

# 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 23, 1921.

No. 25

NOW THE JUST SHALL LIVE BY FAITH; BUT IF ANY MAN DRAW BACK, MY SOUL SHALL HAVE NO PLEASURE IN HIM. BUT YE ARE NOT OF THEM WHO DRAW BACK UNTO PERDITION; BUT OF THEM THAT BELIEVE TO THE SAVING OF THE SOUL.—Hebrews 10:38-39.

## THE SUCCESS OF THE MOVEMENT.

While it is probable that a complete report of pledges to our Christian Education Movement will show a total of only \$20,000,000 instead of the \$33,000,000 which we had hoped to secure, the Movement, nevertheless, is a great success. Had we faltered on account of the unfavorable financial conditions, it would have revealed a lack of faith which would have devitalized our people. To have raised the whole amount when the country was rolling in wealth would have seemed an insignificant thing. To secure \$20,000,000 after our people had suffered their greatest financial loss and while they were smarting and writhing under the pain, was a spiritual triumph. If all had had faith and had trusted God, as did a few, the victory would have surprised the world. We do not scold the doubters who diminished the magnitude of the achievement; but we regret that they, too, could not have shared in the exhilarant pleasure of this marvelous movement. The big result, however, is not the securing of pledges for millions but the education of the church to the value of Christian culture and the consecration of a multitude of our choicest youth to the highest and holiest vocations. The discussions have so advertised our Christian colleges that they will be crowded as never before, and good men who could not this year see their way clear to pledge their money will doubtless pour out their wealth lavishly when their conditions improve. When we sought to raise only \$33,000,000 our objectives were low. We need now \$100,000,000, and our institutions will be dwarfed until that amount is secured. Let us highly resolve that the campaign shall not end until the real needs are met. Let every church that has not raised its quota decide to continue the canvass at the most favorable time, and then redeem itself by going far beyond expectation. Let our cautious members trust God and the church more fully and do more than they would have done if the canvass had been made a year ago. Let us make the victory a veritable monument to the faith of good men in God and His program. O ye of little faith, now is your opportunity to grow in faith and grace.

## NEXT GENERAL CONFERENCE AT HOT SPRINGS.

Arkansas Methodism is honored in that the next General Conference of our church will be held at Hot Springs. Our Annual Conferences had cordially invited the General Conference to hold its next session at Hot Springs, and for more than a year a special committee appointed by the Presiding Elders, of which Dr. James Thomas is chairman, had been co-operating with Rev. M. S. Monk and the official board of Central Church and the Business Men's League in presenting Hot Springs to the Commission on General Conference Entertainment. This Commission, composed of Dr. T. D. Ellis, chairman, and F. A. Carter, J. C. Burwell, Dr. J. A. Rice and W. A. Crow, considered invitations at Lake Junaluska last year and decided to defer action until this year. Last week Dr. Ellis and Brothers Burwell and Crow visited Hot Springs

and other places, and, after considering all the conditions, decided in favor of Hot Springs. We do not as yet know all of the terms of the agreement, but we understand that the whole Conference will be entertained in the great Eastman Hotel, where committee rooms and all conveniences will be found, and the sessions will be held in the Municipal Auditorium with its immense platform and ample galleries. The conveniences are such that it is believed that several days' time and considerable expense will be saved. We congratulate Hot Springs on securing this great ecclesiastical legislature, and promise the church that everything will be done to make the sessions pleasant and profitable. It was a great pleasure to our committee and to Hot Springs to entertain members of the Commission last week. Every good Methodist in Arkansas will now begin to prepare to attend the General Conference.

## PAYING THE BILL.

The terrible race riot at Tulsa is said by the Adjutant General of Oklahoma to have been precipitated by "an impudent negro, a hysterical girl, and a yellow journal." The negro quarters were destroyed by fire, causing a loss of \$1,500,000 and leaving a large number of innocent negroes homeless. Judge A. L. Martin, a former mayor and chairman of the emergency committee, is reported to have said: "Tulsa can only redeem herself from the country-wide shame and humiliation into which she is today plunged by complete restitution and rehabilitation of the destroyed black belt. The rest of the United States must know that the real citizenship of Tulsa weeps at this unspeakable crime and will make good the damage, so far as it can be done, to the last penny. We have neglected our duties and our city government has fallen down. We have had a failing police protection here, and now we have to pay the costs of it. The city and county are legally liable for every dollar of the damage which has been done. Other cities have had to pay the bill for race riots, and we shall have to do so probably because we have neglected our duty as citizens."

In every city in the land there are conditions which may any day result in race riots. The worst elements of the two races bring on the trouble and the best people of the city directly or indirectly pay the bill. It therefore behooves the good citizens to be vigilant and to see that laws are enforced and city government kept clean and efficient. Let us do our duty as citizens and prevent these awful tragedies which threaten the safety of our civilization.

## THE SNARE OF GERMANY.

In his American (?) Monthly, George Sylvester Vierick, formerly editor of the infamous "Fatherland," and still an agitator against any cordial relation between England and France and the United States, thus expresses his expectation of German triumph "It is to our interests and to Great Britain's to help Germany back into the saddle. Once in the saddle, she will ride again. The evil conscience, the panic fear of Marianne (France) will not overthrow the calculations of British traders. Sentimental leanings to France will not weigh as heavily in the scales of the Administration as copper and cotton crying to be bought. English investors, investors in every part of the world, have bought German bonds, German marks, German

stocks. The world can not recover financially, without the sanitation of Central Europe. Germany will owe her restoration not to our sense of honor, or to British chivalry, or French sanity, but to the most sordid self-interest of the capitalists of the world. Hence we have no doubt of her speedy recuperation. Marvelous things will come out of Germany. She will turn her military defeat into industrial victory. If the principle of self-determination is justly applied to all German-speaking lands, she may not again draw the sword. If justice is denied, the ingenuity of sixty million people, bent upon vengeance, will perform miracles greater than that which drowned in blood the sun of Austerlitz. In the next war, if war there be, all the world will be with Germany, not because her cause is just, as assuredly it is, but because all the world is her creditor. Heretofore all the world was her debtor." It is evident that George Sylvester Vierick and Col. George Harvey have the same type of mind. They see selfishness as the supreme national motive. Let us beware lest they be right.

## THE CHURCHES RESENT DICTATION.

It seems that the Pittsburgh (Pa.) Employers' Association undertook to rebuke the churches and dictate to them because of the support of certain organizations that did not please these employers; and the Pittsburgh Ministerial Union very properly passed resolutions resenting this dictatorial attitude of the employers.

Church bodies and ministers need to be extremely careful about allying themselves to any outside agencies, and as a rule should avoid taking sides in mere industrial disputes, because both sides in these disputes are usually more or less in the wrong; but, as the churches should stand for human rights, they very properly resent the attitude of either employers or employes when either seeks to restrain the churches from announcing fundamental principles and from helping humanitarian agencies. The churches can never hope fully to please either Labor or Capital, and must be ready to point out the faults of each and recognize their good deeds. These are days when great organizations would intimidate or exploit the churches if the latter would permit. It behooves all churches to hold to that narrow way which will make it impossible for them to become partisans or special pleaders.

## IN SPITE OF WHAT MR. EDISON SAYS.

Thomas A. Edison has a poor opinion of college graduates. He says they don't know much.

The boys he tested could not answer the catch questions he put to them. Nevertheless—

If the "value" of an individual is considered to be the amount at which five per cent interest would yield in income equal to the salary received,

A day laborer is "worth".....	\$18,000
A shop apprentice is "worth".....	25,000
A trade school graduate is "worth".....	42,000
A technical school graduate is "worth"....	60,000

Or, let Mr. Edison consider this:

With no schooling thirty-one Americans out of 5,000,000 reached distinction.

With elementary schooling, 808 out of 33,000,000 reached distinction.

With high school education, 1,245 out of 2,000,000 reached distinction.

(Continued on Page 3, Column 3.)

**THE ARKANSAS METHODIST**

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A. C. MILLAR.....Editor

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**Commissioners for the Church.**

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James Thomas	F. S. H. Johnston
George Thornburgh	J. M. Williams
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1. All subscribers are counted as permanent unless notice is given to the contrary.  
2. It is the rule with us, as with all papers, to expect payment of back dues before dropping names.  
3. Samples sent to any friend who will put them into the hands of those whom he wishes to influence to become subscribers.

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

**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.**

Mrs. Fisher, wife of Bishop Fred B. Fisher, died at their home in India, June 9. She had been a missionary and great church worker.

Rev. W. B. Hogg, pastor of Winfield Memorial Church, has gone to Cotton Plant this week where he will take his vacation by preaching in a protracted meeting.

Revs. B. F. Roebuck of College Hill and D. T. Rowe of Egger, Texarkana District, will attend the Summer School at Southern Methodist University at Dallas, Texas.

Negroes are reported as owning 2,000,000 acres of land in the United States, and property valued at \$1,250,000,000. Sixty years ago they were ignorant and penniless slaves.

Rev. C. W. Webdell preached the commencement sermon for Centenary College, Shreveport, La., and received from that institution the degree of Doctor of Divinity.—St. Louis Christian Advocate.

Miss L. P. Saunders of Nashville, Tenn., will have classes in Drawing and Painting at Lake Junaluska after July 1. Before that date address her for particulars at 301 Vauxhall St., Nashville, Tenn.

Rev. J. F. Simmons of Texarkana District called as he was passing through last week. He considered the Summer School at Conway unusually good. His District is making progress in all good things.

Last week, returning from the Summer School at Conway, Rev. W. F. Evans of Newport and Rev. J. R. Dickerson of Hot Springs Circuit called and reported great profit at the School, and prosperity in their charges.

In the June North American Review are unusually fine articles on "Too Many College Students?" by Elmer E. Brown, "Lord Bryce on Democracy," by Willis Fletcher Johnson, and "Industrial Consolidation" by Charles R. Flint.

Let us beware of losing our enthusiasm. Let us ever glory in something, and strive to retain our admiration for all that would ennoble, and our interest in all that would enrich and beautify life.—Phillips Brooks.

Industrial Facts is the title of a very informing pamphlet by Kirby Page, published by Geo. H. Doran Co., New York, and sold for ten cents. If you are interested in present-day industrial problems, you need this pamphlet.

**JONESBORO, FIRST CHURCH, IN THE EDUCATIONAL CAMPAIGN.**

What Jonesboro did in the Educational Campaign:

(1) More than 160 signed cards expressive of their purpose of reading the Bible daily and praying.

(2) 23 expressed their purpose to have family prayer.

(3) Nearly 100 new subscribers were added to our list for the Arkansas Methodist.

(4) 14 offered themselves for life service in Christian work.

(5) On a quota of \$20,000 we have in subscriptions nearly \$27,000.

Our subscription was made in face of the fact that last year the Church bought a new parsonage home, paying for it \$16,000 cash, and also in face of the fact that we are now getting ready to put in the foundation of a new church building during the summer—the cost of the building to be something like \$150,000.—J. M. Hughey.

The last North Carolina legislature increased the annual appropriation for its negro land-grant college at Greensboro from \$22,000 to \$30,000 besides setting aside \$105,000 for the purchase of additional land and for permanent improvements.

Miss Darden Moose, daughter of the late attorney general, Hon. W. L. Moose, recently graduated from the University Law School with the honors of her class of seventeen. She is a graduate of Hendrix College and of Vanderbilt University.

Dr. Andrew Sledd, of the Emory Theological faculty, has accepted an invitation from the Board of Missions to spend the summer in the city of Prague doing evangelistic preaching. The city of John Huss has something in store.—Southern Christian Advocate.

Rev. R. H. Lewelling of Booneville writes: "We are in the second week of our revival meeting, with Rev. F. M. Neal of Amarillo, Texas, in charge.

**A GOOD REPORT.**

Rev. William Sherman, presiding elder of Helena District, makes the following report, which is a fine showing for a District that is financially dependent on cotton:

"The Helena District has now reached \$81,000 on its quota of \$110,000 for the Christian Education Movement. Quite a number of preachers are still at work. The following charges are over the top: Bay Village, Clarendon, Crawfordville, Helena, Holly Grove and Shiloh, Marianna, Turner Circuit, West Helena, and First Church, Wynne."

Great crowds are hearing the wonderful message. Every prospect points to a glorious revival and a wonderful ingathering."

Last week by some strange mischance certain paragraphs which should have been on the second page appeared on the first page, and certain articles broke into the wrong departments. These things are annoying, but they occasionally happen in the best regulated papers.

Dr. Paul H. Linn is improving in health. He spoke before the St. Joseph High School and Junior College on June 3rd, and addressed the Missouri Laundry Association last Friday. He delivered the commencement sermon for Southern Methodist University last Sunday.—St. Louis Christian Advocate.

A colored matron has been appointed at the recorder's court, Atlanta, Ga. The condition of the colored women prisoners has been much improved as a result of her work. The city has also added two colored public health nurses to the present force, and has increased the salary of the colored head nurse.

Ex-President Taft says: "The principle of combination among workmen is indispensable to their welfare and their protection against the tyranny of employers. But if the employers are now to unite in an effort by closed non-union shops to sup-

press labor unions in hard times and to establish a bulwark against their revival when demand for labor returns, they are attempting the unwise, the unjust and the impossible."

The spending of about \$12,000 for barns, storage houses, and cottages on the University farm this summer has been authorized by the Board of Trustees of the University of Arkansas. The building program on the University campus has been postponed until September, when results of the recent survey of the University will be available.

Illustrated lectures on race relations were given at the state university of Georgia this spring by Professor Sibley, extension professor of social work. The lectures were in the University chapel, and were open to the public. They dealt with negro health, education, economic and legal justice, as prime necessities for the prosperity of both races.

Statistics show that the number of students in universities, colleges, and schools of technology in the United States was 156,000 in 1908, and 375,000 in 1918. While population had increased 68 per cent, and per capita wealth 105 per cent, the student body had increased 139 per cent in spite of the reduction during the war. It is believed that the enrollment for 1920-21 will exceed a half million.

More copies of the Bible are sold every year than of any other book. In addition, the American Bible Society gives away nearly 200 Bibles and Testaments every working day in this country alone, while in foreign lands the numbers are very much greater. Colporteurs going from house to house find very poor people in all parts of the country who cannot afford to buy even a Gospel printed separately. None are denied who really want the Book.

Rev. J. C. Hooks of White Sulphur Springs, W. Va., writes that his church has secured double its quota for Christian Education, and his people are building a ten-thousand dollar addition to their house of worship. The membership was almost doubled last year, and the salary and certain collections were increased one hundred per cent. This editor acknowledges the invitation to preach in Brother Hooks' church and will gladly visit him if opportunity offers.

Announcement comes from Henry Holt and Co., publishers of The Unpartizan Review, that its publication is suspended until publishing conditions are somewhat nearer to what they were when the Review was started. Unfilled subscriptions will be filled by the Weekly Review, whose editorial policy is nearer than that of any other American periodical to the policy of the Unpartizan Review. This review was filling a need and it is to be regretted that its publication must be suspended.

The papers Sunday morning announce the death of Prof. E. O. Excell, of Chicago, one of the greatest song leaders our country has produced. When Gypsy Smith was in Louisville last November, Mr. Excell came to lead the singing, but was taken sick and had to return home. Soon after he suffered a stroke of paralysis and has been going down until the end came. He was perhaps the largest dealer in songs in the land and it is said that he made quite a fortune out of the business.—Central Methodist.

In Richmond, Va., at the recent meeting of the Women's Missionary Council of the Southern Methodist church, the report of the Commission on Race Relationships was received with vivid interest. An appropriation of \$5,000 was made to defray the expenses of the Commission in arousing interest among the women of the church in behalf of colored women and children, and in co-operating with other white organizations, with negroes, and with interracial committees throughout the South, to better conditions for the race.

Pacific Coast Methodists have bought 1,100 acres of land north of Santa Monica, California, for a new summer assembly center, to be known as Seaview. An assembly started ten years ago in another location now is leased to oil companies and covered with derricks. Bishop A. W. Leonard took a leading part in securing this new site. Seaview will be open for various kinds of religious gatherings, including those of other denominations. An auditorium seating 5,000 will be built at once.

"The Arkansas Methodist in Every Methodist Home In Arkansas"

CIRCULATION CAMPAIGN.

Table with 2 columns: District Name and Circulation Count. Includes North Arkansas Conference and Little Rock Conference.

Table with 2 columns: District Name and Circulation Count. Includes Camden District, Little Rock District, Monticello District, Pine Bluff District, Prescott District, Texarkana District, Total, and Grand total.

NEW CASH SUBSCRIBERS RECEIVED SINCE LAST REPORT.

J. A. J. Brock, Batesville, 1; N. S. Chaney, Mel-

bourne, 2; J. T. Gossett, Huntington, 2; L. W. Fair, Ola, 22; C. L. Franks, Plainview, 1; J. L. Shelby, Vilonia, 3; B. L. Wilford, Van Buren, 9; M. A. Graves, Harrisburg Circuit, 1; J. C. Crenshaw, Hunter, 1; W. C. Watson, Blytheville, 1; C. F. Wilson, Jonesboro, 1; J. M. Harrison, Paragould, 1; J. T. Wilcoxon, Searcy, 1; J. J. Mellard, Arkadelphia Circuit, 16; C. F. Messer, Austin Circuit, 1; Roy Jordan, Mabelvale Circuit, 17; B. F. Musser, McGehee, 20; B. F. Fitzhugh, New Edinburg, 1; Alonzo Monk, Hope, 1; G. N. Cannon, Bradley, 10; J. A. Parker, DeQueen, 31; J. P. Garrett, Hatfield, 1; J. W. Rogers, Lewisville, 1; J. E. Cooper, Stephens, 2.

Tourist business is expected to be heavy. Santa Monica is suburban to Los Angeles.—Western Christian Advocate.

At a luncheon given in his honor June the 13th at the Phoenix Hotel, Lexington, Dr. J. J. Tigert, new United States Commissioner of Education, said, "The radicals of this country have declared war on me and I have declared war on them. The great issue in America today is whether we shall stand on the principles of our fathers or on those of the radicals who would overthrow this government. It may not be generally known but the reason I was appointed to this place was because of my known stand for Americanism. The appointment was fought by radicals who declared even that I had never been to school."—Central Methodist.

Ivy L. Lee, nationally known publicity expert and adviser of large corporations in their relations with the public, has been retained by the Georgia Railway and Power Company, according to announcement just made. Mr. Lee, a native Georgian, has served in a capacity of publicity man and public relations adviser to the largest corporations of the nation, including the Pennsylvania Railroad, the John D. Rockefeller organization, and the anthracite coal operators. Mr. Lee was in Atlanta to establish his new connection. He will be represented here by Charles W. Towne of his staff.—Wesleyan Christian Advocate.

Dr. Charles H. Pratt, pastor of the Trinity Presbyterian Church, addressing the church advertising section of the advertising convention, said that church advertising was capable of helping the church in many ways other than in attendance. The offering of lives for service abroad and at home, professions of faith, and increases in giving for the support of all good works, were among the results he cited. "In all these matters," he said, "there has been a very real result. We have used advertisements in newspapers and news articles and street car cards. We have also arranged, now, for the use of advertising posters, though they have not gone into actual use."

This editor had the privilege last week of attending the first day's session of the Arkansas Press Association at Hot Springs, and, in the absence of the appointed speaker, of responding to the address of welcome. This body is not large, as many editors and publishers do not belong to it, but it includes in its membership some of the finest men and women of our state, who are leading the thought of our people in the right way. The secular press of our state stands for righteousness, uplift, and progress, and it has always been a pleasure for the Arkansas Methodist to co-operate, as the religious and secular papers are simply slightly different agencies working for the same great end. We could wish that all of our editors were members of this worthy organization.

A FRIENDLY HINT.

We know that the financial condition of many of our most loyal subscribers makes it well nigh impossible for them at this time to remit for arrears on subscription, but there are others who, without serious inconvenience, could send what is due. We ask them to remember that this paper is church property, and no one connected with its management gets a cent of profit, and the Conferences are obligated to meet expenses if there should be a

deficit. The paper must maintain its credit just as any merchant does. Our receipts from new subscribers and advertising have met all expenses so far this year; but for the next three months our collections will be unusually small. Therefore, we ask all of our subscribers who are able to make remittances without waiting for statements, as the cost of sending out statements in the aggregate is large, and ought to be unnecessary. Your paper owes less than ever in its history, but now needs the prompt support of its readers to obviate the necessity of going in debt. As almost all of our subscribers expect to renew, we do not discontinue unless requested. Most of our readers would feel aggrieved if their paper were stopped simply because they neglected to renew promptly. Look at your label. If it reads March-21, you are three months behind. If it reads June-21, your subscription is just out. If you need time, we are ready to grant it, but remember that you should send \$2 when you are in arrears, although \$1.50 will settle when you pay in advance. We are counting on our friends to help us keep out of debt during the next three months.

RESOLUTIONS ADOPTED BY LITTLE ROCK CONFERENCE PRESIDING ELDERS.

At a meeting of the presiding elders of the Little Rock Conference the following resolutions were adopted:

(1.) That the Conference secretary of the Christian Education Movement urge all pastors and financial directors to report as soon as possible, and that the presiding elders aid in this work to the extent of their ability.

(2.) That in the next round of Quarterly Conferences the presiding elders, under the question, "What Is Being Done for Christian Education?" will have entered upon the record of the Quarterly Conference the amount subscribed for Christian Education.

BOOK REVIEW.

Everybodys World; by Sherwood Eddy; published by George H. Doran Co., New York; sold by Smith & Lamar, Dallas, Texas; price, \$1.90.

Mr. Eddy, for some years, has been doing the kind of work which Dr. John R. Mott was doing when he was the leader of the Student Volunteer Movement and circled the world again and again. The author says that this volume is the result of a working tour around the world in 1919. He gained an impression in Asia, Europe and America that there is a great world movement which he describes. The chapters are: "Everybody's War," "The New Near East," "The Appeal of Russia," "The Hope of Russia," "Japan and the Far East," "The Crisis in China," "The Awakening in India," "Anglo-Saxon Responsibility," "Everybodys World." There is a deep unrest everywhere, and the tendency is toward democracy. England and the United States as the leaders of democracy, have a great responsibility. These two great peoples of similar aims should understand each other better and be able to co-operate. Mr. Eddy says: "Our interests for the most part are common. We both want an open door of trade in the Far East, the integrity of China, strengthened as a great and prosperous trading republic, not weakened and divided as spoil for warring nations. We both want to see

Russia under a true democracy, a blessing to herself and the world, not the helpless tool of exploitation either by any selfish class among her own people, whether high or low, or by any foreign power. \* \* \* We can make possible a League of Nations and a world peace. Divided we can almost insure war, sooner or later, into which we shall both be dragged." It is a book for the times. Get it, and study the world with its help. Order of Smith & Lamar, Dallas, Texas.

The Coming of the King; by Bernie Babcock, author of "The Soul of Ann Rutledge; published by The Bobbs-Merrill Co., Indianapolis; price, \$2.

This is a great book, written by an Arkansas authoress who is becoming famous. It is keenly analytic and yet sympathetic in its analysis of the human life of our Lord. There are those who object to any attempt to use the life of Christ in fiction; but, if it is permissible, this work is well done. Some will be shocked at the thought of a human love between Jesus and Mary, but, if he was tempted in all points as are we, it must be that as a man he could have a man's love for woman. The only point to be guarded is that he must be tempted and yet overcome and be without sin. Surely Mrs. Babcock has protected her hero, and his love-making is of the purest type. Whatever may be our theology or our views as to the possibility of such love, we must admit that in her portrayal Mrs. Babcock deserves credit for a remarkable literary achievement. Certainly her friends feel that she has won a secure place among modern writers of fiction, and we advise our readers to get the book and become familiar with the work of their own Bernie Babcock.

IN SPITE OF WHAT MR. EDISON SAYS.

(Continued from page 1.)

With college education, 5,763 out of 1,000,000 reached distinction.

Which, put in another way, means that the child with no schooling has one chance in 150,000 of coming to prominence; elementary education gives him four chances in 150,000; high school education increases his chances to eighty-seven, but college education gives him 800 chances in 150,000.

Or look at the facts as to men in public life. Less than one per cent of American men are college graduates. Yet out of this one per cent have come:

- 55 per cent of our Presidents.
36 per cent of the members of Congress.
47 per cent of Speakers of the House.
56 per cent of the Vice Presidents.
62 per cent of the Secretaries of State.
50 per cent of the Secretaries of the Treasury.
69 per cent of the justices of the Supreme Court.

The college graduate has not learned to answer catch questions which no one ever asks unless he wants to show off his own familiarity with informational junk piles.

Yet he has managed to learn something which the world needs and will pay for. Here and there you will find a graduate wearing a Phi Beta Kappa key who nevertheless cannot be trusted on a shopping expedition to one of Mr. Woolworth's department stores. As for the others, they help to control the country's business, pass its laws, write its books and finance its Edisons.—The Epworth Herald.

## CONTRIBUTIONS.

## OUR EDUCATIONAL MOVEMENT.

There's a "Movement" in the land,  
All our forces to expand,  
Let us help it on;  
It is vital to our life,  
In the fiercely raging strife,  
Into which we're drawn.

Hark! the call comes clear and  
strong;

We have waited now too long,  
Rise and haste away.  
Clouds of darkness still appear,  
Numerous foes still linger near,  
Let us watch and pray.

Raise aloft the light of truth,  
Let it shine upon our youth,  
E'er they drift away;  
Currents dark that downward flow,  
Catch them in the undertow,  
Every passing day.

Toward the halls of truth sublime,  
Let their aspirations climb,  
Where the fields of light,  
Glisten in their sparkling gems;  
Where corrosion never dims,  
Far from error's night.

In her majesty and power,  
Now to meet the crucial hour,  
Let the church arise;  
On the free and living bread,  
Let her hungering youth be fed,  
E'er her virtue dies.

All our schools for aid implore,  
Often they have called before;  
Have we heard the call?  
Beacon lights that gleam afar,  
Like a brilliant glowing star,  
Thus they shine for all.

—G. N. Cannon.

## HAS IT BEEN WORTH WHILE?

By John S. Chadwick, Secretary Religious Press Division.

As we "take stock" following the every-member canvass of the Christian Education Movement, we find that the Church failed to reach the goal fixed in the financial objective of the Movement. This does not necessarily mean that the goal will not be reached, for opportunity will be given to churches and to individual Methodists to have part later in the enterprise. In some of the Conferences the canvass will be continued without a break. Others will delay until fall the carrying through of the enterprise. But for the present the total will perhaps be below \$20,000,000.

To come within easy reach of \$20,000,000 is no small achievement, when we compare this with former achievements of our Church. This sum today means more, on the basis of financial ability, than \$200,000,000 would have meant one year ago. It is true that the Church would not have given that larger sum twelve months ago, but it could have been given with less of real sacrifice than the giving of the one-tenth in 1921 demanded. In that is a suggestion that our people will do well to consider—if we could lose \$200,000,000 and far more within a year and still live and meet our ordinary obligations to the Church, on what kind of basis was our giving during the days of prosperity? Have we any right to complain because of our losses; have we any right to ask for the return of prosperous times?

And it is no small achievement to add within the period of a few weeks more than sixty per cent to the resources of the schools of our Church. This we have done; and to the Head of the Church we give thanks. It is a beginning in the great task of building an educational program worthy of our inheritance as a Church. If we can do this in times such as these what may not Southern Methodism do if God sees that he can again trust us with prosperity.

Other objectives of the Christian Education Movement were realized in larger measure than we hoped for at the beginning of the cultural period of the Movement. By many thousands the Family Altar pledges were made. Life Service decisions numbered more than five thousand. The number of tithers was increased by a large percentage. Our Church will not go back to the old standards of living and giving with pledges such as these on record.

And then we will "think" Christian education as we have not before done. The startling fact was faced that as a Church we had not given emphasis to this vital thing. Many preachers and laymen came to see that the Church had practically no conscience as touching Christian education, and this awakening on the part of ministry and laity was the best sign of promise that has come to Southern Methodism within a generation. Our people see as they did not one year ago "What is the place of Christian education in the life of the Church, of the nation, and of the world." It will be fatal to Southern Methodism if we fail to press this matter on through the days to come.

Our schools will have henceforth a larger place in the thoughts, affections, and prayers of our people. We see now, in some measure at least, what contributions they have made to all the enterprises of the Kingdom; and, also, what heavy burdens the men and women who have given themselves to the work of Christian education have carried for us. This new understanding of their value to the Church and the nation will mean more to our schools than the money we now pledge. The Methodist Episcopal Church, South, will strengthen its schools for the larger tasks awaiting them. To fail to do this is to show itself unequal to its future tasks and unworthy to ask for a larger place in the program of world service.

The faith of our people could not at this time see beyond the "hard times". All realized that our Church had undertaken a job that called for more of faith, of prayer, of sacrificial giving than in any previous enterprise. We knew that the Church had undertaken this at a time when we must look to other sources of help than human agencies. It was our best chance until now. Whatever others may say, I must here declare that I believed my Church would carry through this enterprise. I have not surrendered that faith, for I believe that my Church has yet a large place in the plans of our Lord for the bringing in of his Kingdom. We must see this through. We gave our pledge that during the last two years of the present quadrennium this program would be carried through; and

that pledge was given when we did not expect that financial conditions would be even so favorable as now. We cannot recall that pledge. We must take up the work with the coming of better financial conditions throughout the country. Our schools need the money that we pledged to them. And the Church, more than the schools, needs to carry through this undertaking. Our faith is pledged to it, and we cannot consider any other outcome than that the Church complete this task.

## NO-TOBACCO JOURNAL.

We want a No-Tobacco Journal going regularly into every school in the State of Arkansas for the next five years, that we may rightly inform the boys and girls of the evils resulting from the use of this DRUG. We are not initiating a REFORM, but we are after FORMING the coming men and women of the state.

Tobacco is recognized as one of the most subtle poisons in constant public use and we must counteract it. Information is the method. Education will solve the problem. Let us not be dogmatic and incur the displeasure of any one, but try to assist in bringing to light the enemy. The American people do the right thing when informed. People can only be driven to do certain things. The best way is to coax them. We can do this by putting literature scientific in character before the people. There is some individual living in the neighborhood of every school who will pay for this journal to come to the school. See him. This method will require a little time and very little expense on your part. Will you communicate with your different schools and send me the names of the schools to which the publication is to be sent, together with the subscription price of the Journal, \$1.00, and I will order it mailed. We hope to have a lecturer go into every county in 1922 and personally see the communities. DO IT NOW.—Dr. T. B. Bradford, Cotton Plant, Ark.

## SOME GOOD RECORDS.

As has been announced, the Florida Conference was the first to reach its quota in the Christian Education Movement. On a quota of \$774,000 there was reported some days ago \$784,000. And in addition to this, citizens of Lakeland and contiguous territory have given \$245,000 to Southern College. The Florida Conference total goes beyond \$1,000,000, and this total will be increased by churches that have not yet reached their quotas. Florida Methodism thus holds the place of leadership in this greatest enterprise of our Church.

In total amount pledged the Virginia Conference holds first place, with \$1,302,500 reported to June 15. This is approximately two-thirds of the Conference quota, and when the final returns are in the Virginia Conference will go well beyond the figures named. Conferences that have gone beyond two-thirds of their quotas are: North Alabama, \$955,000; Alabama, \$750,000; Louisiana, approximately, \$700,000; Texas, \$675,000; Northwest Texas, \$425,000; New Mexico, \$32,000. Other Conferences that have made good reports in total amounts pledged are: South Georgia,

\$879,000; Holston, \$810,000; North Georgia, \$700,000; Western North Carolina, \$700,000. The two Conferences in South Carolina together report approximately \$1,000,000. None of the Conferences named have made final reports. The canvass is being continued, as in other Conferences not here named. And it is known at Nashville that in practically no report does the total represent the full amount pledged to date.

Perhaps the best record made by any city is that of Birmingham, with \$455,000 pledged by the churches of the district. Four churches in the city are in another district and are not included in the total named. Birmingham Methodism will likely give more than \$500,000, and this does not take into account the amount given to Birmingham-Southern College by citizens other than Methodists.

Many churches made records worthy of special mention. These were in every section of our territory and were in city, town and country. These have shown what can be done in the face of adverse conditions and they call to other congregations to do likewise.—Christian Education Movement.

## CHINA FAMINE RELIEVED.

A letter just received from the national headquarters of the China Famine Fund bring the cheering assurance that the tragic situation which has called forth such a quick and hearty response from the Christian public in America is near its end. The following paragraphs from this letter are self-explanatory:

"Happily, although unexpectedly, our work on behalf of the famine sufferers in China is about completed. From newspaper statements you doubtless have already learned of the favorable radical change in the situation in China, which cables just received from Peking report. These cables advise that recent contributions from the Chinese themselves have greatly exceeded the largest expectations; also that abundant rains have now fallen throughout the famine area and harvests are therefore assured where two weeks ago complete failure was threatened. The American Committee rejoices, therefore, that the task for which it was appointed and for which its state and local organizations were established, has been accomplished.

It is suggested that committees close their work as quickly as possible, making prompt remittance of funds on hand to the National Treasurer. The National Office will continue (on a minimum basis) for several weeks to come and will be prepared to receive belated remittances. Such funds as are received in excess of actual famine relief needs, including deferred remittances which may reach us throughout the summer, will be applied through other accredited agencies to famine prevention and other post-famine problems."

The national committee recognizes the temporary nature of the work it was called on to do and the permanence and importance of the work of the Foreign Mission Boards in relation to the whole question of famine prevention, caring for orphans and all the processes of reconstruction

that will necessarily go on for some time in the stricken area.

Nothing could have more beautifully illustrated the altruistic spirit of our people than the promptness and liberality with which they responded to this call of a distant people. This act of relief constitutes another tie to bind the American people and the Chinese people in a bond of friendship. The relief furnished is all the more to be appreciated when the financial condition under which it was given is taken into account.

The part played by the Methodist Episcopal Church, South, is cause for gratification and has brought the warmest recognition and congratulations from the national committee. Ours was the first Board to cable a gift of any consequence to the field. In the first several months, ours was the largest donation that had been received. Throughout the past six months, contributions have poured into our treasury at the rate of from \$1,000 to \$4,000 a day. This has come without any great pressure. First, the Church at large was called upon through the press and through letters issued to many of our laymen and all of our preachers. This brought a response that was unparalleled in our Church.

Later the Sunday Schools were called upon for definite contribution and this brought a surprising result from every quarter of our Church. We can safely say that the total which passed through our Treasurer's hand for this purpose will amount to nearly a quarter of a million dollars. The significance of this sum of money is in the noble impulse and spirit of Christian brotherhood which lie behind it. Our people are alive and quick to respond to the needs of suffering humanity anywhere on the globe. Is not this a sign that the spirit of Him who said—"As oft as ye did it unto the least of these, my brethren, ye did it unto Me", is in the heart of our people?

As an illustration of the way in which such extension of the helping hand affects the Chinese, the following letter received while preparing this article is a good example:

"Shanghai, China, May 17, 1921.

"Dr. W. W. Pinson,

"Board of Missions,

"M. E. Church, South,

"Nashville, Tennessee, U. S. A.

"My dear Dr. Pinson: It is with great pleasure that I read your letter of April 2nd. As a member I take pride in the affiliation of the Church that has done so splendidly for the famine sufferers. As a Chinese citizen I wish to express to the Board of Missions my hearty gratitude of the Church's most generous contributions, which gratitude is partaken by all who are working for the relief of our fellow countrymen in distress.

"With kind regards, I am,

"Sincerely yours,

C. C. Nieh."

Mr. Nieh is President of the Chinese General Chamber of Commerce.  
—W. W. Pinson.

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.

#### THE CHURCH AND INDUSTRIAL RECONSTRUCTION.

By Bishop Francis J. McConnell.

As a member of the Committee on the War and the Religious Outlook, appointed by the Federal Council of the Churches and the General War-Time Commission of the Churches, it became my duty to examine carefully the manuscript of the volumes which the committee has just issued under the title of the Church and Industrial Reconstruction. (Published by Association Press, 347 Madison Avenue, New York.) I wish to recommend this book most highly to the ministry and the laity of our churches. It is altogether the most satisfactory treatment of the subjects with which it deals that I happen to know about.

The report attempts to work out into some measure of practical application the Christian principles of the worth of every personality, of brotherhood, of service. Many treatments of the social question fall into one of two mistakes: They either take Christian principles as categorical imperatives to be obeyed without regard to consequences—in which case we land in all the futilities which bring such treatments into contempt, or they proclaim the principles as a high ideal to be applied at some future time, leaving us to work toward the ideal only in some hazy and indefinite fashion.

The book before us avoids both of these errors. Taking its firm stand on Christian principles, it yet recognizes that we are in the presence of an actual set of social facts which are the outgrowths of causes working through centuries and which are closely interlaced with all other parts of the social fabric. The question is how to deal with these facts here and now. The book is altogether fearless in calling attention to the evils of our industrial system, but there is nothing suggestive of shirking or of censoriousness, or of closing the eyes to possible harmful consequences through hasty social action. Some things ought to be done at once; beyond these steps are others that ought next to be taken; beyond these still others, less feasible at present as applying to a more remote future, but leading in the end to the full Christianization of the social order.

The work is wonderfully good tempered. Passage after passage leads through realms where an earnest lover of mankind might be pardoned for breaking into invective. The sections which deal with controversial themes have treated social disorders in a spirit of scientific Christianity—seeking for causes and remedies. And the discrimination is as fine as the good temper. In the references to socialism, for example, there is no sweeping approval and no sweeping condemnation; there is no blind following of a formula and no wholesale rejection of an entire philosophy. The question is simply as to what instruments of production can best be owned socially and what left to private ownership. The fact, to look at a single instance, that some lands should perhaps be taken out of private ownership does not conflict with the other fact that it really seems better socially that the actual cultivator of the soil should own his farm.

It is refreshing to read a book which speaks of "inherent sacredness" as belonging only to human beings. We

hear a great deal about the inherent rights of private property; and in the not distant future we shall probably hear a good deal about the inherent rights of social property. There is very little that is inherent in either case. The question is, what is best in the long run, for the human beings as a whole? That question is to be settled by open-eyed examination of the consequences. We ask of any system—industrial or otherwise—what happens to the people who work under this system?

The book is American in its point of view and is written for an American public. Of course Christian principle is Christian principle the world over, but the principle requires a different setting in different social circumstances. One difficulty in American social progress has always come from the type of mind which has been shaped by foreign situations and which thinks in alien terms. In the old days before the war it was not uncommon for an occasional Russian revolutionist to visit New York and harangue east side audiences as if the government at Washington and at Petrograd were of about the same sort. Socialism—of a distinctly German brand—used to be recommended for outright introduction in American conditions. There has been no type of socialism, and there is not now, which bears the stamp of distinctly American development and which makes any large appeal to the American mind. So also with the British types of view. The greatest statement of the bearing of religious principles on industrial relations ever put forth in England, the Report of the Archbishops' Fifth Committee, deals with fundamental principles indeed but is decidedly English in its stamp and accent. This American book deals with problems as they confront us in America and deals with them in an American way. The principles are thorough-going and far-reaching, much farther reaching than they appear at first reading. And they are stated fairly and clearly and with a persuasiveness which is manifestly a mark of genuinely Christian spirit.

The Church and Industrial Reconstruction deserves wide and careful reading. It will not please the stand-patter in the Church, or the revolutionist outside the Church, but it will appeal to the masses of sensible men and women everywhere who are seriously trying to make religion count as a social force in these days when Christianity must so largely be judged by social results.

#### PITTSBURGH MINISTERS DEFEND FREEDOM OF PULPIT.

Reply To Attack of Pittsburgh Employers' Association.

The Pittsburgh Ministerial Union on June 6 declared that it cannot allow the Pittsburgh Employers' Association to dictate to church organizations what their attitude should be on social questions. The Ministerial Union expresses the conviction that the communications from the Employers' Association, urging business men to withhold financial support from the Young Women's Christian Association and the Federal Council of the Churches of Christ in America because of their industrial programs, do not fairly represent the employing

group. The ministers also declare that they resent "this attempt of a commercial organization to prescribe limits within which alone the Church and other religious organizations may move."

The resolutions are in part as follows:

"Whereas, the Secretary of the Pittsburgh Employers' Association has issued communications with the purpose of dissuading men from furnishing financial support to certain Christian organizations because ministers have not limited their message to a so-called 'neutral zone'; and,

"Whereas, This involves the dictation to religious bodies as to what fields of thought and human service they may enter.

"Whereas, the Church, whenever true to its mission, has zealously guarded its absolute freedom to proclaim the full Gospel of Jesus Christ without dictation from any external authority; and,

"Whereas, the Pittsburgh Employers' Association represents itself as speaking for the employing group—an assumption which we are convinced is contrary to fact;

"Resolved, That we, the Pittsburgh Ministerial Union, resent this attempt of a commercial organization to prescribe limits within which alone the Church and other religious organizations may move; that we reaffirm the historic right and the duty of the Church to proclaim the whole truth in Christ as revealed in the Scriptures and as applied under the Holy Spirit to every relationship in life; that we deny to any political, commercial, industrial, or any other group or agency the right to set any restrictions on the freedom of the Christian Church or its agencies to apply the spirit and standards of the Kingdom of God to the whole of life; that we declare it our solemn duty and purpose to defend this liberty of the Gospel."

#### THE CHRISTIAN SUBSTITUTE FOR FORCE.

Spiritual forces form the foundation upon which our institutions rest. Great social structures, like the family, church, and state are sustained by the power of faith, loyalty, justice and love.

It is not only the kingdom of heaven that is "within" men, but also the empires of earth. When loyalty to the Czar died out of the hearts of the Russian people, Nicholas found himself a helpless man in the midst of his vast estates and former armies. Napoleon could conquer Europe after he got an army of soldiers, willing to die, if need be, for France and the emperor; but Napoleon did not get the "grand army" by the might of his fists. He won them by championing their cause, by dazzling their imaginations, and winning their hearts.

Physical force alone is inadequate to preserve our institutions. Its use is unnecessary and usually harmful. Once men believed that Christian faith could only be preserved in the last resort by violence. The dungeon, rack and stake were used to protect the faith and preserve the church. Today in America the church still survives and flourishes without reliance on force. There probably was never an age when Christian belief was so widespread and vital. Likewise the fam-

ily has survived, held together by affection, although we no longer force unwilling women into the marriage bond, and the rod is little used on the child. When will the state be wise enough to disarm its most dangerous foes by treating them with justice and love, without the threat of armaments?

Altruism is as ancient in the history of even prehuman life as selfishness. Kropotkin has shown in his "Mutual Aid" that the popular misconception of the doctrine of the survival of the fittest is far from scientific. It does not mean the survival of the most selfish or most brutal or even the strongest physically. God is not always on the side of the heaviest battalions. We have learned to train men to courses of conduct within limited areas controlled by altruistic motives.

Parents give themselves for their children; patriots die for their country. Tradition, history, literature, monuments, public ceremonies and celebrations glorify the deed, praise the heroism, and perpetuate the motive. A similar all-pervasive education enjoining the practice of universal brotherhood, calling out in us and trusting in others a code of unselfish honor in all personal and international relations would produce a Christian universalism as reliable as the basis of social institutions as is nationalistic patriotism; and as far above it, as modern patriotism is above the tribal clannishness of ancient Scotland or Israel.

We believe there is ample basis in history, as well as in the science of life, for belief in the sufficiency of the higher forces—justice, sympathy, kindness, love and faith—to provide for all that we value in our present social order. When the American Union was formed, the States "in order to provide for the common defense and to promote the general welfare" disarmed against each other. Succeeding generations, trained to recognize common obligations throughout the Union and to trust the processes of justice, have found these far more effective in making life, person and property secure than the armed peace of the medieval barons or the individual preparedness of the western frontier. Women and children who form the great bulk of human society are, from the point of view of physical force for its protection, quite helpless. Yet women and children are quite safe in any society, where the appeal of their winsomeness and need is sufficient to beget in the hearts of men respect, chivalry, or pity. It is only in war time, when force is invoked for their ostensible protection, that women and children suffer wholesale violence, when the force fails, as it did in Belgium and in France.

We should equip ourselves as a nation to deal with the problems of international relations not by the use or threat of force, but by the agencies of helpfulness and good-will. We ought to have a Secretary of Peace in the cabinet to direct such work as the sanitation of Havana, Vera Cruz and Panama, the Panama Canal, and helping less favored countries like Haiti with their finances and elections. Under him should be a force of workers as effective as the army, but as inoffensive to the pride and liberties of other peoples as the Red Cross. They

should be engineers, financial experts, administrators, teachers, missionaries, editors, physicians, nurses and statesmen. He should have direction of the Red Cross. The American consuls and diplomats should report to him all cases of need in other nations and all other conditions that threaten the internal peace and welfare of less favored nations or which might involve us in conflict with other peoples. The Secretary of Peace would then use the forces at his disposal in a way to help the needy peoples without any such suspicion of aggression or evil designs against their rights, territory, or sovereignty on our part, as the presence of soldiers excites.

While waiting for such provision in our government for the use of good-will as an agent of national self-protection and neighborly helpfulness, we must rely on the voluntary work of men of good-will among us. We must call for the services of the missionary and educator. If a mere handful of our choicest young men and women, compared to the number a war would call for, would not wait for the call of a limited and militant patriotism in case of war, but would volunteer at the call of Christ in response to the deep needs of such countries as Mexico and Japan, it would do more than an army to make us secure from danger; and if our people at home were willing to support these volunteers with a tithe of what they would give in case of war, and if in addition they would treat the inhabitants of these countries with Christian courtesy and impartial good-will, the danger of war with these countries would disappear forever.

We do not expect the immediate application of the law of love to solve all difficulties or to have no failures. Jesus refused the sword and met evil with truth and love. And we are reminded that Jesus lost His life; that love and truth were not sufficient to protect Him. But he saved his cause by losing his life. On the other hand we must not forget that a large part of those who attempt to defend property, life, or country by armed force also suffer the same fate. It is a curious mental twist that leads so many to assume that person or nation that is armed and defends itself is always safe; while a person or nation that follows Jesus' method is sure to be injured or destroyed. Both assumptions are historically false. Not all wars of defense are successful. Witness the fate of Egypt, Greece, Judea, Poland, the Boer republics, Belgium, Serbia! But the Early Christians, the seventeenth century Quakers in England, and Penn among the American Indians, won without fighting and suffered less than most peoples who take the sword. We do not claim that reliance on spiritual forces would always and infallibly succeed. But we do believe that after a century of such a trial, as the forces of force, hate and national selfishness have had, it would not have failed in 1914 as they failed after having formed the basis of international relations for millenniums.

We draw out from others largely what we give them. War produces hate, and hate produces war. Good-will educes a response of good-will. In 1871 Germany imposed an enormous indemnity on prostrate France and took Alsace-Lorraine from her. It re-

freshed an ancient enmity, made Germany and France armed camps for a generation and ended in the deluge of blood in 1914. Now France is demanding exorbitant reparations from prostrate Germany and seizing territory. She must henceforth squander the earnings of her peasants on an army to guard against German revenge. The only way to end this entail of hate and fear is by active good-will; by the healing grace of mercy and the ministry of reconciliation. A part of the people of the United States have entrusted the Society of Friends with the distribution of their gifts of mercy to the underfed children of Germany, Austria and Poland. The work is making the name "America" a talisman with which to conjure up in the hearts of the coming generation of Germany feelings of friendship rather than of hate. Recently one of the workers came upon a group of German children holding United States Flags. Recognizing him, they waved the flags shouting "Uncle Sam is our uncle, too!" They will cherish no desire for revenge against America, for in their case we have effectively overcome evil with good.—Friends' Peace Committee.

#### WORDS OF WISDOM.

President Harding has fully demonstrated that he is a man, an executive and a guide of absolute common sense. It is safe to say that so far our president has given license for the statement in the clearest tones that the United States has not had a president possessed of a method of telling his sound practical views in plainer and more convincing language than he.

Last week during his visit to New York he made two public addresses that have made great impressions among the citizens of the nation: One was relative to those of our sons who yielded their lives for their country in the World War, and the other was on the industrial problems of the nation. Both speeches were notable for their forceful clearness of language and their lucidity and soundness of thought and will as such go on record.

It is to the one dealing with the nation's industrial problems that we desire to draw attention. Wage workers and employers and the public alike should pay special attention to the address to which we specially refer and to the portion we now quote, which is as follows:

"Turning to industry, our policy must be to give it every facility possible, but to keep government outside of participation in business on its own account. It is not necessary for the Government to intrude itself in the business activities which are better conducted through private instrumentalities, merely in order to demonstrate that the Government is more powerful than anything else in this country.

"The Governments' part in business should be no more than to insure adherence to the principles of common honesty, and to establish regulations that will enable it to sail a safe course. There has been some tendency to regard business as dishonest until it should prove itself honest, and to regard bigness in business as a crime. But almost all business today is conducted on a scale which,

though we have come to regard it as commonplace, would have made our forefathers gasp; and I prefer to assume it is honest until proven dishonest. So I speak for the least possible measure of Government interference with business, but for the largest co-operation with properly conducted business and the most effective measures to insure that, whether it be big or little, business shall be honest and fair.

"In our effort at establishing industrial justice, we must see that the wage-earner is placed in an economically sound position. His lowest wage must be enough for comfort, enough to make his house a home, enough to insure that the struggle for existence shall not crowd out the things truly worth existing for. There must be provision for education, for recreation and a margin for savings. There must be such freedom of action as will insure full play to the individual's abilities.

"On the other side, the wage-earner must do justice to society. He must render services fully equal in value to the compensation he is paid. And finally, both employer and employe owe to the public such efficiency as will insure that cost of service or production shall not be higher than the public can pay.

"Assuming that these things may be laid down as fundamentals, it is for us all to get back to work. That is what made our country great, it is what will put the whole world back on the right track. We must have, the world must have, confidence that things will come out right. We have dealt with the greatest problem that humanity ever confronted in carrying on the war. We will have no problem hereafter greater or more difficult than that was. Therefore, we are entitled to every confidence that we will cope successfully with the problems which yet lie ahead of us."

"Our position in the world has been greatly changed as a result of the war. We have become a creditor rather than a debtor. The exigencies of war compelled the Government to take, by taxation, much wealth from our people to be loaned to our allies. This is the basis of their obligation to us, and it is not a good form in which to hold the obligations of one people to another people. It is altogether to be hoped that in a reasonable period we may change the form of these obligations, and distribute them among all the people."

In the foregoing it will be noticed that there are three to which the people concerned directly must consider; those are: Get back to work; no nationalization of public utilities, and adequate remuneration for the wage worker. Each one of these three vitally effects the welfare of our entire nation; each one is a fundamental principle of progress and not a wage worker in the land should overlook this serious truth.

"Get back to work" is a slogan that should be upon the lips of every citizen who has his or her own best interests and also the best interests of the nation at heart. It is a most lamentable fact that since the war this nation has made less progress than has Germany; it is a most astounding truth that since the war there has been more ultra-radical agitation than

ever before and there is a remarkably strong desire among the leaders of the masses to sustain demands of the most advanced and unreasonable kind. Let it be stated with all the emphasis at command that this is not the way to get back to work; this is not the way to redeem the losses entailed by the war, and just so long as agitation continues, resulting in less work, so long will every worker be a loser and the nation will continue to retrogress.

Idleness is not the road to progress or success; let us all get back to work and then begin to find out methods that will carry out the desire of President Harding to have wage workers receive a remuneration that will be adequate to sustain them at a standard of comfort that is their due.

The question of the nationalization of public utilities is also of the gravest importance just now. There is not a leading statesman, thinker or philosopher in the country who advocates the nationalization of our public utilities. President Harding, in the foregoing quotation from his New York address, has made the question clear. He points out that the Government's part is to be that there is a fair course for everybody to carry on business and that no dishonesty, oppression or injustice be permitted. This is sound political economy, such as advanced by the greatest economists that have ever lived or are living today. If wage workers would only study the mere rudiments of economics they would clearly perceive the truth of our statement.

From a practical standpoint it may be remarked that Government control of railroads and other public utilities during the war cost not only our Government, but governments of other nations, billions of dollars. The principle is unsound and means the absolute ruination of individual effort, self-reliance and initiative. These are the qualities that have made the United States the greatest nation in the world today and have placed the workers of this vast Commonwealth in the van of all people under the sun. Why should wage workers wish to destroy this progress?—The Labor World.

#### AN OPPORTUNITY WORTH WHILE.

By J. S. Chadwick.

Every pastor today is feeling the fearful pressure of certain social conditions that in their tendencies are making for lowered moral and religious ideals. To some it is well-nigh a hopeless situation, and they frankly confess that the Church is not able to grip the young life of their communities and to save the young men and women from the demoralization of present-day social conditions. Others view the situation as one that has in it no real occasion for alarm, believing that this "wave" of worldliness will recede and we shall come soon to a better day and better social conditions.

It is a situation that we must face fearlessly and with the purpose to make the Church count in its influence.

#### YOUR SCHOOL NEEDS

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

ence upon society. And as we thus face it, provided we do not surrender our faith, there is recognition of both the encouraging and the discouraging signs in the social conditions of today. At no previous period of the last several decades have there been so many Christian life-service decisions, so many young men and women choosing the best things of life. Let us hold to that as we see, also, the movements in our social life that make for evil and only evil. The Church must offer a remedy—more than that, the Church must be able to apply the remedy.

The Department of Young People's and Adult Work of our General Sunday School Board is offering now a constructive program for service to the young life of the Church and community. In its program of religious education are included social and recreational features. If we cannot work out some plan of service to the youth of our communities that will carry into social activities that which is wholesome and helpful we must acknowledge that the Church is helpless in the face of a most alarming situation. But it can be done, and we must in earnest take up this task.

This is written, not to discuss the program, but to call attention to one of the opportunities offered to young people to study it at first hand. It is in the Young People's Camp Conference, at Lake Junaluska, North Carolina, August 12 to 26. It is to be a camp for the training of selected young people in the fourfold program of religious education in order that they may become leaders in their work in their respective churches and communities. It will offer a special course for leadership dealing with practical problems of Sunday School class and department work; a devotional study of the Bible, and a course in the training of the devotional life and organized recreational activities.

Certainly pastors will see here an opportunity worth while. Let them see to it that young people of their churches use this opportunity, both that these young men and women may be helped and that they may be trained for helpful leadership. The camp will be open for one hundred and forty young men and women, ranging in age from eighteen to twenty-four. The cost has been brought within the reach of persons of moderate means. The camp will be in charge of Rev. W. C. Owen, Superintendent of Young People's and Adult Work, and associated with him men and women who are competent and who for years have been real leaders in Church activities. Write to Rev. W. C. Owen, No. 810 Broadway, Nashville, Tenn., for information concerning the camp. Do not fail to use this opportunity.

#### THE LESSON OF TULSA.

What is the significance of this tragedy for the rest of the Nation? Tulsa is not essentially different from any American city in which there is a considerable negro element. Contemplating the dark episode, almost any other city might echo the humble thanksgiving, "But for the grace of God there goes John Bunyan." So long as race feeling exists there is danger of such outbursts. Depreciate it all we please, the foundations of order are

secured through effective police backed by a firm demand for law and order by all decent citizens and helped by the earnest desire of white and colored people to draw together in just and friendly civic relations and to abstain from forcing the questions of social relations to the front. Potentially disorderly elements are restrained by fear of the instruments by which society defends itself. Prompt and energetic action on the part of the peace officers at the first sign of trouble in Tulsa that Tuesday night would have prevented the riots. Governor Robertson, who arrived in the city soon after the disturbances were over, expressed a general opinion when he called the affair "damnable and inexcusable" and blamed the ineptitude of the officers responsible for maintaining order. At the outset a few well-directed policemen could have dispersed the troublemakers at the Court-House. Once the mob spirit was aroused and armed crowds had gathered, the situation was out of control until the display of overwhelming force by several hundred determined Guardsmen.

In the long run civilization must depend on the education, tolerance, and intelligence of the mass of the people. But, as the experience of Tulsa and so many other cities shows, police forces cannot be demoralized by politics or by neglect except at risk of disaster.—The Outlook.

#### RELIGIOUS FAITH OF STUDENTS NOT SHAKEN

Aroused by the statements that the University of Arkansas was destroying the religious faith of its students, the Rev. Marvin L. Gillespie, D. D., Pastor of the Central Presbyterian Church in Fayetteville, has just made an investigation of the actual conditions.

A personal letter was sent to every member of the Senior Class, asking for answers to eight essential questions on the situation. Fifty-six replies have now been received by the pastor, who says that more replies are coming in every day.

Of the seventeen young people who were not Christian when they entered the University four years ago, seven have now joined the church, and three more have signified their intention of so doing. Thus, 46 Christians leave the University, as over against the 39 who entered it, and three more will shortly become church members.

Forty-seven young men and women testify that their religious faith is stronger today than it was when they entered the University, and 16 say that they are neither stronger nor weaker than four years ago. Not one reply has testified to any weakening of religious faith. Forty state definitely that the instruction they have received in the University has actually strengthened their faith. Not one says that the teaching in the University has impaired the strength of his faith.

Only eleven of the replies state that their instructors have been even neutral towards religious faith. Forty-five say that the attitude of their teachers has been sympathetic to religious faith, and none of them has found any antagonistic feeling towards religion among the instructors. Essentials were outlined by Dr.

Gillespie as meaning, the Inspiration of the Bible, the Deity of Jesus, the forgiveness of sin, the reality of prayer, etc. Every one of the fifty-six replies thus far received has testified that these essentials have not been weakened by the teaching of the University faculty.

"I chose the Senior class because I felt it was the best instructed on the conditions," said Dr. Gillespie this morning. "Also, I may say that I consider this just an average Senior class, very much like the classes I have seen leave the University during the thirteen years I have been pastor here in Fayetteville.

"If conditions were as bad as I had heard from some people, then I wanted to know it, and wanted the world to know it, so I chose this direct method to find out the truth. Some of the students have told me that their first year of college life was perplexing sometimes, but that invariably they have seen clearly as they progressed further in their studies.—Fayetteville Democrat.

#### BIG MEN; BIG PROFITS.

The Standard Oil Company of New Jersey reports profits for the year of \$164,460,000, equal to 152 per cent on its common shares. On the same day the Eastman Kodak Company issued its annual report showing profits of \$18,560,000, equal to 92 1-2 per cent on its common shares. Few companies can match these figures. Behind every achievement is to be found a human mind. The thought suggested to me by the records of these two extraordinary enterprises is that behind each of them there has been a remarkable brain. Say what you will about John D. Rockefeller, the fact remains that he exhibited business genius unexcelled by any man of his generation. Behind the Eastman Kodak Company has been George Eastman, whose origin was quite as humble as Rockefeller's and whose industry, energy and vision were also comparable with Rockefeller's. Incidentally, both men have donated enormous sums to worthy purposes. Rockefeller's benefactions are of universal knowledge. George Eastman for many years "did good by stealth" and blushed when his deeds became known. He was the "Mysterious Mr. Smith" who donated some \$11,000,000 to the Massachusetts Institute of Technology. He has given millions to his home town, Rochester, for such diverse purposes as music and dentistry. If it be true that every organization is but "the lengthened shadow of a man," it is not astonishing that Standard Oil and Eastman Kodak became outstanding enterprises.—Forbes Magazine.

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#### 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.

## THE CHURCH PAPER ON THE JOB.

By Elmer T. Clark,

Publicity Secretary, Christian Education Commission, Methodist Episcopal Church, South.

I have been engaged in some sort of propaganda all my life, and always for some religious or social enterprise.

I have been connected with the very smallest and "dinkiest" weekly newspaper imaginable, and I have worked for one of the world's greatest dailies.

From the "tank town" in the remote Ozark hills to the mightiest cities of America and Europe I have wandered in search of the material of publicity. I've advertised my little local churches, and I've "played up" the doings of the vastest armies that ever marched on mundane soil.

I've "publicized" to raise \$40 to repair a fence, and I've agitated to secure a hundred million for welfare work.

So I modestly assume that I know something about the matter of publicity for social agencies, and I am in duty bound to say that the finest example of loyalty, the highest degree of fidelity, the most unfaltering faithfulness, the most thorough abandon to a task that I have ever witnessed was displayed by the various papers of the M. E. Church, South, in their appeal for the Christian Education Movement, just closing its first phase.

I handled both of the great forward movements of our Church, and I know whereof I speak.

Always these papers kept their columns wide open to our organization. And they did more than that; they crammed their pages with excellent material of their own, and they admitted every person who had an additional word to say.

It was magnificent—this spirit of unalloyed fidelity to the greatest thing the Church ever asked her people to do. And I'd like to have some stars—and some gold—so that I could bestow the crowns of the editors with the one and place their papers beyond the handicap of need with the other. This is their due. Out of sheer admiration and gratitude I'd like to do it.

The shame of it is that Methodists do not appreciate such a service as this. Think of it! Only ten per cent of our members ever read their own journals; nine out of ten never see a church paper, unless they borrow it from a neighbor.

So when the Church wants to launch a forward enterprise she must spend thousands upon thousands for literature with which to reach these people—and it could all be saved if the rank and file of Methodists displayed one tithe of the loyalty which characterizes these organs.

These delinquents do not know what they are missing—what values they are leaving out of their lives. Neither do they understand that they are really hindering the Kingdom's progress.

I'm a specialist in propaganda. And I'd welcome a chance to expend some of my energy on the cause of Christian education through the medium of the religious press. I'd like to have the job of awakening and electrifying the religious world with this idea. Perhaps I could in that way adequately express the gratitude I feel toward our Church papers—and in some measure discharge the Church's debt of obligation to them.

## A BAPTIST PREACHER LEARNS SOMETHING AT A METHODIST CONFERENCE.

I noticed an article headed, "A Methodist Conference," in the "Baptist Advance," published at Little Rock, Arkansas, April 28, 1921, on page 15, column one. This being a Baptist paper and I a Methodist preacher, I would of course read it.

The gentleman who wrote the article signed his name L. H. Davis. It is nothing strange to read this brother's article, but it is a little funny to see how he tries to get by some Bible facts. He says the preachers made good reports and were on the optimistic order. (This, of course, is characteristic of Methodist preachers.) He commends the Methodists and their work and exhorts his Baptist brethren to follow suit until he reaches the question of the child. Here he balks. He says that the child and its teaching is important, but that they must not put the emphasis where the Methodists do. This is peculiar, indeed, when the Lord says, "Suffer the little children to come unto me and forbid them not for of such is the Kingdom of God." This seems as if the Lord put a great deal of emphasis on the child. The Lord takes the children into Heaven, but they can't be taken into the Baptist Church. He says that one Methodist brother said, "The baby is born a child of God instead of a child of the devil and should be so developed in the church that he will be a strong Christian character." "This," says the Baptist brother, "is salvation without conversion." I don't know who the Methodist brother is who made the above statement, but I do know that he was correct according to the Bible, for the Bible says nothing in the world about a child being a devil or belonging in the devil's kingdom, in the least. Neither does it say that the child is a sinner, but it does say, "of such is the kingdom of heaven." Neither does it say for a baby to repent, for the Lord knew that a little baby could not repent of that which it had not committed, but the Lord did tell Nicodemus, who was a wicked old sinner, that he must be born again. But of the child he said, "of such is the kingdom of Heaven."

This brother says that when any question was in dispute the law was asked for. He says the law to the Methodist is their Discipline and that when the bishop was quoted that settled matters. I wondered if this brother did not know that the paper which carries his article recommends the buying and reading of "Pendleton's Manual" to all Baptists, which is very characteristic in its teaching of a Methodist Discipline. I am not criticizing, but merely calling attention to these facts. As to the question of Bishops, Methodists are Scriptural there, for the Bible says "If a man desireth the office of a Bishop, he desireth a good work (1st Tim., 3-1); hence, another fact.

This brother closes by saying, "How I rejoice that our appeal is not to man-made laws and instead of having babies in our church, is a regenerated church membership." He seems to have lost sight of "Pendleton's Manual" and of the Lord Jesus when He said, "Suffer the little children to come unto me."

Now, I just started out to call attention to some Bible facts that this brother tried to get by. I have no ill will toward the Baptists, in the least, but love them all and hope to see the day soon when they like Methodists, will believe all the Scriptures and accept them as the word of God. The Methodists are going to continue to preach the pure, true Word and believe and practice it, baptize their babies, and train them up in the nurture and admonition of the Lord.—J. M. Hughes.

## WHO WINS THE WAR?

It has become unfashionable to speak of the war, which was upon everybody's lips only two short years ago, but we have begun to talk about legislation to prevent "dumping," and conditions all about us must convince any thinking man that the real war is not yet over, nor will it be for a good number of years to come.

It has been assumed all along that Germany and her allies were conquered, and so they were upon the battlefield, but this was an industrial war, waged for the double purpose of destroying France upon the one hand and crippling England upon the other by forcing an open road to India. It is well that we do not soon forget everything we were talking about a short three years ago, and though nobody should be a pessimist no sane man will be that kind of an optimist who refuses to look facts in the face.

Every country in the world is head over heels in debt as a direct result of the war. Victors and vanquished are very much alike in this respect. Their financial systems are weakened and their machinery of industry and trade is badly disarranged. In every country, too, the craze for speculation has become the ruling passion, and the attempt to get something for nothing is rampant in all classes of society.

Regardless of military achievements, that country and those countries will win the war which first get down to real work and produce the highest values at the lowest expense. Putting it in other terms, that country will live best and get over the war soonest which grows the most food, builds the most houses, makes the most clothing, maintains the best transportation system and lives the most peaceably within itself.

According to Bismarck war was to be Germany's chief industry for a hundred years. It took millions of lives and billions of dollars to correct that aberration. But that is not all. It took away the internal peace of all countries. It paralyzed their industrial life. It destroyed all sense of values, and it has well-nigh upset our understanding of how things in this world get done.

Now the country that first gets sane about all these matters and gets down to hard work will be the country that virtually wins the war—in any event all others will lose it. The armistice and even the indemnity will have little bearing upon the matter, and it is more than thinkable that Germany may yet be the first country to establish itself on a sound industrial basis. Just as in the seventies France paid a heavy indemnity but within five years was lending money to Germany, so may Germany now under the stress and strain of defeat be among the first

to recover from the consequences of war.

We all have one lesson yet to learn, and that is that the only way to pay for a war is to work it out, and that, too, is the only way really to win it, even after the soldiers have gloriously fought and died. The war now is everybody's fight, and all good citizens should go to it as farmers are doing, with no thought of the length of the day, the heat of the sun or the hardness of the job.

Our agitation against dumping is the first sign as to what is threatening and as to who may yet win the war; for it matters not whether force or enterprise is the impelling cause, the real winning will be accomplished by work and by thrift.—The Country Gentleman.

## HE CANNOT BELIEVE WHAT HE DOESN'T SEE.

Have you among your acquaintances anyone who doesn't believe in anything he cannot see, in anything that cannot be proved? At a public dinner I sat next one of these "non-believers." He told me frankly but not boastfully that he couldn't believe in the existence of a God of any kind whatsoever. Becoming more confident as the evening progressed, he confessed that his was a most unsatisfactory state of mind. He has one child, and he is constantly worrying over what may befall it. When things go wrong, he can find no solace in turning his thoughts to any eternal being, all-mighty, all-just, all-merciful. Life to him is meaningless, purposeless, little worth while. There is no mental haven, no Rock of Ages, to which he can turn to imbibe tranquility of mind.

As I listened to this depressing reading of life, I could not but feel that an enormous number of business men have for months acted as if they also had lost all faith in everything, seen and unseen, temporal or eternal. There has been too much walling over the retribution which has followed our war-time extravagance, arrogance and folly, and too little recognition of the wholesome effect of these later inescapable experiences. When one has abiding faith in the ultimate justice of things, in the scheme of things, in the law of compensation, in the truism that certain causes inevitably produce certain effects, the trials and tribulations that the business world has been passing through appear perfectly natural, perfectly logical, absolutely inevitable.

The need today is for a vigorous revival of faith, faith in justice, faith in the ordained scheme of things, faith in the future, faith in the outcome of one's own efforts if these efforts are honest, honorable, conscientious.—Forbes Magazine.

## FRECKLES

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

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—don't be sure—is guaranteed to remove these homely spots. Simply get an ounce of Othine—don't be sure—from your druggist, and apply a little of it each morning and you should soon see that even the worst freckles have begun to disappear. And the lightest ones have vanished entirely. It is so simple that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.



## 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.

### THE BETHANY HOME.

(Luke 10:38-42.)

"A Christian home is a home for the soul as well as the body. There are many men who are providing splendid homes in which souls find neither food nor shelter. There are others whose homes are delightful retreats for hungry and tired souls, although they may lack many physical comforts. The need of the day in millions of families is a mother who has the material vision of a Martha coupled with the spiritual vision of a Mary.

Prayer. O, Father, we would not be less concerned over our problem of providing for homeless people, but we pray thee, give us a greater concern in providing for homeless souls. Amen.—From "Keep the Home Fires Burning."

### A WONDERFUL MESSAGE.

Bishop Mouzon's great sermon on "The Tulsa Race Riot and the Teachings of Jesus," in last week's Methodist, contains a solemn warning with his tender entreaty to us of the South to live closer to Christ. That sermon should be preserved, passed around and read in every home in Arkansas that we may reap benefit for ourselves and do good to fellowmen. By some chance it was not in the first part of the Methodist, but followed our Missionary Department, and my hope is that many of the women who "always turn to our page first" did not lay the paper aside until they had read every word of this wonderful message. A great responsibility rests upon us women for the upbuilding of inter-racial good will. Let's meet it in the fear of God.—V. C. P.

### THREE-FOLD ENJOYMENT.

During the past weeks I have had the pleasure of enjoying the social meetings of the quarter with the missionary women of Henderson and Hunter Memorial churches, and it was my privilege to tell them about the Missionary Council and its recent great meeting in Richmond, Va. Sweet fellowship, reinforced by music and delicious ice cream and cakes, made both afternoons pass too quickly. We were renewed in spirit and refreshed in body, and parted with the determination to work more for our Master and His needy children.

### INFORMATION AND INSPIRATION.

I am glad to have space this week for Miss Belle H. Bennett's address to the Missionary Council. Read and

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remember it, for it is not only full of information but brings inspiration, and we need both that we may go forward in missions.

### FRILLS AND THRILLS.

It is due Mrs. Curtis Stout to say the happy introductions we have had to several of the fine speakers who are on the program for the Y. P. Conference at Henderson-Brown College were from her ready pen. Being granted the privilege of the "last minute" without supervision of the editor of this department, she modestly left off her name. I was glad to see those "cuts" and only regretted my inability to coax Mrs. Stout and Mrs. J. H. O'Bryant to send their pictures for this series of distinguished workers for the splendid conference at Arkadelphia.

### OUR Y. P. CONFERENCE, JUNE 25-JULY 1.

Day after tomorrow we will be on our way to Arkadelphia to the Y. P. M. Conference. What girl would not enjoy the week of all-round pleasure at this conference? Think of the companionship of 200 girls. To the girl who has had boarding school experience it means a continuation of the joys of college. For the girl who has not had this opportunity, it means a new experience, so, in either case, it will be a week of pleasure and profit.

The future of the Missionary Society depends on the young people of today. Women of the adult societies, are you helping to send some girl to this summer conference for missionary workers?

Are you doing your best to insure an ever-living organization of missionary workers in your church?

Every charge should have at least one representative in Arkadelphia June 25-July 1 is the time.

Talk about the conference, think about it, pray about it, and be there on time.—Mrs. J. H. O'Bryant.

### LAST CALL.

Dear Friends: You know how the white-dressed Pullman car waiter walks through the car and says, "Last call for breakfast," or "Last call for dinner," and if we have been talking to a friend, reading or napping, we hurry to the diner for our belated meal. So, I, in my mind, am walking through Arkansas saying, "Last call for the summer conference; last call for the good time of our year," hoping to arouse someone who has carelessly let the time slip their mind or perhaps thinking they would not go this year.

The conference opens Saturday of this week and promises to be the very best in our history. Our leaders for the young people, Mesdames Stout and O'Bryant, have worked faithfully and well and I know will be rewarded with a great meeting, and that is why I am sounding this last call for the summer conference.

Those on the program are the very best, delightful recreation is planned

and all point to a fine time, which no young woman should miss.

The beautiful home of Mrs. H. L. Rimmel in Little Rock was opened to us on the 9th, where we met to tie up the loose ends of the program which gives promise to a feast far beyond the ken of most of us, for we know it will glow with the accompanying power of the Holy Spirit.

After program talk we chatted awhile about the conference work in general and later gathered about the hospitable board of our hostess for the delightful evening meal, where our hearts were warmed by the fellowship of friends and our bodies refreshed by the dainty and appetizing viands before us. Beside Mrs. Rimmel and myself, those present were: Mesdames J. H. O'Bryant, Pemberton, Elza, Stout, McDermott and Haley.

Surely it is pleasant for workers to dwell together in unity, and our souls were refreshed by the common aim to serve our Master in a more acceptable manner.

This conference week will be a great occasion and we sound this last call with the hope of arousing some indifferent one to the feast which awaits them.—Mrs. F. M. Williams.

### THREE DISTRICT MEETINGS.

This week is one of unusual activity and interest for the women of North Arkansas Conference Woman's Missionary Society. Morrilton entertains the Conway District on Wednesday and Thursday. Mrs. Tolleson's expectation for a helpful district meeting in Swifton on Thursday is doubtless being realized; and the Helena District meeting at Holly Grove is scheduled for Thursday and Friday. The district secretaries have arranged fine programs and the hostesses will "do the rest." We hope to have accounts soon of these meetings for publication in this department.

### TEXARKANA DISTRICT.

Mrs. Seth Reynolds attended Texarkana District Conference and gained inspiration from the brethren who promised to help her start our work in unorganized territory of the district. She was accompanied by Mrs. W. L. Phillips, who spoke on the Young People's Work, arousing much interest in it and in the Young People's Conference, to be held at Henderson-Brown College, June 25-July 1. Mrs. Reynolds modestly refrained from saying so, but we are sure she had the opportunity to speak and talked well to the conference.

### FARSEERING AND FORESIGHTED.

Mrs. W. T. Woodard will hold the Pine Bluff District meeting at Sherrill, October 5 and 6. She wishes the date published "before the women get away for the summer." The women at Sherrill will be ready for a full attendance and an interesting program may be expected.

In the meantime Mrs. Woodard is not idle, for she has recently reorganized the auxiliary at Humphrey, has new adult societies at New Hope and Center on the Sheridan Circuit, and a Young People's at Carr Memorial. She says the women are most responsive and the pastors are kindly assisting her in the work. She starts out "to do progressive and permanent work," and we see Pine Bluff District has again fallen into capable hands.

### NOTES FROM MISSIONARY COUNCIL—MESSAGE FROM THE PRESIDENT, DR. BELLE H. BENNETT.

"It is not my purpose in this brief message to speak to you in detail of the work that you are doing and have done as a Woman's Missionary Council, in either the home or foreign fields. The printed reports of your secretaries are in your hands.

### The Christian Education Movement.

The Christian Education Movement now on in Southern Methodism is but one part of a world-wide movement of Protestant Christianity. It is of vital importance to the womanhood of the world, and it is, by every token, a Providential continuation of the great Woman's Movement which, during the past three-quarters of a century, has belted the globe.

Every woman and child in the church should have a part in making this great movement a success, and this Council should send out a message of courageous assurance to the 250,000 women and girls of the Missionary Auxiliaries who never fail to answer a call to go forward.

### Missions and the Inter-Church World Survey.

A great light has been thrown upon the mission work and on the mission fields of the world during the past year. Under the pressure of a world-wide need, and the inspiration of a few wise, courageous leaders, less than three years ago, the greatest inter-denominational movement in the history of the Protestant world had its origin in what has since been known as the Inter-Church World Movement of North America.

Policies and plans such as the Christian churches had never before known were developed for a scientific survey of nations and peoples—all that relates to human life.

Unfinished and insufficient as this survey has necessarily been in so short a time, the information given, the revelations made in the two volumes (American and Foreign) are worth far more than all the labor, time and money that could possibly have been expended for such a contribution to the great task of the Christian church.

The millions of people of all nationalities in our country who never enter

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the church of God; the thousands of pagan souls at our doors who are never asked to enter a Christian church or told of the saving grace and love of Christ by any follower of His among us; the State in which there are villages, towns, hamlets and even entire counties having no churches, Sunday schools nor other regular Christian services in them, are rehearsed to the public in the American number of the Survey.

The overlapping of denominational churches in cities and towns, the needs of our Christian educational institutions and the appalling lack of Christian leaders, ministers, missionaries and teachers are made to stand out before us.

#### Daily Bible Schools.

Another great and effectual door has been opened to our Christian workers in this country in the almost universal opportunity, wherever it is asked of school boards, for the teaching of daily Bible schools in connection with the public schools of our country.

The startling revelation that 1,600,000 Jewish children in the United States have an average of 250 hours of religious instruction annually, and 8,000,000 Roman Catholic children receive 200 hours annually, while Protestant children receive only 26 hours annually, has aroused and gripped the attention of the thinking men and women of our churches wherever it has been made known.

In every urban community within the bounds of our Southern Methodist Church wherever there are one or more public schools, primary or high schools, and one or more Protestant churches, the co-operation of these churches should be secured, a Daily Bible School Commission formed, and an earnest, well-trained Christian teacher or teachers employed.

#### Inter-Racial Commission.

The Inter-Racial Commission appointed at the last annual meeting of the Council has fully justified its appointment in the splendid, Christ-like, fraternal, educational work it has done. Last October a two-days' inter-racial conference of a select company of the leading white church women of the South and a small group of the outstanding negro women, of the same section, was held in Memphis, Tenn.

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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.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

I quote here, with regard to that conference, an extract from the Quadriennial Report of the Commission on Negro Work of the Federal Council of Churches of Christ in America, made at the meeting of that great council held in Boston, Mass., December, 1920:

"The Memphis Woman's Inter-Racial Conference in its deliverance will do more to bring the womanhood of the South into active service in behalf of the race than any other yet held. Their findings are worthy of permanent record. \* \* \* As the group of representative women present pledge their hearty approval and support of the Commission on Inter-Racial Co-Operation, its alliance appears to your committee the strongest force yet organized in the nation in behalf of the colored race."

There are 10,000,000 or more of the negro race, our life-long friends and our fellow-citizens, within the bounds of the fifteen Southern States (the natural territory of the Southern Methodist Church) representing about one-third of the population of these States. By every principle of justice, righteousness and mercy, we are debtors to these people. I would therefore urge that at the close of this quinquennial, one year hence, a Secretary of Negro Work be elected, and that this secretary, in close co-operation with the Inter-Racial Commission, shall administer on all work among negroes which is established and maintained by the Woman's Missionary Council.

#### International Missionary Committee.

At the annual meeting of the great Foreign Missions Conference held in Garden City, Long Island, in January, 1921, the Mission Boards of the United States and Canada took their places as co-operating powers on an International Missionary Committee.

At the World's Missionary Conference held in Edinburgh, Scotland, in 1910, it was repeated over and over again: "The governments of so-called Christian countries are not Christian." The world war has corroborated this fact in letters of fire and blood, and the organization of this international committee was specifically to enable the missionary forces of the world to unitedly confer with governments on problems that arise in the non-Christian lands where mission boards are at work. Is there not emphasized in the creation of this committee a great and opportune lesson for the home mission workers in our own land? Through the enfranchisement of the women of the United States God has given great power to the Christian womanhood of the country. How shall we use it?

#### A Uniform Divorce Law.

Two ever-increasing evils curse our home and national life, leaving their loathsome trail in every community.

Francis Miner Moody, testifying recently before a committee of the United States senate, showed that our country had the worst divorce record in the world. Has not the very fullness of time come for the Christian forces of this country to demand a uniform divorce law? This Council faces a serious responsibility in this matter. And I would recommend that, during this session, a strong resolution be drafted, declaring our position as church women, and our desire for a Federal uniform divorce law.

#### Federal or State Censorship on Moving Pictures.

To that second hydra-headed evil—

the moving picture—I scarcely need call your attention. It is the most notable educational factor of modern times—a great invention, worthy of all the good for the upbuilding of humanity that can be, in a wisely directed educational and recreational movement. But the vicious forces of a depraved and unmoral human nature have seized it, and in a few years it has become possibly the most corrupting influence in our country.

Here again the correction of a great national evil is with the Christian citizens of the States.

The Council and its splendid sisterhood of more than 1,000,000 women in Southern Methodism can not fail to add its voice and active influence to the now nation-wide propaganda demanding a uniform divorce law and a Federal censorship of moving picture films. "Righteousness exalteth a nation," and this victory for righteousness can be and will be won.

#### The Foreign Mission Fields.

The appeals that come to this Council from the seven foreign fields, to which you have, for years, been sending your fellow-workers, is but a repetition of the call which comes to you from every section of the homeland: "Give us more workers, more of the best and godliest men and women you have in the church; give us physicians, nurses and evangelists; women spiritually and physically prepared for the best and most difficult work in any land; educators, from kindergartners to the best equipped university graduates; send us musicians, industrial and vocational workers, linguists, and journalists."

Deputations of the wisest and most thoroughly prepared Christian teachers in our country were sent abroad last year to visit and investigate the missions of the various boards on the foreign fields. They met the missionaries, visited the churches, schools, hospitals, Bible women's classes and other mission activities, returned, and made their reports.

#### Co-Operation and Preparation.

Everywhere an advance program is being made on the lines of co-operation and preparation. The great Protestant church of the United States, with its 186 denominations—a house divided against itself—is slowly learning that an allied army is necessary to overcome the powers of hell and darkness. Missions on the fields must co-operate in great plans and policies, and in the establishment of the best higher educational and humanitarian institutions.

The deputations, returning from the fields, emphasized the immediate need of better trained teachers—teacher training schools and normal schools. Dr. Monroe of Columbia University, who had visited China and India, said: "Now, now is the great opportunity in these lands. Ten years, even five, may be too late. Japan has already established her great national school system, equal to the best in the world, and 98 per cent of her young people of school age are in school. China and India will do this also, in the near future. The mission schools must have curricula and faculties equal to any that can be established by these countries."

From Asia, Africa and South America comes the same appeal. The King's business requires haste. "Pray ye the Lord of the harvest to send forth laborers into the harvest."

#### Y. P. M. S. SUMMER CONFERENCE.

Mrs. C. F. Elza, who has been very aptly called the silver-tongued orator of the Little Rock Conference, will give the following series of talks:

##### A Girl's Responsibility—

1. To Herself: Her Home.
2. To Her Crowd: Her Community.
3. To Her Church: Her College.

Miss Gilberta Harris, a returned medical missionary, will give daily health talks. Here are some of her subjects:

"Health By Right Habits of Daily Living."

"Health—Its Relation to Efficiency, Happiness and Beauty."

"Recreation and Its Relation to Health."

Over one hundred reservations are in today, (Monday) from the Little Rock Conference alone and every mail is bringing more.—Mrs. Curtis Stout.

#### TRAIN SCHEDULE FOR SUMMER CONFERENCE.

##### Missouri-Pacific.

Leave Little Rock—5:40 p. m., 7:35 p. m., 6:30 a. m., 7:30 a. m.

Arrive Arkadelphia—8:07 p. m., 9:27 p. m., 8:42 a. m., 9:17 a. m.

Leave Texarkana—4:40 a. m., 6:30 a. m., 4:50 p. m., 1:45 p. m., 3:00 p. m.

Arrive Arkadelphia—6:58 a. m., 9:47 a. m., 7:10 p. m., 4:15 p. m., 6:03 p. m.

On arriving at the station take the bus and come straight to the college. The first program is Saturday evening at 8 o'clock. Be there for this first event.—Mrs. Curtis Stout.

## SUFFERED ALL A WOMAN COULD

**Mrs. Meyer Finally Found Relief and Health in Lydia E. Pinkham's Vegetable Compound**

Orange, Cal.—"I always feel very grateful to you, as some twenty years ago three doctors said I had to have a serious operation. I had a tumor, and ulcers which would gather and break. I had displacement so badly that I could hardly sit down at times, and it seemed as if I suffered everything that a woman could suffer. Then some one advised me to take Lydia E. Pinkham's Vegetable Compound, and I took it until I was cured and saved from the operation. I have told women of your wonderful medicine times without number, and I am willing that you should use these facts and my name if you like. I also used your Compound during the Change, and I can do all my own work but the heavy part, and can walk miles every day as I help my husband in the office."

—Mrs. J. H. Meyer, 412 South Orange St., Orange, California.

It is quite true that such troubles as Mrs. Meyer had may reach a stage where an operation is the only resource. On the other hand, a great many women have been restored to health by Lydia E. Pinkham's Vegetable Compound

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

**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

**LITTLE ROCK CONFERENCE HONOR ROLL.**

Since our last report a number of charges have reached their Sunday School Day quotas and thus placed their pastor's name on our Honor Roll. The complete roll as taken from Mr. Hayes' records up to Friday, June 17, is as follows:

- Rev. R. T. Ross, Dumas.
- Rev. J. E. Waddell, Mount Pleasant Circuit.
- Rev. J. D. Baker, Warren.
- Rev. H. R. Nabors, Watson.
- Rev. J. C. Johnson, El Dorado Circuit.
- Rev. J. A. Henderson, Fordyce.
- Rev. B. E. Mullens, Amity-Glenwood.
- Rev. Jesse Galloway, Delight Circuit.
- Dr. Alonzo Monk, Hope.
- Rev. J. A. Sage, Prescott.
- Rev. T. O. Rorie, Park Avenue.
- Rev. J. W. Thomas, Third Street.
- Rev. B. F. Scott, Sparkman-Sardis.
- Dr. B. A. Few, DeWitt.
- Rev. F. R. Canfield, Pine Bluff Circuit.
- Rev. Jesse Nethercutt, St. Charles Circuit.
- Rev. S. F. Goddard, Stuttgart.
- Rev. J. T. Rogers, Bauxite.
- Rev. A. B. Barry, Carlisle.
- Rev. T. O. Rorie Jr., Des Arc.
- Rev. T. O. Owen, England.
- Rev. L. E. N. Hundley, Lonoke.
- Dr. P. C. Fletcher, First Church, Little Rock.
- Rev. C. D. Meux, Henderson, Little Rock.
- Rev. W. T. Thompson, Pulaski Heights, Little Rock.
- Rev. Z. D. Lindsay, Ashdown.
- Rev. J. A. Parker, DeQueen.
- Rev. W. A. Steele, Foreman.
- Rev. J. D. Hammons, First Church, Texarkana.
- Rev. L. J. Ridling, Lockesburg Circuit.
- Rev. J. A. Biggs, Stamps.

**SOME REMARKABLE S. S. DAY OFFERINGS.**

When Mr. Hayes received a Sunday School Day check for \$378 from the El Dorado Sunday school last week all records were broken for the Little Rock Conference and, so far as we know, for all of Methodism. Congratulations to Rev. J. A. Henderson and Fred Vantrese. Another great offer-

**SALEM CAMP MEETING.**

The camp meeting at the old Salem Camp Ground, on the Bryant Circuit, 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 a 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 God glorified.—W. T. Hopkins, Pastor of Bryant Circuit.

ing for the week came from First Church, Texarkana, whose check read 207.16. This is the second largest offering our Conference has ever had. Rev. J. D. Hammons and Mr. R. E. Martin did the work. A third wonderful offering of \$205 came from First Church, Little Rock, where Dr. P. C. Fletcher and Mr. L. C. Holman are pastor and superintendent respectively. In behalf of the entire Conference we wish to extend thanks to these great churches, for it is through their loyal support that our Conference Sunday school work is made possible. But these are not all the great records that have been made. Pulaski Heights, Lonoke, El Dorado Circuit, Mt. Pleasant Circuit, and many others have made wonderful offerings. And if the tale were fully told I am sure that many a smaller offering from a rural school deserves as much honor as some of the above. Altogether, our Conference is giving our liberally for the support of our work this year than ever before. May God help us to be worthy such splendid support.—Clem Baker.

**HOW THE DISTRICTS STAND.**

The following is the standing of districts in the Little Rock Conference Sunday School Day offering contest. The district that makes the best record by July 1 will be awarded a free trip to Junaluska to its chosen representative. The contested points are: First, the total amount of offering; and second, the number of schools reporting an offering. The race is getting interesting. Who will win?

District—	No. Schools Reporting.	Total Offering Received.
Prescott	28	\$361.75
Texarkana	26	539.03
Arkadelphia	20	201.77
Camden	18	549.75
Little Rock	17	536.26
Pine Bluff	19	268.89
Monticello	11	172.94

**BIG DELEGATION GOING TO JUNALUSKA.**

Up to date we have the names of more than a dozen Little Rock Conference workers who are planning to attend the Junaluska Training School for Sunday school workers. There will doubtless be several others to go. The school opens Wednesday, July 13. Parties planning to go should reach Memphis in time to leave at 5:30 p. m., Monday, July 11, over the Southern railroad. This will put you in Junaluska at 4 p. m. Tuesday. The 12:50 p. m. Missouri Pacific train out of Little Rock makes connections with this Southern train at Memphis. Parties planning to go should write at once to Mr. J. Dale Stentz, Lake Junaluska, N. C., and make reservations for rooms. Most of the Arkansas delegates are planning to stay at either the Epworth Lodge or the Sunday School Building. Both places are good and rates very reasonable. But as the outlook is for a record-breaking crowd at Junaluska this year reservations should be made at once. The Little Rock Conference has been al-

lotted 15 reservations at the Sunday School Building, provided they are asked for immediately. Those desiring to take advantage of the one-and-one-third rate out of Memphis should write Mr. Stentz at once for the identification certificates which are necessary to secure this rate from Memphis. I estimate the cost of the entire trip to be around \$75.00 this year, including board for two weeks at Junaluska. Let us put Little Rock Conference on the map this year. Write me if you are planning to go.—Clem Baker.

**MR. FOWLER EMPLOYED FOR ANOTHER YEAR.**

The Executive Committee of the Little Rock Conference Sunday School Board, consisting of C. E. Hayes, L. C. Holman, A. B. Simmons, Dr. P. C. Fletcher, Dr. J. M. Workman, and Clem Baker, at a special meeting last Friday employed Mr. F. T. Fowler as associate field secretary in charge of rural Sunday school work for another year. This will be good news to all with whom he has worked during the past year. We have never had a man among us whose labors were more untiring than Brother Fowler. He has won a big place in our Conference and we all love and appreciate him.

**THE DOINGS OF THE FIELD WORKERS.**

After a great campaign in the Prescott District and two weeks at the Hendrix Summer School, Mr. Fowler left Saturday for a three-weeks' campaign on the circuits of the Texarkana District. He began with Brother Fulton on the Spring Hill Circuit.

The field secretary taught a great class of 50 during the summer school at Hendrix. The subject was "Rural Sunday School Organization and Administration." He left Saturday for a week's training school at DeQueen. Next week we have two district conferences on the schedule and close out our work before going to Junaluska with a training school at Stamps. We continue our Texarkana District campaign in August.

**NOTICE OF FOUKE SUNDAY SCHOOL INSTITUTE.**

The Sunday School Institute of Fouke Circuit and of the Texarkana District will be held at Silverina Methodist Church on July 5, instead of the third Sunday in August, as on the above date we will be able to have with us Brother Fowlers of Little Rock, Brother J. F. Simmons of Texarkana, Brother Brewer of Texarkana, and Brother W. M. Crowson of Fouke. Brother Fowler is our assistant Conference field secretary for Sunday schools, and Brother J. F. Simmons is our presiding elder. We are expecting a great day for the Sunday school workers and a big day for the Lord. All Sunday schools in this circuit are requested to make out their reports as usual and send delegates to the institute. We will not have any program other than our reports, as we will expect to hear some great lectures from our visiting brethren.—C. E. Ramsey, President of Institute.

**JULY AND AUGUST TRAINING SCHOOLS.**

- July 3-9, Booneville District Standard Training School.
- August 21-27, Jonesboro Standard Training School.
- August 28-September 3, Conference School for Leaders, Searcy, Ark.

The faculty for these schools is now complete and the boards of managers are actively at work in cultivating the opportunities offered in each of these schools. Our Sunday school superintendents and teachers should make their plans to attend the next school, and leaders who wish to specialize in Sunday school methods and have a part in our teacher training program should plan to attend the Conference school.

All inquiries with reference to the schools should be addressed either to our office or the pastors of the churches where the schools will be held. Every way is being taken to make it possible in the most economical way for the attendance of all who may wish this special training.—H. E. Wheeler, Field Secretary, North Arkansas Conference.

**NOTES.**

The work of Dr. J. S. Senecker, Union Theological Seminary, and Rev. Clem Baker at the Summer School for Ministers at Hendrix College has been of especially high character. These classes were built up of select men from all of Southwestern territory and the members of the class have done especially fine work.

Bishop Edwin H. Hughes, who is almost without a peer in the pulpit, won the hearts of both preachers and laymen in the virile, pungent and spiritual messages which he brought on Saturday, Sunday and Monday before the Summer School. His clearness of vision, catholicity of spirit, intellectual daring and, withal, simplicity and charm of manner, won for him not only great applause, but a genuine desire for the union of our two Methodisms.—H. E. Wheeler.

**JUNALUSKA TRAINING SCHOOL.**

We are holding reservations for the Junaluska Training School, July 13-17, and trust that every single one of them may be taken. It is important that any of our Sunday school folks planning to go to Junaluska secure identification forms from Mr. C. J. Chapin, at Jonesboro, Ark., or from your railroad agent, as these will secure a very considerable reduction in the rate. All who may desire a prospectus of the training school should write either to myself or to Mr. Chapin. Among the recreational opportunities offered at Junaluska will be a Field Course in Botany, taught by Prof. St. John, and an out-of-doors study of the mountain birds of North Carolina led by your field secretary.

The field secretaries of the several Conferences are invited to meet with the General Board staff on the 9th of July in Junaluska to consider many

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features of the ever-enlarging program of the Sunday school.—H. E. Wheeler, Field Secretary, North Arkansas Conference.

**CULTIVATING THE A-K SPECIAL.**

Through the generosity of the General Board it has been possible to arrange for a series of addresses by our distinguished missionary, Brother A. W. Wasson, president of the Anglo-Korean College, Songdo, Korea. On this itinerary, Brother Wasson will present the Conference-wide Missionary Special and his addresses will be illustrated with stereopticon views of the field in which our Sunday schools will be particularly interested at this time.

All Sunday schools which are within reach of any of these engagements should send representatives who may be prepared to get in detail plans for our missionary work in the local Sunday schools in the assignment of their missionary offering to the A-K Special, unless it is otherwise engaged. Recently-published literature, a new map of Korea, and pictures of our work will be available for distribution at each of these meetings. The itinerary, at the present time, is as follows

- June 16—Conway.
- June 17—North Little Rock.
- June 18—Paragould, evening.
- June 19—Paragould, morning.
- June 19—Jonesboro, evening.
- June 20—Forrest City.
- June 21—Helena.
- June 22—Searcy.
- June 23—Newport.
- June 24—Batesville.
- June 26—Fort Smith and Van Buren.
- June 27—Bentonville.
- June 28—Centerton.
- June 29—Siloam Springs.
- June 30—Booneville.
- July 1—Paris.
- July 2—Ozark, evening.
- July 3—Ozark, 11 a. m.
- July 3—Clarksville, 8 p. m.

—H. E. Wheeler, Field Secretary, North Arkansas Conference.

**REPORT OF ASSISTANT FIELD SECRETARY FOR MAY.**

We visited the following circuits in the Prescott District last month: Prescott Circuit, Emmet Circuit, Blevins, Hope Mission, Columbus, Washington, Center Point, Bingen, Orchard View, Whelen Springs, Caddo Gap, Rosboro, and Delight, making twelve

circuits in all. We held thirty-nine meetings with thirty-four schools and organized three schools.

Good goals were taken by all the schools and we are sure that the work the schools will do this year will bring their report away above that of last year.—F. T. Fowler.

**SUNDAY SCHOOL DAY OFFERINGS BY DISTRICTS.**

<b>Little Rock District.</b>	
Congo, Bryant Circuit.....	\$ 7.33
First Church, Little Rock.....	205.00
Previously reported .....	317.93
<b>Total .....</b>	<b>\$530.26</b>

<b>Texarkana District.</b>	
Olive Branch, Doddridge Ct.....	\$ 9.50
Kingre's Chapel, Lockesburg Ct.	2.50
Gravelly Point, Lockesburg Ct...	4.30
Bellville, Lockesburg Ct.....	7.65
Paraloma .....	2.40
Ogdon .....	2.40
Wilton .....	6.53
Previously reported .....	503.75
<b>Total .....</b>	<b>\$539.03</b>

<b>Camden District.</b>	
Bearden .....	\$ 12.77
Bethel .....	8.20
Olive Branch .....	2.00
Wesley's Chapel .....	5.00
Quinn .....	4.00
Ebenezer .....	1.00
El Dorado .....	377.43
Previously reported .....	139.56
<b>Total .....</b>	<b>\$549.76</b>

<b>Arkadelphia District.</b>	
Davis' Chapel .....	\$ 2.00
Tigert Memorial .....	1.00
Manchester .....	5.00
Cedar Glades Circuit.....	5.00
Previously reported .....	188.77
<b>Total .....</b>	<b>\$201.77</b>

<b>Prescott District.</b>	
Amity .....	\$ 20.00
Friendship, Blevins .....	2.30
Previously reported .....	22.30
<b>Total .....</b>	<b>\$361.75</b>

<b>Pine Bluff District.</b>	
Swan Lake .....	\$ 4.25
Prairie Union .....	9.05
Deluce .....	5.04
Previously reported .....	250.45
<b>Total .....</b>	<b>\$268.79</b>

<b>Monticello District.</b>	
Previously reported .....	\$172.94
—C. E. Hayes.	

**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.

**STANDING ERECT.**

In your daily round of tasks, do you ever stop to consider how you stand physically, mentally, spiritually—to investigate your attitude toward life, toward God and your fellow man? Some time ago, in a lecture on "The Interrogation Point," Professor Greene, a lecturer of prominence, laid much emphasis on the merits of questioning oneself, especially if one is striving to go forward.

"At night," he said, "just before you go to sleep, you should ask yourself three questions. First, How do you do? That is, how do you do mentally, morally, and physically? Secondly, How are you? Have you made a success of your work of the day? Have you done the best that you could for your fellowmen? Are you well? Are you satisfied? Have you accomplished the results for which you are striving? Thirdly, How are you to live with? Are you conducting your work in such a way that the world, or at least your little section of it, is better for your having lived in it? Are you giving the best that is in you? Are you preserving your energy sufficiently to be cheerful to your family and to be able to greet with the spirit of good cheer in your heart those with whom you come in contact?"

Truly, these questions, if answered honestly, will show you up in a true light. And such self-examination, if practiced daily, will result in the acquiring of habits that will smooth out the wrinkles of life's struggles. Indeed, as you penetrate into the depths of your own self and overcome your faults, you will be molding yourself into one who stands erect.

And who does not want to stand erect? It is the outstanding sign of the leader, of the person worth while. Leaders are those who have learned to control themselves, to face problems courageously, to stand erect. How do you stand?—Inspiration.

**CONWAY DISTRICT LEAGUE MEETING.**

There will be a District League meeting for the Conway District at Conway, June 30.

All charges in the district are urged to send delegates. Send names of delegates to Miss Catherine Johnston, Conway, Ark.—Charlie Baird, District Secretary.

**JONESBORO DISTRICT INSTITUTE**

The Epworth League District Institute of the Jonesboro District, North Arkansas Conference, convened Tuesday, June 7, 1921, at Jonesboro, Arkansas.

The first session opened at 2 p. m. with Mr. A. O. Hudson, District Secretary, presiding. The following program was rendered:

- Song—"Come Thou Almighty King."
- Song—"Onward Christian Soldiers."
- Prayer—Rev. R. E. L. Bearden.
- Scripture Lesson—St. John 21:1-14.
- Address—A. O. Hudson.

Address—"Spiritual Need of the League", Rev. C. F. Wilson.

Address—"The Voice of the League," N. F. Moore.

Committees appointed. Address—"The Relation of the League to the Church," O. C. Barnes. Reports of the Chapters.

Intermission, during which the appointed committees withdrew for consultation.

Song—"Beulah Land."

Prayer—Rev. J. M. Hughey.

Reports of Committees.

Closing Prayer—Rev. R. E. L. Bearden.

**Vesper Service.**

Song—"Let the Lower Lights Be Burning."

Song—"The Fight Is On."

Prayer—A. O. Hudson.

Address—"God's Call To Each Life," Rev. J. M. Hughey.

Song—"Help Somebody Today."

**Night Session.**

The night session opened at 8 p. m. The following program was rendered:

Song—"Let Jesus Come Into Your Heart."

Reading of Minutes.

Violin Solo—Miss Clema Bearden.

Song—"Jesus Is Calling."

Vocal Solo—"In Jesus," Miss Helen Bower.

Prayer—Rev. R. E. L. Bearden.

Address—"The Ideals and Purpose of Life," Rev. R. E. L. Bearden.

Song—"I Know My Heavenly Father Knows."

Benediction.

The address by Rev. J. M. Hughey at the vesper service and the one by Rev. R. E. L. Bearden at the night service were exceptionally forceful and inspiring.

The following reports of the committees were brought before the assembly and adopted.

The Committee on Nominations recommended the following persons for district officers, and, upon presentation, were duly elected.

President—R. L. Smith, Leachville.

Vice President—N. F. Moore, Blytheville.

Secretary—Miss Pearl Bower, Blytheville.

Treasurer—Miss Grace Hardy, Jonesboro.

Era Agent—Miss Elizabeth Keiser, Osceola.

Junior and Intermediate Superintendent—Miss Helen Bower, Blytheville.

The Committee on Finances recommended:

1. That each chapter continue to pay ten cents per capita to pay district expenses.
2. That each chapter exert its best efforts to maintain an emergency fund.

The Committee on Selecting District Delegates to the annual conference recommended that Miss Mildred Malone of Jonesboro and Miss Helen Bower of Blytheville represent the

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With a special party conducted by Mr. Frank Reedy, formerly with Southern Methodist University, who, having explored the Yellowstone Park each summer for twenty-one years, knows it as does no other man. He can make your trip educational. As he selects his party and makes all arrangements, you will have congenial company and no trouble. If you do not care to go to Alaska, take the Park and Pacific Coast trip.

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district at the annual conference, and that Mr. Eugene Bearden of Jonesboro and Mr. N. F. Moore of Blytheville act as alternates, respectively.

The Committee on Missions recommended:

1. That an active mission department be organized and maintained in each chapter and that missions be presented to the chapter at least once each month.

2. That each chapter earnestly endeavor to maintain a mission study class.

3. That chapters organize new Leagues in neighboring communities where the field is open.

4. That Gospel Teams be organized in each chapter.

The Committee on Junior and Intermediate Work recommended:

1. That an Intermediate League be organized in every chapter and that, if possible, one service each week be held separate from the Senior League.

2. That their reports be made on cards furnished by district secretary to intermediate superintendent of the district.

**OVERCOMING EVIL WITH GOOD.**

This impressive reminiscence of war days in France comes to us from an English Y. M. C. A. worker. A young lieutenant, fresh from a Christian home, arrived at his camp in France to find that the officers' mess was not conducted in a seemly way. The men not only talked in an objectionable way but they had put on the walls of the mess room pictures that were far from decorous.

The lieutenant was young and unfamiliar with army life; though his whole soul revolted, he hardly dared to protest. For several days he tried to think of some way by which he could lead his companions into a better mode of life. Then one afternoon, when he was going through his luggage, he found in his valise a small but beautiful picture. It was a head of Christ by that master of masters, Leonardo da Vinci, a copy of that head which he had sketched again and again before painting it on the canvas of his great picture, the Last Supper. It gave the young man his inspiration. Creeping into the mess room late that night, he hung the picture on the wall. There it was, a point of goodness and beauty and inspiration amid the tawdry, evil stuff that hung there.

The young officer was not the only one to creep into that room when no one was watching. Within twenty-four hours, picture after picture mysteriously disappeared from those walls until only the picture of the head of the Savior remained. Before those pure and tender eyes sin fled away. The simple uplifting of Christ was enough to drive evil away in headlong flight. Evil cannot be overcome of evil—it must be overcome by good.—Youth's Companion.

**Recuperation**—there is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.

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**CHILDREN'S DEPARTMENT.**

**THE CATS' TEA PARTY.**

Five pretty little pussy-cats, invited out to tea,

Cried, "Mother, let us go, oh do! for good we'll surely be.

We'll wear our bibs and hold our things as you have shown us how—

Spoons in our right paws, cups in left—and make a pretty bow;

We'll always say, 'Yes, if you please,' and 'Only half of that.'"

"Then go, my darling children," said the happy mother cat.

The pretty little pussy-cats went out that night to tea,

Their heads were smooth and glossy black, their tails were swinging free;

They held their things as they had learned and tried to be polite;

With snowy bibs beneath their chins, they were a pretty sight.

But ah! alas for manners good and coats as soft as silk!

The moment that the little kits were asked to take some milk

They dropped their spoons, forgot to bow, and oh! what do you think?

They put their noses in the cups, and all begin to drink.

Yes, every naughty little kit set up a mew for more,

Then knocked the teacups over quick and scampered through the door!—New Church Messenger.

**BOY COON'S BOX.**

Boy Coon ran home all out of breath. He hurried first into the nest room to find his mother; but Mrs. Coon was probably out calling on Mrs. Opossum, for Boy Coon couldn't find her. So he ran out of the nest room to find his father. And looking into the top of the big hickory tree, he saw Mr. Coon sunning himself on a large branch.

Boy Coon shouted: "Oh, dad, come help me bring home my pretty box. I've found just the thing to put my hickory marbles in."

Daddy Coon leisurely ambled down the long branch on which he was resting to the tree trunk, so leisurely that Boy's excitement became greater. "Do hurry, daddy, before the Opossum boys see it!"

"Why didn't you bring it up with you?" asked Mr. Coon, now standing near Boy at the door of the nest room.

"It was too slick and heavy, daddy. The neatest box, though, you ever saw! Only we'd have to cut a hole in it, because the lid's on so tight I couldn't raise it at all."

Mr. Coon looked a bit puzzled. "I wonder what kind of box it could be, Rac?" he said, using a pet name for Boy. "I can't imagine what sort of box could be in the big wood."

"It's a beautiful box! But come on, daddy, or somebody will get it before we get there."

So Mr. Coon followed the path of his son, as he led him down the big tree and through the wood to the place where he had seen the box. But when Boy and Daddy Coon had come to the place, the wonderful box was not to be seen.

"There! I knew the O'possums

would get that box. That's just my luck."

"Don't be impatient, Rac. Look about a bit. It may be that you didn't come to exactly the right place. You mustn't give up so soon."

Boy then looked more carefully; and a short distance away under a small bush he saw the box. "Here it is, daddy," he cried as he rolled it out from under the bush.

When Daddy Coon saw it, he rolled over and over on the ground in convulsions of laughter. After he spent a few moments at this, he was at length, able to get to his hind feet, using his front feet to hold his sides, which were fairly bursting with glee. "What's the matter, daddy?" asked Boy Coon, just a bit hurt because he knew his father was laughing at him. "That's not a box, Boy," said his father, still laughing.

"Not a box?" exclaimed Boy Coon. "What on earth is it, then?"

"That's Mr. Box Turtle!" And Mr. Coon again shook with laughter.

When Boy Coon received this information he took a step backward from the pretty, shining thing upon the ground as if afraid. But he had courage enough to say, "I wish you'd explain yourself, daddy."

Daddy Coon's face sobered, because even he knew that a joke could be carried too far. He saw, too, that Boy's mistake was only natural; for Mr. Box Turtle did look like a box with a round top on it about the size of a saucer.

"You see, Boy, when any one comes near Mr. Turtle he is afraid he is going to be hurt. He isn't very sociable, and he has a good many enemies. So whenever anybody comes near him, he takes his head, his legs, and his tail and puts them inside the box which he carries with him."

"Well!" exclaimed Boy Coon. "So he thought I was going to hurt him? But can't we make him open his box? I'd like to meet Mr. Box Turtle."

"I'm afraid we'd have trouble in persuading him that we don't want to harm him," explained Daddy Coon. "But if we hide and watch him," he added in a whisper, "he may stick his head out."

Then both of them slipped behind a large tree from which they could peep and see Mr. Box Turtle. It wasn't three minutes until they saw his head slide out ever so little from his box. In another minute they saw all of his head and his four feet appear as if by magic.

Mr. Box Turtle then turned and took a few steps, while Boy Coon and Mr. Coon looked on.

"It must take him a long time to get to any place; he walks so slowly," said Boy.

"Yes. But he does get along after a fashion. You see, he moved so far from the place where you first saw him that you had trouble in locating him," replied Daddy Coon.

"Just think how foolish I was to think him a box. Don't tell anybody the joke, will you, daddy?"

"No, Rac, I won't. I wonder if Mother Coon has any supper for us. She ought to be back from Mrs. Opossum's house by this time."—Arthur Dunn, in The Presbyterian.

**WHEN WORK WAS PLAY.**

Mazie was sitting on a stool in front of an open fire. In her hand she held a little broom, as she had been

sweeping up the hearth, and had sat down to consider whether she would take the corner of the dining room which was next to the parlor, or let Lucile have it when she came over to play paper dolls. This was the favorite corner, as the parlor door opened into the dining room in such a way as to make that corner a little room.

As she sat there thinking the matter over, her mother came in with her wraps all on. "Oh," she said, "you are brushing up. That's good! When you finish you can dust, and then set the table. I'm going up street. I won't be gone very long."

Mazie was a well-trained child and did not argue with her mother. "Yes, mother," she said, but there was a look of disappointment in her face that made her mother think, "I'll stop at Kuntz's and bring her some candy." She kissed her daughter and hurried out.

Well, no paper dolls, that was clear, unless the work was finished before mother got back. For after she came Mazie would have to help in the kitchen, and Lucile would have to go home to her dinner.

Just then a tap was heard on the window, and a face framed in a red cap looked in. Mazie jumped up and opened the side door.

"Oh, Lucile!" she exclaimed, "I was just fixing up to play paper dolls and mother came in and told me to dust the dining room and set the table. She's gone out."

"Let's play a while first," suggested Lucile.

"I guess we'd better do the work first. Maybe there will be some time left if we hurry as fast as ever we can."

Tap, tap,—another face at the window framed by two blue mittens and a fur cap. "There's Maud!" exclaimed both children at once, as they rushed to open the side door.

Again the woeful tale was told—work instead of play.

"Well," said Maud. "I know what let's do. There's a game I learned at Cousin Clara's that you can do work by."

"A game!" said Maizie. "How can you play and work at the same time?"

"Just get me a sheet of paper and a

**SOUTH IS TURNING AGAINST CALOMEL**

**Mr. Dodson, the "Liver Tone" Man, Responsible for Change for the Better.**

Every druggist in town has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it." Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle doesn't cost very much but if it fails to give easy relief in every case of liver sluggishness and constipation, just ask for your money back.

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

pencil and I'll show you." She tore the paper in halves, quarters, eighths, sixteenths. On each piece she wrote the name of an article of furniture—mother's chair, father's chair, high chair, mantelpiece, sideboard, and so on. Then she put these pieces into a box, saying, "We'll draw these first." Mazie and Lucile watched with great interest. On other pieces she wrote the names of things to go on the table— asbestos cloth, white cloth, plates, knives, and so forth. These she put in a separate box.

Taking up the first box she held it out to Mazie and said, "Draw one." Mazie put her hand in and pulled out a piece on which was written "side table." "That means," said Maud, "that you must dust the side table."

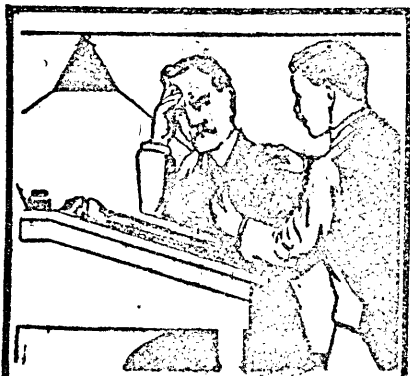
It was not long before all three were as busy as bees, running to the box, drawing the slips and dusting the furniture. Soon the first box was empty, and they started on the second. These slips told how to set the table. Everything was on but the carving-knife and fork, and Lucile and Mazie were both hurrying back for the last slip when the door opened and there stood Mazie's mother. They had been so lively they had not heard the front door open. "What is this?" she said. "You haven't put your friends to work, have you, Mazie?"

"Oh, it isn't work!" they all cried. "It's play. We've had lots of fun!"

"Perhaps, then, you don't want this?" said her mother as she handed Mazie a box of marshmallows.

"Yes, we do, too," said Mazie, "and we'll sit right down and toast them." —Mary Elizabeth Thompson, in 'The Churchman'.

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**NEWS OF THE CHURCHES.**

**OGDEN.**

In spite of the downpour of rain we had almost a full house at Ogden June 12 of both the old and the young, to enjoy the children's exercises. It was as nicely carried out as at any place I have ever had children's day service.

We didn't forget our children's day collection either. We have one other place yet to hold children's day service. I have had a hard trial to get folks to observe children's day at some of my appointments. We have not held one at Benlmond yet, but hope to some time this month. It has the largest membership we have anywhere on the work. Finances seem to be at such a low ebb all over the country that it is very hard to do what we really feel that we ought to do.

We made a short talk to the children after their exercises were over. Had fine congregation to preach to last night. House crowded. Ogden has one of the most appreciative people almost ever met with anywhere. We hope to have a great revival there some time in the near future. The good loyal Methodists there, both men and women, love their little church, and the good women have put a nice carpet on the floor and are going to have a new roof put on the church, and they expect to have their new lamps by the next appointment, and to paint the church. But one of the most enjoyable occasions that we had while there was an old-time fish-fry Saturday out on the beautiful lake. The young ladies and older ladies and men about 12 o'clock began cleaning fish and the writer made the coffee in an old-time tin bucket while they fried the fish. Some of the good mothers suggested that we send and get a wash-pot to fry the fish in as we had such a nice lot of them, it would be a much quicker way to get them ready for dinner.

Some said they did not care for coffee, but after we had gotten it ready one gallon of it didn't last but a few minutes after the waitress began to pour it into the cups. We dumped the fish into the hot grease and soon had them ready to eat. We had at least 15 or 20 pounds. But when we finished dinner, which was about two o'clock, there was not enough left to have fed one dog, and we only had about twenty or twenty-five to eat. Soon after we arrived on the banks of the beautiful lake the young men and boys began coming ashore with the nice fish, and just about the time we finished our dinner there came up a cloud and we had to hustle to get back to town ahead of the drenching rain.—J. A. Hall.

**MARSHALL.**

We are in the midst of our revival meeting here at Marshall. Rev. Norris Greer of Lepanto, Ark., is doing the preaching and Brother Glover of Cabot, Ark., is looking after the singing. Two more energetic and consecrated men it has never been my good fortune to be associated with in a revival meeting or in any other way. They are working earnestly for the upbuilding of the kingdom of God, preaching the gospel, singing the gospel, and above all else living the gospel. This town is being moved as it

has not been for many years, so I am told. Men whose lives have been steeped in sin for years are becoming interested, and we believe that many of them will be brought to Jesus before the meeting closes.—J. W. Jenkins, P. C.

**WESTERN GROVE.**

Not having seen anything from this place, I want to say a few words to let you good people know how we appreciate your paper and the things that God has done for us. I believe in strewing flowers in people's pathway while they live and not wait till they are dead and heap them on their casket. I want to say of our beloved pastor, Rev. W. M. Edwards, that he is a man after God's own heart. His life is such that he has the approval of God's spirit resting upon him. He knows how to feed God's sheep and lambs and to care for the flock. He can pray through to God and get an answer that brings quick relief. He can comfort in sadness and cheer you when the way seems dark and dreary. He knows how to bear the persecutions Satan hurls at him and to know him is to love him. We are glad to have had the opportunity of being associated with him now for nearly three years and we hope he will be sent back next year for we can not give him up.—Mrs. E. M. Keeter.

**COMMENDATION.**

I wish to say through your columns that I am in receipt of a letter from Brother Grover Cleveland of Wabbaseka, Ark., in which he states that he is planning to get into service again, and is ready to assist pastors needing help in meetings.

I had Brother Cleveland with me in a meeting four years ago, and can testify to his splendid preaching ability and sound gospel methods. He is one of our best young men, and I believe if given a chance will prove himself more than satisfactory to any pastor needing evangelistic help in his meetings.—R. H. Cannon, P. E., Camden District.

**LOCKESBURG.**

Sunday was a great day with this preacher. There arrived at the parsonage at 10 o'clock in the morning a fine little girlie. Had a very fine Sunday school service and an extra program by the active Sunday school in honor of our Home Department, which consists of about 45 members. Also received three new members into the church at the evening service, two of whom were upon profession of faith. All three were young men, 18 to 20 years old.—L. J. Ridling, P. C.

**FIXING WAGES.**

The wage dispute between the managers and the employees of the railways has brought to public and general attention one of the chief difficulties in the way of putting business upon a peace instead of a war basis.

No one needs to be told that during the war wages climbed to high levels, partly because there was a real shortage of men and partly because the government needed great quantities of almost everything at a moment's notice. In the case of the railways the government took over the management and stimulated the activity of the workmen not only by establishing a high rate of payment but by a number of rulings that made the system of computing wages much more costly

than it used to be. The cost of operating the roads increased more than three hundred per cent, and when they were returned to their owners it was with the proviso that the government arrangement with the labor unions in respect to wages must not be tampered with except by permission of regularly authorized government commissions.

Now, war wages, like war profits, were not paid by legitimate business, but by taxation, either directly when the government was the purchaser or the employer, or indirectly when government competition in the market for labor and materials raised prices. That was conspicuously true of the railways. The government ran them with the help of tax money with a lavishness that no private company could afford. When the owners took them back there was nothing to do except push up the rates, since the taxes were no longer available to make up the deficit. Accordingly, the rates were raised, and, as might have been predicted, business fell off at once. The hope that revenues would increase was not realized. If the railways keep on paying the present wages they will have to stop paying some of their other bills. That will mean bankruptcy, with all the shock to business everywhere that bankruptcy implies.

We are often told that "labor is not a commodity." If by labor we mean the actual men and women who work, that is true. But the strength of the laborer or the dexterity of the artisan or the training of the bookkeeper is a commodity—like the persuasiveness of the salesman, the learning of the college professor or the gift for organization of the successful manager. Each of those men has for sale the quality in which he excels—and lives by selling it. The individual or the group of individuals that sets and tries to maintain a price for his or its services above what the persons who would naturally use those services can or will pay will find it at first hard and then impossible to sell those services. That means unemployment and the destruction of the equilibrium in industry. The merchant knows that customers' willingness to buy. If he cannot fix prices regardless of his did not know it before, the last six months have taught him so. We do not see how with all their power the labor unions can permanently fix wages at a certain level without taking into consideration the ability of the public to pay them. There is only one way in which that sort of thing can be done: to take every kind of business into the hands of the state and to collect in taxes money enough to pay wages that cannot be earned in the usual way. That is Bolshevism, and no society can long endure under that burden.—The Youth's Companion.

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**WHERE AMERICA IS FAILING.**

All periods of retrogression are due to the faults and failures of humanity. Anything lacking in American character today can be traced directly to the defects in our life—government, social, educational, even religious—which have resulted in the creation of a generation of men and women who can act as this generation of men and women are acting. What can be expected of a generation which has sprung up from a people who have nearly abolished the old type of home which was the foundation of the American state, among whom family life has lost its former sacredness, with whom divorce has become an admittedly crying shame, race suicide a too prevalent habit, and family government a farce; which has generally neglected moral and religious teaching in the home and practically abolished it in the school; which has made utilitarianism the leading goal in education, and set up earning power and the worship of the almighty dollar as the standards for its youth.

To get, not to give, is the prevailing motive of this age!

Is it strange under the circumstances that we see hard-fisted shysters fattening their purses regardless of the hardship and sorrow they inflict upon their victims?

Is it any wonder that we witness even so-called churchmen arising to apologize for such profiteering and to claim that any man is justified in getting all he can legally; that so long as no human statute exists to prevent it he may grind the face of the poor as he wills? The moral law be hanged!

Need we be surprised that business men come forward to say, as one did this week to the writer, that if petty thieving continues to increase in commercial houses in the next ten years at the rate of the past five years, it will bankrupt every bonding house in America.

Should we lift our eyebrows in mute astonishment to learn through Dr. Eliot that young matrons teach lawlessness by countenancing intoxicated young men at dances which they chaperone? This evil has been common in so-called polite society for years, and young girls are encouraged to accept the attentions of such persons.

Why speak harshly of labor because on its way out of Egypt into the promised land of Canaan it pauses for a period in the wilderness to worship the golden calf? Has any other example been set for it?

The exhortation of Iago has supplanted for the time being the command of the Master, Christ, "Seek ye first the kingdom of God and his righteousness."

But God is not mocked in this riot of self-seeking, this neglect of world-

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suffering. this flouting of the eternal principles of righteousness which alone in the past have made this nation great.

"The soul that sinneth, it shall die," and the nation that persists in abandoning the path of piety, virtue, and honor will fall as did the nations of old.

The nation must repent in sack and ashes and turn from its wickedness. The people must abandon the head-long pursuit of the temporal things which are but for a day and then perish and pay more heed to the eternal things which are seen with the mortal eyes. A beginning must be made with the children, and the power in the influence of moral education and righteous environment must be utilized to the utmost to offset degrading tendencies of the times.—Boston Transcript.

**THE HIGH COST OF GOVERNMENT**

A man who for several years was employed as an official of the immigration service has written an interesting pamphlet in which he discusses among other things the part our government plays in raising the cost of living.

"For three years," he writes, "I had charge of the New England States in enforcing the act of 1907. On the average I did not work more than three days a week, and a part of my work was absolutely worthless; that is, if it had never been performed the government and the people would not have suffered in any respect. While I was in this situation of drawing seven days' salary and performing three days' labor, Uncle Sam appointed a fine young man from Boston as immigrant inspector to help me do my job." The government paid two men for doing work that actually took only half of one man's time, and therefore spent four times as much of the people's money as it needed to spend.

It is no exceptional case. Everywhere the government does its work slackly, extravagantly, carelessly. Politicians want patronage for their friends and workers. Thousands of unambitious and easy going persons are eager to shelter themselves under the respectability and mild distinction of being in government employ, where they are under no pressure to justify their existence by competitive achievement. We do not know exactly how much the government pays out in salaries, but we do know that in 1894 it employed 247,000 persons and in 1919 had 771,000 on the pay roll. At the moderate estimate of \$1,500 apiece that means \$1,150,000,000, and if the experience of the man who wrote the pamphlet is typical it means at least \$800,000,000 of that amount is wasted. Probably it is not quite typical; the postal service is not overmanned, underworked or overpaid, but most other departments are. That is one of the reasons why the ordinary family in the United States has to pay \$318 a year in taxes just to keep the Federal government going.

Under present conditions the government is going to have the hardest kind of time to get money enough from taxes to pay its bills. There must be retrenchment somewhere, and there is no better way to begin it than by ceasing to employ two or three men to do one man's work.—Youth's Companion.

**CAN HE EARN IT?**

"No guy otta work for less than fifty dollars a week, and if he's got brains he otta get more." So announced a plumber's helper, sixteen or eighteen years of age, and after this fashion did he dispose of the whole labor question from the standpoint of what "a guy otta get." It was a concession to brains, to be sure, though rather indefinite as to the upper limits. But as an announcement of the minimum wage it raises serious questions—for the real question is not what a laborer ought to get, but what he produces while he is getting it and what his getting means in terms of what other men get who also work for a living.

For example, fifty dollars means three 200-pound hogs that have been fed not fewer than 400 times apiece, that have consumed in growing at least a ton and a half of corn, and that have been shipped to a central market 100 to 500 miles away. What does the boy—or his boss, either, for that matter—know or care about that?

Fifty dollars means forty bushels of wheat at the farmer's granary, and that forty bushels of wheat occupied in growing almost a year and covered on the average just two and a half acres of ground, worth \$100 each and up.

Besides all that investment, the farmer took forty hours with his team and tools and paid twine and threshingbills. Here are exactly five eight-hour days with man and team and tools, and yet, in the words of the boy, "any guy otta have it" every week because he wants it and declares for it without the slightest question touching these important matters: First, whether he earned it, and second, what other men are doing in order to get fifty dollars.

The question is not what does a guy need and what should he get. The first question: What can he produce that the world needs? The next is: What will the world willingly—not by force—pay for it?

These are the two questions and the only two upon which the world must be reconstructed and upon which it must do business after reconstruction.

The world will live well or it will live badly, not according to what a guy gets in wages but according to what all the guys together are bringing into existence.

Our clothing was once worn on the back of a sheep, but before that it existed in the form of grass upon the mountain side. Most of the rest is labor all along the line, for even the capital which is tied up in the sheep and in the manufacturing plant is mostly the savings from labor, and whether we have plenty of clothing or very little depends mainly upon our industry and skill in working forage into the finished clothing.

What is true of clothing is true also of food, of furniture, of houses, and of every other thing that a guy needs to make him comfortable and contented. Wherefore, let's get wise and go to work.—The Country Gentleman.

**BIGNESS TEMPTS GOVERNMENT OWNERSHIP.**

Looking ahead, one can see signs that whenever a great basic industry becomes concentrated in a few ultra-powerful hands, there will be a temptation to take over that industry by

the government when anything happens to arouse public animosity. Our railroads missed falling into government ownership by only a small margin. The packing industry not so long ago looked very tempting to government ownership enthusiasts. At this moment the coal industry is under trial. There has been no inconsiderable sentiment in favor of the federal government undertaking vast house-building schemes. At the moment there is a relative lull in the government ownership clamor; but there are portents that it will break out anew by and by, and that it will become more ambitious in its demands. Let any basic industry reach the point where it savors of being monopolized by one or a few gigantic interests, and the politicians conclude that it would be very easy to transform the monopolistic control to the government. Do not forget that industrial monopolies by governments are far from unknown in Europe.

How can this threatened peril be averted? Simply by acting circumspectly and refraining from over-reaching, by following a live-and-let-live policy, by adhering to the Golden Rule. Even enormous profits derivable from economy of operation must, under certain circumstances, be foregone. For example, the United States Steel Corporation could doubtless effect enormous savings were it to take over and operate, under unified management, all the steel plants of the country. But were such a step attempted, it would precipitate an eruption—either ruthless breaking up of the octopus, or the placing of it under strait-jacket control by the government.

Business leaders have troubles enough today without anyone seeking to add to them. Yet it may be well, in view of the past and prospective tariff tactics, to present this warning, sounded in the Congress by Senator King of Utah:

"The duty of a capitalist as a citizen and to his country is to see that the Natural Laws of Supply and Demand are not put at naught by corrupt combinations. However, if they persist in their efforts to rob and plunder the people, they will soon find themselves under the Government's thumb."—Forbes Magazine.

**HOSPITALITY OF MIND.**

T. R. Glover in his great, little book, *The Jesus of History*, says that the early Christians won out in their contest with all rivals in the Roman Empire, because they "out-lived," "out-died" and "out-thought" them. The spirit of life in Christ Jesus gave the Christians power to overcome the temptations of the time and compelled admiration of their moral conduct; when they died to the world,

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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

they were ready to endure hardship and persecution for the sake of the gospel; and when they met the philosophy of the Stoic, Cynic and Epicurean with the clear light of the revealed truth, they persisted in bringing every thought into captivity to the obedience of Christ, until they possessed the field.

When Methodism came into the world, it found the tides of life at the ebb; enthusiasm was in bad taste, and a respectable indifference was in vogue. Devotion to duty was rare, and a generous abandon of the soul to high spiritual aims was ridiculous in the eyes of the conventionalized people, as they frankly acknowledged that their chief ambition was to get on in the world. Religious thought was occupied with the relative merits of opposing theories of ecclesiastical organization and the accuracy of the thought in creeds.

By direct inward contact with God, these early Methodists burst forth into a fullness of life that overflowed into conduct and provoked the admiration of some of the greatest historians of the age. By their willingness to endure hardship and suffer ridicule, they carried the word of life into every corner of England and across the seas. By their persistent effort to realize and understand the facts of the spiritual life they reduced theories of church organization to a secondary place and released the mind from the rigid predestination with which it had long been bound. Methodism, also, won its way by "out-living," "out-dying," and "out-thinking" the opposition of the time.

The world has been moving since then, and Methodism has moved with it. Especially since the war has the world been moving, and just now people find themselves in a time of action as momentous as the period of the Reformation and second only to the days of the apostles. It stirs the

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blood to think of living in such an age, and to know that our church is free to grapple with the problems of the hour produces gratifying joy. While not disposed to disparage others, the sons of Wesley feel that they are highly favored of the Lord in that they go into the glorious future, unfettered by outworn practices and ideas, in certain possession of the vital truths of salvation, and ready to welcome everything that contains a blessing for mankind.

But the times call for great living, earnest devotion and patient thought. Are Methodists ready for it? Are they willing to grapple with the turbulent ideas of the day, until they are rewarded with the clear insight of those who know? Most of them are. There may be a few that are frightened into retreating into the past, and to such comes Gideon's sympathetic permission: "Whosoever is fearful and afraid, let him return and depart." But the great majority are willing to follow the pillar of cloud by day and the pillar of fire by night, until they enter the promised land of the best that it is to be.—North Carolina Christian Advocate.

**IDEAL PREACHERS.**

God saves the world and advances civilization through the mighty influences of ideals, and ideal preachers and ideal women are His greatest instruments to produce ideal conditions that will eventually make an ideal world.

My ideal preacher, like David, is a man after God's own heart, in harmony with divinity he thinks God's thoughts after Him, seeks to understand His ways and do His will, for he has heard the call of God to make up the hedge and stand in the gap before Him for the Land. (Ezek. 22-30.) And he has heard the heavenly voices saying this is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left. (Isa. 30-21). Therefore, he cannot be deceived by certain classes who would do evil that good might be accomplished.

My ideal preacher has the spirit of the Master. Today he is winning souls, lifting up the fallen, comforting those who mourn, blessing little children, visiting the sick, caring for the dying and tomorrow, if necessary, he will denounce the enemies of God and humanity in any attempt they may make against the moral and spiritual welfare of our beloved City of Roses.

My ideal preacher has dreamed dreams and seen visions of God's Glory and of the Life Beautiful and Eternal, which makes him appreciate all the more the beauty and glory of an earthly life when rightly lived. He believes that heaven may begin right here on earth, if we will only drink deeply from the Fountain of Love that flows from the Throne of God.

In conclusion, my ideal preacher understands and sympathizes with the weakness of humanity, yet realizes the possibilities of the soul to reach sublime heights of perfection and a great destiny, therefore, he does not scold or find fault, but preaches the Gospel in a way that enables people to see their faults and desire to over-

**QUARTERLY CONFERENCES**

**BATESVILLE DISTRICT.**  
(Third Round.)  
Calico Rock Circuit, June 25, at Flat Rock.  
Calico Rock, June 26, at Bethlehem.  
Evening Shade, July 1, at Cave City.  
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 25.  
Newport, July 31.  
Umsted Memorial, July 31.  
Kenyon, Aug. 6, at Pond Switch.  
Tuckerman, Aug. 7.  
Sulphur Rock, Aug. 13.  
Oil Trough, Aug. 14.  
Swifton 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.)  
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.)  
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.

**FT. SMITH DISTRICT.**  
(Third Round.)  
Clarksville Station, June 26.  
Alma, July 3.  
Lavaca, July 3-4.  
Kibler, July 9-10.  
Hartman, July 10-11.  
Clarksville Circuit, July 16-17.  
Lamar, July 23-24.  
Ozark Circuit, July 30-31.  
Cecil, July 31.  
Altus and Coal Hill, Aug. 6-7.  
Ozark Station, Aug. 14.  
Mulberry, Aug. 14-15.  
Greenwood, Aug. 20-21.  
Charleston, Aug. 21-22.  
Midland Heights, Aug. 23.  
South Ft. Smith, Aug. 21.  
Dodson Avenue, Aug. 25.  
Van Buren Station, Aug. 28.  
Hackett, Aug. 28-29.  
Winslow, Sept. 3-4.  
Van Buren Circuit, Sept. 11.  
First Church, Sept. 11.  
G. G. DAVIDSON, P. E.

**HELENA DISTRICT.**  
(Third Round.)  
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.  
Barle, 8 p. m., July 4.  
Brinkley, 8 p. m., July 6.  
Elaine, at Mellwood, July 9-10.  
Marianna, 8 p. m., July 10.  
Vaundale Circuit, at Pleasant Hill, July 16-17.  
Bay Village, at Farm Hill, 8 p. m., July 17.  
Widener and Madison, at Tunni, July 20-21.  
Holly Grove and Marvell, July 23-24.  
Clarendon, 8 p. m., July 21.  
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.)  
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.  
Bill and Armorel, at Bill, 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.  
Tyrone, 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.)  
Sheridan Circuit, at Marvin's Chapel, June 25-26.  
Alzheimer and Wabaska, at Wabaska, July 3, 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.)  
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.)  
Griffithville Circuit, at Dogwood, June 25-26.  
Judsonia and Bradford, at Judsonia, June 26-27.  
Searcy Station, July 3.  
McCroly 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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