkansas and Little Rock Conference Women's Missionary Societies have reason to feel gratified in the "make up" of the Annual Re-

ports, which reflect great credit upon their respective editors, Mesdames H. Hanesworth and W. P. McDermott.

These reports are very interesting and should be studied in auxiliary meetings. As far as possible the recommendations from the committees should be adopted and followed by our workers in all auxiliaries.

PERSONAL MENTION.

Mrs. Jno. W. Greenwood, Superintendent Study and Publicity of North Arkansas Conference, Woman's Missionary Society, has been called to Dallas, Texas, to meet relatives she hadn't seen in many years, and doubtless she is having a pleasant visit in her old home state.

As she will be absent several weeks, she requests the women of North Arkansas Conference to send, for the present, Conference news direct to Mrs. W. H. Pemberton, Editor Missionary Department, whose address is 303 East Sixth Street, Little Rock.

From the Annual Report of North Arkansas Conference, Woman's Missionary Society we are glad to publish Mrs. Preston Hatcher's address and Mrs. Dowdy's report delivered at their annual meeting in Forrest City. Our friends throughout Methodism will enjoy reading them. And may we be spurred to greater effort in mission work by the example as well by the words of wisdom from Mrs. Hatcher and Mrs. Dowdy—two outstanding women of our Methodism.

TO OUR GIRLS IN ARKANSAS.

Dear Friends: We haven't heard from all, but it delights me to know of the delegations of girls who are coming from Ashdown, Warren, Paragould, Lake Village, Hot Springs and Little Rock to the Young People's Conference at Henderson-Brown College, June 25-July 1. I only wish every earnest hearted young woman of the North Arkansas and Little Rock Conferences could be in attendance to enjoy the charming recreation with the intellectual and spiritual feasts that will be provided during those high days and holidays.

It is important that registrations be made at once that Mrs. Curtis Stout

WORLD'S PROBLEMS SOLVED.

We are publishers of a book entitled "Common Sense, or the Clot on the Brain of the Body Politic," by W. H. (Coin) Harvey. It is a text book of an international campaign of education for the reconstruction of civilization of the world. Its facts and information are invaluable. It is something new; and is interesting from start to finish. Its circulation is already international and is claiming the attention and commendation of tens of thousands of people. To reduce its cost and bring it within the reach of all, it is printed in magazine form, and may be had for 10 cents, postage prepaid, stamps accepted.

Address Mundus Publishing Company, Dept. C-1, Monte Ne, Arkansas.

and Mrs. J. H. O'Bryant may have your rooms in readiness. And don't forget that every girl and visitor is expected to bring a sheet, towels and soap with her toilet articles—also money for little incidental expenses of travel as well as for board. And whoever desires a pillow must bring one in its own case—not even for the pillow will a sham of any kind be appropriate for this occasion. It's good to hear the young college women of today are not sleeping on pillows, so there's hope that the round-shouldered people may gradually disappear. Take up the no-pillow fight at once.

Again let me urge you to tell your friends about the Conference and do your part to help fill all the dormitories at Henderson-Brown College. Splendid addresses, charming travel-ogues, entertaining music and ear-splitting yells, besides games, stunts and ever so many other pleasures await you.—Sincerely, Mrs. W. H. Pemberton, Corresponding Secretary, Little Rock Conference.

OUR WEEK OF PRAYER OFFERINGS.

Thank offerings of the Week of Prayer will go to the new Lambuth Memorial Training School in Osaka, Japan, and to the new administration building for Holding Institute, Lerado, Texas.

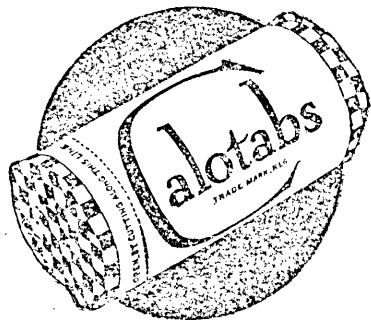
NEW DEACONESSES AND MISSIONARIES.

At the recent Council meeting two deaconesses and seventeen foreign missionaries were consecrated, one of the largest classes in the history of our woman's work. Of the seventeen appointed to foreign fields one goes to Africa, three to Brazil, three to Cuba, five to China, three to Korea, and two to Mexico.

MCTYRE SCHOOL SHOULD BE ENLARGED.

Shanghai has one million people representing every nation of the earth. Its people are crowding into the schools, and for more than twenty years McTyre has had no room for all the students wishing to enter. Ambassadors to some of the great countries have married McTyre girls. A volunteer band in McTyre supports and staffs a school in Unang Province, with a population of thirty thousand.

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WE ARE GROWING.

Little Rock Conference Woman's Missionary Society sent the Council Treasurer \$5,507.63 for first quarter of 1920, and \$5,659.85 for first quarter of 1921.

North Arkansas Conference Woman's Missionary Society sent for first quarter 1920, \$4,699.43, and for corresponding quarter 1921, \$5,362.19.

NORTH ARKANSAS CONFERENCE WOMAN'S MISSIONARY SOCIETY.

Mrs. Jno. W. Greenwood, Superintendent Publicity, writes:

"It is presumed that each auxiliary has received a copy of the Minutes of the Annual Meeting of the Woman's Missionary Society which met in Forest City April 26-30.

"We feel that a great measure of credit is due our efficient recording secretary, Mrs. Henry Hanesworth, in getting the Minutes off the press so soon after the conference. In the preparation of the Minutes a great deal of hard, tedious work is required and the secretary is to be commended for her ability to give us the Minutes in the time and manner as has been done in this instance."

ADDRESS OF MRS. PRESTON HATCHER, PRESIDENT, TO THE NORTH ARKANSAS CONFERENCE WOMAN'S MISSIONARY SOCIETY.

Methodism heeded the call of her leaders, in the great Centennial movement. Money came by the millions of dollars; sacrifices were made by thousands, who caught a vision of the need of Jesus Christ in China, with its idolatry; in Japan, with its immorality; in Korea, with its oppression; in Brazil with its illiteracy; in Mexico, with its Roman Catholicism; in Cuba with its beautiful cities but without Christ; in Africa, with its ignorance and superstition; in Europe, with its war-trodden territory, and suffering humanity, in our own America, with its lust of wealth and forgetfulness of God.

With the alarming crises of the whole world confronting the churches, with such wealth of opportunity, with such bitter cries from those that die, with such blatant challenge from the hosts of darkness, what can we do but heed again a call from Methodism? This time the challenge is for Life Service—the great Christian Education Movement. It has been said there is no call to any follower of Christ today that is not also a call to service. May we not say no service is worthy that is not the gift of our life—for it is eternally true that "The gift without the giver is bare."

We used to think of consecration to missionary service as a wonderful sacrifice; are we not going to find that for this day in which we live, one who is physically fit, and spiritually qualified, must offer herself, or be branded as a traitor? Given the vision of human need, and the understanding that we follow a Christ who can meet that need, how can we suffer the need to remain unmet? How long are we willing that any soul shall live on uncheered and uncomfortable, when we might bring the word of cheer and blessing? Do you not think there are women waiting at many a village well-side, as weary and heartsick and needy as the one to whom Jesus re-

vealed himself? Many a poor mother with a broken heart, for which there is no balm, save the consolation of Christ; many tender lives of children who are sad and lonely, yes, waiting for the message of love? Shall we not remember that our opportunity is where we live?

Dr. Paul Kern recently said. "If God were loved supremely, and we loved our neighbors as sincerely as we love ourselves, most of our problems would be settled."

We are not just trying to save souls—oh, we have a bigger, better task than that—we are trying to save the whole life of everyone. The Christian program of service goes beyond the rescue of man from sin—it undertakes to rebuild the community in which he lives. Our voice must be a community voice, and we must not be ashamed of any service that brings sunshine into the home, that brings cleanliness where there was dirt, that purges the streets of their social evil, and points the way to health, and happiness, and Heaven. Shall we turn away from the poor, the needy, and the less-privileged races, and simply give our time to the culture of our own souls? We are anti-missionaries, unless we can live a life and do a service big enough to save all the folks in front of us. Let us quit investing all our money and service in privileged people; let us do something for those who never dreamed of privileges, in the call of our Savior.

Now life service is a succession of choices. I know some things are fixed—eternal; but there are also some surprises, disappointments, joys and blessings ahead we cannot foresee. To be always ready that God's will for each day in our lives be done, that is indeed faith. As Paul was continually finding one door shut and another open, so will we; only let us see to it that we do not loiter outside the open door. We who would know the joy of Christ and the rich blessing of spiritual guidance must train our hearts to a delicate sensing of God's will—and that we can do by unfailing response to every call of His spirit, every moving of His love upon our heart and will.

Have we any way to account for our being in this world if we have no life to offer to it? To what end indeed do we hope to come leaving the cry of Christless souls unanswered? Yes, the ministry of our hands may be skilled and our gifts of gold liberal, but what Jesus wants is love, and that is what the world wants also. We can discharge our obligation to human souls only as we love them.

All things are possible in a life that God governs and guides. And why should we be so loath to hesitate when God calls? Why should we shrink when he asks our surrender? What harm could come to a life unfolded in the divine will, and under the leading of His unerring spirit?

If we would know what peace is, we must come to the place where we dare to believe in God. We must trust Him utterly. Had you ever thought that God cannot keep His friends in the dark? No, He cannot be true to himself and do that. "He that followeth me shall not walk in darkness, but shall have the light of life." "Shall I hide from Abraham the thing that I do?" Why, God couldn't do that, for

Abraham was His friend. Friendship has inviolable rights. The servant knoweth not what his Lord doeth. "Ye are my friends," and therefore, "whatsoever I have heard of my Father I have made known unto you." "The secret of the Lord is with them that fear Him." "The Lord doeth nothing but He revealeth it unto His servants, the prophets." Oh, how beautiful and many are the evidences of that solicitude on the part of our Savior. He will speak to us, and we may know that we are being guided, even if we cannot yet see the end of the journey.

We women who are wives and mothers may not now dedicate our lives to the field either at home or abroad, in the regions beyond, but we can dedicate our children, and we can offer up our intercessions, praying the Lord of the harvest to send forth those who are dear to us, and whom we will undertake to train for this high calling. Our hearts are in every land. Our faith is for the day of victory. Our hope has never dimmed; let us still do what we can, knowing that the Lord is "able to make all grace abound toward us, that we, having sufficiency in all things, may 'Abound to every good work.'"

Best of all, women of the Church, we can be what Christ has chosen us to be. That is the good part that cannot be taken from us. Service is a costly thing; ah, yes; for if it be worthy, the life that offers it must be worthy. We are too busy sometimes to be like Christ. But we cannot afford not to be like Him. We cannot even afford to give Christ more of ourselves. He will not be content, and our service will be poor indeed until we give Him all. Does he not crave our companionship rather than our hustling activities? Let us be like Him.

Your co-operation with the Little Rock Conference in the Young People's Summer Conference is a forward step. An enlarged program is being made for this year.

Your president has been privileged to attend a number of the district group meetings and auxiliaries during the past year. Notwithstanding the

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Don't send me a penny. Simply give me your name, age and address and I will send you by return mail, all charges paid, a free bottle of LEPSO. Then you can prove to yourself, entirely at my expense, just what this famous treatment will do for you. When so many other sufferers state that LEPSO has brought them complete freedom from this terrible affliction and I offer to send it free, you surely owe it to yourself and to your loved ones to give it a trial. Mrs. De la Martin writes me that she has not had a single attack since she took the first dose of LEPSO. Mrs. Paul Grant says she suffered for over fourteen years, that doctors and medicine did her no good, and that she seemed to find all hope of relief when she heard of LEPSO. She says she has not had a single fit for over twelve years.

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Don't doubt. Don't hesitate. Just send your name and address for the free proof bottle. If you will do this I feel confident that you will have the same good results so many others tell of. Be sure and write me today, and if you have any friends who suffer, show this to them. Cut this out, as it may not appear again.

R. P. N. LEPSO, 330 Milwaukee, Wis.



urgent need of the rural church has not been provided for in all sections of the Conference, some very fine work has been done.

The Racial Conference, held in Memphis, October, 1920, was attended by your Social Service Superintendent and President.

Facing the greater responsibilities of the new day, the larger opportunities for service, the appalling need of moral and civic righteousness, the need of more workers, I therefore, recommend:

1. That we heartily co-operate with the Church in every forward movement for the advancement of God's Kingdom on earth; that the Educational Movement be an important factor in the enlarged program for the year.

2. That we give Missionary information to our schools and colleges by placing the Missionary Voice and Young Christian Worker in their libraries.

3. That each Auxiliary appoint an inter-racial committee to co-operate with the negro women for the betterment of their domestic, moral and religious life.

4. That we join in the enterprise of establishing a nearby Assembly which will be easy of access to the Christian workers of the state.

5. That we cooperate with other organizations in demanding clean moving pictures, and that immodestly dressed women be excluded from our theaters.

6. That we petition the proper authorities to re-instate the Bible in the public schools and its daily use.

7. That because of the dire need of more deaconesses, the Conference appoint a Deaconess Committee, which shall present the need and work of the deaconess, and appeal for volunteers to this office in the Church.

ANNUAL REPORT OF MRS. R. A. DOWDY, CORRESPONDING SECRETARY OF NORTH ARKANSAS CONFERENCE WOMAN'S MISSIONARY SOCIETY.

For the auxiliaries the closing year has been one of deepening and strengthening of Christian life and experience rather than extension of activities. The establishing of family altars, the tithing program, the call to life service, all a part of the centenary movement, has resulted in scores of our young people heeding the call of

the church to a life of Christian service. Our Conference has five young women in training at Scarritt, four of whom entered this year. Miss Joanne Linke, Paragould, Miss Jesse Moore, Batesville, Miss Alice E. Furry, Van Buren, and Miss Cornelia Crozier, Fayetteville. Miss Minnie Webb, who has finished the course in Scarritt, is now taking the Kindergarten course in Peabody Normal at Nashville, Tenn. There are other young women who are seriously considering this call.

Our Specials continue to grow. Miss Ethel Millar, daughter of our own Dr. A. C. Millar, has established a scholarship in Haygood Memorial in China, and dedicated it as a tribute of love to her mother. Our Conference now has eleven Specials, eight Bible Women, and three Scholarships.

Miss Davies' appeal for the relief of the Polish people met a most generous response. Thousands of garments were sent, oftentimes the freight prepaid, taxing heavily our local auxiliaries.

One hundred of our auxiliaries observed the Week of Prayer, the largest in our history.

Many of the reports show that Christian Stewardship is not being as faithfully presented as when it had a definite place on the program. We must remember that "Stewardship is not a method of raising money, but one of God's schools for raising men."

Our official family has been very much disturbed this year: five of our nine district secretaries having been changed since our Annual meeting. Mrs. Yancy, Mrs. Boyd, Mrs. LeRoy and Mrs. Hutton had to give up the work for various reasons, and Mrs. Hanesworth changed from Searcy to Conway District. We appreciate the faithfulness of these women and pray God's blessing on their new field of service. As these have had to drop out the Lord has raised others, and we feel they are doing a work well pleasing to him.

We are very thankful that our finances are much in advance of last year. We stand third, per capita, of all the conferences in Southern Methodism, our average being \$6.23.

The completion of the Mary A. Neill scholarship gives our Conference its first endowed scholarship.

The new organizations for this year reported to me are: Adults 18, Young People 8, Juniors 9, Baby Divisions 6. Total auxiliaries, Adults 133, Young People 21, Juniors 71, Baby Divisions 30. Membership, Adult 3, Young People 382, Juniors 1,691, Baby Divisions 362. Subscribers to the Missionary Voice, 1,052, to the Young Christian Worker, 95. Number of auxiliaries on the Honor Roll, 6 as follows: Booneville, Plainview, Fort Smith, (Midland Heights), Greenwood, Hardy, Paragould, (East Side.)

MONDAY BIBLE STUDIES AT THE COUNCIL IN RICHMOND BY DR. THOMAS CARTER OF VANDERBILT.

(Mrs. F. M. Williams.)

Monday's lesson based on John 5 showed the "Transforming Power in Changing Our Conception of Religion in Power and Practice."

Jesus challenged the most extreme case, the one man of most desperate needs, the impotent man at the pool, the epitome of human need, represent-

ing in one the defective, the delinquent and the dependent types, possibly scorned help as do the peoples today upon whom we must thrust help.

A controversy at once is sprung because it was done on a Sabbath, thus the entrance of a new moral and spiritual life into our world always means a conflict with older forms and traditions. "It is not lawful" is the slogan and upon the altar of the past, humanity is ever being slaughtered.

"My Father worketh hitherto and I work," was answer to their criticism. Religion should make men realize a personal relation to the material world.

Science has in a way mastered nature, in some civilizations we have reached the term of brotherhood, but not as far as the Fatherhood of God. Religion is a discovery, everything in history is caught up of God and serves the plan of God. When the railroad engine went across the sacred river of the Ganges the god of India died, as the people stood waiting for judgment upon Western scientists—but it went over, thus is God glorified by the mastery of nature.

Find what God is doing then fling yourself in the plan. Religion is not only the revelation of the personal relation of sonship to God, and the discovery that here and now He is working, but it is a dedication of a life as shown in the impotent man being found in the temple and worshipping Jesus.

The Transforming Power of Jesus as it Registers Itself Attaching Humanity was Tuesday's lesson, using Hebrews 2 and 5 for the comparison of the height of the Son of God to His humanity in obedience to the will of God. In this text are the four credentials of our Christianity:

1. Christ the fountain source.
2. The testimony of those that heard linked to those who saw and heard.

3. The power of God shining upon it, the visible manifestation of the Lord God Almighty as no other messages have.

4. God crowns all with the Holy Spirit, the culminating credential.

God has chosen humanity through which he shall arrive at his plans for the world. Man has the power of spirit and nature, excelling the slow process of nature alone as the formation of a river compared to the making of a canal.

The greatest feature of the life of the Christian and the Church is to bring others into the fold. People are measured by the power by which they translate the principles of Christ into character. Man is the channel through which the purpose and ideal of God is wrought out in time. It is to man and not to angels that the world is committed. He thus becomes the one being through whom God can work.

Wednesday, the last day, Dr. Carter expressed appreciation for the privilege of co-operating with this Board of the women in its work of education or school of missions. "Transforming Power in Relation to the Old Testament" was the subject, saying, "Our religion is not to go into all the geographic world, but into the world of literature, art and science. Our world is not a flat world, our religion not a

flat religion, but a religion of power able to lift burdens.

The Psalms, the only book bound up with the New Testament, gives us the voicing of human need using Psalm 51 as foundation for lesson.

Our conception of God must extend to our experience. The radius of God's influence cannot be computed. If we could bound or compute a God, he is not a God.

The Jews tried for 12 centuries to evangelize Palestine, but Samaria, nor Galilee, were reached, but when Jesus came his ideals spread rapidly.

The delight of God is in the multiplication of the image of his Son, which makes it possible for us to be conformed to Him. The Great Master touches us and we are transformed as the sculptor should he listen to the voice of the marble "stay thy hand" would be robbed of the beautiful angel, or if the canvass cried out, "touch me not," we'd have no beautiful painting, so the Master strokes that make us in His image often are hard to bear, but result in the Christian character, caught not bought, as "we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image."

NOTICE TO HELENA DISTRICT.

The Helena District meeting of Woman's Missionary Society will convene at Holly Grove June 23 and 24. Please send names of delegates to Mrs. Hattie Trotter, Holly Grove, Ark.

CONWAY DISTRICT MEETING.

The Conway District Meeting of the Woman's Missionary Society of the North Arkansas Conference will be held at Morrilton June 22-23. President J. M. Williams of Galloway College; Rev. C. M. Reves of Conway, and Mrs. Preston Hatcher will be present.

Each auxiliary is entitled to two delegates. I trust that every Society will make a special effort to send at least one representative—Mrs. H. Honesworth, District Secretary.

BISHOP MOUZON'S SERMON.

"The Tulsa Race Riot and the Teachings of Jesus."

The Bishop cited the radical Negro, Dubois, editor of "The Crisis" as a probable cause of the riot.

"I knew at the time that Dubois was here," declared the Bishop, "and I very keenly regret now, in view of the events of the past week, that I did

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that so many churches are without sufficient insurance and not properly safeguarded against fire.

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not take advantage of that knowledge, and inquire into the purpose of his visit."

It was reported to him, stated the Bishop, that on the night of the riot negroes went to the office of the Tulsa Star and there secured guns and ammunition.

"Where," asked the speaker, "did they get those guns and that ammunition? What business had they with them? Agitators, be they black or white, can accomplish nothing but serious harm, and social problems of city, state or country are never settled in that way."

"The mob," declared the Bishop, "is always wrong. It is never to be apologized for, never defended; it is ruinous to civilization; it is barbarous. As to what happened after the streets were filled with armed negroes, I do not know. I do know who is to blame for what happened. But if it is true that the city and county officials were powerless to stop that which threatened, if it is true that there was nothing done at a time when it was imperative that something be done, if it is true that our wives our children and the people of Tulsa were threatened with being at the mercy of armed negroes, then the white man who got his gun and went out in defense with it did the only thing that a decent white man could have done. It is true that somebody blundered. Civilization broke down in Tulsa. I do not attempt to place the blame, the mob spirit broke and hell was let loose. Then things happened that were on a footing with what the Germans did in Belgium, what the Turks did in Armenia, what the Bolsheviks did in Russia. Tulsa has been disgraced. I am ashamed. It will take Tulsa a long, long time to get over that which has been done here. Papers the country over have carried in big headlines the happenings of that night."

"I repeat," said the bishop, who was frequently interrupted by spontaneous bursts of applause, "that I make no attempt to place the blame for the disgraceful happenings of that night. It is easy to say, 'the city officials are to blame. The administration broke down.' But let me tell you, that if the blunder was made by the city officials if the fault was the administration's then you are equally to blame, for you yourselves are your city government; your city government is the exponent of your moral and civic life. Don't blame your city officials. Blame yourself."

"Little Africa," continued the Bishop.

Sure Relief



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op, "was one of the blackest spots in Oklahoma. I am amazed at the open violation of law practiced there, that there were all sorts of 'joints' operating there. Of course the officers knew all about it—but that was little Africa! Certainly everything bad was going on there—but that was little Africa! We must raise the standard of the colored race if we would solve the problem that is not only the problem of Tulsa just now, but of other cities as well, and you can't do that until we raise our own standards. A great many of us have not done that."

"There has been petty pilfering going on in the kitchens of some of you women, and you have allowed it for fear of losing your servants. There has been immorality in your servants' quarters, and you have ignored it. You have known what is going on in Little Africa, and you didn't care. That is not the Christian attitude, and it is never in this world going to uplift the negro race. You women should take an interest in negro women, their children and their problems; business men should confer with negro business men from time to time—a kind of clearing house, and the white ministers of this city ought to hold conferences with the negro ministers. Are we Christians or are we not? Dare to do the Christian thing for the betterment of the colored race."

"There is one thing," said the Bishop, "upon which I should like to make myself perfectly clear. That is racial equality. There never has been and there never will be such a thing. It is divinely ordained. This is something that the negroes should be told very plainly. Steps toward social equality are the worst possible thing for the negro man and the white man. There should be separate hotels, schools, churches, for the negro. At the same time, we must have Christian attitude toward the black man; he is made by the same creator, he is subject to the same Christian laws; he is our brother in Christ. I believe firmly in the right kind of education for the negroes, and I believe that the right kind of leader, such as Booker T. Washington, and not DuBois, can do more than anyone else for the men and women of his race."

"There may be some of you here tonight," said the speaker, "who are members of the Ku Klux Klan. The other day members of that organization marched down the streets of Dallas masked and robed. Such an organization may have been justified once, in the days following the war when civilization went wrong. But is not justified now and here. Although civilization broke down in Tulsa the other day, we are not willing to turn over to men who disguise themselves the problem of modern life. It is more than unsafe; it is dangerous."

"The hope of civilization is Christ. Tulsa is no better nor worse than the average city. Its white people are no better, no worse, than those of the average American city, its negroes have the same virtues, vices, superstitions, misguided leadership as negroes of other cities. We are face to face with a matter of gravest concern. Its one solution lies in the hope of the ages, the light of the world—Christ. It is through His teachings that Tulsa people must work to solve their problems."—Oklahoma Methodist.

SUNDAY SCHOOL DEPARTMENT

REV. C. N. BAKER.....Field Secretary, Little Rock Conference
818 Boyle Bldg., Little Rock, Ark.

REV. H. E. WHEELER.....Field Secretary, North Arkansas Conference
Conway, Arkansas

SUNDAY SCHOOL DAY OFFERINGS BY DISTRICTS.

Prescott District.	
Ebenezer, Blevins Circuit.....	\$ 4.00
Rocky Mound, Hope Mission.....	5.65
Pump Springs, Bingen Ct.	6.40
Holly Springs, Prescott Ct.....	5.76
Antoine, Delight Ct.	8.60
St. Paul, Washington-Ozan Ct. ..	12.06

Total\$ 42.47
Previously reported 296.98

Texarkana District.	
Egger, Egger Ct.	\$ 5.54
Acorn, Egger Ct. (Additional) ..	1.00
Genoa, College Hill	3.00
Oak Hill, Richmond Ct.	7.00
First Church, Texarkana	207.16
North Lewisville	8.00
Richmond, Richmond-Wilton Ct. ..	15.66

Total\$247.36
Previously reported 256.39

Arkadelphia District.	
Park Ave., Hot Springs.....	\$ 30.00
Carthage	12.55
Traskwood, Leola Ct.	4.06
Dalark	13.15

Total 59.76
Previously reported 129.01

Camden District.	
Fordyce (Additional)	\$ 7.33
Eagle Mills	4.05
Atlanta, Atlanta Ct.	6.81
Emerson, Atlanta Ct.	5.00
Christies Chapel, Atlanta Ct.....	5.40
Chidester	9.00
Ebenezer, Chidester Ct.	11.50
Wesson	6.30

Total 55.39
Previously reported 84.17

Little Rock District.	
Lonoke	\$ 50.00
Pulaski Heights, Little Rock.....	50.00
South Bend, Austin Ct.	6.50
Sardis, Bryant Ct.	9.00
Bryant, Bryant Ct.	6.20

Total\$121.70
Previously reported 196.23

Pine Bluff District.	
Roe	\$ 8.16
Alzheimer	17.50

Total\$ 25.66
Previously reported 224.79

Monticello District.	
Wheeler Springs, New Edinburgh Ct.	\$ 4.46
Good Hope, New Edinburgh Ct. ..	3.14
Mt. Taber, Mt. Pleasant Ct.....	18.29

Total\$ 25.89
Previously reported 147.05

Total\$172.94

BOONEVILLE DISTRICT NOTICE.

There will be held at Booneville, July 3-9, a District Standard Training School for all Sunday School workers. Our church at Booneville very generously provides free entertainment, so that the only expense of those who attend is railroad fare. The teaching faculty will be of the very best. It is a rare opportunity for our people. I am writing this notice in the hope that every superintendent and every pastor who can possibly do so will attend this school. In any case some one from each school in the district should be there.—Jas. A. Anderson, P. E.

SCHOOL OF METHODS AT FAYETTEVILLE.

Early in the year the Ministerial Alliance of Fayetteville by the assistance of Brother H. E. Wheeler, arranged for a School of Methods—co-operative—which was held during the first week of May.

Eight courses were offered as follows: Adults, Geo. W. Sheffer from the Presbyterian Church, U. S.; Senior-Intermediate, by Mr. P. E. Green of the Presbyterian Church, U. S. A.; Junior, by Miss May Lynn of the Presbyterian Church, U. S. A.; Primary, Mrs. Salter of our Church; Beginners, by Mrs. Furbish of the Christian Church; Organization and Management, by Rev. Clem Baker of our Church; Psychology of Religion, by Dean Jewell of the University Faculty, and Child Psychology, by Dr. A. M. Jordan, also a member of the University Faculty.

The enrollment for work was just a little above one hundred. The Methodist Church headed the list with thirty-one. The Christian Church enrollment was second, and the Presbyterian Church, U. S. A., was third. There were a few from the Baptist and Episcopal Churches who came in as individual representatives.

I am sure the work done was for the most part wholesome. As dean of the school I had an opportunity to see what was going on, and to hear the general comments made.

At the conclusion of the school a strong resolution was offered and adopted, recommending that the Co-operative School of Methods be made a permanent feature of church activities in Fayetteville.

Personally, I wish to commend most heartily the work done by our two representatives, Mrs. Salter of Memphis, Tennessee, and Rev. Clem Baker of the Little Rock Conference. They came among us, did their work well, and impressed us as Christian servants.—John A. Womack.

ARKANSAS SONG LEAFLET.

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

EPWORTH LEAGUE DEPARTMENT

HOPE TABOR

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, 200 East Sixth Street, Little Rock, Ark.

LET'S GO.

Dear Leaguers: I have come back from my vacation only in time to catch the tail end of the thrill which preparation for the Summer Assembly has given to the officers of the Little Rock Conference. It's going to be fine, and I hope you won't miss it.

Don't forget that you are to buy your ticket only one way, and that you must ask for a receipt. The Southwestern Passenger Association has granted a special rate for the Assembly, provided we have 250 delegates. If we have this number, and each one has secured a receipt for the one way fare, the trip home can be made at a third of the regular rate by presentation of these receipts, duly signed by the secretary. Keep this in mind when you buy your ticket.

Dr. Forney Hutchinson looked in on the Methodist office a day or so ago, when passing through the city, and I could see it in his eye that he had something rich in store for us.

I spent last Sunday in Conway and was told that Brother Jess Galloway and Brother Jess Hamilton were trying out their tunes on the brethren assembled there in order to be in good practice when they get to Arkadelphia. You can't afford to miss the treat in store.

The date is June 20-24.

The place is Henderson-Brown College, Arkadelphia.

There will be instruction, recreation and inspiration—not the least among which will be the opportunity to revive the friendships made last year at the assembly. I want to meet and greet each one of you again—so please be there.—H. T.

IS IT EASY TO QUIT.

Have you ever been confronted with what seemed a hopeless task? How did you meet it? Did you face it with determination and conquer, or did you give up?

Perhaps our first inclination when we encounter something we dislike or dread is to run away from it—to give up. We think that that is the easiest way out, and we are greatly tempted to pass it by. But do we always follow our inclination in this direction and give way to temptation? Not if we possess the desire and the determination to achieve.

How full is this world of persons who are easily disheartened at tasks that look worse than they really are, who do not seem to realize that cessation cannot result in creation. It is just those who stand agape when others forge ahead and then bemoan their fate in not having had such "good luck" themselves.

If we would achieve victory after victory, we must keep everlastingly at it; we must face hard tasks and overcome them, but never, no, never, dare we allow ourselves to be deluded with the thought that it is easy to quit.

The following quotation from an article in a metropolitan publication answers forcibly the question, Is it easy to quit?

"The world does not bestow its gratitude or its reward on those who quit. Its premiums are for those who are indomitable, those who keep going, those who try again.

"We were put on earth not to have everything come our way, but to work for the thing we want; to get ahead by self-denial and sacrifice; to run a race with fortitude and play a game in which the bruises and blows are more in evidence than the fun. Life is not pure joy for any one; and if it were it would not provide the preparatory schooling for the boundless existence of the great hereafter."—Inspiration.

NOTICE SARCARY DISTRICT LEAGUERS.

There will be a District Assembly at McCrory on June 29 and 30, beginning the 29th at 8 p. m. and closing the 30th with the evening service.

All Epworth Leagues and churches without Leagues as well on and east of the main line of the Missouri Pacific Railroad are urged to send delegates.

The western side of the District will have a conference of the same character in the near future for the convenience of those in the west and northwest part of the District.

Our schools are closed and before we go on our vacation let us attend the District Assembly and help promote the Epworth League work in our District. Trains Nos. 219 and 220 on the Missouri Pacific and Rock Island north and south bound stop at Jelks. Conveyances will be furnished to McCrory. You are expected.—F. J. Henderson, District Secretary.

MABELVALE LEAGUE.

We have splendid services every Sunday evening, with large attendance. We have about 60 members on roll, full of enthusiasm and ready and willing to help when they are called upon. At the business meeting in May the following officers were elected: President, Travis Coulter; Vice President, Miss Blanche Meyer; Recording Secretary, Miss Lena Huff; Corresponding Secretary, Miss Louise Cochrane; Treasurer, W. A. Ethridge; Era Agent, Miss Hazel Fulmore; Superintendent First Department, Burnett Meyer; Superintendent Second Department, Walter Goin; Superintendent Third Department, Miss Helen White; Superintendent Fourth Department, Mrs. C. W. Hopkins.—Louise Cochrane, Corresponding Secretary.

NEW LEAGUE TO BE ORGANIZED.

Rev. J. D. Roberts, the Booneville District Secretary, has been invited to organize a League at Sugar Grove, on the Booneville Circuit, of which Rev. J. W. Harger is the pastor. The old Leaguers wish the new Leaguers great success and hope to hear a splendid report of their progress before long.

BOX SUPPER, FIRST CHURCH, FORT SMITH.

Extensive plans are being made for an old-fashioned country box supper to be held under the auspices of the Epworth League Monday evening, June 20. The place will be announced later. Everybody come with an empty stomach and a full pocket book.—Bulletin.

FROM A VIRGINIA LEAGUER.

(Arkansas Leaguers who attended Junaluska last year will be glad to hear from Mr. High again, so I give you an extract from his letter.—Ed.)

"Our City League Union is planning an all-day field day and an old-fashioned country picnic for July 4. This will include baseball, races, fishing and lots of 'cats.' It is to be held on a large farm about twelve miles from Richmond. We are expecting to have the Petersburg Union there, also, and very probably a number of Leaguers from the country churches will be there, so you see we'll have lots of Leaguers, too. The owner of the farm has a herd of elks. This is very unusual for this part of the country and will probably be of interest to a number of the Leaguers. If I get to go to Junaluska this year I hope it will be my pleasure to meet again the delegates from the two Arkansas Conferences."—Floyd E. High.

CHILDREN'S DEPARTMENT.

BETTY BLUE'S QUEER CALENDAR.

Mother made a calendar

For June, for Betty Blue.

Thirty little faces, one

For every day, she drew.

Sixty eyes and thirty funny

Noses like a dot;

But not a single mouth! Do you

Suppose that she forgot?

Strung upon a ribbon gay,

They really looked quite queer.

"You're to draw the mouths, my child,"

Her mother made it clear.

"Every day that you are pleasant,

Kindly, sweet, and good.

Their little corners shall turn up—

As proper corners should!

"But days that you are naughty and

Are not a kindly girl,

The corners of the little lips

Must have a downward curl.

And when the month has quite gone by,

We'll count which side has won;

If Smiles, then a party! But

If Frowns, there'll be none!"

Miss Betty, as she listened, made

Her mind up on the spot:

There should not be one ugly

Turned-down corner in the lot!

And sure enough, at counting time

("Twas Betty's birthday, too),

Thirty sunny faces smiled

At happy Betty Blue!

And so there was a party; oh,

'Twas such a grand affair!

Ice cream and cake and candy, too,

A-plenty and to spare.

And thirty little girls were there,

One for each little smile;

While calendars like Betty Blue's

Are really quite the style!

—Pauline Frances Camp, in The Continent.

CATS, INDIANS, AND ENGLISHMEN

When you read the name of this story, you don't know exactly what it is to be about, do you? So while you are still guessing, I'll tell you that it's about Billy Burns.

Billy Burns brought his report-card home from school one day and pulled it reluctantly out of its yellow envelope. "A, B, A—, C," read mother over his shoulder, and then she stopped. "Why, Billy," she sighed, "D in history? I wonder what the matter is? Your oth-

LOSS OF APPETITE

Pimples, Boils, Eruptions, etc.—

Mental and Physical Weakness,

Are all very prevalent just now,

and are positive proof that the

blood is wanting in the power to

defend the body against contagious

and infectious diseases. They show

conclusively that the blood needs

thorough cleansing, enriching and

vitalizing.

Do not put off giving attention to

these dangerous symptoms.

Get Hood's Sarsaparilla today

and begin taking it at once.

Remember, this medicine has

given satisfaction to three genera-

tions, as a treatment for the blood,

stomach, liver and kidneys, and for

catarrh, rheumatism and other

common diseases. It builds up the

system, makes food taste good, and

helps you to eat and sleep well.

For a gentle laxative or an active

cathartic, take Hood's Pills. You

will like them.

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LAYMEN'S WEEK SOUTHERN ASSEMBLY

Lake Junaluska, North Carolina, August 8 to 13
Junaluska Will Help You in the
Business of Being a Layman

er marks always make me feel proud till we get to history."

"I can't fasten things together," said Billy, a little frown between his brown eyes.

"Fasten things together?" Mother's voice was puzzled though interested.

"I can't remember what who did what," said Billy, and though mother smiled at his language, she understood perfectly.

"May be we can find a way to fasten things together," she said hopefully. "I want to run down cellar and change the furnace drafts, then we'll have luncheon," she said.

"Kitty down cellar?" Billy called after her. "If he is, I'm coming after him." Kitty was a new member of the family and as yet unnamed.

"He's asleep; let him alone," mother called softly back. "Asleep by the furnace in the nice box-bed you fixed for him."

"Why, mother," said Billy, round-eyed, "that's what we had in our history to learn for this afternoon."

"Billy!" said mother. "As if there were cats and furnaces in your history lesson!"

"Not furnaces," said Billy, laughing with her, "and not cats, but that's just what the Indians said when they found an Englishman asleep."

"Said what?" asked mother, completely at sea. "There weren't any furnaces when Indians were prowling after Englishmen. Billy, what are we both talking about?"

"Whenever the Indians came across an Englishman asleep in the woods they would say, 'He is an Englishman; he is asleep; let him alone.'"

"Oh!" said mother. "Now I see about the cats and furnaces. But what Indians said that, and when? I didn't remember Indians and Englishmen were so friendly in the early days."

"That's just the trouble," said Billy. "I can't remember what Indians, and when, and it was something about Friends—not friendly, the way you just said it."

"What's the difference? If they were friends, they were friendly."

ASPIRIN

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

"It was Friends, with a capital F right in the middle of the sentence. And I did study it, and I can't remember, and we have to know it this afternoon."

"Of course—Friends! I'm beginning to remember now myself," said mother. "Just you wait a minute, Billy Burns, and you'll take all the honors in history this afternoon." Mother ran upstairs to her own book-shelves and when back at the table she turned the pages of a worn brown book. "Here's the place," she triumphed, and read two paragraphs aloud to Billy, who, though he listened, shook his head doubtfully.

"Of course you'll remember," insisted mother. "I'm going to hang everything in these two paragraphs on separate little pegs inside your head, and when you get up to recite this afternoon you can take them down in order, just as if they were clothes hung in a row."

"Gray clothes," laughed Billy. "Quakers wore gray clothes, didn't they? Who are the Friends it talks about?"

"Why, Billy, the Friends were the Quakers. I wonder why the history doesn't say so more plainly."

"Then we'll name kitty 'Quaker'!" said Billy. "'Cause he's my friend, and his coat is gray."

"Of course," agreed mother, instantly. "Now kitty has fastened Quakers and Friends together for us, and next he's going to fasten Indians and Englishmen together and the lesson is learned!"

"Can he?" Billy's interest didn't lag this time. "How?"

"Because the Quakers were peaceful and gentle and they made a treaty with the Indians, and because the Indians thought the treaty was a fair one they thought better of all Englishmen. So after that, when they found an Englishman asleep in the woods they didn't scalp him; they remembered the Quakers and left him unmolested."

"I can remember that," said Billy, "if I think about kitty."

"Exactly," said mother. "And you said in the beginning that you could remember what the treaty was about, so now all you have to remember is that the Indians made it at Burlington, in 1674—Burlington, New Jersey. Surely you can remember that?"

"No, I can't," said Billy, positively. "I don't know why, but I can't."

"Yes, you can. You're going to know all your history lesson this afternoon," said mother, just as positively. "And every day after this you're going to know your history lesson, because I'm going to help you. Scamper upstairs and get a red crayon and come with me. We've only five minutes, but you're going to remember, and next time we'll have less primitive methods. Quick! I'll be down cellar."

"He's asleep; let him alone," whispered mother, two minutes later.

"He's a Quaker," chuckled Billy.

"Now write Burlington, New Jersey, in big red letters on his box-house—that's it! Now crayon 1674—play it's his telephone number."

"Mother!"

"Anything to fasten it in your mind," mother whispered back, laughing. "We'll be more sensible next time."

That afternoon when the teacher ask-

NEWS OF THE CHURCHES.

MINTURN.

We have organized four teacher training classes on the Minturn charge. One is at Clover Bend and one at Stranger's Home, also one each at Arbor Grove and Bosby. In all we have about 60 members. We were the first on our district to pledge our educational quota in full. We will go over about \$100. Clover Bend has pulled her beautiful cemetery out of the brush and briars by having three workings, and now it can be seen by those who pass by. Clover Bend also continues to lead in keeping the salary paid up.

Stranger's Home likes the pastor so well they proposed to pay him for half time. So the pastor rises up to remark that the people at Stranger's Home have a man on their hands. We know that the people there know a good thing when they see it. All parts of the work is moving along fine. Minturn could not wait for the campaign, but over pledged their quota before the drive came on.—W. A. Franks, P. C.

MONTICELLO DISTRICT CONFERENCE.

The Monticello District Conference will meet at Dermott at 3 p. m. Tuesday, June 28. The opening sermon will be preached at 8 p. m. by Rev. R. T. Ross of Dumas.

Examining Committee for License to Preach—T. P. Clark, S. R. Twitty and B. F. Musser. Lay members will be added.

Committee on Local Preachers—S.

ed the first history question, Billy's hand shot up.

"Billy?" asked Miss Brown, pleased and surprised. "Can you tell us all about the treaty, Billy?"

Billy jumped to his feet and recited without a second's hesitation. And all time he was talking, what do you suppose he saw? A little round fur-ball of a gray kitten asleep in a wooden box on one side of which was chalked in tall red letters, "Burlington, New Jersey, 1574."

"I hope the others know the lesson as well," said Miss Brown, approvingly, after he finished. After school she asked Billy to stay a minute, and when they were alone she said: "I've been troubled about your history, Billy, but today's lesson was perfect. What made such a difference?"

"My cat," said Billy, promptly.

"Billy! I'm not joking, dear."

"No, Miss Brown, I'm not joking. It was my cat," and gravely he told the story of the lunch hour.

"Oh, I see," said Miss Brown. "Perhaps the cat has helped me, too. So you couldn't remember before when and where who did what?" She smiled in spite of herself. "And the cat fastened everything to gether? I'm going to see if I can't learn history from that cat."

"Mother said she was going to help me every day," said Billy, happily, at the same time pulling the signed report-card out of his pocket. "And she thinks there won't be any more D's. Mother's just as good as the cat," he added, his voice all praise. "Do you think 'Quaker' is a good name for him?" Anne Blair, in The Christian Register.

C. Dean, R. A. McClintock and J. B. Pickering. Laymen will be added.

All local preachers of the district are expected to report in person or in writing to this committee. This committee will make all recommendations for passage of character, renewal of license, deacon's and elder's orders, admission and readmission into the Annual Conference. The conference will continue until the evening of June 30.—W. P. Whaley, P. E.

CAMPBELL, MO.

Mrs. Hansford and I are always glad to get the paper, because it is like getting a letter from home, since we get so much home news in it.

Though we miss our Arkansas friends, Mrs. Hansford and I are well pleased with Missouri, and but for the fact that we need a new church building, and it seems to be almost impossible to build now, we feel that we should like to be here for many years to come. Thus far we have received forty-four into the church and have a number of others whom we hope to receive before our next session of the Annual Conference. The majority of those whom we have received have come in on profession of faith in Christ.

Our church has granted their pastor a vacation and will send him to the Summer School at Lake Junaluska, N. C., which meets June 21-30. The writer surely appreciates this opportunity to attend this course of splendid lectures.

I might say with reference to our town that Campbell is a town of a few more than 2,000 people all of whom are white. We are situated on the main line of the Cotton Belt Railroad with two branches of the Frisco Line running through here. The place reminds one of Arkansas in some respects for the farmers around here raise too much cotton and not enough of food and feed stuff. They do, however, raise some fine sweet potatoes, such as the Nancy Hall, the Porto Rico and the Southern Queen, all of

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

DODSON TELLS THE HORROR OF CALOMEL

You Don't Need to Sicken, Grip, or Salivate Yourself to Start Liver.

You're bilious, sluggish, constipated. You feel headachy, your stomach may be sour, your breath bad, your skin sallow and you believe you need vile, dangerous calomel to start liver and bowels.

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

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day. Take a spoonful of harmless, vegetable Dodson's Liver Tonic tonight and wake up feeling splendid. It is perfectly harmless, so give it to your children any time. It can't salivate.

which are raised abundantly in old Arkansas. As a matter of fact we are only four miles from the Arkansas line. They are hoping to strike oil not far from Campbell in the near future, as an oil company is drilling wells there now.—W. H. Hansford.

THE ORPHANAGE.

Since my last report in the Methodist there have been received at the Orphanage special gifts as follows:

Missionary Society, Newark, Ark., one quilt. Mr. and Mrs. Nick Smith, Little Rock, a treat of ice cream and a trip to town. American Bible Society, by D. H. Colquette, Little Rock, one large Bible. Junior Missionary Society, Pine Bluff, by Mrs. S. C. Guyer, 12 hand-made linen towels. Mr. and Mrs. W. D. Cammack, Little Rock, one box choice apples. Bankers Trust Company, Little Rock, complimented ten of the older girls with a trip to attend the Ad Carnival at Hotel Marion. Missionary Society, Dardanelle, by Mrs. Flater, child's clothing, new, amount \$10. Mrs. Dixon, Little Rock, two caps, four new undergarments, six used garments. Missionary Society, Ashdown, by Mrs. Irvin Joyner, child's clothing, new, amount \$20. Circle No. 1, Paragould, Ark., four pounds butter. Girls' Reserve of Rightsell School, Little Rock, a pleasant visit and treat of candy and paper dolls, with Miss Martha Beauchamp. A. A. Wilson, Little Rock, one gallon of sorghum molasses. First Church Circles Nos. 2 and 3 gave a delightful picnic on the lawn, serving a bountiful supper and extra dainties. Chas. F. Penzel Grocer Company, Little Rock, compliments of Bankers and wholesale dealers, 100 pounds rice. Magnolia Masonic Lodge, Little Rock, five gallons ice cream, 100 sandwiches.—George Thornburgh, President.

MIDLAND.

The ladies of the M. E. Church, South, of Midland, Ark., have a band of faithful workers. In February, 1919, our church was blown over by a wind storm and during the time we were rebuilding our church we were like a flock of lost sheep without a

666 has proven it will cure Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe.

NEUTRALIZES URIC ACID.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize the acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says: "I must say that Renwar far surpassed my expectations, for it gave me also immediate relief; too much cannot be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

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home. We organized in September, 1920, and assumed debt on the church which was \$96.85 and paid it off and paid \$16.50 for three years' insurance on the church; an eight dollar donation on parsonage and \$14.15 for other repair work on the church. June 3, 1921, we bought a new piano and placed it in the church and made a good payment on same and with the help of God we intend to pay for it. The fourth Sunday in May, 1921, Brother A. E. Dulaney and our pastor held a four weeks' meeting and there were 123 conversions and a good number joined the church and our Sunday School has grown from 35 to 111, and is still growing. We have a real live pastor, Brother J. W. Jordan. We also have an organized Bible class of between 30 and 35 members and a Junior and Senior League.—A Correspondent.

GREAT REVIVAL AT MENA.

The crowds attending the M. E. Church, South, are unprecedented in the history of the church. Sunday night the building was taxed and more than two hundred turned away who could not get standing room. Nearly all denominations are heartily participating in the meeting. Dr. Lee Starke of New York is doing the preaching. No more astute, fearless and able defender of the doctrines of righteousness and salvation as taught in the Bible and by Jesus Christ and His apostles was ever heard in any pulpit. And it is what the popular heart is longing for and has always longed for. The "common people heard him gladly," and so unto this day these same people will joyfully hear His servants when they bring to them the bread of life, instead of a stone or a serpent. That is the reason the people are seeking to hear this modern John the Baptist. He has a message from God. He leaves the schools to teach science, but he lets the people know that his mission is to preach Christ. The people are coming out to hear him, and they are being saved by the score. There were nearly two hundred decisions and reclamations Sunday, and the whole town is being stirred in a spiritual sense as it has not been for years.

Many declare that Dr. Starke is the strongest preacher that has worked in Mena for many years. His sermons are in a class by themselves and compared to deliverances of famous pulpit men and lecturers, they are at top notch. Viewed from any standpoint his sermons are masterpieces. As an entertainer, we have heard famous lecturers under the auspices of lecture bureaus at \$200 per night who are not worthy to be compared with him. This is the consensus of opinion among competent and the well informed. Wit and humor and irony flash from his brilliant intellect like rays of light from a first-water diamond. This was only incidental and as natural as spontaneous combustion. As a preacher the pulpit is his throne. He talks like a prophet or apostle; he speaks as an ambassador from the court of Heaven, and with all the authority of a man sent from God. He believes the Bible—every word of it. He believes that sin will kill and that hell will be the place for lost souls. He leaves no room for doubt that Jesus Christ came into the world to save

sinners and that Christ is the only hope of a lost world. Repentance and faith in Christ and a life of righteousness are absolutely essential to salvation. In other words, he preaches the old-time doctrines of the old-time Bible.—The Evening Star.

FIRST METHODIST CHURCH, FORT SMITH.

On Sunday, May 15, we made a drive for the indebtedness on our new church building and succeeded in raising about \$43,000. This was one of the most intensive campaigns ever launched in the city and was really a wonderful achievement. Bishop Moulton was present and had charge of the drive. At that time we thought it would be impossible for this church to subscribe anything near its quota of \$25,500 for the Christian Education Movement. However, this people had faith in God, their church and themselves, and First Church has gone "over the top" in the Christian Education Movement. In view of the awful financial strain under which this people have been working, their support of the Christian Education Movement is nothing short of heroic.—Sam A. Galloway.

MORMONISM.

I thank Rev. J. E. Godby for publishing the affidavit of Mary Smith, one of the wives of the Mormon Prophet Joe Smith. This woman makes affidavit that this Mormon preacher had other wives besides herself, it being right and the will of God for him to marry them provided he had the consent of his first wife to marry them. This wife, Mary Smith, resented at first such a proposition by her husband, but afterward became reconciled to it and thought it to be right and proper, believing that her prophet husband in so doing was serving the will of God.

This lecherous creature was the founder of Mormonism, and this cult is so efficiently organized that it is increasing at a surprising rate. Its increase for the decade 1910 to 1920 was about 100 per cent. They are making themselves felt in politics in Utah, and some day, if they continue such rapid increase they may become a menace to the stability of this country. No nation can survive long with the low ethical ideals of such a cult permeating its life. For many years a member of Mormonism has been a United States senator and prior to him a Mormon polygamist, Brigham H. Roberts, was elected in Utah as a representative in Congress. True, no Mormon in Utah now can marry but one wife, the condition of statehood for Utah being the abolition of polygamy, but all at the time who had more than one wife were permitted to keep them. A religious cult that takes a civil enactment to force it to practice common decency, would, if it had a chance, become a menace to the liberties of this country.

It seems incredible that people with common intelligence can subscribe to such a religion as this. But false religions, like all other fakes, come in for this share of foolish human dupes. In the face of the fact that some men have followed all sorts of "deceivers who are entered into the world," I believe that if some shrewd trickster should announce himself to be the man in the moon there would not be

wanting soft headed people to believe it. I think as Barnum, the showman, that one half of the world would deceive or defraud the other half. I am quite sure that gullible and unfortunate class would put him in the deceiving and defrauding class. It is so with the simple followers of false religions. Here and there in our state there is a small settlement of Later Day Saints. They disclaim identity with the Utah Mormons, and yet in a tract that gives a synopsis of their faith, they say, "We believe the Bible to be the word of God so far as it is correctly translated." Further on in their statement of faith they say, "We believe also the Book of Mormon to be the word of God." They limit their belief in the Bible to the correctness of its translation, presumably themselves to be the judges as to how far the translation is correct. But there is no qualification as to the extent of their belief that the Book of Mormon is the word. It is the certified book of God. Joe Smith, the trickster, found the plates that compose the book of Mormon, and 300,000 human dupes believe the book of Mormon to be the word of God. Occasionally a silly and grunting Methodist has turned Mormon.

Since beginning this article I note that Rev. J. E. Godbey has also given us some wholesome articles on the dance evil. Let wholesome warnings continue.—J. F. Taylor.

THE LANDS OF THE PILGRIMS.

By Lynn Harold Hough, Ph. D.

The Pilgrims had two lands. One was the land from which they came. The other was the land to which they journeyed. And with all the differ-

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BEFORE AND AFTER CHILDBIRTH

Mrs. Williams Tells How Lydia E. Pinkham's Vegetable Compound Kept Her in Health

Overpeck, O.—"Lydia E. Pinkham's Vegetable Compound helped me both before and after my baby was born. I suffered with backache, headache, was generally run down and weak. I saw Lydia E. Pinkham's Vegetable Compound advertised in the newspapers and decided to try it. Now I feel fine, take care of my two boys and do my own work. I recommend your medicine to anyone who is ailing. You may publish my testimonial if you think it will help others."—Mrs. CARRIE WILLIAMS, Overpeck, Ohio.

For more than forty years Lydia E. Pinkham's Vegetable Compound has been restoring women to health who suffered from irregularities, displacements, backaches, headaches, bearing-down pains, nervousness or "the blues." Today there is hardly a town or hamlet in the United States wherein some woman does not reside who has been made well by it. That is why Lydia E. Pinkham's Vegetable Compound is now recognized as the standard remedy for such ailments.

ences which three centuries have made the Pilgrim spirit still has two lands. It still has its home in the two nations which use the English speech.

This year has seen stately and notable gatherings in honor of the men and women who sailed in the Mayflower three hundred years ago. Perhaps none of them have been more finely conceived or more happily carried out than those at the old English town of Plymouth early in September.

The town lends itself naturally to such a celebration. The past and the present seem to meet by some gentle magic in its quaint and ancient streets. And the days of the Mayflower and the days of a world recovering after the most terrible and devastating war of history joined hands across the ages as men from England and America and Holland gathered to do honor to the sturdy adventurers of long ago, sometimes in the spacious Guildhall one listened to leaders of the Anglican and the Free Churches interpreting the meaning of the Pilgrim Spirit. Sometimes beautiful pageantry and exquisite music were telling the same story to the eye and to the ear. Statesmen, diplomats, scholars and men of varied types of leadership joined in tribute to a group of men who in their own day felt the constant menace of cold and hard hostility. And through and under all that was said and done there was a constant consciousness that the thing which was being celebrated in some fine way typified the solidarity of the English speaking peoples of the world, the deep unity of the United States and the British Commonwealth. No speakers were received with more heartiness in Plymouth than those who came from the American side of the Atlantic.

The citizen of the United States who finds himself in England this year will be made aware all the while that great and momentous movements are making way in the life of the people among whom he dwells. And as he comes in contact with leaders in the realm of the conscience and the spirit, he will feel that with all that readiness for high adventure in the name of noble ideals which is in its own way the contemporary expression of the Pilgrim temperament, there is also a wistful eagerness to conserve all that is permanently vital in that older life which gave ethical distinction to the England of the seventeenth century. The man of England is a very individual sort of person. He hides behind sepulchral silences. And sometimes he hides his idealism behind

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cynical speech. But at the heart he is a dreamer of great and noble dreams, and when it comes to action he is commanded by some simple and generous inspiration. He is always willing to take risks in the name of a better world. And even when he is a man of the less idealistic type he has curious streaks of amazingly noble purpose running through his selfishness.

The Englishman in America may fail to discover the real American. For we too often hide our heart behind our easy heartiness and often the noise of our machinery makes it difficult to hear the still small voice of our self-forgetful hopes. But the man who waits and watches will discover a wonderful America of the spirit, even as the man who waits and watches will discover an England all transfigured by high and generous purposes for the world.

It is good that the two nations should meet in the shadow of those tall and daring Pilgrims who expressed so much that is fundamental in the best life of the race. It is good in the midst of all the buzz and whirr of machinery in contemporary England and contemporary America to find a place of quiet in which to commune with the men to whom the great Master of life was more real than all the wonderful forces of his universe. It is as they live as seeing the invisible that both lands of the Pilgrims will attain to the highest life and make the richest contribution to the world.

OUR PUBLISHING HOUSE AND ITS RELATION-TO READING METHODISTS AND THE CHURCH PRESS.

It is amazing with how little reading some people can get along. With the immense amount of choice current literature right within reach many are indifferent to it and will not avail themselves of the privilege of having it come to their homes. The cost of the Church paper is a trifle as compared with the results attained. A Presbyterian layman told this writer some years ago that he had taken his Church paper for more than forty years. He was a wheat farmer and said he had seen the time when it took the price of ten bushels of wheat to pay his annual subscription, but that did not cause him to discontinue his paper. Is it any wonder that his large family were all devout Christians and loyal members of the Church?

"Reading maketh a full man," said Lord Bacon. Full of what depends upon what he reads. By diligent reading we can fill our minds and our thoughts, but it is the character of the information that should concern us most. One that is so diligent in reading the daily papers and current light literature that he has not time to read the books and literature of his Church is missing the mark of his high calling as a Church member.

You cannot raise stalwart, robust Christian men and women on light and trashy intellectual pabulum. The frequent regular visits of the Church paper to a home through the years will have a cumulative effect and an ever-increasing value in raising the standards and shaping the ideals of all who read the paper. For a home in which there are members of the Church to be without the holy influence of the

regular visits of the Church paper is inexcusable on the part of those responsible for it.

A Methodist should know and love the doctrines and polity of his Church. He cannot know it if he does not read about it, and he cannot love it if he does not know it. Every Methodist home should keep in a convenient place a catalog of the Publishing House. Occasionally its pages should be perused and at more or less regular intervals orders should be sent for timely, helpful books and other literature to the main house at Nashville or to one of the branch houses at Dallas or at Richmond, whichever is nearest. This policy, if pursued steadily through the years, will result in a fine library and be an inspiration to all the household to become better informed and more useful members of the Church.—Promotion Department.

WHAT DOES THE FARMER MAKE?

What is the farmer's income is a question that the Department of Agriculture has been trying to answer. In order to find out it made a study of one hundred and eighty-five farms in Ohio, Indiana and Wisconsin. The farms were fairly representative; less profitable than some of the great wheat farms of the West and some of the intensively tilled market gardens of the East, but more profitable than the rocky farms of New England or the patches of the small cultivator in other parts of the country.

The investigators did not find that any of the everyday farmers were getting rich any faster than they should. They did find that some were making what might fairly be called large profits, but that more were making only a bare living. The money income of the Indiana farmers, who were the most prosperous, was on the average \$1,856; that of the Ohio farmers was only \$610. To those figures must, of course, be added the value of the food and other supplies raised on the farm, an item that varied in the estimates from \$300 to \$620. The difference between the situation before the war and the situation of the last two or three years is shown in the case of the Indiana farmers, whose income, including food raised on the farm, amounted on the average to \$1,763 before the war and to \$3,074 in 1918.

Of course the farmer is both capitalist and laborer. Part of his income should be charged off to interest on his investment, and a part has to go back into the business in new tools, stock, machinery and fertilizer. The investigators think that the return on capital ranges from three to seven per cent, and that the labor income has varied on the different farms from as low as \$113 to as high as \$1,028. To that should be added the food raised, which leads to the conclusion that some farmers in the selected counties have in past years got as little as \$8 a week for their labor and others as much as \$32.

It is necessary to add that in general the farmers have profited by an increase in the value of their land, but that the diminished purchasing power of money has made the increase in their income during the war years more apparent than real.

The figures are, we believe, the most exact that have ever been gathered. They throw a good deal of light on the vexed question what the farmer really makes: a question that most

farmers themselves find hard to answer. Taken in connection with the long hours the farmer keeps and the really hard work he has to do, they explain why he is so attracted by the wages of the city workman, which are often much higher than his and much more easily earned. But money goes much farther in the country than in the city, for there are by no means so many ways, necessary and unnecessary, of spending it; and the farmer's life has a wholesomeness and an independence that to many men are worth more than the money it brings in.—The Youth's Companion.

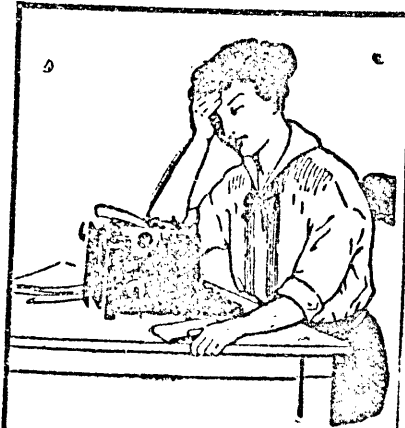
PRESENT-DAY IMMIGRATION FACTS AND NEEDS.

By the Rev. Charles Stelzle.

The percentage of foreign-born people of the whole population in the United States is smaller today than it has been since 1860. Here are the percentages for each census period: In 1860, 13.2 per cent; in 1870, 14.4 per cent; in 1880, 13.3 per cent; in 1890, 14.8 per cent; in 1900, 13.7 per cent; in 1910, 14.7 per cent; in 1920, 12.9 per cent. To those who have been alarmed about the "millions" of foreigners who have been swarming into the United States it will be illuminating to note that the percentage of foreign-born people in this country has varied less than one per cent above or below during the past seventy years.

According to the Dillingham bill, which has just been passed by Congress, the number of foreign-born people which will be permitted to enter the United States during the next year will be only 3 per cent of the present foreign-born population. This will make a total of about 400,000.

During the coming year Congress will formulate a definite and presuma-



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bly permanent policy on the immigration question. Whatever the bill that is finally adopted, it should contain at least the following provisions:

First, the definite regulation of immigration. Too long have we been permitting the whole matter to take its own course, indifferent to the dangers and unaware of the real possibilities—for there are both.

Second, a scientific basis for determining the qualifications and general fitness of intending immigrants. We now exclude the diseased, the illiterate, the immoral, and the criminal, but this policy is purely negative. There should be a constructive study made off the problem so that the needs for certain kinds of immigrants should also be considered. Furthermore, it may be desirable under certain conditions to stop all immigration.

Third, the process of selection should be based very largely upon the assimilability of those who come to this country.

Fourth, a better distribution of immigrants should be provided as the vast majority settle in three or four Eastern States, and are crowded into industrial communities, creating perplexing social problems. Large numbers of immigrants come from country districts. They should be encouraged in every legitimate way to settle on farms in the United States instead of being crowded into stuffy tenements in our cities.

Fifth, citizenship in this country should be offered, without discrimination, to all those who duly qualify, and they should be encouraged to avail themselves of this privilege.

Sixth, a flexible policy should be adopted which will quickly permit changes in the number admitted, as economic or other needs arise.

Seventh, the development of the finest American spirit without class hatreds should be encouraged, which will exclude "hyphenated Americans" and "outposts" for other countries.

Of the many bills now before Congress dealing with immigration the Sterling Bill (Senate 1253) is the only one that in any degree begins to include these provisions. The remainder deal with the problem merely in a fragmentary or incidental manner.

"WHAT IS THE MOTIVE?"

Behind every effect is a cause. Following this well-known principle, what has caused the indecent styles of dress among American women? Behind every design must be a designer and a predominating motive that led to the same. Then what motive gave rise to our present senseless, immodest, immoral modes of styles? For instance, the low necks, short sleeves, short tight skirts, and georgette waists. Is the motive that of comfort?

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It cannot be when women go half-dressed in the most extreme cold weather. Is it the idea of beauty? If so, I pity our standard of beauty. Is it for the sake of merely having a covering for the body? If so we are getting close to the primitive idea of father Adam and mother Eve when the fig leaf apron was invented.

No, undoubtedly, not one of these is the prime motive in view. Even some of our modern designers are frank and honest enough to admit the truth and say primarily the motive is to appeal to the lower nature of the opposite sex, and any sensible casual observer will confess that the result justifies the assertion. If this be true, and it is, then how can we as self-respecting, modest, virtuous women of these United States longer bow our knee to the goddess of fashion that is so vile and corrupt at the fountain head?

We accuse the men of this nation of making a god of money but in no smaller sense are we making a god of vain fashion and are breaking both first and second commandment in that we not only have such a god but bow down and worship the same. The average woman of today is a bond slave to the senseless, immodest immoral mandates of fashion. Is it senseless? Look at the foolish extremes to which styles swing. In the days of my youth we wore the fifteen gore skirt; now the one gore. Then our collars were so high staves held them up; now so low we have no room left for a decent waist. Then we had two yards in the sleeves; now no sleeve at all or a mere shadow. Then we needed an attendant to hold our skirts up; and now, to tell the truth we need one to hold them down. Why this silly extreme? Should sensible women be ruled thereby?

If our mothers in their youth had appeared on the streets in our present day garbs they would have been considered common prostitutes. True modesty has its limits and does not change every season of the year.

The awful deluge of immorality that is inundating this nation today is largely to due to the immoral dress of women. If Dr. Talmage could say years ago that women are damning men by the thousands by their immoral dress what shall we say today? It is alarming to what extent seemingly good and virtuous women are being led by these snares of the devil. Any woman who will appear in public half-dressed is making a bid to the spoiler of virtue whether she be conscious or unconscious of it. Many a mother is selling the virtue of her daughter by keeping her dressed in the "latest fad." We admit there are blind devotees to these prevailing customs who are not conscious of the magnitude of this evil and the inevitable result to follow. Like the evils of slavery and intemperance before there could be an abolition and extinction of these evils there had to precede an awakening of a slumbering public conscience, and that is the duty that devolves more especially upon the ministry and religious press. So let us get at our task. And it is high time that Christian women, especially mothers, should be aroused over this national evil of immoral dress that is bringing certain ruin to our land.

Shall we placidly sit still, keep our

mouths shut and let magazines, journals, dailies, and cartoonists flaunt it in our face that we are immoral in our standards of dress? Have we no sense of self-respect, no sense of honor, no sense of responsibility in this matter? The good, virtuous, highest type of manhood in our land is championing our cause. Shall we not rise and stand on the right side and be heard from on this question?

Every self-respecting woman in this land whether on public platform, in social circles, or the home if she be interested in the welfare of the present and future generations, ought to wage an unrelenting warfare against this gigantic evil and by precept and example demand a mode of dress that will meet the demands of the law of God and the approval of mankind of a sound, sane, judgment. —Maggie Crawford, in Pentecostal Herald.

WHY MANY MEN FAIL.

Many men wonder why they fail where others succeed; why people give them the go-by and prefer others. Tobacco users are not attractive to the average non-user. A writer in Dental Facts says some dentists fail in their chosen profession because they smoke; that it is not pleasant for a non-smoker to have one bending over him whose breath and body smell strongly of tobacco. He says he knows what he is talking about,

for he has heard ladies express themselves on the subject.

Dr. Elliott, pastor of the Baptist Church at Ottawa, Kansas, says: "I know of physicians in our city who are not called in homes of sickness because of the fumes of tobacco that their coming brings to the sick room."

The discrimination against smokers begins in many instances even before they get started on their careers. The president of the Henager Business College of Salt Lake City is quoted as follows in the Deseret News of Salt Lake: "When inquiries are made here for help, preference is always given to students who do not smoke."

E. C. Simmons, the well known St. Louis merchant and manufacturer, recently made this statement: "As I was coming into our store I saw a very bright looking young man out in front. He looked so bright that he attracted my attention, but he was smoking a cigarette. A few minutes later this same young man came into my office and applied for a position. I could not help but think of his smoking and turned him down. He probably lost the chance of his life. I had been so favorably impressed by his appearance that I would probably have given him a chance to enter our establishment and work his way up, but I despise cigarette smokers and do not want any in my employ."—Will H. Brown.

How Coca-Cola Resembles Tea

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

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

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

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

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity.

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

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MOTHER AND DAUGHTER.

Usually, though not always, the intimacy between mother and daughter is greater than that between father and son. It is natural that it should be so; mother and daughter are in each other's company more than are father and son. Yet sometimes the very fact of such continuous association leads to impatience and to friction, especially in the years when the daughter is growing up. The restraints that the mother then seeks to impose are often either rejected outright or accepted with rebellious protests. The wisdom of the older generation appears folly to the younger. Between the soberness of mature years and the gayety of youth there is always likely to be a clash. In order that home life may be happy and family affection unbroken, it is important that the clash be averted.

Of course the preparation to avert it should begin in the girl's infancy and should be carried on all through her growing years. The only preparation that will insure the safe passage of the difficult years is that of friendship, cultivated by love and intimacy. The mother who makes a friend of her daughter from the earliest days will not be confronted later by the necessity of "managing" her. When the relation of true friendship exists between mother and daughter no question of management arises. Sympathetic understanding and mutual confidence solve without difficulty problems that in less happier relations demand discipline and management and leave a sense of soreness or rancor behind.

Just as the boy should get his chief lessons from his father in the qualities that should assist him to make his life useful and measurably successful, so the girl should get her chief lessons to the same end from her mother. To share with her mother the homely household tasks, to acquire from her through intimate association cheerfulness, sympathy and courage, to be inspired by her with ideals that are tempered with charity and sweetness, is to receive the best preparation that a girl can have for a happy life in a home of her own. The success of the preparation depends of course on the kind of mother the girl has. Mothers

should feel—and most mothers, we think, do feel—that their children are an incentive to them to be more admirable persons than they were before they had children. Or perhaps it would be truer to say that until they had children they never fully realized their faults and deficiencies, or strove so faithfully to correct them.—The Youth's Companion.

BEER AS A CAUSE OF ALCOHOLISM.

(By Dr. A. Holtscher, Read at the Fifteenth International Congress Against Alcoholism, Washington, D. C.)

Some old-fashioned people believe that, encouraging the consumption of beer as a substitute of spirits, one contributes to the fight against alcoholism. The notion is erroneous.

The statistics are showing that an increase of beer consumption has never seriously reduced the consumption of spirits. But, even if it were true, it is not advisable to encourage beer as a substitute for spirits, because beer, being an alcoholic liquor, is responsible for a great part of the alcoholism under which the European nations are suffering.

The countries with the highest consumption of liquor, reduced to absolute alcohol, are not the spirits countries, but the wine and beer countries, such as France, Italy, Switzerland, Germany, where the consumption of spirits is comparatively small.

But one might suppose that alcohol taken in the form of beer is less harmful than taken in the form of distilled liquors. Not at all. Alcohol remains under whatever form it is introduced into the organism. The great dilution of alcohol in the beer may make it a little less harmful for the mucous membranes of the throat or of the stomach, but, as soon as alcohol is absorbed into the blood, it is the quantity of liquor which has been taken and not its form which matters. Not only nations but individuals are in many countries bringing more absolute alcohol into their organism, through beer than through spirits drinking.

If we study critically all of the diseases which are rightly attributed to alcohol, we see that they can be provoked as well by beer as by spirits intemperance. It is true, one may drink much beer without contracting glycosuria or a fatty degeneration of the heart. Alcohol is not the direct cause of this disease; there was in the patient some predisposition, but in many cases, this predisposition would have been latent, would not have manifested itself if alcohol had not provoked the eclosion of the disease, alcohol, that is beer or wine or spirits.

QUARTERLY CONFERENCES

BATESVILLE DISTRICT.
(Third Round.)

Lead Hill, June 17.
Yellville, June 19, at Pleasant Ridge.
Calico Rock Circuit, June 25, at Flat Rock.
Calico Rock, June 26.
Evening Shade, July 1, at Bethlehem.
Bethesda Circuit, July 3, at Cave City.
Melbourne, July 10, at Forrest Chapel.
Bexar, July 11, at New Hope.
Floral, July 17, at Wolf Bayou.
Desha, July 24, at Marcella.
Mt. View, July 26.
Newport, July 31.
United Memorial, July 31.
Kenyon, Aug. 6, at Pond Switch.
Tuckerman, Aug. 7.
Sulphur Rock, Aug. 13.
Oil Trough, Aug. 14.
Swift and Alicia, Aug. 28, at Alicia.
Minturn, Aug. 29.

Batesville, First Church, Aug. 31.
Central Avenue, Sept. 1.
H. LYNN WADE, P. E.

BOONEVILLE DISTRICT.
(Third Round.)

Scranton, June 18-19.
Prairie View, June 19-20.
Dardanelle Circuit, June 25-26.
Dardanelle, June 25-26.
Branch, July 2-3.
Paris, July 3-4.
Waldron Circuit, July 9-10.
Waldron, July 10-11.
Plainview, July 16-17.
Walnut Tree, July 17-18.
Mansfield and A., July 23-24.
Booneville Circuit, Aug. 30-31.
Booneville, July 31-Aug. 1.
JAS. A. ANDERSON, P. E.

CAMDEN DISTRICT.
(Third Round.)

Huttig, June 19.
Eagle Mills, June 26, 11 a. m.
Camden, June 26, 8 p. m.
Hampton Circuit, at Woodbury, July 2-3.
Bearden, July 10.
Thornton, at Stony Point, July 13.
Fordyce, July 17.
Strong Circuit, at Rhodes Chapel, July 19.
El Dorado Station, July 24.
El Dorado Circuit, at Ebenezer, July 25.
Bussey Circuit, at Philadelphia, July 30-31.
Waldo and Buckner, at Mt. Ida, Aug. 6-7.
Buena Vista Circuit, at Wilson's Chapel, Aug. 9.
Magnolia, Aug. 14.
Atlanta Circuit, Aug. 15.
Stephens, at McNeil, Aug. 21.
Wesson, at Pleasant Hill, Aug. 27-28.
Chidester Circuit, Aug. 30.
Junction City, Sept. 4.

If the dates set as above are not the most convenient for the pastors on circuits, I would like for the brethren to write me at once, suggesting the most convenient date, and I will accommodate myself to them as far as possible. I am anxious to be with the brethren some in their meetings, and would like for quarterly conferences to come so as to permit me to do that.

R. H. CANNON, P. E.

HELENA DISTRICT.
(Third Round.)

Hunter Circuit, at New Home, June 18-19.
Forrest City, 8 p. m., June 19.
Hughes and Hulbert, at Hulbert, June 25-26.
Wheatley and Haynes, at Palestine, 8 p. m., July 26.
Colt Circuit, at McElroy, July 2-3.
Crawfordsville, 8 p. m., July 3.
Earle, 8 p. m., July 4.
Brinkley, 8 p. m., July 6.
Elaine, at Mellwood, July 9-10.
Marianna, 8 p. m., July 10.
Yanndale Circuit, at Pleasant Hill, July 16-17.
Bay Village, at Farm Hill, 8 p. m., July 17.
Widener and Madison, at Tuni, July 20-21.
Holly Grove and Marvell, July 23-24.
Clarendon, 8 p. m., July 24.
Aubrey Circuit, July 26-27.
Wynne Circuit, at Union Grove, July 30-31.
Parkin, 8 p. m., July 31.
Wynne, First Church, Aug. 7.
Turner Circuit, at Turner, Aug. 13-14.
Lexa and LaGrange, 8 p. m., Aug. 14.
WM. SHERMAN, P. E.

JONESBORO DISTRICT.
(Third Round.)

Jonesboro, Huntington Avenue (Conference later) June 12.
Nettleton, at Forest Home, June 24-25.
Jonesboro, First Church, (Conference later), June 26.
Truman, June 26.
Blytheville Circuit, at Half Moon, July 1-2.
Dill and Armorial, at Dill, July 3.
Blytheville, First Church, July 3-4.
Rosa and Clear Lake, at Clear Lake, July 8-9.
Blytheville, Lake Street, at Dogwood Ridge, July 10.
Luxora, July 10.
Whitton and Bardstown, at Frenchman's Bayou, July 15-16.
Osceola, July 17.
Wilson, July 17.
Trinity, at Paul's, July 22-23.
Jonesboro, Fisher Street, July 24.
Lake City, (Conference later), July 24.
Gilmore and Turrell, at Gilmore, July 29-31.
Marion, July 31.
Black Oak, at Beech Grove, Aug. 4-5.

Manila and St. John, at Manila, Aug. 6-7.
Leachville, Aug. 7.
Monette, Aug. 8-18.
Brookland, at Shiloh, Aug. 19.
Bay and Union Grove, at New Hope, Aug. 20-21.
Marked Tree, Aug. 21.
Tyronza, Aug. 22-23.
Fisher and Hickory Ridge, at Fisher, Aug. 26.
Lepanto, Aug. 27-28.
R. E. L. BEARDEN, P. E.

PINE BLUFF DISTRICT.
(Third Round.)

Gillett Circuit, at Malcomb, June 18-19.
Sheridan Circuit, at Marvin's Chapel, June 25-26.
Alzheimer and Wabbaseka, at Wabbaseka, July 2, at 11 a. m.
Sherrill and Tucker, at Sherrill, July 3, at 8 p. m.
Grady Circuit, at Bethel, July 10, at 11 a. m.
Hawley, July 10, at 8 p. m.
DeWitt Station, July 16-17, at 11 a. m.
St. Charles Circuit, at Pleasant Grove, July 17, at 3 p. m. and 8 p. m.
Humphrey and Sunshine, at Sunshine, July 23-24.
Pine Bluff Circuit, at Wofford's Chapel, July 30-31.
This is the third round, in part only. Other announcements will be made later.

J. W. HARRELL, P. E.

PRESCOTT DISTRICT.
(Third Round.)

Prescott Circuit, at New Salem, June 19.
Gurdon, June 26.
Mineral Springs, June 30.
Columbus, at Bethany, July 2-3.
Nashville, July 3, 8 p. m.
Center Point, at Bluff Springs, July 9-10.
Washington and Ozan, July 16-17.
Caddo Gap and Rosboro, July 23-24.
Mt. Ida and Womble, July 24, 8 p. m.
Amity and Glenwood, at Amity, July 30-31.
Delight, at Saline, Aug. 6-7.
Prescott, Aug. 14.
Whelen Springs, Aug. 17.
Orchard View, at Orchard View, Aug. 20-21.
Murfreesboro, Aug. 21.
Hope Mission, at Liberty, Aug. 27-28.
District Conference at Mineral Springs, June 28-30.
J. H. CUMMINS, P. E.

SEARCY DISTRICT.
(Third Round.)

Augusta Station, June 18-19.
Kensett and Bald Knob, at Kensett, June 19, p. m.
Griffithville Circuit, at Dogwood, June 25-26.
Judsonia and Bradford, at Judsonia, June 26-27.
Searcy Station, July 3.
McCrary Station, July 9-10.
Leslie, at Sulphur Springs, July 16-17.
Clinton and Shirley, at Clinton, July 17-18.
Searcy Circuit, at Crosby, July 24-25.
Pangburn Circuit, at Mt. Pisgah, July 30-31.
Heber Springs Station, Aug. 7-8.
Marshall, at Snowball, Aug. 13-14.
Scotland Ct., at Mt. Home, Aug. 20-21.
Harrison Station, Aug. 27-28.
Bellefonte Circuit, Aug. 28-29.
A. E. HOLLOWAY, P. E.

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