

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, AUGUST 4, 1921.

No. 31

WILT THOU NOT REVIVE US AGAIN, THAT THY PEOPLE MAY REJOICE IN THEE? SHEW US THY MERCY, O LORD, AND GRANT US THY SALVATION. I WILL HEAR WHAT GOD THE LORD WILL SPEAK; FOR HE WILL SPEAK PEACE UNTO HIS PEOPLE, AND TO HIS SAINTS; BUT LET THEM NOT TURN AGAIN TO FOLLY. SURELY HIS SALVATION IS NIGH THEM THAT FEAR HIM, THAT GLORY MAY DWELL IN OUR LAND.—Psalm 85:6-9.

STEWARDS, ARE YOU FAITHFUL?

Presiding Elders are reporting that the prospects are encouraging for a very successful year; but they say that some of the most faithful pastors are so hard pressed financially that they are seriously hindered in their work. Good stewards, who appreciate their pastors and love the church, will not neglect the men of God at this critical time. If money cannot be collected on account of financial stringency, thoughtful and merciful stewards will arrange with the merchants so that their pastor may have sufficient credit. Remember, brother stewards, that the support of the pastor and his family is in your hands.

ABOUT DRIVES.

Recently a pastor in Missouri, writing in the St. Louis Christian Advocate, said: "The Educational Movement has demonstrated to many of us that our Church wants no more drives and propaganda movements handed down to nor thrust upon it. If money must be had in the future, let us put it on the free will, or offering basis, not the quota basis."

To this a leading layman responds:

"It seems to me that a definite quota, based on the membership and wealth of the charge, district, and conference, is the fairest way to raise money that the church urgently needs. The free-will offering too often lets those least able bear the big end of the load because of their liberality. I, for one, am certainly glad that the church has undertaken the truly necessary Educational campaign. A church without a forward looking program is a dead church. The local church which is simply paying its running expenses is not far from a failure. Unless it can do something more than operate, it has small excuse for existence. Of course it may be easier for our pastors not to put on necessary drives and instead to preach repetitions of church doctrines, but this line of least resistance is deadening to our younger generation of church workers."

This layman is right. In the last three years churches that have never before done anything more than meet the ordinary demands have done extraordinary things and have caught a vision of the possibility of teamwork and connectionalism and the best use of wealth. Of course, it would be unwise now to put on another great drive for money, but the two campaigns through which we have passed have been highly educational and the Church is vastly stronger and more closely knit together as a result of these wonderful concerted efforts. When the proper time comes the Church will gladly undertake the next great movement which makes its appeal. The day of localism and little things is past. Under the leadership of the Spirit let us organize for a greater revival and ingathering, and then the next money movement will be easy.

THE SOLDIER BONUS.

Since President Harding's request to Congress that action on the soldier bonus bill should be postponed, there has been free and general discussion of the subject. The strongest writers are in practical agreement that mere money cannot compensate our heroes for their services; that the large increment to our debt would help to defeat the recovery of a sound financial status and thus indirectly injure the soldiers themselves; that, as worthy and capable war veterans are by this time reinstated in the life of the community, the bonus would come too late to help those who needed it during the transition period and would not be enough to succor those who are injured; that everything should be done to keep war insurance in force; and that immediate and adequate provision should be made for all who are in any way disabled. There is no real demand now for the passage of this bill, and our readers are advised to communicate with Senators and Congressmen on the subject. A war veteran writes: "We are opposed to the bonus. We do not need it for ourselves. We are self-supporting again, and glad to forego any shadowy claim we may have against the government," but he makes an ardent plea for aid for the wife and children of the dead soldier.

"UNIFICATION—AT A STANDSTILL."

Under the above caption the editor of the Christian Advocate (N. Y.), who is a true friend of Unification, discusses the present status of that question.

After stating that his General Conference, instead of taking final action upon the Plan, referred it, with other suggestions, to a reconstituted Commission. Dr. Joy indicates that this action was transmitted by letter of July 17, 1920, to Bishop Mouzon, chairman of our Commission. In a letter of July 17 Bishop Mouzon is quoted as writing: "It now seems that there is no hope for unification of American Methodism by reorganization, and that the whole matter of organic union of the two Methodisms has been indefinitely postponed." After correspondence in March of this year Bishop Mouzon expressed regret that other engagements made it impossible at that time to secure a conference of the two Commissions, and added: "It is the opinion of our Commission that we exhausted our authority when after long deliberation we agreed to a plan to be submitted to our General Conference. It seems now that our Commission can do nothing more than present that plan to the General Conference in 1922, and await the action of the General Conference."

The New York editor then says: "This regrettable decision would seem to be a bar to progress for the present. Meanwhile we do not believe that the members of the Methodist Episcopal Commission should conduct themselves as those who have no hope. We believe that substantial and lasting good came of the intercourse between the two Commissions in the last quadrennium, even though the plan which they formulated was found to be defective at important points. Our own Methodist Episcopal Commission should not allow the inaction of the Southern Commissioners to prevent them from doing all that is possible under the circumstances. They should meet, become acquainted with one another, take

a serious look at the great problem, and determine upon a course of action. The action of the General Conference to which they owe their appointment was taken after full consideration, and was of high importance. The Commissioners should try every means of making the wishes of the General Conference effective. It is due to the dignity of the great Methodist Episcopal Church, South, that on our side everything which was in the mind of our General Conference should be done."

We agree with Bishop Mouzon that unification by reorganization was indefinitely postponed by the action of the General Conference at Des Moines; but we do not think that there is any ground for refusing to confer with the new Commission of the Methodist Episcopal Church before our own next General Conference. The plan was submitted without recommendation. Our own Commissioners were divided, and the hot discussion in our own papers undoubtedly contributed to the virtual defeat of the plan by the Northern General Conference. Now if we refuse to negotiate further we are losing a tactical and strategic advantage.

If the Plan, submitted without recommendation, were the only possible plan, we might be justified; but it did not thoroughly please any Commissioner, and we have no assurance that, if our General Conference had met first, it would not, too, have failed to approve on account of the strength of the opposition. Unfortunately, in all of the discussions in the Commission it seems to have been taken for granted that there could be only one possible plan. We believe that there are other plans that are worthy of serious consideration, and we trust that our Commissioners will yet be called to meet the new Commissioners of the other Church to decide upon a different course of action. It is possible that, at the coming Ecumenical Methodist Conference at London, suggestions will be made looking to a genuine federation of all branches of Methodism, and that this larger movement may succeed. Certainly it is desirable that Methodist Protestants, United Brethren, and other smaller bodies of Methodists in this country should be brought into consultation for a union of all American Methodism. If the present failure of negotiations should lead to this larger result, we shall rejoice. We suggest that representatives of all branches of American Methodism be called together informally just after Christmas to decide whether such a movement may not be inaugurated.

METHODIST STUDENTS IN STATE INSTITUTIONS.

It is estimated that in the State Universities of our country one student out of every four is a Methodist. Most of them ought to be in these institutions, because they are pursuing courses in law, medicine, engineering, agriculture, and education, which are not offered adequately in our own schools.

We believe in our Church schools and hold that everyone should be strengthened and that our young people, as far as possible, patronize our own schools; but we should be equally interested in our youths who of necessity are in State institutions. Most of them will be laymen, and they will be leaders. It is due them and very important for the future welfare of our Church that

(Continued on Page 3, Column 3.)

THE ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY.

A. C. MILLAR

Editor

Owned, maintained, and published by the Methodist Episcopal Church, South, in Arkansas.

Commissioners for the Church.

Little Rock Conference.

James Thomas
George Thornburgh
E. R. Steel

N. Arkansas Conference

F. S. H. Johnston
J. M. Williams
R. C. MoreheadOne Year, Cash in Advance.....\$1.50
When Payment is Deferred.....2.00
To preachers.....1.00Office of Publication: 200 East Sixth Street, Little Rock, Ark.
Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized September 12, 1918.Make all money orders or drafts payable to Arkansas Methodist.
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.

Our Advertising Department is in charge of

JACOBS & CO., CLINTON, S. C.

Soliciting Offices:

E. L. GOULD, 118 East 28th St., New York, N. Y.
W. H. VALENTINE, 4123 Westminster Place, St. Louis, Mo.
D. J. CARTER, 1506 Tribune Bldg., Chicago, Ill.
G. H. LIGON, 421 Biltmore Ave., Asheville, N. C.
E. M. LANE, Atlanta, Ga.CENTENARY CONSERVATION SLOGAN:
"NO SHRINKAGE, BUT A SURPLUS."

PERSONAL AND OTHER ITEMS.

Rev. W. A. Franks of Minturn writes: "We are having a great meeting at Arbor Grove. About 50 conversions and interest still growing."

If Germany keeps on underselling the world, it may become necessary to lick her again to make the world safe for inefficiency.—Marion Star.

Rev. J. J. Galloway of Morrilton called last week as he passed through on his way up to the Fourche and Petit Jean Valleys, spending his vacation in a canvass for Galloway College.

Northwestern University has just received \$250,000 from G. A. McKinlock, who has given in the aggregate a million dollars in memory of his son, a young soldier who lost his life in the war.

Industry will depend upon invention in the future more than in the past. To let loose the mental reserves of the workers is as important as to let loose the physical reserves.—F. M. Davenport in The Outlook.

Help maimed soldiers, certainly. But a bonus of several billions to able-bodied men is out of the question under existing financial conditions at Washington and business conditions throughout the country.—Forbes Magazine.

Sunday night Mr. Hugh D. Hart, who represented Little Rock Rotarians at their Convention at Edinburgh, Scotland, spoke at our First Church on some lessons to be learned from Europe. It was a thoughtful and helpful address.

A great honor came to Southern womanhood when Miss Charl O. Williams, superintendent of Shelby (Tenn.) County Schools, was elected president of the National Education Association at its recent session at Des Moines, Iowa.

The editor left Little Rock Tuesday night for a ten days' pseudo-vacation. He will visit the Universities of Illinois, Iowa, and Minnesota to study the Wesley Foundations, and Winona Lake to get ideas about organizing a summer assembly.

If every manufacturer, jobber, and department store would inaugurate to sell under a reasonable margin, forgetting what a commodity cost, but figure on the replacement value, the entire country would immediately revive.—New York News-Record.

Receipt is acknowledged of an invitation from Bishop and Mrs. Collins Denny to the marriage of their daughter, Lucy Chase, to Mr. Thomas Elbert Wright, Wednesday evening, August 10, at Monument Methodist Episcopal Church, South, Richmond, Va.

Bishop Mouzon reports that his daughter's health has improved and that he and Mrs. Mouzon will sail from Montreal, Canada, Aug. 5, on the

ship Minnedosa, for the Ecumenical Conference at London. Correspondents can reach him at London, in care of the American Express Company.

South Carolina Baptists put their state paper into every Baptist home during the seventy-five million campaign, and 98.3-8 per cent of churches in the state contributed to the campaign. That's a "Q. E. D." as the boys say in the mathematics class. No other state equaled that percentage.—Baptist Record.

Our experiences of the past few weeks do not tend to make us believe in strikes any more than we have done. They are just as foolish and as stupid as we have always heretofore thought them to be. As a means of getting anything they are the most hopeless affairs ever invented.—Christian Guardian.

Miss Louise Watson, daughter of Dr. W. C. Watson, pastor of First Church, Paragould, has graduated with honors from the New England Conservatory of Music, where she completed the four-year course in two years. She was chosen as one of the class representatives. Before going to Boston Miss Louise received the A. B. degree at Galloway College.

That the United States is easily the most religious country in the world; that the number of those interested in the several denominations is increasing far faster than the population; that the value of church property and the money spent annually for church work runs into the billions is a revelation of the American public's morals.—The New York Herald.

The Board of Stewards of Central Church, Hot Springs, recently passed resolutions on the death of Mr. W. O. Patton, an honored and faithful member of that Board, affirming that in their relations and associations they had found him to be a man of the strongest righteous convictions, abiding faith in God, deepest piety, and possessing a wonderful love for the church.

According to The Magazine of Wall Street fifty of the most important corporations in the first five months of 1921 passed or deferred dividends aggregating \$18,177,000 on \$870,000,000 of stock. As much of the stock is held by people in moderate circumstances and by educational and benevolent institutions, this works a great hardship on those who are unable to bear it.

Our Centenary Commission has a small supply of the Inter-Church World Survey which will be sent on application to those who remit 25 cents to cover cost of postage. These two volumes will be especially valuable to Sunday School superintendents. Address orders to Service Department, Centenary Commission, M. E. C., S., Centenary Building, Nashville, Tenn.

A department of Religious Education and Training has just been established at Wofford College, and Dr. A. M. Trawick has been elected to take charge. Once pastor of Winfield Memorial Church, Dr. Trawick has been recently professor of Social Science at Scarritt Bible and Training School. During the war he was with the Fosdick Commission on Training Activities as a special lecturer.

Rev. John A. May, general evangelist, of Montevilla, Ala., and Rev. J. M. Adams of Tyler, Texas, are with Rev. J. L. Dedman at Sheridan in a great arbor meeting, under the trees near Sheridan Methodist Church. This is the first week and the interest is rising. There were nearly 1,000 people present Wednesday night, and a large number were moved by the sermon on "The Blasphemer Against the Holy Ghost."

By arrangements with Smith & Lamar, Agents, Rev. D. H. Colquette, 714½ Main street, Little Rock, will represent our Publishing House as field agent in Arkansas. He will visit the various conferences and other church meetings and endeavor to serve our people. He will have on display at his office Bibles and other books, and standard church supplies, and will be pleased to have our people visit his office.

The foibles of fashion, scanty dressing, divorce, coming in what seems like a wave in the wake of war, extravagance, lawbreaking, and violence, are only petty outbursts in the view of the thoughtful

churchmen. Such manifestations will pass, they promise, thrust into the background by the weight of sober, decent public opinion, built up through the national and world educational campaigns.—The New York Herald.

On his return from the meeting of Conference Educational Secretaries at Hot Springs last Friday, Rev. C. S. Rennison paid a brief visit to old friends in this city. Formerly Professor of Philosophy and Bible in Hendrix College, he has for several years been a successful pastor in the Missouri Conference, of which for the past year he has been secretary of education. Soon he will move to Fayette so that his sons may be in Central College.

Atheistic Socialists, feeling the uncertainty of their position in the shifting conditions now prevailing in Europe, have in recent months put on numerous strikes in Austria and Czecho-Slovakia because of the refusal of Socialists to work in the same shops with men who belong to Christian churches. Much of the industrial and social trouble in these countries in the past year has arisen from the bitter hatred of the godless Reds for the Christian workmen.—Ex.

Rev. Edward Forrest writes: "I have just returned from a ten days' meeting at Morris Grove, on the Devew charge where Bro. G. P. Fike is pastor. Bro. Fike has been critically ill for two weeks and was not able to be with us in the meeting. However, we had a good meeting, 17 professions and 13 accessions to the church. Bro. Fike is doing fine work on this charge. He deserves the prayers of his brethren in his illness. He was some better at the time the meeting closed, July 26."

We have about reached the point where the principal obstacle to recovery is our mental attitude. The wholesome chastisement which has been visited upon us for our follies during the hectic war boom has plunged most of us into a state of extreme pessimism. Most of us have lost our courage, and many of us have ceased to strive with all our might and main to overcome the difficulties confronting us. It is not characteristic of the American people, however, to remain in the dumps for any long period.—Forbes Magazine.

Those traveling chautauquas are in danger of degeneration from the high standards once maintained. The entertainment and commercial features are becoming almost too prominent. This change is particularly serious when a kind of "show" is put on the Sunday program and admission fees are charged at high rates. Complaints have been received from earnest church workers in the field that the total effect of chautauqua in their towns has been subject to question as to its moral and stimulating values.—Ex.

The July issue of The Methodist Quarterly Review, edited by Mr. Curtis B. Haley, the assistant to the editor, is a literary number of great merit. Among the excellent contributions are: "John James Tigert: United State Commissioner of Education," by Janie McTyeire Baskerville; "The Passing of John Burroughs," by Edwin Ridley; "Immortality: The Basis of Hope in Browning's 'Saul,'" by Henry T. Carley; and "Tolstoi on Shakespeare," by Clough A. Waterfield. You can get this literary treat for 50 cents from Smith & Lamar, Agents, Nashville, Tenn. The price for a year is \$2.

At the ripe age of 82 Col. Ransom Gulley died, July 31, at the home of his daughter in Salina, Kan. He was an educator and a lawyer, and had ably filled many public places. He was a member of the Constitutional Convention of 1874, represented Izard County in the Legislature, and was for four years State Treasurer. In the Confederate Army he had risen to the rank of colonel. In recent years he gave much time to a study of our mineral resources. He was a consistent Christian and member of the Methodist Church, a man whose life counted for the uplift and progress of his State.

Rev. J. M. Hughey of Jonesboro writes: "This is August 1. Two weeks ago today Bro. Bearden came in home from a trip on his District having developed while away a case of pernicious malaria, commonly known as swamp fever. Eight days ago he was taken to the hospital here where his

"The Arkansas Methodist in Every Methodist Home In Arkansas"

physicians and a special nurse were able to bring the malaria under control, but during the past few days he has developed typhoid fever. He has been very ill from the beginning, and the outcome of his sickness is watched with deep anxiety. I am sure that numerous friends will unite in earnest prayer for his recovery."

Free literature on Christian education will be furnished to pastors, teachers and others who wish it for use in connection with the observance of the day of prayer for public schools, Sabbath, September 11th, or other convenient day. This literature includes the September educational number of *The Christian Statesman*, the official journal of the Association, the report of a World Commission on public education, and pamphlets on the Bible in the public schools and on kindred subjects. Send request by card or letter to the National Reform Association, 209 Ninth Street, Pittsburgh, Pa., mentioning this journal.

This year Bishop Mouzon lectured on the fundamentals of Methodism. He is a man of splendid physique, brilliant in mind, close and careful application, making his lectures comprehensive and instructive. They were also delivered with remarkable energy and eloquence. It is a fine idea to have a Bishop come and speak face to face with young preachers. At the conferences they are busy and burdened with many things; at the Summer Schools he comes in close touch with the preachers, giving them his best and most mature thought on the most important subjects. Bishop Mouzon lectured on "The Forgiveness of Sins," and it was a masterpiece, as was the one on "Prayer." They were all good to edification.—H. C. Morrison on The Summer School at Trinity College.

State Superintendent E. C. Brooks of North Carolina has put his state absolutely in the lead in the South and in the front rank in the nation, and he has done it at a time when his state felt the undertow most hazardously. The state appropriation for education in two years has gone from \$6,000,000 to \$16,000,000. A minimum salary for teachers with maximum preparation is \$1,200 a year. The minimum preparation is high school education and the minimum for a \$1,200 salary is two years' college preparation and the number of teachers with that preparation has increased 85 per cent in one year. The appropriation for rural school improvement is \$5,000,000. The various colleges and universities of the state enter heartily into all of the plans of Dr. Brooks.—*Journal of Education* (Boston).

In 1892 Mr. Herbert Hoover, now Secretary of Commerce, was employed by Dr. Branner in the geological survey of Arkansas. He received only \$40 a month and an allowance for shoe leather. He walked from Evansville, near the Oklahoma line, to the vicinity of Batesville, going into all the nooks and corners. He was dependent on the hospitality of the people for food and shelter. Of this experience he writes: "However, with the exception of one house, I was never refused a night's lodging, and was invariably provided with the best the family could afford. In most cases all payment was refused. My recollections of that period, deeply impressed upon a youthful mind, are still vivid, and after all those years I look back upon this association in the genuine hospitality of Arkansas with very great pleasure."

The world has been recently passing through a period of uncertainty, and we have heard much talk of unrest and Bolshevism. In my opinion this agitation is the natural result of the war. We have had nearly five years of destruction and waste, and now we must foot the bill. We have all thought of the appalling loss of precious lives, but how many of us have seen the economic problem? The nations of the world are just a large family. If one member shirks, his work falls on others. If he claims more than he earns, the others must suffer. No amount of law-making or other regulation can alter that fact. We must all take it to heart, and we must all be willing to bear a

fair share of the burden. Production costs must come down, if labor is to do its part, and the employed must see to it that labor is not called upon to do more than its part. There is no short cut to real and lasting success. Whether we depend on our hands or our brains, we must all stand ready to give our labor in exchange for the rewards we seek. The whole world is calling for workers today, for men who will contribute their share to the world's production.—Charles M. Schwab, in *Forbes Magazine*.

What are the facts in regard to our service men? Most of them were in their early twenties; few had made much of a start in their life work or had attained a high earning capacity. In the army or navy they were fed, clothed, housed, and cared for in every material way by the Government, while amusements, reading, tobacco, and many other things were provided by private agencies. Besides all this, every man received a minimum of \$30 a month. This was virtually clear, over and above necessary expenses. Now how many of these young men had been accustomed in civil life to find themselves with \$30 a month above necessary expenses? It may be urged that some had dependents, but such men were not conscripted; they enlisted voluntarily and ought not now to object to the conditions that they accepted. It is also true that there was a compulsory deduction for insurance, but this stands to their credit as a permanent investment, probably the best that most of them made. Another argument for the bonus is that those who stayed at home profited greatly. This is an exaggeration. Only a few were so fortunate. The great majority had to struggle harder than ever against a continually increasing cost of living.—*The Nation*.

DEATH OF REV. T. Y. RAMSEY.

On July 30 Rev. Thomas Yancey Ramsey, pastor of our church at Augusta, passed away as the result of a stroke of apoplexy about ten days before. He was born in a parsonage in Alabama, November 29, 1850; was educated at Southern University, and entered the ministry in North Mississippi Conference. About twenty years ago he transferred to Little Rock Conference and was stationed at Monticello, Winfield Memorial, and Pine Bluff, and then in North Arkansas Conference at Helena, Batesville, Paragould, Searcy, and Augusta. His first wife, who died in 1913, was Miss Susan Carlisle. In 1918 he married Mrs. A. G. Dickson, who survives him with two sons and one daughter, R. P. and C. C., and Mrs. W. P. Darby, together with three sisters and three brothers. His funeral was at First Church, this city, Monday, and was conducted by Revs. P. C. Fletcher, W. B. Hogg, J. M. Workman, and J. H. O'Bryant. Other ministers of the city were honorary pall-bearers. Many friends were present and the floral offerings were abundant and beautiful. Interment was in Oakland Cemetery. Bro. Ramsey was modest, cultured, refined, a man of clean consistent life, a tireless pastor, and a preacher whose sermons were scholarly, instructive, and spiritual. He was a man of one work, who loved his calling, and had the privilege of dying in the harness. He was loved and honored by all who knew him, and their sympathy goes out to the bereaved family.

CONFERENCE OF EDUCATIONAL SECRETARIES.

Last Thursday and Friday the Educational Secretaries of the Conferences of the western half of our Church were in conference at Hot Springs. From Nashville, Tenn., the following were present: Dr. J. H. Reynolds, Director General; Dr. Stonewall Anderson, General Secretary; Dr. Ed F. Cook, Assistant Secretary; Dr. Elmer T. Clark, Editorial Secretary; Paul Swank, Auditor, and Rev. R. E. Nollner, Assistant Epworth League Secretary. The Conference Secretaries were: Sterling Fisher, West Texas; R. N. Allen, S. W. Missouri; D. B. Doak, N. W. Texas; J. M. Bradley, St. Louis; J. F. Baggett and E. R. Steel, Little Rock; R. C. Douglass, Memphis; J. M. Morse, Mississippi; J. H. Holder, N. Mississippi; R. E. L. Morgan, E. and W.

Oklahoma; R. C. Morehead, N. Arkansas; C. S. Remison, Missouri; J. M. Barcus, Central Texas, and R. W. Adams, Texas Conference.

Various subjects growing out of the Christian Education Movement were presented and freely discussed. Plans were made for carrying the movement on to completion and for looking after the collections. There was perfect harmony and the spirit of courage and confidence dominated. It was agreed that the movement had been a great success in presenting to the whole Church the real purpose of Christian education and the needs of our institutions. Compared with anything previously attempted for education by our Church the amount of money pledged was enormous, and the interest awakened is such that it is believed that every objective will be fully realized. The movement came not a day too soon to save our schools, and the campaign for money helped business men to get a new and better view of the action and reaction of the spiritual upon material things.

The Secretaries expressed their unfeigned appreciation of the leadership of Dr. Reynolds in handling the campaign and of the vision and statesmanship of Dr. Anderson in preparing the Church to undertake this movement. Through quiet educational conferences during the last ten years Dr. Anderson has led the way to order and co-operation among our schools; but in all this he had so effectively effaced himself that the Church is only now beginning to realize that an educational statesman was developing a consistent policy and creating an educational system in place of educational chaos. One has but to compare our institutions and their relations of today with those of ten years ago to recognize the fact that a patient, purposeful, master mind has been quietly and unobtrusively pointing the way and organizing our educational forces for the largest and best things. We are now beginning to understand the value of sane and unselfish leadership.

METHODIST STUDENTS IN STATE INSTITUTIONS.

(Continued from Page 1.)

these choice, ambitious young Methodists have influences, while in State schools, that will make good Christians out of them and keep them loyal to their own Church.

To this end it is desirable that our churches in communities where State schools are located should prepare to meet the needs of Methodist students. The Methodist Episcopal Church is endeavoring to solve this problem by establishing Wesley Foundations at the educational centers. It was not opportune to force this issue to the front during our Christian Education Movement, as the action of General Conference did not authorize the inclusion of Wesley Foundations; but now that this campaign is practically completed, we should consider this other closely related subject. In the near future we shall have more to say on this vital question.

JUST A WORD.

During the past week we have not received enough cash on subscriptions to pay our postage bill. Our collections last spring were good, and have enabled us to run till now without embarrassment, but unless our friends bestir themselves, we shall be heavily in debt before the fall collections begin. We are not sending out statements, but are expecting those who are able to pay to remit promptly when the label shows that it is time to renew. Will our friends help now?

GET IT.

In order to encourage immediate settlement in this dull period we will send to all who promptly renew and pay all arrearage a free copy of Smith's 32-page pamphlet, "John Wesley, The Spiritual Christian." It is a valuable brochure, and all good Methodists need it. Help us and get your reward. Remit promptly, as this offer may not be long continued.

A PRAYER FOR RAIN.

The drouth not less than rain is given,
Perhaps, to draw us nearer heaven;
Oh, grant its discipline may prove
A means our stubborn hearts to move
To awe, repentance, and to love.

By Bishop E. D. Mouzon.

I was living in Dallas and was a member of the Executive Committee at the time Dr. Rice was invited to come to the School of Theology as Professor of Old Testament Literature. The committee knew that Dr. Rice's view of the Old Testament was the view of all Old Testament scholars at the present time. The committee also knew that Dr. Rice was a man who had been born and brought up in the lap of Methodism, and that he was true to the great doctrines of 'Christian' experience which are the essential doctrines of Methodism. For these reasons Dr. Rice was chosen.

The publication of Dr. Rice's book has brought forth so much heated criticism that it may be worth while for us to consider certain things calmly and carefully.

1. And first of all, let it be remembered that not the Old Testament, but the New Testament is the supreme and final book with Christians.

If the Old Testament had been all-sufficient, there would never have been need for a New Testament. "The Law was given through Moses; grace and truth came through Jesus Christ." "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son." And just as there is a difference between the Old Testament and the New, so also is there a difference in value for religious faith and practice, between books of the Bible. Some parts of the Old Testament, for instance, are of much greater value to the Christian than are other parts. This is illustrated by the way in

which we print the New Testament and Psalms in one volume for Christian use. And some of the Psalms are worth far more to us than others are. John Wesley, it will be remembered, in his arrangement of the Psalms, (which we have printed in the back of our hymn-books and use every Sunday), left out entirely the imprecatory psalms, assigning as a reason that it was highly improper to read them in a Christian congregation. Furthermore, when one reads the historical parts of the Old Testament contained, say, in Joshua, Judges, Samuel, and Kings he sees at once that he has before him a record of the religious life of a primitive and only partially educated people, whose idea of religion and morality were as yet very imperfect. If one does not see this, it can only be because he has not read his Old Testament carefully or because he has failed utterly to understand the true spirit of the religion of the New Testament. One does not understand his Bible at all who imagines that all the books of the Bible are on a dead level, and a passage taken from one book is of equal value with a passage taken from any other book. If the readers of Dr. Rice's book will keep this in mind, some of the things which have shocked them will not shock them any more. For instance, Dr. Rice says that after Samuel had anointed Saul to be king, "Saul met a band of prophets and 'Saul raved among the prophets'". That word "raved" seems to have given great offense. Well, that is certainly what he did. And any man can read about it who will take the time. The Bible is the record of God's progressive revelation in history and in experience: and it is a far cry from King Saul to Isaiah, as it is also a long way from Isaiah to Jesus.

2. The next thing that I wish to call attention to is the very fine discussion of the work of the Old Testament prophets, and the most illuminating outline of the Messages of the Prophets which one will find in Dr. Rice's book.

The question is raised: "How did the prophet get his message?" Dr. Rice mentions three answers which have been given: First, the naturalistic, which he instantly rejects. Next that the prophet had little connection with the times in which he lived, but that his work was chiefly to foretell events—this he also rejects. The third answer, which is the answer Dr. Rice makes, is as follows:

"The prophet was a man in close touch with the times, thoroughly conversant with the principles underlying the moral order of the world, alert to spiritual currents, intimate above all with God, who revealed Himself personally to him. The reaction of the divine personality to the human gave a new viewpoint, a new insight, a new outlook. The prophet stands between God and his age." This, I may add, I consider a very fine putting of the matter. Such was the work of the prophet, and we will never understand the prophecies of the Old Testament until we get this viewpoint. How long will we go on having our own notions of the Bible? Why will we not go to the Bible to find out what it really is?

I earnestly recommend to our preachers that they make a careful

study of the messages of the prophets with Dr. Rice's book in one hand and their Bible in the other. I do not know where, in so short a compass, one will find so much important information packed, as in Dr. Rice's brief discussion of the prophetic books of the Old Testament.

3. I will take time to mention only one other important thing. Dr. Rice's study of "Apocalypses" has special value just at this time.

Every great war has brought about a revival of premillinarism. But modern premillinarism is the worst form of that doctrine that the world has ever seen. It is a heresy that strikes at the very heart of Christianity. It might find a place in some forms of Calvinism, but it is utterly out of harmony with Methodism. Its conception of God is out of harmony with the teachings of Christ; its doctrine of the Kingdom of God is contrary to the New Testament doctrine; its teaching of salvation by force is subversive of the spiritual principles of the gospel; its doctrine of the Church contradicts St. Paul. It glorifies Judaism, and looks forward to a time when all the world shall be under the sway of the Jews and of the Jewish religion. Its use of the Old Testament is contrary both to reason and to the plain sense of the Scriptures. As everybody knows, premillinarians spend much time reading the Book of Daniel, and using arithmetic. A study of the "Apocalypses" of the Old Testament as presented here in Dr. Rice's volume, will greatly assist one in coming to a proper understanding of the purpose of these writings, and will cure most effectively the nervous disorder which has upset certain well intentioned people.

4. No reference has been made in this paper to the attempt of scholars to dissect the historical documents of the Old Testament and assign different parts to different sources. In this field Dr. Rice is just going over ground which has been worked by others. I do not pretend to be scholar enough to pass judgment on many of these things. Some of them are self-evident; some of them are not so evident; and some of them do not commend themselves to my judgment, but none of them alarms me, as they do not touch the foundations of Christian faith. Matters of science must be left to the scientists; matters of scholarship must be left to the technical scholars. But matters vital to Christian faith are matters open to all. In such things the saints have a right to judge the critics. Here are some things that are vital and fundamental: The Old Testament contains a revelation from God, preparatory to and leading up to the revelation in Christ; God is incarnate in Christ; Christ died for our sins according to the Scriptures and rose again, and ever liveth; salvation is through faith in Him; and Christ came, "not to destroy the law and the prophets" "but to fulfill"—and as every one knows who reads his Greek Testament, this word ought more properly be translated, "to fulfill." Christ fulfills the Old Testament as the day fulfills the dawn, and the fruit fulfills the flower.

I remember a passage from an address made before the Ecumenical Conference in London twenty years

ago by that fine scholar Bishop Hoss.
It is as follows:

"It is too harsh a judgment to affirm that the greatest enemies of a conservative orthodoxy are those belated dogmatists who still cling with a devout stupidity to the very letter of the creeds and symbols of other days? The Methodist who insists on measuring everything in heaven and earth by Watson's "Institutes" or Wesley's sermons is a pestilent breeder of heresy. We are living in the Twentieth Century; and unless we wish to incur the just suspicion of idiocy, we must gather and use all that is offered us by the master workmen who are toiling with infinite diligence in this end of the ages to find out whatever may be discovered concerning the mind and purpose of God toward our lost world."

There are two additional remarks which I wish to make, and I put them last for the sake of emphasis.

The first is this: There are some things in Dr. Rice's book which I wish he had not said. I hope he will leave them out of future editions of the book, and I hope he will be careful about saying such things to immature students who are not able to judge of such things for themselves.

The other remark is this: It should not be overlooked that this attack on Dr. Rice and Southern Methodist University began with certain well-known Baptists whose chief interest just now is in looking after other people's business. We should let them know that we are well able to attend to our own affairs. We Methodists are not in the habit of trying to manage the affairs of the Baptist Church.

"JUNALUSKA JINGLES."

Rev. Walt Holcomb contributes "Junaluska Jingles." Mr. Holcomb says: "Junaluska is the place of magnetic contact. The pastors and the evangelists who meet there August 14-21 will locate the short circuits. Our wires have been crossed a long time. Our carbon-covered piston heads have fired separately and not functioned together."

For years I have had the pleasure of preaching and lecturing at the great chautauquas, on the same platform with Bryan, Folk, Lafollette, Johnson, Tillman, Hobson, Glenn, and many others among the political satellites along with the ministerial stars like Hillis, Gumsaulus, McIntyre, Hughes, Chapman, Stuart and Jones, and in turn have taken place in the audience and sat at their feet. These points of contact have charged and recharged the intellectual and spiritual batteries where the flame has glowed the longest.

During my evangelistic career I have profited more by association with world characters than from any other source. While growing more appreciative of the superior help derived from college and seminary days, the impression is strong that our ministers should supplement their training by becoming integral parts of the inspirational conferences at Junaluska.

While Junaluska is the youngest of the famed and near-famed gathering places of Christian culture, it excels all others in sublime stratification. The Christian fellowship is tinged with the ozone from the loftiest mountain peaks.

The speakers at the Bible and evan-

gelistic school have not reached the pinnacle of fame; but let us mountain-side ministers join them at Junaluska and learn to climb together towards the tip-top, and then we shall be better prepared to serve our torn, tired and troubled brothers in the crowded valleys below."

MISSION BOARD HEADQUARTERS.

(Knowing that our people will wish to have some definite information concerning the purchase by the Board of Missions of an office building in Nashville, I secured from an authoritative source the following statement, which sets forth all the facts in the case.—John S. Chadwick, Publicity Secretary, Missionary Centenary.)

The Board of Missions has just purchased a building for its use as headquarters. This meets a need which has long been realized and has recently grown very acute. The Board of Missions has had, like the other boards, free use of rooms in the Publishing House all these years. The growth of all the boards, notably the Sunday School and Educational Boards, has made it necessary for a large part of the Board of Mission's personnel to move their quarters. This necessitated renting a building at a high rate of rental, and this is in addition to the rent being paid by the Centenary Commission for office rent.

The Centenary Commission provided for this need in its asking, and in August, 1919, the Board of Missions appointed a building committee consisting of W. F. McMurtry, W. B. Beauchamp, W. W. Pinson, Mrs. J. H. McCoy and A. B. Ransom. This committee had under consideration from almost every conceivable angle the providing of a home for the Board.

The building purchased is a modern steel fire-proof structure, facing 127 feet on Church street and 150 on Polk avenue, and is three stories high. This lot sold in 1903 for \$60,000, and in 1913 sold for \$200,000. Being in the heart of the city and on the leading business street, it is entirely occupied so that the committee was able to purchase not only a suitable building but a commercial-going concern. There are five stores on the first floor with possibilities for a sixth in the lobby. The purchase of this building enabled the Board to secure a property which was built during the period of cheap materials and labor. It would cost now to build from the ground 40 per cent more than when it was erected five years ago. Competent judges estimate it would now cost \$500,000 to reproduce.

The price paid is \$385,000 on good and easy terms, with a cash payment of only \$50,000. The income from rent is now \$49,038 per annum. At this rate the building will yield 8 per cent net, allowing for depreciation of building which it is highly probable will be more than offset by increase in the value of the lot. It is the largest lot occupied by an office building in the city of Nashville.

Plans have been secured for three additional stories, two of which will be occupied by the offices of the Board of Missions, leaving a fourth additional story for rent. This furnishes up to date and carefully planned

Rub-My-Tism is a powerful antiseptic; it kills the poison caused from infected cuts, cures old sores, fetter, etc.

offices for the board at an actual cost of about \$200,000 or less. It is the belief of the committee that the four stories which are to be rented will pay a reasonable income on the total investment and leave the Mission Board its rooms free of cost and upkeep.

With deferred payments at 5-1-2 per cent on long time, the building is now yielding more than satisfactory income on the amount of cash which the board has invested. It is estimated that the additional stories will cost something over \$200,000, making the total amount of the building around \$600,000, and when completed it will be one of the handsomest and best-located office buildings in the city.

MOBILIZE THE LAYMEN.

By W. W. Pinson.

"Your people have put it over the rest of us. You have kept the Layman's Missionary Movement alive and going." This from a prominent representative of another denomination. Since that first meeting and temporary organization in Knoxville fourteen years ago, and that greater meeting in Chattanooga the same year we have had no break in the work. Quietly, steadily and loyally this movement has kept at it. It has blown no trumpets, flown no banners, but only asked a place to work. It has been contemporary and partner in the most constructive and progressive period of the church.

The Board of Missions has wisely reckoned this movement as one of its strongest allies, and given it all necessary support. Notwithstanding every department of the church has felt its influence and shared in its work. The Centenary found it a ready and powerful ally, and the Educational Movement felt the lift of its loyal service.

The General Conference has made provision for it in a Board of Lay Activities in the Annual Conference "to consider plans for a better support of the ministry, the larger activity of the laymen in evangelistic work and co-operation with other boards in executing their plans for larger service in all church work." (See Paragraph 39.)

A similar district committee and the business outline of a quarterly conference give it place in these bodies. It is made the duty of the church conference to elect a lay leader, a missionary committee, an evangelistic committee and a social service committee. This sets out a broad and sufficient program unhampered by bewildering details.

Thus the laymen of the church have been set in line of battle for the kingdom. The hub of their activity is the life of the local church. It is noteworthy that these committees include in their scope about all the church can be expected to do. Missionary, or ministry to the world at large; evangelistic, the winning and building up the spiritual life of the people nearby; social service, applying Christian ideals to the community and its problems. This is not only a comprehensive field for the laymen of the church, but it suggests a proper field for the church itself. Too many churches are self-centered and exhaust their energies in the struggle for self-preservation. When preachers and people realize the "church is not a field but a force" and that serv-

ice to others is the criterion of health and the justification for being, a new and better day dawns.

It now remains for those in authority to utilize this arm of power. The General Conference has furnished a blue print by which we may build and operate a great force for the kingdom.

It is significant that most, if not all, this legislation has been on the initiative of the laymen themselves. They have thus asked for themselves a harness that will adjust them to the burdens of the kingdom. Is not this in keeping with what has been demonstrated in the past few years? Could we have put over the Centenary without them? Who so rash as say we could? Were they not first and among the finest allies in the Educational Movement? Did they stop for a mere name or contend for a shibboleth? They followed the standard whence it moved and with word and deed cheered on the battle.

There are no good reasons why the three committees required by the Discipline should not be formed in every church. There are men and women enough for the purpose and there is work to do. There is no real reason why the entire membership of the church should not be enlisted under these three heads and set to work under these committees.

The recent meeting of the executive committee of the Laymen's Missionary Movement took some advance steps looking to the more thorough realization of this program. It was agreed by the committee that the chief need was the securing these organizations in the local churches. If we fail here we have failed everywhere. If the church is to win it must win where it is. It can not win in Africa and fail in the work of the city or the country district where it is located. It can not win without its laymen and they can not win without a program and a purpose.

It remains for our pastors to organize these committees and enlist the churches in this comprehensive program of service outlined by the General Conference. Wherever the church organization of the three committees into one large group or the organization of a larger group of men and women, seems possible, as suggested by the executive committee, it should be done. The main thing is to mobilize the church for service. This must be done at any cost.

It is not new machinery we need. We need to set going the machinery we have. Let us cease to complain and to despair of our people and try setting them a worth-while task and setting them at that task. Let us accept the challenge of our laymen. Let us "put it up to them." They will not fail us. Give them a trial.

The executive committee was enthusiastic. They felt the thrill of a better day, and set their rudder for deeper seas. The election of Judge W. Erskine Williams in place of Thos. S. Southgate, resigned, as president puts another lover and leader of men at the head of the Movement. Pepper, Southgate, Williams a noble succession. Judge Williams has been one of the most devoted, enthusiastic and successful lay leaders since the movement began. He has put his center, the Central Texas, on the map and has stood by the movement in the field, on the executive committee, in the General Conference, and is a

worthy and will prove an efficient leader. Now let the whole line advance.

THE METHODIST EPISCOPAL CHURCH, SOUTH, AND THE INTER-RACIAL RELATIONS.

We hear much these latter days about "Racial Relations" and "Inter-Racial Co-Operation." Occasionally some things appear in even our church papers which indicate a misunderstanding as to the traditional position and present attitude and participation of the M. E. Church, South, in these lines of work.

Therefore, we here present a few of the outstanding facts regarding our church and its relation to this matter.

Perhaps no one has more clearly spoken the principles by which our church has long been guided than the late Bishop Galloway in the following words:

"The race problem is no question for small politicians, but for the broad-minded, patriotic statesmen."

All our dealings with these people should be in the spirit, and according to the ethics of the Man of Galilee. What is best for them now should be the measure of our present duty, leaving the future to His hands who knows the end from the beginning. And we must insist that the negro has equal opportunity with every American citizen to fulfill in himself the highest purposes of an all-wise and beneficent Providence.

"There is nothing so unprofitable as injustice. There is nothing which will react with such deadly effect upon the character of any people as the practice of wrong and oppression upon the weak and helpless. The denial of opportunities for education to the negro can be justified upon no good ground. It ignores the teachings of Jesus. It is contrary to the genius and spirit of Christianity. It proposes a solution of the problem which is at variance with the fundamentals of our religion. Nothing could ever justify it, even to our consciences."

These words but reiterate the spirit of Capers, Galloway, Haygood, Walker and others who have followed after them.

Paine College is a demonstration of the policy which was established for us by our fathers. There we find, not only the spirit, but the actual practice of the principle of co-operation between white and colored leaders. Paine College—founded by Southern Methodists and administered by a board

SALEM CAMP MEETING.

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

OUGHT THEY TO AGREE?

"For there are three that bear record in heaven—the Father, the Word, and the Holy Ghost, and these three are one."—I John, 5:7.

"And there are three that bear witness in earth—the Spirit, the water, and the blood, and these three agree in one."—I John, 5:8.

The following in parallel columns will show how they agree, as the Scriptures say they do agree. They are witnesses and bear witness, and witnesses must agree if their testimony has much weight.

The Scriptures say that the blood was **SPRINKLED**.

The Scriptures say that the water was **POURED OUT**.

The Scriptures say that the Spirit was **POURED OUT**.

Thus we see that in each case the blood, Spirit and water were applied to the subject. And that John says that it is baptism in Matt., 3:11; Mark, 1:8; Luke, 3:16; John, 1:33; and Luke says again in Acts 1:5 that it is baptism.

Are we Methodists great sinners because we try to make the Bible tell the truth when it says that the water and the blood and the Spirit **AGREE**?

BLOOD.	SPIRIT.	WATER.
"And he shall sprinkle upon him that is to be cleansed from the leprosy seven times."—Lev., 14:7.	"—And having received of the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."—Acts., 2:33.	"And thus shalt thou do unto them to cleanse them, sprinkle water of purifying upon them."—Num., 8:7.
"And he shall take the cedar wood and the hyssop and the scarlet and the living bird, and dip them in the blood of the slain bird and in the running water and sprinkle the house seven times."—Lev., 14:51.	"—Because that on the Gentiles also was poured out the gift of the Holy Ghost."—Acts, 10:44-5.	"And a clean person shall take hyssop, and dip it in the water and sprinkle upon the tent and upon all the vessels and upon the PERSONS that were there and upon him that touched the bone."—Num., 19:18.
"And he shall take the blood of the bullock and sprinkle it with his finger upon the mercy seat eastward and before the mercy seat shall he sprinkle of the blood."—Lev. 16:14.	"And as I began to speak the Holy Ghost fell on them as on us at the beginning."—Acts, 11:15.	"And the clean person shall sprinkle upon the unclean."—Num., 19:20.
"—And it shall be the priest that sprinkleth the blood."—Lev., 7:14.	"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Lord."—Tit., 3:5, 6.	"So shall he sprinkle many nations."—Isa., 52:15.
"For if the blood of bulls and of goats and ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh."—Heb., 9:13.	"The Love of God is shed abroad in our hearts by the Holy Ghost which was given unto us."—Rom., 5:5.	"Then will I sprinkle clean water upon you."—Ezek., 36:25.
"Through faith he kept the passover and the sprinkling of blood."—Heb. 11:28.	"I will pour out my spirit upon all flesh."—Joel, 2:28, 29.	"For when Moses had spoken every precept to all the people according to the law he took the blood of calves and of goats with water and scarlet wool and hyssop and sprinkled both the books and all the people."—Heb., 9:19.
"And to Jesus the mediator of the new covenant and to the blood of sprinkling that speaketh better things."—Heb., 12:24.	"I will pour out my spirit upon all flesh."—Acts, 17:18.	"And it shall be a perpetual statute unto them that he that sprinkleth the water of separation shall wash his cloths."—Num., 19:21.
"—Unto obedience and sprinkling of the blood of Jesus Christ."—I Pet., 1:2.	"He shall baptize you with the Holy Ghost and fire."—Matt., 3:11.	"Because he hath defiled the sanctuary of the Lord the water of separation has not been sprinkled upon him, he is unclean."—Num., 19:20.
	"The Holy Ghost shall come upon you."—Luke, 1:35.	"And were all baptized unto Moses in the cloud and in the sea."—I Cor., 10:2.
	"But ye shall receive your power after that the Holy Ghost is come upon you."—Acts, 1:8.	"The cloud poured out the water."—Ps., 77:17.
	"And when Paul had laid his hand upon them the Holy Ghost came upon them."—Acts, 19:6.	

DO THEY AGREE?

Rev. Chas. L. Franks.

of white and colored people—has from the beginning had a faculty composed of Southern men and women of both the white and negro races.

Our Board of Education, Board of Missions and the College of Bishops have proceeded upon this basis. Indeed, our church has been a pioneer in the field of inter-racial co-operation.

The General Conference.—Our last General Conference, through its committee on social service, interpreted these principles for the church in the following words:

"In order to obtain the best constructive results, there must be a real sympathetic co-operation between the leaders of the two races; national, state and neighborhood conferences should be held, at which there should be frank interchange of opinions concerning traveling, housing, educational,

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 prepaid for 50 cents. Order of A. C. Millar, 290 East Sixth St. Little Rock, Ark.

moral and religious conditions; followed by an earnest effort to understand the causes of bad feeling and open friction, the prompt and positive condemnation of all acts of injustice by whomsoever committed, whether white or black. In its attitude toward the negro, the white Christian citizenship of the nation must be dominated by the Scripture teaching, 'We then that are strong ought to bear the infirmities of the weak.' The thoughtful Christian leaders of the two races must not permit the excesses of radicals and extremists to prevent the development of plans for larger sympathy and closer co-operation between the white people and the negroes. The religion of Jesus Christ is the only hope, and it can settle this as well as every other question."

Methodist Women.—This policy of co-operation between white and colored women is no new thing for the women of the church. For years the Woman's Missionary Council has followed these principles. Sharing in the co-operative, educational work at Paine College, it has also established in different cities, Christian community centers, which are administered by local boards composed of both white and colored people. It has also led its constituency in local communities in enterprising work with negro

women and children in mothers' clubs, kindergartens, etc.

In line with the policy of the church, a commission on race relationships was established by the Council in its annual session of 1920, with the following objective:

"The study of the whole question of race relationships, the needs of negro women and children, methods of co-operation by which better conditions may be brought about, and the bringing of our Methodist women to a better understanding of their task."

In the 1921 session the Council took action that the missionary societies should make a study of the present-day situations, 'seek a knowledge of the negro women leaders of the community, and adopt such methods of co-operation with them and with other agencies, as would create better community conditions.'

So vital did this whole question seem to the Council, that it voluntarily and unanimously appropriated the sum of \$5,000 for the use of the commission in "its work of study, investigation and education in this most difficult and delicate task."

Such, in a word, has been our history. It is not surprising, therefore, when a new racial situation confronted us at the close of the world war, that Southern Methodist men and women were among the most conspic-

uous leaders in the efforts to apply Christianity to this new racial situation.

Commission On Inter-Racial Co-Operation.—Perhaps the most outstanding group dealing directly with this present-day problem is the Commission on Inter-Racial Co-Operation, which was organized immediately after the close of the war. This commission is composed of white Southern men and women and colored men.

It has for its object, co-operation between white and colored leaders in local communities, with special emphasis on the cultivation of better relations between the races, the prevention of crime, mob violence, race riots and the securing of better living conditions, better educational facilities and justice in the courts for the negro.

Our Methodist membership on this commission is:

Dr. O. E. Goddard, Secretary Home Department, Board of Missions.

Dr. J. H. Reynolds, President Hendrix College, Director Educational Campaign.

Dr. H. N. Snyder, President Wofford College, Associate Director Educational Campaign.

Dr. Plato Durham, Professor, Emory University.

Mrs. J. D. Hammond, Author.

Hon. E. Marvin Underwood, Attorney, former Assistant Attorney General of United States.

Mr. Walter B. Hill, Special Supervisor Georgia Rural Schools.

Dr. W. C. Crissler, Pastor, Jackson, Miss.

Dr. Edwin Mims, Professor Vanderbilt University.

Dr. W. D. Weatherford, President Southern Association of Colleges.

Mr. Arch Trawick, Manufacturer, Layman, Nashville, Tenn.

Rev. W. W. Alexander, Minister, Y. M. C. A.

Dr. R. E. Blackwell, President, Randolph-Macon College.

Mrs. Luke Johnson, Woman's Missionary Council.

This commission has organized about 800 committees of both white and negro men in the counties of the South, who are seeking to maintain peace between the races by the application of justice and good-will.

There are also a number of State committees composed of both races, church men and women, educators, jurists, public officials, professional and business men, who are standing for justice and righteousness in their several States, and for the support of the laws of both God and man. On all of these committees Methodist people occupy places of conspicuous leadership.

Federal Council Commission.—The most recent group is the Commission on Negro Churches and Race Relations of the Federal Council of Churches of Christ in America, which was organized in Washington City, on July 12.

Mr. John J. Eagan, a leading manu-

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

EVANGELISTIC SINGER.

I am in a position to serve any evangelist or pastor as singer in meeting. If you are in need of one, write

L. E. TEDFORD.

Ward, Ark.

of Methodism who organized a missionary society at Warren some little time before the General Conference authorized the Woman's Board of Foreign Missions of M. E. Church, South, in 1878.

NORTH ARKANSAS CONFERENCE, W. M. S.—CABOT.

A large audience greeted the missionary women in their "open meeting" at the Methodist Church on last Sunday evening.

The program was not only interesting, but entertaining and instructive as well. The church was decorated in ferns and flowers, and the members of the society, as well as the honorary members, were seated in the ribboned pews.

The musical feature, the quartette composed of Mesdames Vise, Shive, McKnight and Miss Robinson, was enjoyed by all.

Mrs. Jack Barnwell, in her "Outline of Woman's Work," showed very clearly the great work which is being done by the women at large in their seven different fields of labor, for many missionaries have been sent out and through their efforts thousands have been brought to Christ. Since the Woman's Missionary Council began work in 1878, \$10,000,000 have been raised. This does not include money raised for local purposes. As this has been done by the few, only about one woman in every five being enlisted, much credit is due the faithful workers, she said.

China with its 400,000,000 people is a challenge not only to the women, but to the church at large; that in Korea 12,000,000 are pleading for the gospel; and that Japan, though only the size of Nebraska, has a population which numbers 56,000,000. We need to Christianize this country, for missionaries tell us that "as Japan goes, so goes the Orient."

Brazil, which is larger than the United States, leaving out Alaska, has only one foreign missionary to 120,000 of its population, she declared; and not 1,000,000 of the 15,000,000 in Mexico ever possessed a New Testament and they do not know what you mean when you talk about the Bible.

Africa, the newest mission field entered by the women, has shown remarkable progress in the short time that the work has been established. It has been said that "if a missionary could preach to 10,000 Africans every day it would take 65 years for every African to hear the gospel."

In the home land much good is being done through the mountain schools, through work among the foreigners and the negroes in our Southland, as well as through organized city mission and rescue work.

Truly the women of Southern Methodism are doing a wonderful work but if only every woman was enlisted the "Waste places of the earth would in deed and in truth be made to blossom as the rose."

Mrs. J. E. Gregory, wearing the

deaconsess costume, impersonating Miss Florence Blackwell, our deaconess at Spartanburg, S. C., told of conditions in our great cities which make it possible for deaconesses to do most effective work.

Mrs. Walter Murphy, as Miss Hallie Buie, principal of the Lucy Cunningham School in Wonsan, Korea, told how the women are being reached through industrial work. She said it was not unusual for 1,500 people to attend a prayer meeting, and more than 2,000 to attend a church service in Korea.

Mrs. R. M. Shive, as Dr. Ethel Polk of the Mary Black Hospital, Soochow, China, not only told of the lack of knowledge of medicine among the Chinese, but of the great need for skilled women physicians to relieve suffering womanhood.

She gave a number of instances of the barbarous manner in which diseases are treated by the so-called native doctors. More than 10,000 suicides among the women every year in the hope death will relieve their suffering.

Mrs. Shive appealed to the young women to dedicate their lives to God for service, and to the church to give of its means to send physicians who can cope with the great need.

Mrs. J. E. Alexander, as Mrs. Moo, one of our Bible women in China, was an appealing figure in a native Chinese costume, and Jesse, Foochoo, a typical Chinese boy. She said that only a native could be a Bible woman, and only married ones, for young women are not allowed on the streets. Bible women are as useful and necessary in the foreign field as deaconesses in the homeland.

She told of the great work being done by these women in their house to house visitation, in the prayer meetings which they hold, and in their ministrations to the sick and needy.

As only eight Bible women are supported by the North Arkansas Conference she urged that others take up this work. A woman devotes her whole time, receiving only \$120 a year for her services.

Mrs. Hanesworth's reading, "Unawares," showed that opportunities for service are often lost because of failure to realize that only when one ministers to the needs of humanity does one minister to Christ.

The meeting closed with the singing of the Doxology and the Lord's Prayer in concert.—Mrs. H. Hanesworth.

MISSION STUDY BOOKS RECOMMENDED FOR 1921-22.

The theme of the year 1921-22 is "The Unfinished Task of the Churches." The following books are recommended for study:

Adult.

"The Kingdom of the Nations," Eric North. Paper, 50c; cloth, 75c.

"From Survey to Service," H. Paul Douglas. Paper, 50c; cloth, 75c.

Senior-Young People.

"World Friendship," J. Lovell Murray. Paper, 50c; cloth, 75c.

"Playing Square With Tomorrow," Fred Eastman. Paper, 50c; cloth, 75c.

Intermediate.

"A Noble Army," Ethel Daniel Hubbard. Paper, 40c; paper, 65c.

"Making Life Count," Eugene C. Foster. Paper, 50c; cloth, 75c.

Juniors.

"Under Many Flags," Mrs. E. C.

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

REDUCED RATES PROMISED.

One and one-half fare on certificate plan has been secured if 250 attend both Epworth League Conference and Sunday School Workers' School at Searcy Aug. 22-Sept. 3. Buy one-way ticket and get receipt for full fare going to Searcy, and get reduction on return.—J. T. Wilcoxon.

THE NEXT STANDARD TRAINING SCHOOL.

The next Standard Training School for the North Arkansas Conference will be held in Fort Smith, August 21 to 28. In addition to the courses already announced it is probable that another Bible unit in the missionary work recently featured in the program of teacher training will be offered. We have asked for the course entitled, "The Marks of a World Christian" and requested that Mr. Hounshell, one of our gifted missionary secretaries, be appointed instructor.

The title of two of the specialization courses has been changed. Instead of the units on Primary Pupil and Junior Pupil, units on Primary Lesson Material and Junior Lesson material will be given.

Cronk and Elsie Singmaster. Paper, 40c; cloth, 65c.

"Stay-at-Home Journeys," Agnes Wilson Osborne. Paper, 40c; cloth, 65c.

Additional Books.

"Women and Missions," Sarah Estelle Haskin. Paper, 75c; cloth, \$1.25.

"Why and How of Foreign Missions," Arthur J. Brown. Paper, 50c; cloth 75c.

BIBLE STUDY BOOKS RECOMMENDED FOR USE IN BIBLE STUDY CLASSES, 1921-22.

"The Mind of the Messiah," Charlotte Adams. Paper, 50c; cloth, 70c.

"The Life and Letters of Paul," Carter. Cloth, \$1.00.

"The Story of the New Testament," Carter. Cloth, 90c.

"The Meaning of Service," Fosdick. Cloth, \$1.25.

"The Book of Acts," Oldham. Paper, 40c.

"The Marks of a World Christian," D. J. Fleming. Cloth, \$1.15.

"Thirty Studies About Jesus," Bosworth. Paper, 50c; cloth, 75c.

"Great Characters of the New Testament," Hayes. (Board finish.) Cloth, 75c.

THINGS TO REMEMBER.

Order special leaflets, report books and enrollment cards from the Home Base Secretary, 810 Broadway, Nashville, Tenn.

Report your class to your Conference Superintendent of Study and Publicity. Fill out the enrollment card and mail it to Mrs. H. R. Steele, 810 Broadway, Nashville, Tenn.

Order text books and suggestions for leaders from Smith & Lamar, Nashville, Tenn.; Dallas, Texas; Richmond, Va.—Bulletin.

The entire schedule of courses appears therefore as follows:

Beginner Pupil—Miss Anna Marie Hansen.

Primary Lesson Material—Mrs. W. B. Ferguson.

Junior Lesson Material—Mrs. Clay Smith.

Intermediate-Senior Pupil—Prof. E. L. Shaver.

The Pupil—J. P. Womack.

Organization and Administration—M. J. Russell.

A part at least of the Inspirational addresses will be given by the field secretary, and other features of the program will appear in the printed prospectus. Please send for information to Rev. Byron Harwell, Lamar, Ark., Mr. Sam Galloway, Enrollment Secretary, Fort Smith, Ark. or your pastor.

The prospects are fine for a great Training School in Fort Smith.—H. E. Wheeler.

FORT SMITH DISTRICT STANDARD TRAINING SCHOOL.

The second session of the Fort Smith District Standard Training School will be held at First Methodist Church, Fort Smith, August 14 to 20, the same week as last year's session, and with practically the same corps of teachers.

The courses and teachers are as follows:

Miss Anna Marie Hanson, Associate Elementary Superintendent, General Sunday School Board. Needs no introduction to Arkansas Sunday School workers. Will again give the course in Beginners Pupil Study.

Mrs. W. B. Ferguson will again teach the course in Primary Pupil Study. Mrs. Ferguson's work in the elementary field has been signally successful, and is as good as the best in her specialty, primary work.

Mrs. Clay Smith will again teach the class in Junior Pupil Study, to the delight and profit of those who took this

ATTENTION!

Valuable Tracts

The Board of Christian Literature, created by the General Conference of 1918, has issued the following tracts:

1. "Poison in Present Day Literature," price 75c per hundred
2. "Why Delay Your Salvation?" Price, 50c per hundred
3. "What the Adult Applicant for Church Membership Should Know," price, 85c per hundred
4. "The Lord's Supper," Price, 50c per hundred
5. "Methodism," Price, \$1 per hundred

Other Churches, and notably many of the freak religious bodies, are using literature of this character as propaganda, to their great advantage, and not infrequently to the detriment of our Church. The best way to meet this is by the circulation of these and similar tracts.

Order of

SMITH & LAMAR, Agents
NASHVILLE, TENN.

Connectional Benefit Brotherhood Methodist Benevolent Association

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

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

For information write

J. H. Shumaker, Secretary, 812 Broadway, Nashville, Tenn.

work with her last year. She is an outstanding leader in the Standard Training School work, and her high intellectual attainments and practical experience in her field make her justly popular where she has worked.

Prof. E. L. Shaver will teach the course in Intermediate-Senior work. He is professor of Bible and Religious Education in Hendrix College and has had exceptional advantages in this field in Northwestern and Columbia Universities.

Prof. J. P. Womack teaches the course in Pupil Study. Professor Womack is one of the leading Public School and Sunday School men of the state, and needs no introduction to Arkansas Sunday School workers.

Prof. M. J. Russell this year teaches the course on Sunday School administration and organization. He is especially qualified for this course, having been for years the head of the great Sunday School at Conway.

Last year the session was held at the Van Buren First Church, and had an enrollment of more than 200, and 96 received certificates of credit. Those who took in the school last year found it far above their expectations, and pronounced it "like having a Junaluska right at your door." Dr. A. N. Evans, the great pastor of First Church, and his congregation 1,500 strong are providing ample entertainment for the school, at a minimum cost. The evening meal will be served in the basement of the church on the cafeteria plan. The pastors of the District will be furnished free entertainment in the homes of the city.

Recreation.

Mr. Ernest Peninger, a former Army Y. M. C. A. worker, has been engaged to have charge of the recreation feature of the school. There will be a recreational hour each evening, in which organized play and community social activities will be demonstrated.

Special Lectures.

Dr. H. E. Wheeler, our efficient field secretary, will be with us during the school and will deliver daily inspirational addresses. Dr. C. J. Greene, acting president of Hendrix College, has been asked to deliver daily lectures on Mission Study, a course which we are adding this year.

Daily Schedule.

5:00-5:45—Devotional and Round Table.

5:45-6:15—Inspirational address.

6:15-7:00—Supper, cafeteria plan.

7:00-7:45—Class Room Work.

7:45-8:15—Recreational period.

8:15-9:00—Class Room Work.

Following are the officers and Board of Managers of the school: Rev. G. G. Davidson, Dean; Mr. S. A. Galloway, Matriculation Secretary.

Board of Managers: Rev. G. G. Davidson, Dr. A. N. Evans, Rev. B. L. Willford, Rev. Byron Harwell, Rev. J.

YOUR SCHOOL NEEDS

The State School Song.

"MY OWN LOVED ARKANSAS"

25c a Dozen; \$1.25 per Hundred.
Arkansas Methodist, Little Rock, Ark.

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.

A. Reynolds, Rev. George McGlumphy, Rev. J. B. Evans, Rev. Julian Lark, Hon. G. C. Hardin, Prof. D. M. Riggins, Mr. G. H. O'Bar, Mr. J. R. Chastain, Mr. Walter C. Maxey, Mr. B. S. Adair, Mr. A. I. Smith, Mr. S. A. Galloway.

LITTLE ROCK CONFERENCE WELL REPRESENTED AT THE JUNALUSKA TRAINING SCHOOL FOR SUNDAY SCHOOL WORKERS.

The Little Rock Conference had its best representation at the Junaluska Training School which has just closed. Not only did we have more in attendance, but a larger per cent took credit than in any previous year. The following composed our delegation: Mrs. James Thomas, Miss Faye McCrae, Miss Eva Shoppach, Miss Julia Baldauf, Miss Beulah Smith, Miss Lillian Peasley, Mr. C. E. Hayes, Mrs. C. E. Hayes, Katherine Hayes, Francis Evelyn Hayes, Miss Mattie Neeley, Miss Sue Medlock, Miss Rowena Ferguson, Mrs. Clay E. Smith, Miss Evelyn Sharp, Miss Blanche Carl, Clem Baker, F. T. Fowler, Mrs. Clem Baker, Mrs. Hyatt, all of Little Rock; R. E. Martin and Mrs. R. E. Martin of Texarkana; Fred Vantrese of El Dorado; Roy Custer, Mrs. Roy Custer, Mrs. Stalcup, Miss Jessye Whyte and Miss Ruth Arnett of Pine Bluff.

THE ARKANSAS JUNALUSKA CLUB.

The Arkansas Junaluska Club was organized last year for the purpose of making all the Arkansas people have a good time while at Junaluska and promoting our attendance upon this great school for Sunday School leaders. Last year we had 25 and set our goal for 50 this year. We did not quite get the 50, but we did have 37 and we did have a good time. Among the finest times we had was at the Arkansas Picnic and another good time was our hike to Eagles' Nest. The new officers elected were Rev. G. G. Davidson of Fort Smith, president, and Miss Eva Shoppach of Little Rock, secretary.

ARKANSAS PEOPLE WIN HIGH HONORS AT JUNALUSKA.

Rev. H. E. Wheeler easily carried off all honors among the Nature Study Groups and was selected by the General Sunday School Board to lead the afternoon Bird Study Classes.

Mrs. Hyatt of Pulaski Heights Church, Little Rock, was among the half dozen to be awarded a Departmental Certificate, having finished all the work in the Junior Specialization Courses.

Mr. C. E. Hayes and Miss Eva Shoppach of Winfield, Little Rock, were among the five to complete the entire Training Course and were awarded the Gold Seal Diploma.

Fred Vantrese won the name of being the handsomest man on the grounds.

While R. E. Martin and wife were by all odds the loveliest married lovers that ever strolled over Junaluska hills.

R. E. Martin was elected president of the Junaluska Superintendents' Protective League.

Rev. C. M. Rogers and Rev. H. E. Wheeler made such good grades in Dr. Barclay's class that he is to publish two papers all over Methodism.

TRAINING SCHOOL AT DAVIDSON'S CAMP GROUND.

A Training School for Rural Sunday School Workers of the Arkadelphia and Prescott Districts is to be held in connection with the camp meeting at Davidson's Camp Ground August 1-20. The sessions of the school will be held from 9 to 10:30 each morning. The school will be in charge of the field secretary, who will be assisted by Miss Eva Shoppach and Mrs. Moseley of Little Rock. There will be three classes running at the same time each morning. One in Elementary Work, one in "Teen Age" work, and one in Rural Sunday School Organization and Administration. Pastors, superintendents and teachers of these two Districts are earnestly urged to come and take work in this school.—Clem Baker, Secretary.

THREE GREAT STANDARD TRAINING SCHOOLS TO BE HELD IN OCTOBER.

While at Junaluska we perfected plans and secured faculties for three Standard Training Schools to be held in the Little Rock Conference in October: Texarkana, October 2-8; Pine Bluff, October 9-15; Arkadelphia, October 16-22. In addition to the above plans are being perfected for similar schools for the Prescott District at Prescott and the Monticello District at Warren before conference.

HONOR ROLL TO APPEAR NEXT WEEK.

Since the Field Secretary has just returned to his office from Junaluska he has not had time to prepare the Conference Honor Roll. But we are informed that a number of pastors have won a place on this Roll since we went away. The list will be compiled by Districts and published in full next week. Now is a mighty good time to observe Sunday School Day and place your charge on this roll, Mr. Superintendent.

SUNDAY SCHOOL INSTITUTE FOR DELIGHT CIRCUIT.

The third Sunday School Institute for Delight Circuit was held at Saline Church July 31. The following was the program rendered:

Evangelism in Sunday School—A. W. Hamilton.

Training To Worship in Sunday School—C. A. Kizzia.

Importance of Parents Attending Sunday School—Discussed by three parents.

Looking Ahead—Jesse Galloway.

What goals we took and what have we accomplished? Discussed by representatives from each school.

Reports of Work and Future Plans—By Superintendents.

Every school had taken definite goals and all but one had made at least one or more points. About 40 per cent of all goals taken by circuit have been accomplished.—Reporter.

How Coca-Cola Resembles Tea

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

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

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

Black tea—1 cupful..... 1.54 gr.
(hot) (5 fl. oz.)

Green tea—1 glassful..... 2.02 gr.
(cold) (8 fl. oz., exclusive of ice)

Coca-Cola—1 drink, 8 fl. oz..... .61 gr.
(prepared with 1 fl. oz. of syrup)

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

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

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

EPWORTH LEAGUE DEPARTMENT

HOPE TADOR 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.

NORTH ARKANSAS CONFERENCE EPWORTH LEAGUE ASSEMBLY

GALLOWAY COLLEGE,
 AUGUST 22-26.

KEEP THIS DATE IN MIND.

TOTAL COST OF ATTENDING THE NORTH ARKANSAS EPWORTH LEAGUE ASSEMBLY, GALLOWAY COLLEGE, AUG. 22-26.

Board and lodging for entire Assembly, \$5.

Registration fee, \$1.

Railroad fare from your home town to Searcy and return.

Total \$6 plus railroad fare.

It will be necessary for each delegate to bring bed linen, pillows, towels, etc., as the college does not furnish these things.

SCHEDULE FOR MONTICELLO DISTRICT INSTITUTES.

James Workman will hold four district institutes in the Monticello District, August 7-13, with the following schedule:

Crossett—August 7, 2:30 and 7:30.

Wilmar—August 8, 2:30 and 7:30.

August 9, 9:30, 2:30 and 7:30.

Portland—August 10, 2:30 and 7:30.

August 13, 9:30, 2:30 and 7:30.

Tillar—August 12, 3:30 and 7:30.

August 13, 9:30, 3:30 and 7:30.

Be sure you have delegates at the nearest place to your charge. James is our field secretary for the summer. Don't fail to profit by attending one or more of these institutes. Pastors, this means you as well as your young people.

Harvey Haley,
 District Secretary.

AT JUNALUSKA.

There were nine of us Arkansas girls who met at the Missouri Pacific station at noon June 29th, Junaluska bound. Now the peculiar thing about it was, some of us did not know each other at all, but that didn't make any difference, we were all Leaguers so we started out right from the beginning calling one another by the first name, even though some of us were a few years younger than the others and

WORLD'S PROBLEMS SOLVED.

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

Address Mundus Publishing Company, Dept. C-1, Monticello, Arkansas

by the time we reached Junaluska we knew each other by heart and the oldest ones of us looked and acted as young as the youngest ones. We wore Arkansas flags and of course we talked Epworth League and Lake Junaluska and before we were very far out of Memphis other League delegates began introducing themselves to us so by the time we reached Asheville we knew practically everyone on the train, at least we knew where they were from. They were not all delegates to Junaluska, but most of them were Methodist anyway.

We arrived at Lake Junaluska about 4:30 p. m. and were met at the station by Rev. E. O. Harbin of Nashville. We were glad to see some one we knew and when he shook hands with us and called us by name and asked how many from Arkansas were coming, well you can imagine how glad it made us feel. The Arkansas girls stayed at a cottage "Sidnola" facing the Lake and we felt very fortunate to find such a lovely place to live for a few days, although all of the places are beautiful; in fact, all nature seemed to declare the glory of God.

The opening address was made by Dr. Marion Waldrip and the subject was, "We Would See Jesus". As all of Dr. Waldrip's addresses are, this one was very good and we were proud that an ex-Arkansas man was first on the program. After the address we were entertained by the North Carolina delegates, had a "get acquainted" meeting and enjoyed it immensely.

The daily schedule was:

6:30—Morning Prayer Hike, Leader, James E. Ellis.

8:30—Bible Study, Dr. John McCarthy.

9:15—Epworth League Methods by Groups.

10:00—Mission Study, by Groups.

10:45—Methodist Fundamentals, Dr. F. N. Parker.

11:30—Platform.

Afternoon.

2:25—District Secretary's Training School.

3:40—Directed Recreation.

Evening.

7:30—Vespers, Dr. Marvin Culbreth.

8:00—Platform.

Stunt Night—Thursday, July 7.

Pageant—Saturday, July 9.

The theme of the entire Assembly was "We would see Jesus."

The second night Bishop Du Bose gave an address on "We would see Jesus in America". The next address was made by Dr. W. F. Carre of Vanderbilt, subject, "We Would See Jesus in All the World" was the subject of Dr. R. H. Bennett's sermon. Dr. F. N. Parker's sermon on "The Abundant Life" was very good and was greatly appreciated. Dr. Christian F. Reisner of New York made his first address Monday evening and it is impossible to describe the impression he made on everyone. Of course, he was wonderful, but that doesn't express it. After we heard him once we decided

it would be impossible to hear him too often, so we kept him busy. Everyone of his addresses were worth hearing, but the three best ones were, "We Would See Jesus in Our Play", "One Win One Legion" and "The Consecration Service." The address on "One Win One" made a wonderful impression on everyone present. It made us feel how necessary it is that every one do personal work.

From the above schedule it will be seen that we were kept busy and at least for a few days we formed the habit of going to Church. That, of course, was the best part about the Assembly. However, the picnic on Eagle's Nest July 4th will never be forgotten, especially by the ones who hiked the entire distance from Junaluska. We were tired and some of us with blisters on our heels, but it was well worth the trouble. And then again "Stunt" night we had a good time. Of course, the Arkansas girls stunted. Our stunt was entirely original and we never did name it. It was a song about nine fair maids (who grew into old maids) from Arkansas, and it got honorable mention by the judges. There were only two prizes given, but we got third place.

We had two regular Epworth League devotional meetings while there. The first one was "We would see Jesus in our Homes, in our Local Chapters, and in our Lives", and after all that was the reason for attending the Assembly, so that we might be able to see Jesus more clearly after we got back home. It was easy to see Jesus at the Assembly where everything declared his presence and we were made to realize at our first Epworth League devotional meeting that we were to get a clearer vision of Christ so that we might help the people back at home who were unable to attend the Assembly. This we thought covered the entire theme of the Assembly, but the other devotional meeting of the League was "We can only see Jesus through Service". This we knew was the answer; we were beginning to feel that we would like to remain always at the Assembly, surrounded by the beautiful scenery and associating with people who not only professed to be Christians but were also Methodists and Leaguers. We felt that it would be almost impossible not to see Jesus there, but after the lesson on "We can only see Jesus through Service" we were ashamed of ourselves and immediately decided that after all it was better for us not to remain there and that our place was at home—while we may not have such beautiful mountains, the lake and the "Land of the Sky" to show us God's presence back at home, but we do have plenty of serving to do, so we got real anxious to get back home to help show our home folks "Christ through Service."—Ada Mae Smith, Hildegarde Smith.

OLD ARKANSAS MAIDS HOME AGAIN.

June 29 nine happy girls from over Arkansas met at the Union Station in Little Rock to start on the great trip to the Epworth League Assembly at Lake Junaluska, N. C.

Some of us had never heard of the other one before, but just to know we were Leaguers bound for Junaluska was all that was needed.

We had a delightful and helpful trip

—couldn't have been otherwise, traveling with a bunch of leaguers and through such a beautiful country. After reaching Memphis our crowd grew but it was no trouble to know a leaguer as soon as they entered the Pullman.

We reached Junaluska June 30 in time to find our home, clean up, have a good supper and be on hand for the first service of the Assembly Thursday evening.

The theme of the Assembly was "We Would See Jesus" and before the evening was over we were all saying, "I Would See Jesus" in my own life. There were so many good things to hear that it is hard to know what was the best, but to me the best is the fact that most of us did "See Jesus" and are more determined to do something worth while for our Master and the young people of our Conference and local chapters.

The lectures of Dr. C. F. Reisner of New York were great. He is a man of humor as well as brain and love for young people. His whole being was filled with the spirit and he filled his hearers.

Dr. F. N. Parker won the heart of the Arkansas girls. We had the pleasure of living in the cottage with him, therefore knew him better than otherwise we could. We enjoyed our association with him as well as being helped by his lectures on Methodist Fundamentals.

We had the pleasure of knowing quite a few returned missionaries and those who sail soon. Among them was Miss Loecky Rankin, who has served so many years in China and now she is old she still wants to labor on with the people of China, where she has spent her life. Miss Shaw left Junaluska for New York, from where she will soon sail for Japan. Miss Mabel Cooke, sails for Korea August 15. She goes with our own Miss Alice Furry of Fort Smith—who won the hearts of all leaguers who had the pleasure of knowing her at Arkadelphia. Leaguers we can't go with these girls who are leaving home and loved ones, but we can remember them in our prayers as they go to do their Master's will in answer to the call that has come to them. They are our own leaguers—one of us. Can we do less than remember them in our daily prayers?

We have had a real mountain top experience at Junaluska. We were among the mountains, where we could see the beauty of the world as made by God's own hand, but best of all we could get a mountain top experience by being with God's young people. We were where the atmosphere

WANTED—A good evangelistic singer for regular work. Write to Grover Cleveland, Wabbaseka, Ark.

AT THIS SEASON

LOSS OF APPETITE

Is a common ailment. In many cases it is due to impure blood, which cannot give the digestive organs the stimulus necessary for the proper performance of their functions.

Thousands know by experience that Hood's Sarsaparilla restores appetite and would advise you to take it a trial this season. It originated in the successful prescription of a famous physician. Get it today.

Take Hood's Sarsaparilla if you happen to need a laxative. It won't harm

spiritually was clearer and there was a breadth of vision such as could not have been ours had we not been in a place such as an Epworth League Assembly.

We have been on the mountain top, but now we are back to every day life. Will we use the facts and power to perform the tasks that are before us or will we stay on the level and lose our mountain top experience?

Maybe you are wondering why I used the subject you see at the top of this article—for if you know us, you know we would be very much insulted if you were to call us old maids. This is where we got our name. You know we had stunt night at Junaluska and some one said "The Arkansas girls are really stunting tonight." Our stunt was very original being composed while we bunked on our sleeping porch. If one girl deserved more credit than the other I will let some one else name her. But no joking, we were really "Old Arkansas Maids" at the close of our stunt. You have heard it said, if she had two faces she surely would wear the other one. Well we were two faced and wore our other face to the amusement of the leaguers. We are sorry we couldn't win first place, but were glad to get third as old maids usually only get the cold shoulder. See we know for we have been there.

We all pledged ourselves never to marry, but remember that was Stunt Night only.—Harvey Haley, D. S. M. D.

LEAGUE INSTITUTE AT NASHVILLE.

Mr. James Workman, our Epworth League field secretary, held an institute at Nashville, July 28-29.

At 8 o'clock the service was opened by singing "Onward Epworth Leaguers". Thirty-one Leaguers were present. A very interesting evening was spent discussing the Standard of Efficiency and policy of the League.

We were glad to have the Hope and Prescott Leagues represented. Sorry more of our Leaguers could not be with us to hear the interesting things Mr. Workman told us.

Two other meetings were held the following day, one at 10 a. m. and one at 2 p. m.

The League Cabinet was glad to have Mr. Workman as honor guest at a luncheon at the home of our president, Miss Ruth Price. (Be sure and not ask him to talk at such a time, lest he accuse you of not letting him eat enough.)

We were glad indeed to have such a wonderful League worker with us. We hope from his lectures that each Leaguer may strive to do his best to

PELLAGRA

CURED WITHOUT A STARVATION DIET AT A SMALL COST

If you have this awful disease, and want to be cured—to stay cured—write for FREE BOOK giving the history of pellagra, symptoms, results and how to treat. Sent in plain, sealed envelope. A guaranteed treatment that cures when all others fail. Write for this book today.

CROW'S MEDICINE COMPANY, Atlanta, Ga.

Headaches Vanish

Sick or nervous headaches, backaches, women's aches and pains instantly respond to the Liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Send to druggists, 10c, 20c, 50c. Insist upon getting CAPUDINE.

make the Prescott District go over the top. And we owe the greater part of our success to our District Secretary, Miss Bess McKay.—Florence Wildbur.

LOYALTY LEAGUE, HATFIELD, ARKANSAS.

We, the Leaguers of Loyalty League wish to thank Brother Workman, our field secretary, for the much needed help which he gave us in our institute held here July 21st inst. Our league was organized the first of the year with a membership of twenty-seven. We now have thirty-seven on roll with a subscription of thirty-two Eras.

We have splendid programs and always have something new. One of our most interesting meetings is the endless chain. Each member takes part in this. First is a Scripture Lesson by the leader, after which he calls on some one else. Each one as they do their part calls on someone else. So on we go here a verse of Scripture, there a song, prayer or a testimony with no one willing to break the chain. If you want a good lively meeting try this. It is great. Again we wish to thank Brother Workman for his help and extend to him an invitation to come again.—Reporter.

LEAGUE INSTITUTE AT GLENWOOD.

Our field secretary, Rev. James Workman, held League Institute at Glenwood July 23 and 24. It was the most enthusiastic and helpful meeting of young people ever held in Glenwood. Other Leagues were represented as follows: Arkadelphia, Miss Mary Gibbs; Mount Ida, Misses Marie Ratford and Willie Miller.

Saturday evening services we had a round table discussion of the work in general and the past work of our League.

At Sunday's session the Standard of Efficiency was so thoroughly discussed that every Leaguer was determined that his or her League should have a gold seal at the Assembly next year. Some individual problems were discussed, which were helpful, individually, to all. There were forty-four present at the Sunday service including the following preachers: Rev. J. M. Cummins, Rev. Baugh, Rev. Cade, Rev. W. W. Nelson, and our pastor, Rev. D. E. Mullins.

Mr. Workman is a heart and soul winner among the young people. May God give us more league workers like Brother Workman.—W. A. McKeown.

JUNALUSKA TRAINING SCHOOL.

Our more than forty Arkansas representatives in the Junaluska Training School came back with glowing accounts of the work done, and a fine record for their Sunday Schools in the matter of credits. An official account of the school will be published in these columns. This secretary simply desires to say that there is nothing in the program of the present-day Church so appealing and so promising as the work of the Sunday School. How many of our strong young men and women are turning their attention to the claim of Religious Education. What a day of victory for Christ when we can lead a whole generation of children to accept Jesus as a personal Savior, and train them for his service. That is the objective of the Sunday School.—H. E. Wheeler.

CHILDREN'S DEPARTMENT.

CHUMS.

He lives acrost the street from us
An' ain't as big as me;
His mother takes in washin', 'cuz
They're poor as they can be.
But every night he brings his slate
An' 'en I do his sums,
An' help him get his lessons straight,
'Cuz him an' me is chums.

He fell an' hurt hi'self one day
The summer before last,
An' 'at's what makes him limp 'at way
An' don't grow very fast.
So w'en I got a piece of pie,
Or maybe nuts or plums,
I always give him some, 'cuz I
Get lots—an' we are chums.

But, my! his mother's awful queer;
'Cuz w'en we're home again,
She wipes her eye—a great big tear—
An' says: "God bless you, Ben!
Th' Lord will bless you all your days
W'en the great judgment comes."
But I say I don't need no praise,
'Cuz him and me is chums.
—J. W. Foley, in Exchange.

THE RAINBOW BIRDS—BLUE.

The sky was clear and blue, the sunshine bright, and the clouds of the morning were white and fluffy. Upon one low-swinging cloud, a small, round one rode a Downy Drifter, bright faced and merry. He was a happy, little cloud-man always on the lookout for feathered strangers, and he always dressed in his best, for he was fond of having visitors upon his little cloud.

This morning, he was sailing very slowly, dipping down sometimes almost to the tree-tops, and, as he leaned over his cloud's edge, his eyes twinkled. He had seen a crow's nest, and there were eggs in it; and a big crow himself, chased homeward by scolding robins. The Drifter had seen a hawk come home to his high-built tree-house, and he could almost hear the hum of bees, and catch the perfume of the violets.

Just now an orchard came in view beneath his cloud, and he let it drift idly above the broad, green trees that stood in the straight, long rows.

"You come too late for flowers, and too early for the fruit."

The Downy Drifter straightened up, and, close beside him, saw a bird, small and dainty, with gentle, kindly eyes. Then the Drifter let his cloud drift still lower, and fastened it to the very tip of the tallest apple tree, like a little boat. Then, turning to the bird upon his cloud, he said:

"The apple-blossoms may be gone, but there is a green-leaved shelter in every tree for some bird. Which one is yours?"

"You've fastened your cloud to the tip of it," was the answer.

The Downy Drifter's visitor was a small bird, but little more than six inches long, with a brownish vest and throat, and with head, back and wings of the richest blue.

"Your suit is quite a bit like mine," said the Drifter, looking at his own suit of blue and white.

"You must be the blue boy, as I am the bluebird," said the feathered visitor.

"A bluebird?" said the Drifter.

"Yes, Joy, the Bluebird," was the reply. "The happiest bird that wears a blue coat."

"Could I see your nest from here?"

asked the Drifter. "On which branch have you built it?"

"You should ask, in which branch, corrected the bluebird, "this is an old, old tree, you know, and one of the limbs is hollow. It is there I have made my nest, and I have a nice knothole for a door. My home is lined with grasses and there is none more comfortable in all the orchard."

"I suppose you like best to build your nest where there are fruit trees, so that you may enjoy eating the fruit when it gets ripe," said the little cloudman.

"Why, no. That is not the reason," answered Joy, the Bluebird, "there is nearly always a nice tree-hole to be found in an orchard, and beetles, grass-hoppers, and fine, fat caterpillars, too."

"You see," continued Joy, "we do no harm. Most of our food is made up of insects, with wild fruit, and wild berries."

The Downy Drifter had been peering intently between the leafy branches, and suddenly exclaimed:

"I do believe that I can see the doorway to your nest!"

"But there is something that you can not see," said Joy, the bluebird, "that is, what is in the nest."

"You told me it was lined with grasses," said the little cloud-man.

"So it is, and there are four pale-blue eggs in the nest, too," said the little bird.

"Then, afterwards, there will be four little bluebirds. Won't there," said the Drifter, smiling.

"Yes," replied Joy, "they will be bluebirds, but the backs of their feathered coats will be blue-spotted, and their breasts mottled brown and white. When they need food, my mate and I will bring them insects."

"And wild berries, too?" asked the Drifter.

"They will not get many berries until they are able to fly and hunt for themselves. If we gave them everything, perhaps they would not wish to leave the nest at all and learn to take care of themselves," answered the bluebird.

"You certainly must have a happy time in your orchard-home," said the little cloud-man.

"It could not be much happier," said Joy, the bluebird, "excepting for the

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

ASPIRIN

Name "Bayer" on Genuine



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

sparrows and the squirrels. The squirrels hunt our eggs, and muss our nests up so that they are not fit to live in. The English sparrows are greedy. Perhaps they would like our tree-hole nest for themselves. But we have such good times; there are several families of us here, you know, and while we hunt for food we have our races and our games amongst the trees."

"Do you sing or do you whistle tunes?" asked the Drifter.

"I don't know which you would call it: I warble. All the birds of our family do, too."

"Warbling is singing, and whistling," said the Drifter.

"My cousins, the robins and the thrushes, each have their song. Their tunes are summer-tunes, but I sing mine the whole year round," said the bluebird.

"Even when the snowy days come to the orchard?" asked the little cloud man.

"O, I'm not here, then," replied Joy, the bluebird. "Before the snow comes I have flown to a new home far to the southward. I take my song with me, but always bring it back when I return in the springtime."

The Downy Drifter had glanced every now and again toward the bluebird's treehole doorway, and now, as he looked, he saw a blue-capped head appear at the entrance. In a moment more another bluebird perched upon the same limb, another, and another.

The Downy Drifter's feathered visitor had not noticed this. From below in the branches of the apple-trees came a clear bird note. Then Joy, the bluebird, sang a clear, full-throated, warbling melody:

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

TEACHER WANTS SCHOOL.

A highly educated, experienced man teacher wants a fall and winter school—country or village. Write M. C., 215 Mt. Ida St., Hot Springs, Ark.

The next time
you buy calomel
ask for



The purified and refined
calomel tablets that are
nausealess, safe and sure.

Medicinal virtues retained
and improved. Sold
only in sealed packages.
Price 35c.

"Little lady true, I would sing to you."

Under the trees in the orchard flying—
Look a little longer, seeking, trying,
Little feathered laddie, in your coat
of blue.

On a leafy branch in the orchard
swinging—

"Little laddie true, I would sing with you."

Just a little word in welcome singing,
Dainty little lady in your gown of
blue.

Dancing with the shadows, with sun-
beams straying—

Sing, little laddie, my lady, sing;

Sing your song of happiness, the while
you're playing,

In your Bluebird melody, the joy of
spring.

—The Downy Drifter's Series, copy-
righted by Bertha E. Green.

THE FUN OF LEARNING TO SWIM.

Vacation days are swimming days. Last year more than 25,000 persons learned to swim through the aid of Red Cross instructors and among these were hundreds of boys and girls of the Junior American Red Cross, who proudly took the "Learn to Swim" pledge: "Resolved, I will no longer be a sink-easy."

Swimming is a game every boy and girl can play, but in learning to swim you must become accustomed to the water. First, try to imitate a duck. It thrusts its head under the water and looks about for food. If it can see, so can you. Put your head under the water and open your eyes? Sure enough, you can see! Now try again before you forget. It will not hurt either your eyes or your ears.

The next step in our game is to imitate a motor boat. The motor boat takes the air into one valve of the carburetor and lets it out through the underwater exhaust pipe. Adapt that idea to yourself. Take in a big breath, close your mouth, rest your face in the water and force the air out through your nostrils. This is the swimmers' method of breathing.

Now pretend you are a sled. Lie face down on the water, keeping the chin drawn in and the arms parallel with your body, the fingers slightly lifted to serve as the front runners of the imaginary sled. A good push with your feet against the bank and you go coasting ten or fifteen feet. If you throw your head back your feet sink; too much weight in the air.

The next imitation in our game is that of a sternwheel steamboat. After you have pushed off from the bank raise your feet alternately clear of the water and strike back into the water, getting a push from the ankle to the toes. The whole leg works and does not bend very much at the knee.

We are now going to imitate a windmill, so you must keep your right hand the same distance back of the left hand all the time. Start off with a push as before, one hand resting on the surface of the water and the other behind you. As soon as you glide on the water-hand you are floating; then a sweeping stroke down and back brings the other hand forward in its circular sweep. Your arms revolve as the windmill arms do, paddling you through the water. Each time you roll up for air glance ahead to see where you are going.

Now for the final act of our game. Just imagine, as the windmill is paddling along, a steamboat coming up

behind and bumping into it. They are stuck together. They can't be separated, so forevermore the windmill arms pull on the front end while the steamboat paddles push on the other end as the air is taken into the carburetor and let out through the underwater exhaust pipe. Here you have an imaginary picture of the movements of your body as you swim about in the water, and your cruising radius will depend largely upon practice.—Ex.

MR. PRINCE AND THE DAISY.

A prince went into the vineyard to examine it. He came to a peach tree, and said: "What are you doing for me?" The tree said: "In the spring I give my blossoms and fill the air with fragrance, and on my boughs hang the fruit which men will gather and carry into the palace for you." "Well done!" said the prince. To the chestnut tree he said: "What are you doing?" "I am making nests for the birds, and shelter cattle with my leaves and spreading branches." And the prince said: "Well done!" Then he went down to the meadow and asked the grass what it was doing. "We are giving our lives for others, for your sheep and cattle, that they may be nourished." And the prince said: "Well done!" Last of all he asked the tiny daisy what it was doing, and the daisy said: "Nothing, nothing. I can not make a nesting place for the birds, and I can not shelter for the cattle, and I can not send fruit into the palace, and I can not even give food for the sheep and cows—they do not want me in the meadow. All I can do is to be the best little daisy I can be." And the prince bent down and kissed the daisy, and said: "There is none better than thou."—Anon.

WHERE MOSQUITOES COME FROM.

"Once there lived a great giant in the far north. His name was Kos-sa-ka. Kos-sa-ka was noted throughout the country as a great man eater.

"Also in those days there was a young man who made a business of killing giants. If any day he failed to kill a giant he felt that day was lost and doubled his energies on the following day that he might make amends for his failure. Finally he determined to kill Kos-sa-ka and free the country of this terrible and much-feared man eater.

"One day he stole into the giant's house and hid himself under some blankets. But the giant found him and said, 'I'll kill him and eat him.' And went out to get his knife. This giant had often been shot at, but the arrows had bounded off.

"Soon the son of the giant came in and the boy jumped up and pointed his arrow at the son of the giant and said, 'Tell me how I can kill your father or I will kill you.' The boy replied, 'Shoot him on his instep. His heart is there.'

"The giant soon came in and our hero pointed an arrow at the giant's foot and shot him. The dying giant said, 'Though you burn me, I'll bite you.'

"Our hero burned the giant's body and threw the ashes up into the air, and said, 'Bite me, will you?' Each particle of ashes became a mosquito, and so the giant has been biting man ever since. Ugh!"—Florida Christian Advocate.

NEWS OF THE CHURCHES.

INFORMATION FOR USERS OF CLERGY PERMITS.

The Clergy Bureaus west of the Mississippi have very kindly perfected an arrangement with the Southeastern Clergy Bureau for inter-territorial use of their respective clergy permits. By this arrangement, holders of permits, residing in either territory, can use either for inter-territorial travel. That is, a person with a Southeastern permit, but not possessing a Southwestern, could travel from Atlanta to Dallas on a Southeastern permit, and vice versa.

The Southeastern Bureau will also honor permits west of the Mississippi for intra-territorial travel. That is, a person holding a Southwestern permit coming to Southeastern territory, could use the Southwestern permit within the territory under the jurisdiction of the Southeastern Clergy Bureau. No such arrangement, however, exists in the territories west of the Mississippi. The Eastern Bureau, which controls the territory east of Chicago and north of the Ohio river, does not enter into the above arrangements with either of the above-mentioned bureaus.

This information will be gratefully received by users of clergy permits, and genuinely appreciated. The saving of time and the convenience and comfort which this arrangement insures, will be of great service to the users of clergy permits.

A few railroads have not accepted this inter-territorial arrangement. The nearest railroad agent will know which they are.—W. M. Casetty Jr., Executive Secretary.

REVIVAL AT PLUMERVILLE.

Fifty conversions and forty additions to the Methodist Church were some of the results of a glorious meeting which closed Sunday night,

HOW WOMEN OF MIDDLE AGE

May Escape the Dreaded Sufferings of that Period by Taking Mrs. Block's Advice

Hopkins, Minn. — "During Change of Life I had hot flashes and suffered for two years. I saw Lydia E. Pinkham's Vegetable Compound advertised in the paper and got good results from taking it. I recommend your medicine to my friends and you may publish this fact as a testimonial."—Mrs. Robert Block, Box 522, Hopkins, Minn.

It has been said that not one woman in a thousand passes this perfectly natural change without experiencing a train of very annoying and sometimes painful symptoms. Those dreadful hot flashes, sinking spells, spots before the eyes, dizzy spells, nervousness, are only a few of the symptoms. Every woman at this age should profit by Mrs. Block's experience and try Lydia E. Pinkham's Vegetable Compound.

If you have the slightest doubt that Lydia E. Pinkham's Vegetable Compound will help you, write to Lydia E. Pinkham Medicine Co., Lynn, Mass., about your health. Your letter will be answered and answered by a woman, and held in strict confidence.

July 24. Rev. W. M. Edwards of Bellefonte did the preaching. He came to Plumerville Wednesday night, July 13, and remained until the last service. He preached morning and evening to large congregations which more than filled the church at night. The church and Sunday school have been greatly relieved, and our people say it was the greatest meeting held in Plumerville in many years. The merchants, without an exception, closed their places of business at the preaching hour. Men of families who had spent their lives in sin were gloriously converted and have united with the church. A liberal free-will offering was given Brother Edwards for his splendid work in preaching, singing and altar service.—J. W. Campbell, P. C.

TO THE PASTORS OF THE TEX- ARKANA DISTRICT.

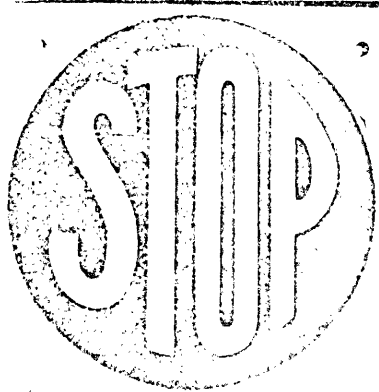
As some of the pastors are away from their charges and many others are busily engaged in their revival meetings, I will not mail the blanks for the July reports now. I will mail report blanks after the fourth Sunday in August and you will then report for the months of July and August together. This will enable you to make a complete report of your revival meetings except in those cases where meetings are to be held in September.

The revival season is starting off with a victory for our Christ and the church. Already some great meetings have been held. Brother Rogers writes that Lewisville has been

A BARGAIN

In a home between Hendrix College and the Methodist Church in Conway, Ark. Five rooms and bath room; large sleeping porch and two other porches; city water; electric lights; large lot, \$2,400.

DURHAM & CO.



Those Epileptic
Attacks by Using

**Dr. Miles
Nervine**

A Nerve Sedative that has
been successfully used in
the treatment of Epilepsy,
Hysteria, and other Nerv-
ous Disorders for the past
thirty years.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., BOWEN, ILL.

stirred with a great revival. Brother Rowe, with the assistance of Roebuck, had a soul-stirring meeting at Highland, on Egger Charge. Brother Brewer and Brother Harrell, assisting, did excellent work for the kingdom at Silverena. Brother Lindsay, assisted by Brother Hall, had a good meeting at Hicks. Perhaps the best meeting in the history of Dierks was recently closed. I have not learned from Brother Campbell yet the full results of the meeting, but have heard indirectly that about 50 were received into our church. These are just some of the good meetings that have been held. There are others, and still others now being held. The Lord is blessing our ministry. I send this to encourage all in this good work. Now is the time to make full proof of our ministry. Let us do the Lord's work systematically, enthusiastically, and prayerfully. If possible, give plenty of time to each meeting. Don't close them too quickly. In most places it will take two weeks to do the largest amount of good. "My heart's desire and prayer to God" for each of you is that God will greatly bless your ministry during this revival season.—J. Frank Simmons, P. E.

AT YELLVILLE.

A word or two about our meeting at Yellville. There are some good things that can be eaten till they don't taste good—such as roasting ears, fried chicken, cherry pies and so on. I grant you it takes a heap of it to take the taste out, but it can be done. But as to a good meeting it tastes good as long as a man can swallow. Brother Claude has given the facts, figures, nouns and verbs, so I will just put in a few adjectives and adverbs. I was delighted with my trip, the meeting, entertainment and all the people I met. Our meeting could have gone another week and not reached the maximum point in interest, power and results. Some times we quit too quick. But Brother Claude had other places and I had to come home. I was abundantly pleased to find the brotherly spirit existing between the churches of the town. The good Baptists stood by, day and night, the thing for any and all Christians to do in a battle for right against wrong. Brother Claude is in fine favor with all. He is a man of more than ordinary "gumption," knowing how and when to put the grease where the squeak is." Happy the man who has this gift that no professor can teach him. He has a charming family—a preacher's wife and helpmeet. Here I ran across the trail of the boyhood days of J. M. Cottrell, R. E. L. Bearden and H. Lynn Wade. Boys, I know you better today than ever before, for boys will be boys. I prayed God earnestly that during our meeting He would lay His hand on another trio of such men and call them into the work of the ministry. Here is where such recruits are found, and I have good hope that our prayers will be answered. Amen! —Jas. F. Jernigan.

REVIVAL AT GLENWOOD.

One of the greatest revivals that has ever been held in Glenwood closed Tuesday night, July 26. Eighteen new members were born into the kingdom. Rev. W. W. Nelson of Gurdon did the preaching, and he is a very persuasive preacher. His messages are strong

and right to the point. He is a strong speaker, one that will make good anywhere. The largest crowds came to hear Brother Nelson that have been here for many years. He won warm places in our hearts. I think no one could have handled the situation better than did Brother Nelson. May God give us more preachers like him.—A Member.

PRESCOTT DISTRICT NOTES.

We are now closing up the third round. While salaries are somewhat behind the people are hopeful and expect to reach the goal in the end. The Sunday school interest is good. Brother Fowler rendered good services in the district and his work is bearing fruit.

The League work is also moving forward. We were greatly helped in our League work recently by having Brother James Workman visit several points in the district and hold League institutes, which has put new life in the work. James is a live wire and is putting the stress where it ought to be, on the "spiritual." We were permitted to attend two of the meetings and they were great. We bespeak for James Workman a great future.

The work of the Woman's Missionary Society is moving forward under the efficient leadership of Mrs. D. B. Thompson. The revival meetings are on and some good reports are coming in. We hope to close up a good year.—J. H. Cummins, P. E.

REVIVAL AT CHARLESTON.

Evangelist W. Hardy Neal and his co-workers began a tent meeting here July 3 and closed July 20. Brother Neal is a great revivalist. He knows how to reach the people with a gospel which is almost irresistible. He believes in the old-time mourners' bench and heart-felt religion which causes men to cry "Abba Father." His helpers are conscientious men, excellent in their line of work.

We had 55 conversions and reclamations, 35 accessions to the Methodist Church, eight babies baptized and three subscribers to the Christian Advocate. Six joined the Presbyterian Church and seven gave their names to the Baptist Church. These churches have been strengthened in membership and in spiritual power.

Our prayers shall follow Brothers Neal, McEuen and McCamey in their great field of labor. We shall be glad

PORT GIBSON FEMALE COLLEGE

PORT GIBSON, MISS.

An intensely practical Junior College in the healthy hill section between Vicksburg and Natchez, on trunk line of Y. & M. V. R. R.

Courses in piano, voice, brass and stringed instruments, expression, book-keeping, stenography, typewriting, sewing, cooking, in addition to standard literary courses. Special stress on Bible, Sunday School Training, and equipment for Christian Service.

For Catalog Address Rev. Relfe Hunt, D. D., President.

GALLOWAY COLLEGE

Searcy, Arkansas

SAFETY, SCHOLARSHIP, CHARACTER

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

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

Entire expenses, \$350 to \$600 for the year.

For catalog or room reservation, write to

J. M. WILLIAMS, President.

to have them come back in the future and hold us another meeting.

Our work is prospering. We have received 55 into the church on profession of faith, 11 by certificate, and baptized 14 babies this year. Our average congregation is about 225, the largest in the history of our church. The Lord has been good to us, and we pray that His blessings may abide with us.—J. W. Moore, P. C.

REVIVALS ON WIVILLE AND REVELS CIRCUIT.

We have just closed two revivals, at Jelks and Grays. We only had six conversions and three additions to the church at Jelks, and nine conversions and five additions at Grays. Brother W. J. Clark of Conway did the preaching. He is a young preacher and his messages were strong and right to the point. He will make good anywhere. On the fifth Sunday I will begin another meeting at Wiville. Mr. J. L. Gillespie will do the singing. We are praying for a glorious revival.—R. A. Bevis, P. C.

REVIVAL AT CATO.

We closed an old-time Methodist revival at Cato Sunday night with 12 conversions and several reclamations.

We received 12 into the church, 10 on profession of faith and two by letter. One man and his wife were both converted and joined the church and had their baby baptized. One brother was converted at his home about midnight Sunday night and came straight to the parsonage to tell his good news. Brother J. D. Kelly of Conway did the preaching and reached the people with his strong gospel sermons. We thank God for such men as Brother Kelly, and hope it will be our lot to labor with him again in the future and pray that God will wonderfully bless him in his work. One can not find a finer people anywhere than Cato, and we are praying for still greater things.—W. A. Patty, P. C.

KENSETT.

The Rev. Morris Greer, pastor of our church at Lepanto, Ark., and his singer, Rev. John W. Glover of Cabot, Ark., closed a very fine meeting in my church at Kensett Friday night, July 23. Rev. Greer, in the first place, is

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.

Artesia Face Powder



Agreeable to all Complexions

White, Flesh, Pink, Brunette, and Light Brown

Sold at all toilet counters or prepaid by mail
FREE SAMPLE of each will be mailed for 4c to pay packing and postage.

ARTESIA CREAM CO., Waco, Texas

a very fine young man, an unusually good personality and a great Christian spirit; and, in the second place, he is a great preacher. No shameful or coarse language is used at all. His sermons are sane and constructive in their effect. He did some very fine substantial and constructive work, such as any pastor wants. Rev. John W. Glover is a great singer. He just sings, and there is no display of self whatever. He sings in the spirit of Christ and sings himself into the hearts of those who hear him. God bless these two fine young men wherever they may go. I filled Brother Greer's appointment at Lepanto the two Sundays he was in my meeting, and I find that his congregation is very much in love with him and his high order of service. There were 61 conversions and numbers joined the church. Robt. L. Armor, P. C.

MEETING AT NEW LIBERTY.

We have just closed a good meeting at New Liberty, on New Liberty Circuit. Brother J. M. Harrison of East Side Church, Paragould did the preaching. He is really and truly a man of God. I had the pleasure of not only working with him, but the association also. I can earnestly say to any pastor seeking help: "Brother Harrison is a preacher of the pastoral type who gets hold of people personally and grips them until he has led them to God. My great task now will be to meet the desires of my people in trying to be a pastor like him. We had 23 conversions and reclamations and 12 united with the church.—Mark S. Horne, P. C.

PARAGOULD DISTRICT NOTES.

Brother G. R. Ellis of Walnut Ridge Circuit is having a great year. He has organized a new church at Lesterville with more than 40 members. He is now in a great meeting at Mt. Zion. About 60 conversions to date.

A number of great meetings have been held in the bounds of the Paragould District this year. Most of the pastors are conducting their own meetings.

Brother Hall, at Walnut Ridge, has his new church building up to the first floor. He is doing a great work.

Rev. C. E. Hollifield and Rev. S. G. Watson have just closed a great meeting at Portia resulting in 72 conversions. Brother Hollifield began another meeting at Black Rock Sunday, July 31. He is in great favor with his people. Mrs. Hollifield is doing a splendid work in organizing Leagues and Missionary Societies.

Rev. Roy Black has held a meeting at Friendship with 31 accessions. Also one at Hopewell with fifty conversions. Brother Black is a student at Sloan-Hendrix Academy and is junior preacher on the Imboden work.—Reporter.

REJOICING AND CRYING—WHY NOT?

When the human is touched it will express itself; therefore, rejoicing and weeping are both natural. Since creation people have cried and people have shouted. Yet we have grown young Methodists who never heard a person shout at church or saw one on their knees at an altar, crying aloud for mercy. By what route do you suppose such members got in? And why is this? Are there no more

tears, and no more fountains of joy to be stirred. You well remember some of those sermons under which mother and father rejoiced, and those that made sinners quake and mourners shout. When did you hear a sermon that raised a shout from a saint or caused a sinner to cry aloud for mercy? We have and hear all kinds of preachers. The "evangelistic party," the trained workers, came with Dr. Blank, and "one of the greatest song leaders" directed the music. They stayed three weeks. Who shouted, who cried for mercy and forgiveness? The "best circuit preacher" in the conference is traveling his circuit of six appointments, but who mourns or shouts when he preaches? The town preacher is "holding down" a county seat, he is still on the job, but who does he ever see cry as a

mourner, and what leading member shouts when he preaches? We have more big city pastors than ever, and bigger choirs and our dear, deserving D. Ds. are sometimes allowed to begin their morning sermon by ELEV-EN-FORTY, but who broke down and wept or shouted aloud, or ventured to say amen when you heard the sermon? Connectional officers come and address "the cream" of the community, but does a sinner pray through or a saint get happy. But one may say, it is not their business to get people saved. Very well. Then there are the bishops, our great men, who come and fill the largest pulpits, and often at a union meeting of all the Methodist congregations of the city, but when was the altar a scene of mighty rejoicing or a place of penitence and pardon when the good bishop preached?

HOWARD COLLEGE

An up-to-date Christian School and College, emphasizing thoroughness, scholarship, and character, and minimizing cards, dancing, rag-time music, and costly and improper dressing.
Regular Four-Year High School and Junior College Course, offered by A. B. graduates.
Primary, Intermediate, and Grammar School courses.
Diplomas and Certificates awarded in Music, Voice, Art, Expression, Home Economics, Violin and Commercial Work.
Splendid buildings, nicely furnished, steam heat, hot and cold water (running) in each room. Gymnastics, Tennis, Basket Ball, Athletics.
Write for bulletin and information. Session opens Sept. 19th.
GEO. H. CROWELL, Ph. D., President, Gallatin, Tenn.

FARMERS' WEEK AND SHORT COURSE

For All the Farm Family

COLLEGE OF AGRICULTURE, UNIVERSITY OF ARKANSAS

FAYETTEVILLE, AUGUST 16 TO 19
BIG PROGRAM

LIVE STOCK
MARKETING
SERVICE
HOME

THE FARM HOME
THE FARM BOY
THE RURAL SCHOOL
THE RURAL CHURCH

Something for men, women, boys and girls. Fine Live Stock Exhibition, Pure Seed Exhibit, Stock Judging Contests, visit to Experiment Station Farm. Able speakers, instructive demonstrations, big barbecue for every one.

Free Lodging—Free Auto Trips—Meals, 35c

REDUCED RAILROAD RATES—SPECIAL TRAIN

4—BIG DAYS—4

AN EDUCATIONAL VACATION

Marvin University School

A Methodist School in a small town, away from temptation of vice and idleness.

A standard training school for boys and girls.

First year College work offered this year.

Separate dormitories with Christian and homelike influences.

Athletics for both girls and boys given under trained instructors.

Write for catalog.

Session opens August 31.

W. M. COOPER, President, Clinton, Ky.

There is more preaching than ever and by better educated preachers than ever before. A "strong man" must be had for this, that and the other place because of peculiar situations; but who was made happy and blessed God when the "strong man" balanced himself upon his thigh and lifted his mighty arm in discourse? We have "done our bit," and "team work," "gone over the top" or "put the thing over," and are now ready to launch a membership campaign or any other campaign that does not cost anything but money, taking long trips and time to fill engagements.

When did you hear a sermon that set the "fountain that never runs dry" to coursing through your soul, or one that flung your spirit into a new world where you planted your feet in "Benlah Land," or one that set the dazzling splendors of heaven before your mortal gaze? When did you hear a sermon resound with the thunders of old Sinai or one that burned and blazed with the fires of Pentecost?

When did you really pray or praise at church? When did you pray for your pastor or agonize in secret for a sinner lost from God? When did you weep over lost souls or exult in the glory of God?

True Methodism, true religion will never live with dry eyes or a withered heart.—Irvin B. Manly, Houston, Texas.

SOME RULES FOR KINGDOM SERVICE.

At a conference of moderators of fifteen different denominations called by the Federal Council of Churches of Christ in America, Doctor Alfred Williams Anthony, Executive Secretary of the Home Missions Council emphasized the following rules for Kingdom Service for Home Mission Boards:

Simpler Living.—Thrift and economy require self-denial. They furnish resources, and thus make an altruistic planning and giving possible. We have been living through a debauch of extravagance. We should now live more simply as a matter of conscience, and not of necessity alone; and thus be prepared to serve the needs of our country and of the world.

Fuller Co-operation.—Some denominations need to simplify their internal organization so as to secure a more united action. All must make

co-operation in fuller fashion with other Christians and churches, in order to meet the requirements of the day. Santo Domingo, Porto Rico, and Montana, in the Home Mission field afford instances of three types of practical co-operation between denominations—not as an ideal, but as an achievement.

Community-Mindedness.—Community churches are arising, some hostile to denominations, and thereby isolated from relations with the larger tasks of the Kingdom. A denominational church within a small community should have its community in mind, and not its membership alone, and it should be prepared to receive into its membership all who are Christians, even though imperfect Christians, from the point of view of the denomination. The finest type of Home Mission work may be done by a local church which ministers to the New Americans, and the special groups, and all classes about it.

Race Relations.—The outstanding problems respecting race in this country now concern the Negro, the Jew, and the Japanese. The Church of Christ is the only agency adequate for promoting the good will amongst men which must underlie all efforts at solving these problems.

Enlistments For Service.—There is needed an increase of ministers, well equipped for their tasks, and of missionaries, servants in the Home and Foreign field and also in the educational and social fields. The church needs now to recruit for her service.

GROWING DEMAND FOR A SQUARE DEAL.

Samuel P. Gompers and his lieutenants are making such haste in their efforts to unionize the country, that as sincere as they may be in their estimation of the value of organization, they are, in the minds of many, lowering their standards and cheapening their cause. There was a time when a card in any organized craft passed as a safe credential of a skilled and efficient workman. Today it is more apt to mean a membership in a slacker organization in which the best man measures his product by that of the poorest workman on the job. It is a day when the union fixes a minimum time for a job and woe be to the workman who returns to the shop before that time expires, though he may have done the work much quicker.

Holding down production, however, is not the most serious defect in the conduct of organized labor. The public has waited in vain for a word of condemnation of the grafting union officials and business agents in the builders trades in Chicago, New York and other cities. Mr. Gompers and many other leaders probably keenly regret that such men have found a place in labor's ranks, while some are no doubt only sorry because these crimes have been exposed and are fearful that they may too face a jury.

Organized labor is not to be condemned because of crimes committed by members as individuals. There are scoundrels in churches, in Chambers of Commerce and in fraternal organizations, but there are few organizations that will not openly repudiate those members after they have been found guilty. This, organized labor, especially the builders' trades, never does. The bomb thrower, the grafter and the swindler, the

men who bring disgrace upon their union and upon the individuals composing it; who use the rank and file as pawns, ordering to work or away from work at their own sweet will—these men from their prison cells proclaim their good standing in organized labor, and with the expiration of their sentences, walk proudly forth into the welcoming arms of the men they have injured and are often banqueted.

No less guilty are the organized manufacturers and contractors who arbitrarily advance prices of building material and in other ways add to the cost of construction. The public is tired of being held up and unless there is a radical change in the methods and practices of both organized labor and organized capital the jails are going to be crowded. There is an insistent and growing demand for a square deal. Organized labor, to survive, must revert to its old standards of a fair day's work for a fair day's pay. It must rid itself of the parasites, its crooked leaders who play both ends from the middle. Above all, it must make a union card mean something to the employer. Crooked contractors and organized

capitalists who bend the law almost to the breaking point and who, with the assistance and advice of counsel, swindle the public, should be made to break rocks on our public roads.—Farm and Ranch.

"You do not appreciate the religious press. You are not using it to the extent you ought to. The result is the enemy are gaining ground on you, for they are sending their sheets broadcast. There is not a form of error in this age that hasn't its printing-press, and putting thousands and thousands of dollars into it to send forth a propaganda if possible into every heart. Your children are reading it when you do not know it. You ministers have people reading this error when you are not aware of it, and you find them losing interest in your work and in the cause, and you do not know what did it. It is a false press that did it, and if you are to get the work out of the press that you would like, you must come to the support of the evangelical press, that comes to back you up and help you to do a work you can not do, and to spread the influence which you are intensifying and establishing."—The Presbyterian.

BISHOP'S AND SECRETARY'S ENDORSEMENT

Bishop E. D. Mouzon recommended to his son on graduating from Southern Methodist University that he teach in Henderson-Brown College. He taught in the Academy of the College last year. Again, Dr. O. E. Goddard assisted in a meeting at Arkadelphia. His daughter was just then graduating from the Nashville (Tenn.) High School. He chose Henderson-Brown College for her, but only after making the closest personal investigation of buildings, surroundings, and faculty. Miss Goddard has reserved room for 1921-22.

"Thirdly," the U. S. Government is classifying all colleges. Certain high standards have been set up. The representative, Dr. Zook, sent to Arkansas, in his report, on file in Little Rock, gives Henderson-Brown College an "A" grade.

Henderson-Brown College offers courses in the Liberal Arts leading to the A. B. and B. S. degrees. Also courses in Piano, Voice, Violin, Expression, Art, Home Economics, and Business Training. Four Literary Societies offer opportunity for development in debate, essay writing and college activities. Y. M. C. A., Y. W. C. A., Epworth League and Life Service Band offer unusual development in Christian growth.

Outdoor sport is made attractive on athletic fields (two) and tennis courts. Large gymnasium for basket ball and physical culture.

Free catalog gives full information. Address

PRESIDENT J. M. WORKMAN

Arkadelphia, Ark.

CUT THIS OUT AND MAIL

President Henderson-Brown College,
Arkadelphia, Ark.

Please mail catalog to

Name

Address....., Ark.

Cuticura Talcum
is Fragrant and
Very Healthful

Sample free of Cuticura Laboratories, Dept.
V. Malden, Mass. Sent everywhere.

WINTERSMITH'S
W. CHILL TONIC
NOT ONLY FOR CHILLS AND FEVER
BUT A FINE GENERAL TONIC.

For Malaria

Schaap's Laxative Chill Tonic
is the best. None better. Liver reg-
ulator and Chill Cure combined.
Try it and be happy. Price 60c.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

OBITUARY.

BROCK.—Mrs. Sarah J. Brock, nee Reid, was born in Georgia, April 19, 1844, and died at Gurdon, Ark., July 7, 1921. She came to Arkansas in 1853, and has resided in Pike County most of her life since. On October 24, 1865, she was married to Mr. M. K. Brock, to which union were born 12 children, six of whom lived to be grown and eight of whom still live, five daughters and one son. She leaves one brother, Sister Brock, and joined the Methodist Church in October, 1872. Her love for the church and Christ was of purest devotion. Next to her own home and children did she love the church and Christian people. She was a true Christian type, her manner was quiet, and her life spoke more eloquently than her words or ours can speak. A value of untold worth was the heritage she leaves to her family, her friends and her church, for such characters as she has made our nation great and have built the kingdom of God. We will not weep but see.—Jesse Galloway.

VERSER.—Inez, infant daughter of E. E. and Maggie Verser, departed this life May 5, 1921, and the writer conducted the funeral services at Steel Bridge Cemetery, May 6, amidst a large crowd of sorrowing friends and relatives. Inez was about 2 years old. A sweeter dispositioned child never lived. She scarcely ever cried, except when suffering, and always had a sunny smile that she won her way into the hearts of all who knew her. She was loved by all, and was the joy of the home and the pride of the fond hearts of both father and mother. How we loved her! God loved her best, we loved her! God loved her best, and sent a convoy of holy angels to carry her ransomed spirit home. As she brightened the home of her parents with her love and sweet smiles, surely heaven will be brighter because of her presence there. May the blessings of a loved and loving Father abide upon the loved ones until the time shall come for them to quit the walks of men, and may the Holy Spirit help them to so live that when that time shall come they may be reunited with their loved ones never to part again. Until then, darling baby, farewell.—Her Pastor, C. B. Davis.

MANSEFIELD.—On February 28, 1921, the death angel came into the home of Mr. J. D. Mansfield and took from that home its most precious jewel, Mrs. Sarah Sophronia Mansfield, nee Gold. She was born at Murfreesboro, Ark., July 26, 1850, and was married to Mr. J. D. Mansfield, January 16, 1867. Her husband and eight children survive. Her four sons and four daughters—H. T. J. A., W. G. and W. R. McGraw, of Delight, Ark.; Mrs. C. P. McGraw, of Delight, Ark.; Mrs. J. L. Parsons, of Delight, Ark.; Mrs. Goulie Thomas, of Delight, Ark. Two daughters predeceased her to the better land—Mrs. Susie Watson and Mrs. Ida Webb. She professed faith in Christ in young womanhood, and united with the M. Church, South, of which she lived a faithful, devoted and consecrated member to the day of her death. She was confined to her bed for three months. Her sufferings were intense, but she never murmured with complaint. She still clung with had tenacity to that faith which had been her comfort and support through life. She was ready and wanted to go. She entreated us all not to grieve for her, that she would be safe in the arms of Jesus. But, oh, how conspicuous is her vacant place in the home, her tender care and guiding counsel forever withdrawn from her family. What a sadness enircles us when we think of this life only, but what a lasting joy when we hear and recognize the voice of God speaking, peace to all His children, who live and die in Him. It is such a comforting thought that she will never more know pain or sorrow. On March 1, 1921, she was laid to rest in the Murfreesboro Cemetery, Pike County, Ark. The funeral service was conducted at the grave by her life-long friend, Rev. J. W. Covington of Delight, Ark.—Her Daughter, Alice McGraw.

JONES.—Fannie Redman Jones, wife of Dr. O. E. Jones, was born at old Jacksonport, Jackson County, Ark., October 20, 1879, and passed to her Father's home above July 12, 1921. Before her home in Newport, Ark. Between these dates are recorded the deeds of one of the best women of Newport. She was married to her

childhood sweetheart, Dr. Oscar E. Jones, at Newport, August 6, 1902. To them were born two sons, Oscar E. Jr. and Lacy, who, with their father, survive her, and with heart-stricken grief live in Christian fortitude to the irreplaceable loss of a sainted companion and mother. Sister Jones joined the Methodist Church at Newport in 1907 and was a growing Christian. In 1915 she went out into more definite work and soon organized the Wesley House Sunday School, and into the day of her death, she loved to lift fallen humanity to safety in Christ Jesus, her Lord and Master. She unstintingly gave her time and talent to the service of her Lord and His kingdom, and of her Lord and the support freely gave her means to the support of the church that she loved so well. Her end was peace. Before going she called the family to each one, as delivered a message to each, and then she did to many friends, and then called for her pastor, and left her two dear, many boys to the care of her husband and her pastor to which she gave work of the church to which she gave her life. She knew where she was going and we know where to find her. Shall not the God of all the earth do right?—W. F. Evans.

GRANTHAM.—In the passing away of W. J. Grantham, who died June 22, 1921, the county has lost one of its most useful men, the church and Sunday school a most active member and worker. Although his death was not unexpected, it cast a gloom over the entire community in which he had lived so long. He was one of the best known and most useful men in Ashley County, having first seen the light of day May 28, 1861, having spent almost his entire life in the county with the exception of a few years. He was for several years tax assessor of Ashley County. He was in his youth happily married to Miss Ava Cone, who, with six splendid children, survives him. The eldest, Elva, wife of Rev. M. R. Timberlake, formerly of Arkansas Conference but now of Oklahoma; Mrs. Clara Lillian Brewer, now of Mrs. Miller, of Ross, of Arkansas City; Mrs. Miller, of Oklahoma; and Leroy and W. D. Grantham. Special mention should be made of his two young daughters, Mrs. Ross of his wife's bedside, Mrs. Miller coming from her home four or five times within the past year, and of the devoted wife, who was ever at his bedside to administer to his comfort. Although the writer had known Mr. Grantham but a few years, I knew him to be one of the best of men, always pleasant and cheerful. He was for years superintendent of the Sunday school at Snyder, his home church, which, with his family, he attended regularly until his health failed more than a year ago, and it was then he went to Texas and New Mexico in search of health, returning home in autumn of 1920. The beautiful flowers and large congregation were held, the funeral services were conducted by Brother Whaley, presiding elder, and Brother John Hoover, a former pastor, Brother Dunham and Brother Holm were also present.—Mrs. G. A. Carpenter.

IRVIN.—David Campbell Irvin was born June 30, 1860, near Ozan, Ark., and departed this life July 11, 1921. He lived the greater part of his life near the place of his birth, but was living near Nashville at the time of his death. He was married to Miss Victoria Gertrude White in 1881. To them were born seven children. She died in April, 1909. In July, 1911, he was married to Miss Mildred Talitha Cannon, and to them were born six children. In early life he joined the M. E. Church, South, and lived a faithful member until his death. He was a good citizen in the full sense of citizenship. Above all, he was much devoted to his home, a loving husband and father, he fell at his post, July 11, without his death except his little 8-year-old boy. The funeral was held in St. Paul Church, near Ozan, by the writer, assisted by Rev. P. P. Donk, in the presence of a great number of friends and relatives.—His Old Friend and ex-pastor, S. A. Hill.

BRATCHER.—Mrs. Josephine Bratcher was born in Kentucky, December 15, 1856, died at Griffithville, July 10, 1921. She was married to Clark Bratcher at the age of 20 years. She leaves one daughter, four brothers, two sisters and a host of relatives and friends to mourn her death. She lived a Christian life from her childhood up to the time of her death and was loved and esteemed by all who knew her. The funeral service was conducted by the writer.—Hoy M. Lewis.

MATTHEWS.—Little Dora May Matthews, born December 17, 1919, and died April 24, 1921, was the daughter of Mr. and Mrs. Matthews of Dogwood Settlement. We do not understand why God came and took the flower from the home, but may father and mother give their hearts to God and with faith in Christ travel the pathway through this world and at last come through to face with little Dora May in heaven. The funeral was conducted by the writer.—Hoy M. Lewis.

RICE.—Rayford Owen Rice, infant son of Mr. and Mrs. Richard Rice, was born January 24, 1921, and departed this life July 7, 1921. He leaves a host of friends and relatives to mourn their loss, but our loss is his gain. He will be a little flower in heaven, where he

awaits us. He left a very sad home and heart-broken father and mother. The little body was laid to rest at Dogwood.—Hoy M. Lewis.

HARRIS.—Rev. A. V. Harris died at his home in Bigelow, Ark., June 8, 1921, aged 71 years. He suffered intensely for more than a year and a half with his last illness. The best medical skill the country did all that had come, and could do, but his time had come, and only death could give relief. It should be consoling to the bereaved ones to know he was ready to go. The end came peacefully without a struggle. He just fell asleep, to be awakened when the trumpet of the Lord shall sound. Brother Harris had been a preacher in the Methodist Episcopal Church, South, for many years. He was a good gospel preacher, with faith in the gospel to save to the uttermost. He was never a member of the Annual Conference, but served a number of years as supply, and was faithful to the church, was helped forward by his faithful service. Six children and a number of grandchildren remain this side the river to mourn his departure. May the gospel mourn his departure, may the gospel he so faithfully preached be the power of God unto the salvation with each of these, and may they, too, have an abundant entrance into the kingdom above.—W. M. Adcock.

HARGER.—R. W. Harger passed to his reward June 10, 1921, at Wayland, Ark. Brother Harger was 67 years of age, and during many of these years he was a great sufferer, and the end he did not come as a surprise. He was ready and waiting for the summons. He leaves his wife and seven children. He mourns his departure. Rev. J. W. Harger, the oldest son, is pastor on Harger, the oldest son, is pastor on the Booneville Circuit. May the sorrowing ones strive to emulate his life, and their departure from earth be as peaceful as was his.—W. M. Adcock.

MARSH.—Harvey Edgar Marsh was born November 30, 1874, in White County, Ark., near the town of Pangburn, where he was reared and lived until May 29 this year. As a husband and father he was devoted and loving, and as a neighbor he was obliging. He was held in high esteem by all who knew him. To know him was to love him, as he stood for anything of good that tended to the upbuilding of the community. Mr. Marsh was one of the best farmers in his community. On September 23, 1894, he was married to Miss Zula Whisnaut, a woman of rare strength of character and deep religious principles, upon which he leaned when weary. To this happy union were born ten children, three of whom are dead.

He professed religion a number of years ago and joined the Methodist Church at Pangburn and lived a consistent life until God said, "It is well, come up higher and live with us." Mr. Marsh was ill for only a few minutes. He had a stroke of apoplexy. Funerals were held in the home, and the funeral services were held in the Methodist Church by the writer. The service was filled to overflowing. He is survived by his wife, seven children, mother, two sisters and five brothers.—T. C. Chambliss, Pastor.

VAUGHAN.—Mrs. Amanda J. Vaughan departed this life at the residence of her son, S. W. Vaughan, in Pangburn, May 6, 1921. Mrs. Vaughan, familiarly known throughout this section of country as "Grandma" Vaughan, had reached the good old age of 85 years. She is survived by one sister, Mrs. S. L. Hatchett of Eolian, senior, and three sons, J. H. R. L. and Texas, and three sons, J. H. R. L. and Texas, and three sons, J. H. R. L. and Texas. She was born January 29, 1836, was married to John Vaughan October 23, 1856. The husband died June 30, 1873, and the deceased lived a widow true to the memory of her deceased husband. Deceased joined the Methodist Church at an early age and lived a consistent member until her death. In connection with the death of this good woman it is stated that she and her family were members of a colony of about 75 who came from the State of Georgia in 1850, and that with part of it it is believed that the only surviving member now of that colony is the sister in Texas, Mrs. Hatchett. The funeral services were held in the Methodist Church by the pastor, a large assembly of people being present, both at the church and at the Henderson cemetery, where the body was laid to rest. This, to some extent, was a manifestation of the love and respect in which the many held this good "mother in Israel" and to some degree must have been some comfort to those who have been so near and dear to her. All were nearest and dearest to her. All who knew "Grandma" Vaughan mourn her death and the entire community deeply sympathizes with the bereaved ones.—T. C. Chambliss, P. C.

BREWER.—July 15, 1921, the soul of Dr. Andrew J. Brewer of Coweta, Okla., was called to its reward. Dr. Brewer was an active and consistent member of the Methodist Church since 1881. He was converted at Mountain Home, Ark., under the ministry of Rev. John M. Camm, who also conducted the funeral service at Coweta, on Sunday, July 17, 1921. Dr. Brewer was always very active in furthering the cause of Christ and in building up the Methodist Church wherever he happened to be. He removed from Mountain Home to Newport, Ark., in 1890, and continued his activities at Newport until 1902, when he came to Oklahoma, locating at Muskogee and later at Coweta. He left surviving his widowed wife, Louise J. Brewer, three sons, M. B. Brewer of Oklahoma City, Okla.; Ney L. Brewer

of Laredo, Texas, and Charles A. Brewer of Dallas, Texas, and one daughter, May M. Pray of Beaumont, Texas. He was born in Polk County, Tenn., January 23, 1850, and removed with his parents to Montgomery County, Ark., in 1861. His father, Frederick Brewer, served in the Confederate army and died in 1862. Dr. Brewer was, at the age of 12 years, orphaned by the responsibility of a widowed mother and three younger brothers, and his life was one of many hardships, but he had an indomitable will and a courageous spirit that caused him to overcome, with the help of Christ, all difficulties. Typical of his unusual character, his last words were, "I will." Part of his young life was spent in Webster County, Mo., where, in 1872, he was married to Louisa J. Welch, daughter of David Welch, who was a rugged pioneer and who came to that country in the early part of the last century. Dr. Brewer was a member of the Masonic fraternity for 48 years and was buried with the honors of that Society at Coweta, Okla. The Methodist Church at Coweta has lost a man who always stood for political and civil righteousness, but heaven has gained a sweet character, for he died as he lived, in the faith of the Lord. (Will Mountain Home and Newport papers please copy.)

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT.
(Fourth Round.)

Dalark Circuit, Sept. 5-4.
Benton Station, Sept. 4, p. m.
Lono Circuit, Sept. 10-11.
Malvern Station, Sept. 11, p. m.
Friendship Circuit, Sept. 17-18.
Arkadelphia Station, Sept. 18, p. m.
Hickory Grove Circuit, Sept. 24-25.
Malvern Circuit, Sept. 25, 3 p. m.
Holly Springs Circuit, Oct. 1-2.
Sparkman and Sardis, Oct. 2.
Okolona Circuit, Oct. 8-9.
Arkadelphia Circuit, Oct. 9, 3 p. m.
Park Avenue, Oct. 15, a. m.
Third Street, Oct. 16, a. m.
Hot Springs Circuit, Oct. 23, a. m.
Oaklawn, Oct. 23, p. m.
Carthage Circuit, Oct. 29-30.
Leola Circuit, Oct. 30, 3 p. m.
Pearcy, Nov. 5-6.
Central Avenue, Nov. 6-7.

Let the pastors and stewards be ready to answer all questions if possible. Will the trustees and women have written reports? This is important.

R. W. McKAY, P. E.

PAYETTEVILLE DISTRICT.
(Fourth Round.)

Siloam Springs, August 20-21.
Gentry, August 21-22.
Decatur, August 27-28.
Bentonville, August 28-29.
Rogers, September 11-12.
Springdale, September 17-18.
Bright Water, September 18-19.
Mt. Hebron, September 24-25.
Farmington, September 24-25.
Lincoln, September 25-26.
Viney Grove, October 1-2.
Prairie Grove, October 2-3.
Huntsville, October 8-9.
Sonora, October 9-10.
Payetteville, October 15-16.
War Eagle, October 19.
Thornberry, October 22-23.
Wiedington, October 23-24.
Osage, October 28.
Green Forest, October 29-30.
Berryville Circuit, October 30.
Berryville Station, October 30-31.
Burreka Springs, November 5-6.
Centerton Community, November 6-7.
Cass Circuit, November 8.
W. L. OLIVER, P. E.

**DO NOT CANNOT
CHANGE ITS SPOTS**

Dr. Dedson, the "Liver Tonic"
Man, Tells the Treachery
of Calomel.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your system, attacks the bones and never gets out of your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel, just remember that your druggist sells for a few cents a large bottle of Dedson's Liver Tonic, which is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and cost not a cent.

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

Kill All Flies! THEY SPREAD DISEASE
Place anywhere, DAISY FLY KILLER attracts and kills all flies. Keen, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.
DAISY FLY KILLER at your dealer or
5 by EXPRESS, prepaid, \$1.25.
HAROLD SOMERS, 100 De Kalb Ave., Brooklyn, N. Y.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 700 Gray Bldg., Nashville, Tenn.