

# ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

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

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MERCY AND TRUTH ARE MET TOGETHER; RIGHTEOUSNESS AND PEACE HAVE KISSED EACH OTHER. TRUTH SHALL SPRING OUT OF THE EARTH; AND RIGHTEOUSNESS SHALL LOOK DOWN FROM HEAVEN. YEA, THE LORD SHALL GIVE THAT WHICH IS GOOD; AND OUR LAND SHALL YIELD HER INCREASE. RIGHTEOUSNESS SHALL GO BEFORE HIM, AND SHALL SET US IN THE WAY OF HIS STEPS. Psalm 85:10-13.

## QUESTIONS WITHOUT ANSWERS.

Why, in a Christian country like ours, is it easy to find men who are willing to represent our government in foreign lands, and difficult to find men who are ready to represent our Lord Jesus Christ in those same foreign lands?

Why is it that men are eager to work for the Standard Oil Company even in the least attractive parts of the world, and yet are slow to serve their church under favorable conditions at home?

Why does the church member who grudgingly doles out \$5 to the support of his church, hilariously contribute \$50 to improve the baseball park?

What is the matter with the member of the Official Board who voluntarily subscribes for his trade journal at a cost of \$4, and is insulted when his pastor asks him to take his church paper at \$1.50?

## THE FOURTH ROUND.

Our Presiding Elders are starting on the Fourth Round. It is more than three months until the Conferences convene at Ft. Smith and Pine Bluff, but much work is yet to be done. It is devoutly to be hoped that there will be great revivals in every charge and a large ingathering. Pastors should put the church paper promptly into the homes of all new members so that they may immediately begin to be thoroughly instructed concerning Arkansas Methodism and become loyal members. Let the pastors take time to go carefully over all church records and be prepared to make prompt and accurate reports at conference. It is to be hoped that stewards will not delay looking after the salary of their pastor until embarrassment is felt in the parsonage. In these close financial conditions it behooves us to be unusually diligent and faithful in the business of the Kingdom. We have no right to expect prosperity until we deal honestly with God in all material things. Let us make the Fourth Round the best of the year, and make this the best year in our history.

## LIGHT ON PROHIBITION.

The latest information from Great Britain shows that the drink bill of the United Kingdom is now three times as large as it was in 1914 at the beginning of the war. Each household, on an average, spends \$5 a week on liquor, and it appears that most of the alcoholic beverage is used by the poor. Just at the close of the war, as a result of economic measures, the consumption was greatly diminished. Now more is spent on strong drink than on meat and bread. It is also discovered that in Belgium, France and Germany the consumption of liquor is enormous.

It is reasonable to conclude that in all of these countries there has been the usual reaction from war-time economies and abstemiousness. Is it not

probable that, in this country also, if we did not have prohibition by law, there would be a vast increase in the consumption of alcoholic drinks? The orgy of extravagance which followed our period of patriotic economy is evidence of our weakness. We may logically infer that the many violations of the prohibition law arise from the tendency to reaction which is seen so clearly in European countries. Moral restraint is temporarily relaxing, and people who lack balance are indulging their passions and appetites in a marked degree. Surely we are fortunate in having nation-wide prohibition to prevent unlimited debauchery. Our present task of law enforcement is rendered more difficult, but after abnormal conditions pass, there will be no greater disposition to violate the prohibition law than any other law, and we shall have been saved from a period of excessive drunkenness.

## SOCIALISTIC SLANDER.

The Liberator is one of the organs of Socialism which was for a time under the displeasure of the Postoffice Department. It is a constant critic of our American institutions and is opposed to our present forms of Church and State.

The Pittsburgh Employers' Association recently asked influential business men to withhold support from churches in which sentiment was favorable to labor. Commenting on this, The Liberator is not satisfied to score the Employers' Association, as it might very properly do, but it flings a gratuitous slur at all preachers.

These are the editor's words: "Now, that is not only indelicate, but also very stupid" on the part of the Employers' Association. Those things ought to be worked unconsciously. They ARE worked unconsciously. The minister lives in respectability; he does not seriously believe in the teachings of Jesus; if he did he would not live in respectability. And he can be mechanically relied on to shave down those teachings enough to meet the essential business requirements of those who put up the money for his living. It is not necessary to write letters about it. It is not advisable to make him think about it. And to make not only him, but his entire congregation and the whole surrounding community, think about it, is a piece of wanton stupidity. It makes Jesus look about six times as foolish in Pittsburgh as he did before, and the task of black-washing him becomes practically impossible."

We have always stood for the rights of man and for all that labor honestly and rightfully demands, and we expect still to contend for all that is fair and honorable in the claims of labor, but such slanderous drivel from the self-constituted and self-righteous champions of labor makes the task exceedingly difficult, and honorable God-fearing laboring men may well pray to be delivered from the folly of certain leaders who labor only with vitriolic pen and poisoned brain.

Then a writer in the same number of The Liberator thus comments on "Justice": "But of all the superstitions that have cursed humanity, the one that has caused humanity most agony is justice. God, we have been taught, is just; and look at the God-damned human race. Of course God damned it. That is one of the first things a just God would think of doing. No merry god, like Bacchus, would ever have entertained the

notion. No voluptuous deity, like Venus, whose plagues have been sufficiently widespread to cause incalculable horror, ever devised such general hell. No, it took a God who set out to be just, to wind up by damning everybody."

## THE FEDERAL SUPREME COURT.

A few years before his death the late Chief Justice White, at the annual banquet of the American Bar Association, responded to the toast, "The Supreme Court of the United States." He said in substance that the duty rests upon all courts, both state and federal, of applying and enforcing the Constitution of the United States as the supreme law of the land against all infractions. It is because the Constitution is supreme and all other laws are secondary that it is the duty of the courts to set aside laws passed by Congress and Legislatures when there is a conflict. The higher law must prevail.

It is evident that the framers of the Constitution trusted the Courts because, while the other departments have various checks and balances, the courts were left untrammelled, and their great power rests solely on the approval of the people.

In spite of this almost unlimited grant of power it is marvelous how carefully it has been used, how fidelity, self-restraint, and love of country have prevailed, and how infrequently its authority has been abused or misdirected. The judges are inadequately paid, but their services have been rendered without stint and always with a sense of reverence for law and right.

The careful student must recognize that the existence of our national government is largely due to the restraining influence of our courts. With a complex form of government, never adequately developed among other peoples, we have large local autonomy and strong state and national governments all working harmoniously because our courts function under a supreme law, the Constitution.

Of the war between the States he says: "The underlying controversies which brought about the Civil War existed prior to the Constitution as the result of divergent institutions or conditions and conflicting opinions which were not adjusted or harmonized when that instrument was adopted, and were therefore left open for subsequent adjustment, and which, by the operation of the laws of self-interest or of conflicting conceptions of duty or even as the consequence of human passion, it became impossible to settle, and which therefore were fanned into the flames which caused that great conflagration. But neither side to that mighty controversy struggled to destroy constitutional government as they understood, but on the contrary sought to perpetuate and preserve it as it was given them to believe it should rightfully exist. Underlying the whole struggle, therefore, on both sides, when it is dispassionately looked at, was the purpose to protect and defend free and constitutional government as it was deemed our fathers gave it. And this affords a ready explanation of how, when the smoke of battle had passed away and the storm had subsided, the supremacy of our constitutional system by natural operation resumed its sway, and peace and brotherhood reigned where warfare and enmity had hitherto prevailed."

The tribute of the Chief Justice, himself an ex-  
(Continued on Page 3, Column 3.)

## THE ARKANSAS METHODIST

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A. C. MILLAR

Editor

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

## PERSONAL AND OTHER ITEMS.

Rev. R. M. Holland and family are taking a brief vacation in Hot Springs.

A daughter, Evelyn Marie, was born August 4 to Rev. and Mrs. O. A. Clark of Reyno.

Dr. and Mrs. P. C. Fletcher are enjoying their vacation in Chicago, on the lake front.

The presiding elder, Rev. H. L. Wade, reports some fine meetings on the Batesville district.

The reason that our neighbors have so little religion is that we have so little ourselves.—Western Christian Advocate.

Mrs. J. W. Mann, wife of our pastor at Tillar, has returned from the hospital at Memphis with hope of speedy and complete recovery.

Rev. James W. Workman is holding four Epworth League Institutes in the Monticello District this week—Crossett, Wilmar, Portland, Tillar.

Rev. S. K. Burnett of Dermott held the meeting at Dalark. The meeting was good, and his visit among friends and kindred was refreshing.

The women's clubs of Chattanooga are securing many signatures to a petition for a censorship of the moving picture shows.—Midland Methodist.

Rev. H. L. Simpson has had a very fine meeting at Fountain Hill. Seventeen joined our church. F. R. Power, our pastor at Wilmar, assisted in the meeting.

There are over 400 community churches in the United States. A paper called the Community Churchman has recently been put out to discuss their problems.

At midnight Thursday, August 4, an eight-pound boy came to the parsonage at Warren, and Rev. J. D. Baker and wife are enjoying the honors of their new office as parents.

The Presiding Elder, W. P. Whaley, has not yet succeeded in getting a pastor for the Snyder Circuit. The former pastor, Rev. J. C. McElhenney, is in Colorado for his health.

While in our city on a vacation Rev. J. W. Thomas, pastor of our Third Street Church, Hot Springs, called last week. He is well pleased with his charge and expects a successful year.

"Some one has figured that the cost of one battleship would feed 3,000,000 starving children in Europe for a year."—Ex. And the children are still hungry in Russia, Armenia, and other places.

Returning from a business trip to Memphis, Rev. J. M. Cannon of Eudora called last week. He says that while financial conditions are hard, the crop prospect is fine and the people are hopeful.

Rev. O. H. Tucker has enjoyed a vacation at Arbela, Mo., through the kindness of his people at Winslow. He preached last Sunday at the church

where he began his ministry fifty years ago, Old Hickory Grove.

Rev. S. R. Twitty of Monticello has been voted a two months vacation and has gone to Europe. He will attend the Ecumenical Conference in London and make some tours through England, France, Scotland, and other parts.

Almost every pastor in the East South America Conference and over 50 per cent in the Chile Conference have signed the tither's covenant. Following that example, more than 25 per cent of the church members within these Conferences have become tithers.—Ex.

Dr. S. A. Steel has in press a book on "The Modern Theory of the Bible." It will be ready soon, and may be ordered from the author at Mansfield, La. The price will be one dollar. In his book he levels his Pelican lance against the destructive Higher Criticism.

Kansas has a law compelling teachers to instruct their pupils regarding the evils of tobacco and cigarettes. As it is not supposed a teacher will comply with the law and then set a personal example in direct opposition to such instruction, all teachers are required to be total abstainers from tobacco.—Ex.

Brother H. R. Whyte of Des Arc has recently connected himself with Mr. Webb in commercial school work, under the name of Webb-Whyte School of Commerce and Finance. Brother Whyte has had a wide experience in commercial work, and was court reporter for a number of years. We wish him success in his new venture.

Our neighbor, Canada, is growing like a young giant. Since 1867 the population has increased from 3,000,000 to 9,000,000, and the investment in manufactures has grown from \$78,000,000 to \$3,034,301,000, and the livestock from 3,800,000 to 15,517,000, while the public revenue has gone from \$19,336,000 to \$451,336,000, and exports from \$52,701,000 to \$1,287,000,000.

On his way back from Pfeifer, near Batesville, where he helped Brother Hode in a good meeting, Rev. W. M. Trent of Wainwright, Okla., called last week. While last year was sad on account of the death of his wife, Brother Trent had great success, adding 47 to the church. Already this year his increase in members is 41, and most of his meetings are yet to be held.

Should not a church service excite some form of favorable comment? After theater-goers have attended a play, they have generally some definite remark indicating their reaction. If pleasurable, others go to see the same performance. A church service which breaks up with the people immediately talking about common affairs seems to have missed the mark.—Western Christian Advocate.

In the past, our newspapers have generally speaking, led us aright. But if in the future the time should come when their influence be wrong, when the wishes of the men who are the Power Behind the Press, be hostile to the men who represent the best interests of the Nation, let the Nation beware! And look you, now is the time to consider such an emergency, not when it occurs.—The Ro-tarian.

Very few Protestant churches have been able in the cities to put on a program of preaching and music comparable in religious interest to the amusement interest of commercialized agencies. The church cannot compete with theaters in entertainment values. But the church service should be so strong with spiritual values as to rank with the theater in human interest.—Western Christian Advocate.

The American's disrespect for law is notorious. It is this that produces the youthful criminals and the crimes of violence that have been outstanding features of this crime wave. It is this that causes lynching and bootlegging and murders and misdemeanors. We do not respect the law in this country because we do not enforce the law. We have too many laws and we find it easier to break them than to repeal them. It is easy to go from a minor infraction to a major one.—Arkansas Gazette.

The industrial population has not yet been approached with the same understanding and adapta-

bility by the churches as by the labor organizations. Thus far the leadership of churches in such communities has not been as efficient in gaining a hearing as have the spokesmen of the unions. Preachers are wanted from among the workers at manual toil, preachers who will maintain their bond of sympathy with their fellows. A large number of our preachers come from the farm or parsonage. The labor group must produce Christian ministers for its own sake.—Western Christian Advocate.

Germany now is running in debt at the rate of \$1,000,000,000 a year. Expenditures for the first two months of the fiscal year were approximately 18,250,000 marks and the revenues were under 8,000,000,000 marks. More than one-third of the deficit is due to losses on government railroads, postoffice, and telegraph. These were run at a loss of \$1,000,000 a day during this period. In Canada the government-owned railroads are running at great loss. It seems that government ownership does not solve railroad problems in other countries. Why should it be expected to do better in this country?

We believe the Methodists ought to quit preaching falling from grace if they are going to practise the perseverance of the saints as they are doing. They set out to raise \$33,000,000 for Christian Education in their recent drive—seemingly an impossible task under present financial conditions. But they refused to give up, and they actually raised some \$18,000,000 or \$20,000,000. Did they give up then? Not at all. They propose to go right on with the campaign till they get the full \$33,000,000. This is a fine example of the perseverance of the saints. We believe they ought to preach what they practise.—Baptist Advance.

Hot Springs, Arkansas, has been selected by the Commission as the meeting place for the General Conference of 1922. This fine little city is an ideal place for the meeting of the General Conference. It is centrally situated and has unusually good train service, making it easily accessible from every section of our territory. While it is a city of only about 20,000 people it has many hotels that are metropolitan in capacity and appointments and we understand that the largest and finest hotel there will be kept open during the month of May expressly for the entertainment of the Conference. It can care for 1,000 guests. A large auditorium is near at hand with splendid accommodations for such a gathering. Hot Springs is a place of rare beauty and in the month of May residence there will be a joy.—Texas Christian Advocate.

The time has come when leaders of trades unions merely consider what is most plausible to the rank and file, and generally the most glaringly foolish proposal is the most plausible to the unthinking. The lasting success of the industry involved is scarcely considered and this is the most serious omission of all. We can always depend upon the fact that what is best for the wage-workers will by all means be best for the wage-workers employed in it. The more there be produced in that industry the more it will certainly yield to labor if there be a just distribution. And we must bear in mind that the uniform wage proposal does not deal with the question of receiving a "fair" wage from the employer; it only demands that whatever be the wage all workers in the particular line of work be paid alike. We claim that the uniform wage tends to reduce the general wage because the plan will tend to reduce production.—The Labor World.

American moralists occasionally are given a chance to thank God and take courage, specially when some foreign reformer comes here and compares situations. Mr. Herbert Hoare, of Australia, says that he saw fewer drunken men in New York City in two weeks than he would see in that many hours at home. Dr. Caleb W. Saleeby, of London, chairman of the British Birthrate Commission during the war, and a prominent eugenicist, said: "Dry America is the greatest country in the world in which to produce and rear children. Prohibition is making America safe for motherhood and childhood. The Anglo-Saxon race on this side of the Atlantic and including dry Canada, bids fair to leave the race on the other side far behind as regards sound, healthy, well-developed childhood. The

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

economic effects of this inheritance of sound health will be seen in the near future, and if Great Britain does not follow the lead of the United States and Canada in banishing the racial poison, alcohol, it will face inevitable decadence. A drugged Lion cannot compete with a sober Eagle." Child mortality is decreasing in the United States. There is also a noticeable decrease in venereal diseases. Dr. Saleeby stated that the United States was the only country where social vice is on the wane.—Western Christian Advocate.

## THE WESLEY FOUNDATION AND THE UNIVERSITY OF ILLINOIS.

Deciding to take a short vacation and learn something at the same time, I arranged to visit several Wesley Foundations and Winona Lake. It was hot when I left the office Tuesday night, August 2, but as I sped toward St. Louis a gentle rain fell and the superheated atmosphere became cool, so that when I ran into Illinois the thermometer was low for August.

With only thirty minutes for the change at St. Louis, I got a Pennsylvania train Wednesday morning and soon arrived at Effingham, Ill., and, waiting only half an hour, I took the north-bound Illinois Central and arrived at Champaign at 3 p. m.

The country immediately east of St. Louis is somewhat broken and has once been wooded. Coal is mined, and the farms are only ordinary. Through central Illinois, the land is gently undulating—almost level, the soil is black and nearly every foot of it is in cultivation. Corn, wheat, oats and hay are the crops, and all look fine. The wheat and oats are already threshed and straw stacks are in every field. Few cattle are visible. The ordinary roads were muddy, but the macadamized roads are superb. Few people were on the accommodation train, and as automobiles abound, it is probable that most of the travel has deserted the railroads for the turnpikes. Farm houses, surrounded by artificial groves and an occasional orchard, look comfortable, and big barns betoken thrift. Some of this land, before the financial depression, sold for \$300 to \$400 an acre. It is rich and wonderfully productive, but never was worth such a price for ordinary farming.

Arriving at Champaign, I secured a room at the Inman Hotel, a new fire-proof building, and called up the Wesley Foundation. Dr. J. C. Baker, the pastor of Trinity Methodist Church, was on his vacation, but his assistant, Rev. Geo. V. Metzel, came for me in his car, and I was soon enjoying his courtesies. Rev. H. P. Myers, pastor of our First Church, Charlottesville, Va., was there studying the situation with a view to organizing his church to meet the needs of Methodist students at the University of Virginia. Together we went through the building, and next day were carried over the campus of the University of Illinois and given opportunity to see the buildings and meet several members of the faculty.

The Wesley Foundation, the first enterprise of its kind in America, is an organization of the Methodist Episcopal Church for the purpose of caring for the religious life of the Methodist students at the University of Illinois. In 1909 the four Conferences of the State appointed a Commission on Work Among Students at the University. After four years of study incorporation was effected and the work was projected in connection with Trinity Church, of which Dr. J. C. Baker was the pastor. It was largely through his interest and activity that the project was conceived and carried forward. In connection with the Missionary Centenary the Conferences assumed quotas aggregating \$500,000. Plans were made, and in February of this year the great Social Center building was completed at a cost, including furnishings, of \$325,000. It is a beautiful structure of stone of Eighteenth Century architecture and incorporates many features that recall the Oxford of John Wesley, as the builders attempt to express something of the history of Methodism and the picturesque charm of the ancient university. The reading room is long and narrow, peculiarly attractive in its finish and furnishings. Above is the assembly hall with

trussed roof and mullioned windows. It has movable seats and may be used for various purposes. There are kitchens and offices and special social and committee rooms as well as recitation rooms for the Bible Classes. Everything is tasteful, restful, and convenient, and invites the student by its appeal to his social and religious needs. Many of the rooms have been furnished by special gifts indicated by appropriate tablets. The most notable are the International Rooms, the gift of Mrs. Fannie E. Jolly, set apart for foreign students, of which there are usually more than 200 in attendance. Of this Mr. C. C. Yu, president of the Mid-West Section of the Chinese Students' Alliance in North America, says: "The creation of an International Social Room in the newly-built Wesley Foundation proves interesting as well as attractive to the foreign students of the University. It will serve not only as a center where the friendship of the native people and their foreign guests can be promoted, but also as a means by which a better understanding and right interpretation of peoples from other lands may be brought about. No institution of this character has ever attempted such a step."

The Wesley Foundation has an admirable site, about three-fourths of a block almost in the University campus, and surrounded on three sides with University property. It is in the very heart of the student population. Trinity Church, affiliated with the Foundation, is only two blocks away, and will soon be rebuilt on the Foundation ground, where also, a little later, dormitories for students will be erected. If the site had been chosen at the foundation of the University it could not have been better. Here in a few years will be an imposing group of buildings dedicated to the nearly 2,000 students of Methodist preferences among the 8,000 University students.

The growth of the University of Illinois is phenomenal. Founded in 1868, in 1880 it had only 434 students; in 1900 there were 2,225; in 1919 the enrollment was 9,209, and for the year 1920-21 the attendance approximated 10,000. It has a level campus, including farms and gardens, of some 1,000 acres. The stately elms and maples have attained large size and afford delightful shade. The buildings of different types are large and the later ones of attractive architecture. The cost ranges from \$250,000 to nearly a million for a building, the whole group representing many millions. The Music Hall and the Education Building are among the latest, and are ideal in their construction and adaptation to their purpose. The Armory is immense—big enough to play a baseball game inside. Plans are perfecting for a stadium to seat 75,000 people. There is ample ground just outside the city for all agricultural uses. It is interesting to know that the Main Building of the University of Arkansas is a fac-simile of the first building of the University of Illinois. It is one of the smallest buildings and does not now harmonize with its environment, and will some day be displaced. This great University receives liberal appropriations from Illinois and attracts students from all States and many foreign lands. More than forty were from Arkansas this year. The spirit of Illinois is manifest in the fact that these students from outside pay no tuition and have the same advantages as natives of the State.

The religious atmosphere created by the Wesley Foundation and the character of the community make this an unusually safe State institution morally. Many of the courses in the University are attractive to students of religion, and the Wesley Foundation offers courses in the Bible and History of Religion, which may count on a University degree course. Several other denominations are also preparing similar instruction.

The University campus is in Urbana, a charming residence city of about 10,000 people, which was incorporated separately in order to protect the University from the saloon and other evils. Just across a street to the west is Champaign, a city of some 25,000. It is a good business city, but has fine parks, schools, and residences. The two little cities seem admirably adapted to the life of a State University. The railroad facilities make the

University accessible from all parts of the State.

The courtesies received from Rev. Geo. V. Metzel, associate pastor, and Rev. T. Lee Knotts, business manager, and others, and the company of Brother Myers, of Virginia, conspired to make my visit pleasant and profitable. Later more will be written about the Wesley Foundation, which is inaugurating a new era in the relation of the Churches of America to the State institutions. Our people will do well to study this problem. Those who desire descriptive pamphlets should write the Wesley Foundation.—A. C. M.

## THE FEDERAL SUPREME COURT.

(Continued from Page 1.)

Confederate soldier, to the American flag, is beautiful and inspiring. Hear him: "And now with the mists of the conflict of the Civil War cleared from my vision, as my eyes fall with tender reverence upon that gray line, lo, the invisible has become the visible, and the blue and the gray, thank God, are one. See it illustrated in that flag which stands behind me. I can recollect the day when to me it was but the emblem of darkness, of misery, of suffering, of despair and despotism. But ah! in the clarified vision in which it is now given me to see it, as I look upon its azure field, it is glorious not only with the north star's steady light, but is resplendent with the luster of the Southern cross; and as I contemplate its stripes, they serve to mark the broad way for the advance of a mighty people blessed with that plenitude of liberty tempered with justice and self-restraint, essential to the protection of the rights of all. And thus again I see, although the stars and bars have faded away forever, the fundamental aspirations which they symbolized find their imperishable existence in the Stars and Stripes."

Judge White believed that the light of liberty throughout the world would be obscured if our constitutional system should fail. It was his conviction that, although destructive doctrines may be boldly asserted, our representative institutions would stand. He recognizes certain dangerous tendencies. It is unfortunate that we have the habit of using the Constitution so frequently to prevent the accomplishment of something which we dislike, and thus we create a feeling that the Constitution is a barrier to progress instead of a broad highway through which true progress may properly come. Lawyers should help to overcome this bad habit.

It is a mistake for us to think, as many do, that every wrong which exists is due to our constitutional system, and therefore the Constitution should be disregarded or destroyed. We should remember that certain evils are found under all systems of government, and most of them are due to imperfections of humanity itself and not to the form of government. Comparison with conditions under other governments and in other ages, would demonstrate the fact that, under our Constitution, men enjoy greater freedom and higher privileges than ever before in human history. We should overcome the unfortunate attitude of criticism of the Constitution, and recall all that we really enjoy under its protection. Lawyers themselves should not be passive when the Constitution is under criticism, but should show the beauty and strength of our government under a Constitution and with a free and fearless judiciary.

Let us overcome this disposition to disregard the best sentiment and best institutions which the world has found. Let us be loyal to our Constitution and to our courts.

### 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.



## CONTRIBUTIONS.

## CHRISTIAN EDUCATION MOVEMENT IN THE LITTLE ROCK CONFERENCE.

On July 28 and 29 a very significant meeting of the secretaries of education for the western region was held in Hot Springs. This meeting was important, in that it took stock of the Christian Education Movement in its achievements up to this day. The Movement is in the process of achieving, and it is exceedingly difficult to determine at any given time just exactly where we stand, because the figures have to be revised almost daily in order to have a fair degree of accuracy.

As will be well remembered by all who have had any part in this movement, it has had a five-fold objective from the beginning. No one of these objectives has been reached in full up to this hour, and most of them will not be reached in full until the end of the five-year period, over which this Movement was to extend. But we can say with absolute confidence, that all of these objectives are being achieved, and are being achieved with gratifying success.

The life of the church has been stirred by this Movement as by no other movement in modern times. The work that is being done is of the quiet leavening type, which you can not see or hear, but which, nevertheless, is moving powerfully upon the heart of the church. There are more people enrolling in the family altar league and in the daily Bible reading and prayer league than ever before in the history of the church. There are more people tithing today than ever before and more people have their thoughts centered on Christian Education. More people are giving of their thought and prayer life, as well as their energy and their money, for the cause of Christian Education than at any other period in the history of the human race. It can confidently be asserted that the cause of Christian Education is stronger today in our church than it ever has been before. The financial objective, like the other four objectives of this Movement, is to be achieved over a period of five years. This is being done in a most gratifying way, as anyone will see who realizes that more than 50 per cent of the total for the five years has already been subscribed, and subscriptions are pouring into conference offices daily. It is safe to say that thousands of dollars each day are being subscribed to this Movement, and if the rate at which the subscriptions are being taken is kept up, in less than one more year the total of \$33,000,000.00 asked for the five-year period, will have been reached. We do not believe, however, that it will stop there, but that the momentum will be so great when this amount is reached, that it will go far

## SICK KIDNEYS

## MAKE LAKE BACKS

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beyond the mark set. The Little Rock Conference is not different from the other conferences in this respect. The interest is deepening and the work is being pushed in this conference by all of those who are in places of leadership, and it does not take a prophet to see what the outcome is going to be. Our leaders are planning to complete the financial objective of the campaign before the meeting of the General Conference in Hot Springs next May. Unless there is some providential hindrance to the work, it is not difficult to believe that this will be done.

If anyone has had a suggestion of discouragement, let him take heart and press the work with all his energy.

No more enthusiastic meeting has been held than the one at Hot Springs, and those who are most intimately connected with the work, and who are in best position to interpret the signs of the times with reference to its success, are most hopeful. Optimism was dominant in every speech that was made, and in all the plans that were suggested. If we will but remain in this state of expectancy and confidence, the full accomplishment of all the objectives of this movement will be secured, and the heart of the church be made to rejoice.—John F. Baggett, Secretary of Education.

## THE JUNALUSKA TRAINING SCHOOL.

We, the Junaluska Ministers' Association, composed of members of many annual conferences, consider it our duty and privilege to call the attention of our Church to the educational program which is being furnished from summer to summer on the Southern Assembly grounds. We are deeply interested in the Epworth League, Missionary, Evangelistic and other conferences, but think at this time we should lay especial emphasis on the Junaluska Training School. It is, of course, The School of the General Sunday School Board for the Training of Conference and District Leaders, Pastors and Superintendents, Teachers of Training Classes and leaders in all Departments of Sunday School work. We have individually and collectively attended classes, talked with members of the Board and of the faculty, examined the library, observed the large body of students, and some of us have already witnessed the worthy results in our pastoral charges. We believe therefore we speak in truth and soberness.

It is evident to all that our country proposes to have an educated citizenry. It is not, however, so evident, just what kind of education our people will have and whither it will lead them. That the educated class will furnish the leadership and determine the destiny of America is without a doubt. Thousands of our schools, colleges and universities are without definite religious teaching and character. It is not enough for us to depend on our limited number of denominational schools to supply this lack. Nor can we leave it to the Sunday School taught in the desultory fashion of recent years. It behooves us, with the utmost consecration and enthusiasm, to do more and better Sunday School work than ever before. The efficiency of the church school must not compare unfavorably with that of the day school. The temple

of Jehovah must be builded by the most skillful workmen. Southern Methodism must reach in an effective manner the millions that providentially fall to her lot.

## What We Have at Junaluska.

It is heartening to be able to speak in terms of unreserved praise of what we have at the Southern Assembly. A faculty of a dozen experts with a score of courses for the two weeks' school bespeaks the wisdom of our General Board and challenges our enthusiastic commendation. Some of the instructors are not only Sunday School workers, but are professors in our leading colleges or universities who have won a name among the Christian educators of America. Last year the school enrolled 300 students; this year it has grown to 450. They are from the Chesapeake to the Rio Grande and from West Virginia to Cuba. They are presiding elders, pastors, laymen, of both sexes, from the teen ages to merry hearts crowned with silver hairs and with the honors of two-score years of noble service—youthful all in dream of and passion for a richer, fuller, more useful life. For a fortnight they study, recite, hear lectures, sing, play golf, tennis, baseball; go swimming, boating, fishing, hiking, amidst the beauties and glories of the mountains and valleys round about Lake Junaluska. Here indeed is a vacation that re-creates rather than depletes and sends its devotees home from the cool, invigorating atmosphere of this "land of the sky" to be happier and more helpful Christians.

## Our Appeal.

We therefore feel justified in making a most earnest appeal to our pastors and presiding elders regarding a work which has been pronounced by an eminent professor and minister of Yale University as "the greatest and best that is being done by any church in the land." We must speedily justify our Board in making this a six-weeks as well as a two-weeks school. Let us encourage to come here the key men of our conferences, at least five or ten young ministers from each, who will carry on this advanced work in their own charges and districts. Let us see that our most promising Sunday School workers, both men and women, avail themselves of these courses. Here will choice spirits catch the vision and inspiration that will lead them to become directors of religious education, Conference and district secretaries, or skilled laborers for the master in less conspicuous places in the home church.

Brethren of the ministry, you and we need this special training, else thousands of our youth will outgrow us. Are we going to be leaders, trusted and honored, or tolerated for a time and removed for inefficiency? This course will not only make better Sunday School workers, but more successful servants in all lines of Christian endeavor. Our Methodist ministry has ever been able to rise to a great occasion. Do we realize that a revival of religious education is well on in our Church? We belong to Christ and our people. Shall we not seize the opportunity and carry the spirit and power and scholarly attainments of the Junaluska School into every part of our beloved Southern Methodism?

C. F. Blackburn—Florida Conference.  
G. W. Davis—South Carolina Conference.  
H. W. Adams—Memphis Conference.  
Hugh E. Kelso—Holston Conference.  
John S. Jenkins—West Virginia Conference.

## THE CHRISTIAN COLLEGE.

Christian Education has been the theme of our church for the past year. It has been set before the public in a body of pamphlets, articles and addresses that has not been surpassed by any sort of departmental literature created by the church. By this time those of our members who read ought to know the aims of the church regarding religious training. But unfortunately some of them do not.

There occasionally comes to the editor's desk an article which carries grave insinuations as to the character of work being done in our Methodist schools. One brother writes a series of interrogations that he evidently thinks should all be answered in the affirmative, and leaves the inference that our colleges should not be called Christian.

By the same inductions he could deprive our churches also of the name of Christian—which perhaps he would undertake next to do.

It would be well for those who are dissatisfied with the Christian standards of our schools to point out where the world is to go to get a better type of Christian culture. They can criticize the colleges, but can they furnish anything better? They only damage the cause of Christian Education and hurt our colleges; for they do not supply the funds nor the loyal sympathy that are necessary to the upbuilding of our schools. They should know that the church college is really the most wholesome and most spiritual place in the land for young students; and though some unworthy men and women may graduate from our schools, yet the great majority of past students from Christian colleges has been religious and true to the high standards of the church.

It is readily and regretfully admitted that our church colleges are not as fully saturated with spirituality as we would have them; but the same admission must be made regarding our churches. Some of the professors ought to be more pious, but also ought many pastors to be more consecrated. There are too many misdemeanors amongst our students, but also are there numerous evil deeds by our church members. If we had a perfect

## HELP IN MEETINGS.

I have some open time in September I can give to pastors who want assistance in holding meetings. Write to me at Mansfield, La.—S. A. Steel.

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college, it would be the only perfect institution in the world. As a matter of fact, our colleges are the fairest and sanest and purest places in the land.

Brother, speak a good word for your church school. Be careful to get the young people to go there. They are likely to be influenced by its Christian teaching and spirit. They may become very useful servants of God as a result of their student days in the church school. —St. Louis Christian Advocate.

### A MUCH NEEDED STUDY OF CHRISTIAN UNITY.

By Bishop Francis J. McConnell.

The latest publication of the Committee on the War and the Religious Outlook, appointed before the close of the war by the Federal Council of the Churches of Christ in America, deals with "Christian Unity: Its Principles and Possibilities," it is published by the Association Press, New York. The book is a finely proportioned attempt to hold together the theoretical and the practical elements which must be kept in mind in all worth-while discussion of unity. The emphasis is really on the practical side, the matter-of-fact considerations which Church people actually meet in attempts to work interdenominationally. The principles discussed arise out of the facts themselves and are dealt with by men who have had the largest experience in facing the facts. Just a glance at the list of writers who contribute to the report will show that it is the product of actual experience in seeking ways of practicing Christian unity. The outstanding impression one gets from reading the book is that here are serious writers who know what they are talking about. They have clear ideals for unity among the churches, they see the paths thereto and realize the obstacles in the way.

It is out of such discussions as this that real progress toward union comes. Large oratorical flourishes about union are just about as harmful as mutual recrimination between denominations. For the flourishes weary the earnest seekers after actual ways to unite. The book before us frankly grapples difficulties and yet grapples them in a thoroughly Christian spirit. One puts down the book feeling that the writers sincerely feel that in spite of all difficulties union is actually possible.

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And herein is the value of the report. It is not the utterance of light-hearted optimists but of earnest diagnosticians who agree that, bad as the situation is, there is no reason for despair. Not one of the writers feels, for example, that there is any doctrine of any denomination which will finally prevent that denomination's union with other denominations in some form of organic relationship. The problems are mostly fact problems—not beyond solution by good sense and mutual good will.

The volume is also an authoritative exposition of the part played by various extra-church organizations as interdenominational influences. One important chapter can be taken as the best available statement of the points of view of the various churches toward union.

This book should be read by hosts of members of all churches. There is nothing in its temper and spirit to offend the strictest partisan of any denomination. The problem is presented in the same cool objective fashion in which an engineer studies the possibility of a new tunnel or a new bridge. And in the clear light of the book we can all see far toward the better day.

### AN ADDITIONAL WORD ON UNI- FICATION.

By Bishop E. D. Mouzon.

My Dear Doctor Joy:

I note that in your editorial entitled, "Unification At a Standstill," you quote my letter to Dr. Harris, Secretary of your Commission, in which I say that it is the opinion of the Southern Commissioners that we are without authority to do anything more until we hear from our General Conference which meets in 1922. You remark that you "regret that any technical consideration deters the Southern Commission from making possible any further contacts on the subject."

Let me assure you that "technical considerations" do not have any weight with us in this matter. May I be permitted briefly to state the facts as I see them?

1. For many years representatives of the two churches had been meeting and exploring the field, seeking to find a way by which the two Methodisms might get together.

2. At last the Joint Commission on Federation meeting in Chattanooga in May, 1911, prepared a plan which commended itself to large numbers of both churches.

3. The General Conference of the Methodist Episcopal Church, South, meeting in Oklahoma City in May, 1914, approved the Chattanooga plan as "feasible and desirable," and invited the Methodist Episcopal Church to consider the unification of American Methodism on the basis of that plan.

4. The General Conference of the Methodist Episcopal Church, meeting in Saratoga Springs in 1916, approved the Chattanooga plan as "feasible and desirable," and ordered the appointment of a Commission to take the matter up with Commissioners representing the Methodist Episcopal Church, South, on the basis of the "Chattanooga plan."

5. It should be added that in giving general approval to this "plan," the Methodist Episcopal Church, South, made certain "recommend-

ations," and so did also the Methodist Episcopal Church.

6. After three years' discussion and after many meetings the Joint Commission representing the two Methodisms did agree upon a plan to be submitted to the two General Conferences, and this plan has been submitted to the General Conference of the Methodist Church.

7. We understand that the General Conference of the Methodist Episcopal Church did not take any direct action touching the report submitted by the Joint Commission, but appointed a new Commission with personnel largely changed, and with new and different instructions from those given the former Commission.

8. The Commissioners representing the Methodist Episcopal Church, South, have as yet had no opportunity to submit their report to their General Conference, and must wait another year before that report can be submitted. It is therefore no merely "technical consideration" which leads the Southern Commissioners to feel that they are without authority to meet a new and different Commission with new and different instructions.

We must therefore wait until we hear from our General Conference. I suppose it is known that the large majority of the Southern Commissioners favored the report adopted at Louisville. I do not say that they approved every item in this report. To speak only for myself, I did not. I knew perfectly well that some of the things said against that plan by my colleagues were well founded. But I and many of those associated with me, were so deeply interested in Methodist union that we were willing to take some risk or to use Christian language, to walk by faith. We believed that many rough places would be ironed out when once we got together.

May I add that I hope my brethren of the Methodist Episcopal Church, South, will not take too seriously the strange silence of your bishops and your Church press since the Des Moines General Conference? And I hope also that the new Commission appointed by your recent general conference will follow the suggestion contained in your editorial of July 14th. "They should meet, become acquainted with one another, take a serious look at the great problem, and determine on a course of action."

### PRAYER MEETING.

There have been so many obituaries written under this head in the church press of late that an optimistic word will at least be a variation. This is an attempt to be practical rather than a theory on what might, could or should be done. In other words, here's how I run a prayer meeting on a four-point circuit.

Upon arrival after conference last year, I found that prayer meeting had been buried eight months. "After the big meeting in the Spring the folks just quit coming." The first Sunday after conference the new pastor announced prayer meeting, as a matter of course. Six came, including the parsonage family.

By "big meeting time in the Spring," the attendance had grown to about 40 and was a big factor in the success of the meeting, though I can not say that the "big meeting" returned the

favor. It survived the big meeting, though it was a little puny for a while, and the last Wednesday night in July 117 sat and simmered through the service.

Having a four-point circuit, a presiding elder and a roving disposition, the pastor has been absent from prayer meeting fully two-thirds of the time. Foreseeing this condition at the beginning of the year, I hit upon this plan: There being twelve stewards on the board, and twelve months in the year, I announced that each steward would be responsible for prayer meeting a month, following the alphabetical order of their names.

Does it work? Well, I reckon. It gives variety to the service. It makes the stewards attend out of a fellow-feeling of sympathy. It develops them into "workmen that need not be ashamed." It gives them something to do besides "beg for the preacher." No, it doesn't save the preacher a lot of work; it would be a lot easier for the pastor to give a musty prayer talk every week. It would be easier for the pastor personally to conduct four prayer meetings than to see that one such is a success.

I have enjoyed reading the many good prayer meeting methods outlined by various brethren, and have appropriated most of them as they have appeared by turning them over to the supervising steward for that month. For instance, one month four auxiliaries of the church, say Sunday school, Epworth League, Women and Board of Stewards, each ran one service. Another month we made a study of four great doctrines of our church. Another month a representative from each of the four denominations in the town had charge one night. We are gradually, without so announcing, turning the prayer meeting into a weekly rally service for the whole church, thus merging all the various week-night meetings of the church into one gathering. However, when this is done, it will be the result of a growth, rather than a radical change.

Briefly, the following is a sketch of our prayer meeting services for the month of July. The average attendance for the month was about 100. The first night, a Presbyterian elder led an old-fashioned class meeting service. The second night, the pastor dropped in between revival meetings and gave a "prayer meeting talk," the first of the year. It was announced in advance that the pastor would do all the work at this service, and everybody was urged to come and look on. The third night was open meeting and the subject was a study of Christian stewardship, but was announced as "What I Would Do With a Million Dollars." This service was more effective than a sermon in pointing out to the people their unfaithfulness to God in the matter of stewardship. Ex-

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everybody talked. The last night in the month was "Old Family Bible Night," and every family in town was asked to bring the oldest Bible in their family. Many touching talks were made on tender memories clustering around use-worn Bibles that were displayed. Many special features made the service attractive. A male quartette, reciting of the Scripture lesson by the children, and a duet, "Blessed Book." As the crowd of 117 passed from the church, each was presented with a "book written by a Jew," which the pastor assured them would drive all doubts and "isms" from their minds if read. It was sealed and they were asked not to open the package till they got home. It proved to be the "Gospel of John!"

During the summer the prayer meeting lasts only 45 minutes, from 8:15 till 9 o'clock. At 8 o'clock each evening there begins a sacred concert by some one of the younger musicians. Generally the concert consists of about three of the old classics familiar and dear to all music lovers. Though, sometimes it is mostly made up of variations to the old hymns of the church. During this voluntary, the congregation assembles and is put in the right spirit for the service. There is generally found time for a "forum period" during which a short speech is made on some topic of community interest, such as "The Outlook for Public School Next Term, and What We Can Do About It." Or, "How Can All the Churches Work Together to Get All the People to Sunday School?" Sometimes the pastor gets the social committee of the Young People's Wesley Class to work making dates among the young people, and a dozen "couplets" will show up at prayer meeting, causing dire misgivings among the "mothers in Israel" because there is so much sparking going on at church. —Byron Harwell.

#### DRUNKENNESS IN ENGLAND INCREASES—IN AMERICA DECREASES.

"The official report recently presented to Parliament by command of His Majesty the King, gives the statistics on arrests for drunkenness in England and Wales for the year 1920. It is a complete vindication of our national prohibition policy and conclusive evidence of the failure of the license system," said Wayne B. Wheeler, general counsel of the Anti-Saloon League. "These are the striking facts in this 140-page report:

"The total number of convictions for drunkenness in England and Wales in 1920 as compared with 1919 shows an increase of 37,815 or 65.26 per cent.

"The figures for every month in

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1920 were higher than the figures of any month during the four preceding years, except in January, 1916, and December, 1919.

"The total for 1920 is more than three times as great as the lowest total reached during the war, viz., in 1918, and for the first time since 1915 the year's figures exceed one-half of the highest total recorded since 1907, viz., 188,877 in 1913."

"English visitors who are ridiculing our national prohibition policy would be more interesting and not so ridiculous if they would explain why arrests for drunkenness are increasing in England and Wales at about the same rate they are decreasing in the United States. In spite of the difficulties of law enforcement and the organized effort to defy the law in this country, there has been a decrease in the arrests for drunkenness under national prohibition in former wet territory of about 60 per cent. Here are some of the facts for our English friends to ponder over as they study prohibition effects in this country:

"In 59 cities of the United States having a population of 30,000 or over and a combined population of over 20,000,000, (including New York, Chicago and Philadelphia), the official figures show a decrease in arrests for drunkenness from 316,842 in 1917 to 260,169 in 1918; to 172,659 in 1919, and to 109,768 in 1920.

"Official statistics from the 39 largest cities in Indiana, with a combined population of 994,287, shows a decrease in arrests for drunkenness of 70.64 per cent. in 1920 as compared with 1917, the last year the state was wet.

"Detroit reduced the arrests for drunkenness from 19,309 in the year 1917 to 6,244 in 1920.

"The Boston police department reported 5,287 fewer arrests for all causes in 1920 than from drunkenness alone in 1919. For the state of Massachusetts at large the arrests for drunkenness in 1920 were 32,580 as against 77,925 in 1919.

"In 1917 the arrests for drunkenness in New York were 14,182; in 1920 the number had dropped to 5,813.

"In Connecticut drunkenness decreased from 3,777 in 1919 to 943 in 1920.

"The arrests for drunkenness in Minneapolis decreased from 6,089 in 1918 to 1,550 in 1919.

"Louisville, Ky., reports 3,624 arrests for drunkenness for the fiscal year ending June 30, 1919, wet; and only 412 arrests for the same cause for the year ending June 30, 1920.

"The number of cases of intoxication in Cincinnati decreased from 1,470 in 1918 to 335 in 1920.

"The number of arrests in Denver for 1915 (the last wet year) for drunkenness was 3,227; in 1920, 899.

"The population of the city of Richmond, Va., has increased 27 per cent in the four years the state has been dry, but the arrests for drunkenness and disorderly conduct have decreased 75 per cent.

"The number of arrests for drunkenness the last wet fiscal year in Grand Rapids, Mich., 1917-18, was 1,734. For the year 1919-120 the number was 421.

"St. Louis reduced the number of cases of drunkenness from 2,605 in 1919 to 691 in 1920.

"Peoria, former whiskey center in Illinois, reduced the total arrests for drunkenness for the year ending July

1, 1920, to 295, as compared with 1,780 for the preceding year.

"The people of the United States have the greatest affection for their allies and have no disposition to embarrass any of them unduly in their financial obligations to this country. But if Americans were to be as critical of England's drink policy as many visiting Britons are of American prohibition, we could easily suggest that if England would only stop its enormous drink waste of nearly two billions of dollars annually, it would not be so very difficult for her to meet her interest payments upon her foreign debts."—Bulletin.

#### ARE YOU INTERESTED IN YOUNG PREACHERS?

The Great Educational Drive has been put on in our Church. Millions have been pledged. GOOD! But it will be another year before much money will be available for the needy young preachers, so allow this thought.

I have in my mind and on my heart five young licensed Methodist preachers who are anxious to go to college. They are poor. Some of them have dependent father or mother. They need a lift. If some of them do not go this year they will probably never go to college. If they had \$100 or \$200 to start them, to get them out of their uninspiring surroundings, they would go on. There is a tide in the affairs of a young preacher. If taken, he goes on, neglected, he remains unprepared, and the Church loses a man.

I should like to confer with men or women who want to put their money directly into helping some young preacher from these North Arkansas mountains. I shall be glad to give you the names and put you in communication with these worthy boys.—H. Lynn Wade, P. E., Batesville, Ark.

#### TIME FOR REVIVAL.

The time is ripe for a great revival. Business depression and hard times have sobered the people. They have more time to think seriously about the fundamental things of human life and society. In many instances material and financial possibilities have been blighted and there is a feeling of dependency not observed a few months ago.

Business men, like Roger W. Babson, are calling attention to the conditions of society and declaring that religion and righteousness only will save our civilization.

Great social workers like Raymond Robbins are proclaiming to the world that the only solution to the problem of class conflicts is the acceptance of the principles of the teachings of the Lord Jesus Christ.

Educators like Henry F. Cope are publishing to the world that society and business must be reorganized about a new center—the principles taught by Jesus Christ.

Already people are thinking seriously. Those who make their money appealing to the sensual in human life are becoming uneasy and are fighting so-called "blue laws," a "man of straw" of their own making, in order to try to blind the people to the true situation.

In all walks of life men are rising up and demanding better laws, more rigid law enforcement and righteous living among all people.

Dr. Goddard says, "on every hand

we hear of unusually large numbers of men being received into the Church." Reports from all sections indicate that church attendance has had a material increase and that interest in training for better religious service is very noticeable.

The Christian Education program has brought home to the membership of our church the importance of family religion, the Bible doctrine of stewardship and the teachings of Jesus on life service as nothing else has ever done. Today our people stand face to face with duty intelligently recognized as never before. We have come to our day of opportunity. What shall we do with it? The Centenary revival campaign has taught us an efficient method of revival effort. Have we found our way into the "upper room" and are we expecting the outpouring of the Holy Spirit? Are we willing to lay ourselves out in a great Pentecostal effort in our every community. The time is ripe.—Oklahoma Methodist.

#### THE MODERN ARENA.

Paul, in his First Epistle to the Corinthians (15:32), says that he fought with beasts at Ephesus. He does not refer to his experience boastfully, but to emphasize the statement that it was of no advantage to have done so if the dead rise not.

Several of our state universities, some of our denominational schools and even a few of our theological seminaries furnish arenas in which young Christians, not so firmly rooted in their faith as Paul, have to fight for their spiritual lives against a brute doctrine that is quite popular among some teachers. It is the doctrine to which Darwin's name is attached that links man in blood relationship with the beasts of the jungle.

Christian parents may not be aware of the extent to which the religious faith of their children is being undermined by an hypothesis—a guess—without a fact in the Bible or in nature to support it. It rests wholly upon imagination and is defended with fiction that surpasses the wildest flights of the Arabian Nights.

Having had opportunity to make a personal investigation I feel it my duty to warn the lovers of the Bible

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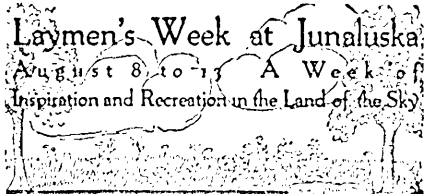
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Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day. Take a spoonful of harmless, vegetable Dodson's Liver Tonic tonight and wake up feeling splendid. It is perfectly harmless, so give it to your children any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





of the insidious attacks which are being made upon every vital part of the Word of God. A father tells me of a daughter educated at Wellesley who calmly informs him that no one believes in the Bible now; a teacher in Columbia University begins his lessons in geology by asking students to lay aside all that they have learned in Sunday school; a professor of the University of Wisconsin tells his class that the Bible is a collection of myths; a professor of philosophy at Ann Arbor occupies a Sunday evening explaining to an audience that Christianity is a state of mind and that there are only two books in the Bible with any literary merit; another professor in the same institution informs students that he once taught a Sunday school class and was active in the Y. M. C. A. but that no thinking man can believe in God or the Bible; a woman teacher in the public school in Indiana rebukes a boy for answering that Adam was the first man, explaining to him and the class that the "tree man" was the first man; a young man in South Carolina traces his atheism back to two teachers in a Christian college; a senior in an Illinois high school writes that he became skeptical during his sophomore year but has been brought back by influences outside of school while others of his class are agnostics; a professor in Yale has the reputation of making atheists of all who come under his influence—this information was given by a boy whose brother has come under the influence of this teacher; a professor in Bryn Mawr combats Christianity for a session and then puts to his class the question whether or not there is a God and is happy to find that a majority of the class vote that there is no God; a professor in a Christian college writes a book in which the virgin birth of Christ is disputed; one professor declares that life is merely a by-product and will ultimately be produced in the laboratory; another says that the ingredients necessary to create life have already been brought together and that life will be developed from these ingredients, adding however that it will require a million years to do it. These are a few of the illustrations furnished by informants whom I have reason to believe.

My own experience confirms the information that has been brought to me. For instance, I spoke recently at Madison, Wis., to an audience of more than nineteen hundred, mostly students. The president of the university, heard with complacency that one of the professors in his institution had told his class that the Bible was

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a collection of myths, but was very angry when I presented to the students the other side of Darwinism. In an interview given the following day he is quoted as saying: "I must plainly say that when one attempts to induce young people to unite their religious faith to discredit scientific doctrines he commits a grievous error and endangers the religious life of those whom he is trying to help," adding that the address (the substance of this address was printed in The Commoner in April under the title "The Menace of Darwinism"), was of the kind listened to by their fathers and grandfathers. He does not complain of the kind of teaching the students under him are receiving, but he looks with contempt upon the interpretation placed upon the Bible by the fathers and grandfathers of his students.

The Christians of today who believe in the Bible as it has been interpreted for centuries may find it worth while to inquire into the effect of some of the things that are taught in these days by those who call themselves scientists. Christianity has no reason to fear any FACT that science can discover because truths never conflict. Christianity has no reason to fear any scientific theory supported by FACTS. Christianity is not opposed to science; it welcomes light from every source and it appreciates the real work done by science. Science is classified knowledge and knowledge is power. When science builds upon facts it is invincible. Science has given us remedies for yellow fever and typhoid fever recently—but is built upon facts; science has given us rules for the use of electricity, steam, water and gas, but is built upon facts; science has improved agriculture, industry and commerce, but is built upon facts. It is scientific guessing. UNSUPPORTED BY FACTS, that Christianity rejects; it is the guessing of so-called scientists that is today a menace to Christianity and civilization.

If the University of Wisconsin is to discard the Bible and substitute the guesses of scientists in its place—as it does in teaching Darwinism—and then objects to the students hearing the other side, it should take the public into its confidence and reveal what is going on within its walls. It might, for instance, issue an announcement like this: Our class rooms furnish an arena in which a brutish doctrine tears to pieces the religious faith of young men and young women; parents of the children are cordially invited to witness the spectacle.

Why should Christian taxpayers permit the Bible to be attacked by their hired servants where defense is not permitted? Why should the children be taught that it is more important to know the age of the rocks than to trust in the "Rock of Ages"? Why should the emphasis be placed on the distance between the stars rather than upon Him who binds "the sweet influences of Pleiades," "looses the bands of Orion," and "guides Arcturus with his suns"? Why are professors allowed to substitute Darwin's fictitious history of man, and his fanciful description of man's progress up through apehood, for the Bible's description of man's creation by special act of the Almighty, according to a divine plan and for a divine purpose? Why are Darwin's eight hundred repetitions of "we may well

suppose" substituted for the "thus saith the Lord" of the Scriptures?

The natural and logical effect of these teachings—dreams that are in reality more frightful than nightmares—is to convert the Bible into a story book, reduce Christ to the stature of a man with an ape for an ancestor on his mother's side, at least, (and, as many evolutionists believe, also on his father's side), to diminish the student's faith in God, rob him of his desire to pray, extinguish his hope of heaven and his fear of future punishment. This is not only the natural effect of such teachings but it is what is being actually done.

Mr. James H. Leuba, professor of psychology at Bryn Mawr College, Pennsylvania, issued a book in 1916, entitled "Belief in God and Immortality," published by Sherman French & Co., Boston. In this book he presents evidence to show that among the highly educated, belief in a personal God and personal immortality is dying out. He assures his readers that "the abandonment of the belief in a personal God and personal immortality, THOUGH IT INVOLVES THE OVERTHROW OF EXISTING RELIGIONS, need not bring to an end religious life." That is to say, no one need be disturbed by his predictions except those who believe in "EXISTING RELIGIONS." He fortifies his prediction with statistics. He has submitted a questionnaire to a list of one thousand scientists selected from a book entitled "American Men of Science," which he says includes 5,500 names, practically every American who may be called a scientist, and reports their answers which show that more than one-half of these prominent scientists do not, according to their own answers, believe in a personal God or personal immortality. He says that the percentage of unbelievers is higher among biologists than among other scientists. He finds practically the same percentage of unbelievers among prominent historians, psychologists, and sociologists as among scientists generally. He also questions the students of nine representative colleges and finds the largest percentage of believers in the freshman class and the smallest in the senior class. This he regards as a striking result. He finds that only 15 per cent of the freshmen reject immortality while 30 per cent of the juniors have given it up. I quote the following from page 280 of this book: "The student statistics show that young people enter college with the beliefs still accepted, more or less perfunctorily, in the average home of the land and that as their mental powers mature and their horizon widens a large percentage of them abandon the cardinal Christian beliefs. It seems probable that on leaving college from forty to forty-five per cent of the students deny or doubt the fundamental dogmas of the Christian religion. The marked decrease in belief that takes place during the adolescent years in those who spend those years in study under the influence of persons of high culture is a portentous indication of the fate which, according to our statistics, increased knowledge and the possession of certain capacities leading to eminence reserve to the beliefs in a personal God and in personal immortality?"

Does any Christian believe that intelligence is necessarily antagonistic

to Christianity? Certainly not; on the contrary, real intelligence will increase reverence for God and for His Word. It is sham intelligence that leads men away from God; it is sham intelligence that has deluded students and denuded them of the spiritual element in life. No other sham intelligence has been so powerful for evil as the doctrine that man, instead of being made in the image of God, as the Bible declares, is a descendant of the ape family. And yet a multitude of highly paid teachers—teachers paid by public taxation—are so wedded to this unsupported and ridiculous hypothesis that they encourage students to accept it and are indignant when the other side is presented.

The tests by which we select university instructors do not always give us the information most needed. We get the measure of their brains, but that is no indication of the strength of the spiritual in their lives. Darwinism had led many into mind-worship—a worship more destructive than the worship of images. The worshiper of images may look through the image to the God for whom the image stands, but the mind-worshiper is too absorbed in meditation upon his own greatness to think of any being higher than himself. Darwinism, when taken seriously, swells the head and shrivels the heart.

Our religion is built upon love and love is a heart quality. In the Old Testament as well as in the New we are taught that "out of the heart are the issues of life." The real thinking is done in the heart. Pascal says that the heart has reasons which the mind cannot understand, because the heart is of an infinitely higher character. The mind is a splendid machine when it is properly handled, but it has to be handled. The principal work of the mind is to manufacture reasons for doing what the heart wants to do, and it is a poor mind that cannot manufacture reasons satisfactory to the heart for which it works.

Darwinism attacks the faith of the student just at the time when the spirit of dependence is giving way to the spirit of independence. This is the age when self-confidence reaches its maximum. It is the time when he is inclined to think his parents are old fogies—he does not need to have men like the president of the University of Wisconsin ridicule the beliefs of his father, mother and grandparents. The student's attention is focused upon the physical sciences which deal with the things which the sense can discern. He is unduly impressed with the importance of the things that are seen and is led to ignore the things that are unseen.

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

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it at night and morning and you should soon see that even the worst freckles have begun to disappear. Othine—the light cream here—has been made especially for the lighter ones. It is so mild that it is safe to use on the most sensitive skin. It is so effective that it gains a beautiful clear complexion.

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

forgetting that "the things that are seen are temporal; the things that are unseen are eternal." What of the things that are spiritually discerned? Should they be overlooked? We cannot afford to bring student life down to a materialistic basis; nothing that can be put into the head will offset the heart's loss if faith is extinguished. It is more important that the graduate shall be able to say with Paul "I was not disobedient unto the heavenly vision" than that he shall be able to boast of a highly disciplined mind. What is a mind worth to society or to its possessor without a heart to direct it? It is of no more value than the most expensive gun when the man behind it is dead—no more valuable than the sharpest sword when the hand that wielded it is palsied.

Our civilization today needs something more than cold intellectuality; it needs the warmth of love and the spirit of brotherhood. It behooves our churches therefore to inquire into irreligious influence exercised by those who are attempting to substitute the guesses of so-called scientists for the word of God and His Son, and for the teaching of the prophets and the apostles. If the right of these professors to destroy the faith of the children entrusted to them is questioned they invoke freedom of speech, as if freedom of speech included the right to demand pay from those who believe the doctrine taught to be dangerous. A man has a right to have smallpox if he wants it but he does not have the right to communicate it to any other person. Society takes upon itself the duty of preventing communication of diseases dangerous to the body. By what right can the professor claim pay for the communication of a disease dangerous to moral health?

When the evil influence of Darwinism is understood it will be sent into oblivion and these college combats, so fatal to students however pleasant they may be to their instructors, will be remembered as we now recall the bloody gladiatorial contests that took place in ancient arenas.—W. J. Bryan in The Commoner.

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## WOMAN'S MISSIONARY DEPARTMENT

Edited by

MRS. W. H. PEMBERTON, 303 E. Sixth Street, Little Rock, Ark.  
SUPERINTENDENTS OF STUDY AND PUBLICITY  
North Arkansas Conference—Mrs. John W. Bell, Greenwood, Ark.  
L. R. Conference—Mrs. E. R. Steel, 214 W. 6th St., Pine Bluff  
Communications should reach us Friday for publication next week.

### THE DAY OF REST COMMENDED. (Deut. 10:6-15.)

Sometimes we need rest of body simply to benefit the body; at other times we need it to benefit the mind; at still other times to benefit both. The Sabbath rest usually comes as a blessing to our whole being. God has provided a weekly holiday for the body that the soul might have a holiday.

**Prayer.**—Father, we give our souls a poor breathing chance during the week, but we know that we would give them no chance at all but for the Sabbath. Help us to look forward to thy Sabbaths as precious opportunities for our better selves. Amen.—From "Keep the Home Fires Burning."

### PERSONAL MENTION.

Again Mrs. F. M. Williams, president Little Rock Woman's Missionary Society, consents to have in charge the Missionary Department of this paper during the absence of the editor, Mrs. W. H. Pemberton.

Mrs. Williams is so well known we may expect her to add a new charm to the department through frequent contributions from her own pen. All items and notes for this Department should now be addressed to her home, 408 Prospect Ave., Hot Springs, Ark.

Mrs. W. P. McDermott was on the program at Lake Junaluska, N. C., last week and we hope soon to have her fine address for the readers of this Department.

Mrs. W. H. Pemberton leaves this week for Black Mountain, N. C., where she will spend several weeks before visiting her sister in Raleigh.

### BIBLE STUDY AND PRAYER.

For the development of the spiritual resources of our Methodist men and women we should be more eager to increase the number who study God's Word and engage in earnest prayer for the upbuilding of His Kingdom.

In our Missionary Auxiliaries and in district meetings we might lay special emphasis on carrying forward the plans of Rev. P. L. Cobb, who is secretary of the Department of Spiritual Resources of our great church. He has received many cards from our people pledging themselves to daily Bible reading and to having family prayers, but the lists might be quickly doubled if we of the Woman's Missionary Society would enter more heartily into this work, which brings a blessing.

From all the Conferences, up to July 1, 19,453 family worship cards and 49,375 daily Bible reading and prayer cards had been received in Dr. Cobb's office.

In the Little Rock Conference 477 cards pledged the erection of the family altar and 1,783 pledged daily Bible reading and prayer. Of the districts only two, Little Rock and Texarkana, sent more than one hundred pledges for the family altar. Only two, Camden and Little Rock Districts, sent in more than 300 pledges for daily Bible

readings and Pine Bluff District sent in 403. The percentage in Little Rock Conference is only 170, although some districts are doing better than that, the others fall much below it.

In North Arkansas Conference 2,987 cards for daily Bible reading and prayer, and 748 for family worship were sent in, making their percentage 249, which is a far better showing.

Yet there's room for vast improvement in Arkansas.

Shall not we of the Woman's Missionary Society bestir ourselves in this matter, which is of vital and untold importance to ourselves and our church?

Those of us who are reading the valuable booklet, "Keep the Home Fires Burning" find spiritual food in it and are grateful to Dr. Cobb for distributing it.—V. C. Pemberton.

### NORTH ARKANSAS CONFERENCE WOMAN'S MISSIONARY SOCIETY.

#### Corresponding Secretary's Report.

Having to give up Mrs. L. E. Howard, our Jonesboro District Secretary, just as the quarter closed interfered with our report but with Mrs. Floyd Elliott in charge of this splendid district all will be well. During this quarter all of the districts except Fort Smith and Booneville have had their district meetings. These were postponed until fall on account of the heat. Splendid reports have come from these meetings with thoughtful, earnest, helpful programs and there is a marked growth of missionary intelligence among our women that augurs well for the future of our work even some of the smaller auxiliaries have shown initiative in the line of social service work that is a credit to our conference.

This quarter we report 145 adult auxiliaries, a net gain of five over last.

Mrs. A. M. Moore of the Paragon District has two new adult auxiliaries, Hardy and Black Rock, to her credit, also one young people, Hardy, and two juniors, Hoxie and Corning. She reports \$332.34 on local work. She is doing fine work.

Mrs. W. L. Oliver of the Fayetteville District reports one new adult at Cincinnati with 12 members; also supplies to the value of \$75. She goes over the district with the presiding elder, organizing and strengthening the work all over the district.

Mrs. Clarence Crow of the Searcy District, our youngest secretary, has a new society at Pangburn with 14 members and a new junior at Marshall. She is making her report like her predecessor, Mrs. Hanesworth, with every item filled. She has \$445.25 on local work and the grand total \$1,019.38. We are proud of her success.

Mrs. H. C. Faller of Fort Smith, al so one of our new efficient secretaries, has a young people at Fort Smith reorganized.

Mrs. F. M. Tolleson of the Batesville District is doing fine work, has a new adult society at Oil Trough with 10 members and reports \$75 spent on local work.

Mrs. Coulter of the Helena District has brought her district ahead on the number of auxiliaries, having now 21 adult, 12 young people and five baby divisions. She also leads in the number of subscriptions to the Missionary Voice, 135.

Mrs. Baxter Gatlin of Booneville District reports the greatest number presenting stewardship. Let's not forget to order the Round Robin literature and report it next quarter.

Mrs. Henry Hanesworth, as usual has a report from every society in her district, Conway, and has two new adult auxiliaries this quarter, Leroy with 18 members, and Russellville No. 2 with 33 members. She reports box to the value of \$10, local work, \$949.05, grand total, \$1,606.23. Her work always sets the standard. Hot or cold, fair or foul weather, she never fags.

Yours truly,

Mrs. R. A. Dowdy,  
Batesville, Ark.

### INTERESTING NOTES FROM THE FIELDS.

The new buildings at Holding Institute have been completed. Through the careful management of President Skinner quite a large amount was saved on the contract price of the buildings.

Miss Mary DeBardeleben, who has been assistant in the department of literature and education, is to go to the new dormitory at Norman, Okla., as the Council's Bible teacher in connection with Oklahoma State University. Miss Ellasue Wagner, former missionary to Korea, detained at home for family considerations, is to take the place made vacant in the department of literature. Miss Wagner will be remembered not only for her very efficient work as principal of Holston Institute in Songdo, Korea, but also as the writer of charming stories of Korean life. Her appointment to this new work, therefore, will be a most happy arrangement for the department.

The City Mission Board of Chattanooga, Tenn., one of the newest boards in the work, is extending its operation in an effort to meet Methodism's responsibilities for the Negroes in Chattanooga. They are opening up a Negro Welfare Work in the basement of one of the C. M. E. churches. The colored congregation is co-operating with the board.

### THE FOURTH ANNUAL MEETING OF THE CHINA MISSION CONFERENCE WOMAN'S MISSION- ARY SOCIETY.

The fourth annual meeting of the China Mission Conference Woman's Missionary Society was held at Moka Garden, Soochow, April 13-17. Over one hundred delegates and visitors were in attendance. Davidson School

#### NOT FEELING MUCH BETTER.

Many are not being benefited by the summer vacation as they should be. Notwithstanding much outdoor life, they are little if any stronger now than they were. The tan on their faces is darker and makes them look healthier, but it is only a mask. They are still nervous, easily tired, upset by trifles, and they do not eat or sleep well.

What they need is what tones the nerves, perfects digestion, creates an appetite, and makes sleep refreshing. In other words, they should take Hood's Sarsaparilla. Pupils, teachers, and others generally will find the chief purpose of the vacation best subserved by this great medicine which "builds up the whole system."

If a cathartic or laxative is needed, Hood's Pills will give entire satisfaction. It is difficult to conceive of anything better for biliousness or constipation.



## MEET OTHER ACTIVE LAYMEN OF THE CHURCH

At Junaluska, the Land of the Sky, August 1-10  
Fellowship, Inspiration, Recreation

gave its spring holiday at the time of the meeting, and the entire compound became a great workshop for the use of officers and delegates of the Conference. Through the thoughtful attentions of the Moka Garden missionaries and the staff of Chinese teachers every detail of perfect entertainment was provided for.

The Executive Committee, composed of the Conference officers, met daily during the Conference, and rearranged the order of business as occasion demanded. The efficiency of this body grows with the years. The type of delegates was a great improvement over that of former years. Almost one-fourth of the delegates were young women between twenty and twenty-five.

### The Year's Reports.

The reports all showed real progress. Each society is allowed to prorate a percentage of its dues to local or city mission work, and the remainder is sent to the Conference treasury. The reports showed that 63 per cent of the total collected from dues had been sent to the Conference treasury and 37 per cent had been used in local work.

### Program.

The program included addresses on Yunnan, by Miss Lee An Yih; on Africa, by Miss Atkinson; on the missionary societies in America, by Mrs. Maude Henderson; on Life Service, by Rev. Z. T. Kaung; and on Consolation, by Miss Ruth Paxson. During the Conference many young lives were dedicated to God for special service.

### Offerings.

A voluntary offering was taken with the following results: Contributed for Life Memberships and Memorials, \$400; contributed in special offering, \$54.95.

### Disbursements For the First Quadrennium.

The meeting just held closes our first quadrennium. During this period over \$3,000 has been sent to Yunnan, \$397 to Africa and over \$600 has been spent for literature and administration. The Missionary Bulletin, organ of Woman's Missionary Society, China Mission Conference.

**MURINE** Night and Morning, Have Strong, Healthy Eyes. If they Tired, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

### 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.

## 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

### JONESBORO STANDARD TRAINING SCHOOL AUG. 21-27.

This School follows immediately the Fort Smith District School and in the Elementary Specialization courses offer the units on "Pupil," the units on "Organization, Administration and Worship" being given last year. At the Conference School at Searcy—August 28-September 3, these units on Organization will be given so that these enrolling in both schools may secure both credits.

Information concerning the Jonesboro School may be obtained from Mr. John T. Patton, Secretary of the Board of Managers, care of Elder Stevens, Jonesboro, Ark. Dean J. P. Womack and our District Secretary, Rev. Sam Wiggins, have been very active in the enrollment of pupils from the District.

The inspirational and recreational interests of the school are well cared for.

The Standard credit courses offered this year are as follows:

The Pupil—Prof. J. P. Womack.  
The Sunday School—Rev. Clem Baker.

Beginner Specialization—"Pupil," Miss Hazel Covington.

Primary Specialization—"Pupil," Mrs. Bert E. Moorehouse.

Junior Specialization—"Pupil," Miss Anna Marie Hansen.

Intermediate-Senior—"Psychology," Prof. E. L. Shaver.

The Jonesboro School promises to be much bigger this year, and there are some pupils who will get their incomplete diplomas. A large reference library will be provided for, and a full line of Sunday School books on display and for sale. H. E. Wheeler, Field Secretary.

### LITTLE ROCK CONFERENCE HONOR ROLL.

(Note: The following list represents the pastoral charges that have reached their 1921 goal for Sunday School Day offerings. Practically all charges that have completed their offerings have gone over the top. We confidently expect every charge in the conference to reach this goal and thus place its pastor's name on this roll to be posted at Conference. Clem Baker, Secretary.

Arkadelphia District—Dr. R. W. McKay, P. E.  
Cedar Glades Mission—No pastor.  
Hot Springs Circuit—Rev. J. R. Dickerson, pastor.  
Holly Springs Circuit—Rev. C. L. Williams, pastor.  
Central Avenue—Rev. M. S. Monk, pastor.  
Park Avenue—Rev. T. O. Rorie, pastor.  
Third Street—Rev. J. W. Thomas, pastor.  
Lono Circuit—Rev. A. G. Cason, pastor.  
Malvern Circuit—Rev. Percy Vaughan, pastor.  
Sparkman Station—Rev. B. E. Scott, pastor.  
Camden District—Rev. R. H.

### Cannon, P. E.

Camden—Rev. W. T. Wilkerson, pastor.

Chidister Circuit—Rev. W. B. Arnold, pastor.

El Dorado Circuit—Rev. J. C. Johnson, pastor.

El Dorado—Rev. J. A. Henderson, pastor.

Fordyce—Rev. W. R. Richardson, D. D., pastor.

Atlanta Circuit—Rev. J. C. Evans, pastor.

Waldo Circuit—Rev. J. H. Glass, pastor.

Wesson Circuit—Rev. R. H. Bamberg, pastor.

### Little Rock District—Dr. James Thomas, P. E.

Bauxite—Rev. J. T. Rodgers, pastor.

Carlisle—Rev. A. B. Barry, pastor.

Des Arc—Rev. T. O. Rorie, Jr., pastor.

England—Rev. T. O. Owen, pastor.

Lonoke—Rev. L. E. N. Hundley, pastor.

First Church—Rev. P. C. Fletcher, D. D., pastor.

Henderson—Rev. C. D. Meux, pastor.

Hunter Memorial—Rev. Roy Farr, pastor.

Pulaski Heights—Rev. W. T. Thompson, pastor.

### Monticello District—Rev. W. P. Whaley, P. E.

Dumas—Rev. R. C. Ross, pastor.

Mt. Pleasant Circuit—Rev. J. E. Waddell, pastor.

Tjllar Circuit—Rev. J. W. Mann, pastor.

Warren—Rev. J. D. Baker, pastor.

Watson—Rev. H. R. Nabors, pastor.

Pine Bluff District—Rev. J. W. Harrell, P. E.

Alzheimer-Wabbaseka—Rev. J. D. Rodgers, pastor.

DeWitt—Rev. B. A. Few, D. D., pastor.

St. Charles—Rev. J. W. Nethercutt, pastor.

Stuttgart—Rev. S. F. Goddard, pastor.

### Prescott District—Rev. J. H. Cummins, P. E.

Amity-Glenwood—Rev. B. E. Mulens, pastor.

Center Point Circuit—Rev. A. W. Hamilton, pastor.

Columbus Circuit—Rev. S. B. Mann, pastor.

Delight Circuit—Rev. Jesse Gallo-way, pastor.

Hope—Rev. Alonzo Monk, D. D., pastor.

Hope Mission—Rev. S. A. Hill, pastor.

Prescott—Rev. J. A. Sage, pastor.

Prescott Circuit—Rev. T. H. Crowder, pastor.

Washington Circuit—Rev. L. C. Gatlin, pastor.

Texarkana District—Rev. J. F. Simmons, P. E.

Ashdown—Rev. Z. D. Lindsay, pastor.

Doddridge Circuit—Rev. A. N. Youngblood, pastor.

DeQueen—Rev. J. A. Parker, pastor.

Egger Circuit—Rev. D. T. Rowe, pastor.

Foreman—Rev. W. A. Steele, pastor.

Fairview—Rev. F. N. Brewer, pastor.

First Church—Rev. J. D. Hammons, pastor.

Hatfield Circuit—Rev. J. P. Garrett, pastor.

Lockesburg Circuit—Rev. L. J. Ridling, pastor.

Lewisville—Rev. J. W. Rogers, pastor.

Richmond Circuit—Rev. J. D. Dunn, pastor.

Stamps—Rev. J. A. Blags, pastor.

College Hill—Rev. B. F. Roebuck, pastor.

### HOW THE DISTRICTS STAND.

(Note: The following is an unofficial report taken from my records. Mr. Hayes' official records were not available at the time these notes were written. Clem Baker.)

District.	Number Schools Reporting.	Amf. of Offering.
Arkadelphia	40	\$405.38
Camden	38	766.59
Little Rock	34	702.34
Monticello	21	323.09
Pine Bluff	20	312.39
Prescott	52	486.18
Texarkana	48	669.77

### IN SIGHT OF THE TOP.

The Little Rock Conference lacks less than \$900 of reaching its Sunday School Day goal for this year. From all we could hear at Junaluska there is only one conference in Methodism ahead of us—the Memphis. Victory is assured if we will all buckle down and bring up some kind of an offering from all our churches. And we will

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A South Carolina farmer, in his spare time, made \$2000 during 1920. A Florida truck grower made \$2200. An Arkansas businessman made \$1750. Many others, with no experience, using only spare time, did equally well and so can YOU.

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## LAYMEN'S WEEK SOUTHERN ASSEMBLY

Lake Junaluska, North Carolina, August 8-13, 1921.  
Junaluska Will Help You in the  
Business of Being a Layman

discussion on (1) "The Why and How of a Written Policy," (2) "The Business and The Council Meeting," was conducted by Mr. Moss, assisted by Bro. Cole at the blackboard. This was followed by the following announcements: The District Secretary announced the Conference League Assembly at Searcy August 22-26 and urged all Leagues to have a full quota of delegates there. The president of the Parkin League announced that at close of session the local chapter would entertain the delegates.

The chair announced the appointment of the following committees:

On Policy: John O. Baker, Parkin; Robt. O. Allison, Crawfordsville; Miss Mildred Walker, Forrest City.

On Finances: Harold Thompson, Helena; Lawrence Cottlett, Wynne; C. T. Riley, Crawfordsville.

On Nominations: Rev. O. L. Cole, Clarendon; Rev. D. C. Holman, Parkin; Miss Lena Mae Pierce, Parkin; Miss Luella Lewis, Forrest City; Miss Elaine Smith, Wynne.

On Resolutions: Miss Peggy Christian, Forrest City; Miss Fannie Thornton, Wynne; Miss Gladys Mosby, Crawfordsville.

The session was then closed with the League Benediction, after which the delegates were provided with bathing suits and taken for a swimming party to the St. Francis river, where a delightful hour was spent. We then returned to the church lawn where the good ladies of the Missionary Society served us with a fried chicken supper which was enjoyed by all but especially by our District Secretary.

### Second Session, Thursday Evening, July 21st.

The second session of the Institute was opened with devotional service conducted by District Secretary. "Let Jesus Come Into Your Heart" was sung, after which Scripture lesson found in I Timothy 4:12 was read and explained. Devotional closed by a prayer.

Round-table discussion was then taken up on (1) "Building Attendance" and (2) "Building Up Active Participation." Many helpful and intensely interesting suggestions were made. At 8:20 p. m. the meeting was turned over to Brother Cole, who gave an interesting, inspiring, and helpful talk on "The Joy of Giving and Winning." Song, "What a Friend We Have in Jesus" was sung and session closed.

### TEACHER WANTS SCHOOL.

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For information write

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

with League Benediction. The delegates were then taken for a drive over the pike road to Earle.

### Third Session, Friday Morning, "Quiet Hour," July 22, 1921.

The "Quiet Hour" prayer service opened at 6 a. m. with reading of the 14th chapter of John by District Secretary, followed by a five-minute talk pointing out the helpful promises. "I Must Tell Jesus" was then sung, after which a season of prayer participated in by all present was held. Meeting closed by singing, "I Need Thee Every Hour" followed by League Benediction.

### Fourth Session, Friday Morning, July 22, 1921.

Institute opened with the following praise service: Song "One More Day's Work for Jesus." Prayer by Bro. Cole. Responsive reading of 103rd Psalm. Testimony on "The Value the League has been to me in my Christian Work." Song, "I Love to Tell the Story." The service was closed with a season of sentence prayers.

Minutes of previous sessions were then read and approved. Mr. Moss then gave us an interesting and helpful talk on "The Need of Our District for the Coming Year" and on "Developing Future Christian Workers."

Institute work was then given on (1) "The Junior Work," (2) "Its Value," (3) "Does It Interfere With the Junior Missionary Society?"

The Policy Committee then made the following report: "To Helena District League: We, your committee on Policy, beg to make the following recommendations as to the policy for the Helena District League for the coming year:

1. Get a League started in every pastoral charge.
2. Get every League to strive to attain 100 per cent standard of efficiency.
3. Every League to hold a public meeting on anniversary day.
4. Every League pay District and Conference dues promptly.
5. District Secretary visit each League twice a year.
6. Hold one institute each year in addition to taking the (time allotted to us at the District Conference of the Churches.
7. Local Chapters keep in close touch with District organization by

(a) Answering all correspondence promptly. (b) Making quarterly reports so they will reach District Secretary not later than the 5th of month after quarter closes. (c) Every League have representatives at District Institute and Conference Assembly.

Signed:

John O. Baker, Chmn.  
Mildred Walker,  
Robt. O. Allison."

After information had been given on subjects mentioned, the report was adopted as read.

The Finance Committee then made the following report:

"Helena District League: We, your Committee on Finance, beg to submit the following and recommend its adoption as the financial plan of the District in place of the one now in force:

1. That each Chapter pay into District treasury twenty-five cents per member on roll May 1st of each year, said amount to be used to defray expenses of District Secretary in travel,

postage, holding institutes, defraying expenses of speakers at institutes, paying Conference assessment, etc.

2. That, upon the occasion of the visit of the District Secretary, a special collection be taken up and the amount forwarded to the District Treasurer to apply on District expenses, this, in addition to amount mentioned in item one.

Signed:

H. D. Thompson, Chmn.  
Lawrence Cottlett,  
L. F. Riley."

Report was adopted as read.

The Committee on Nominations made the following report: "Helena District League: We, your Committee on Nominations, after canvassing the possibilities of the District, make the following report: For President we nominate John O. Baker, Parkin. For Vice President, Miss Grace Buchanan, West Helena. For Secretary, Miss Mary Lou Bullock, Parkin. For Treasurer, Miss Louise De Lano, Forrest City. For Junior Superintendent, Mrs. O. L. Cole, Clarendon. For Epworth Era Agent, Robert O. Allison, Crawfordsville.

Signed:

O. L. Cole, Chmn.  
Luella Lewis, Sec."

There being no nominations from the floor a motion was made that Secretary be instructed to cast ballot for persons nominated. This being the will of the meeting the chair so directed and declared them elected. A recess was then declared until 11 a. m. Brother Cole gave us another of his delightful talks on "Christian Character and How the League Can Develop It," which was impressive and opened up many possibilities for service to us.

Session closed with a prayer.

### Fifth Session, Friday Afternoon, July 22, 1921.

Session opened by singing "More Like the Master." Short talk on II Timothy 4:7 by Mr. Moss. Prayer by Bro. Holman. Song, "Every Day."

The following business was then attended to: Election of place of next Institute. Crawfordsville was nominated by the President of their League, Robt. O. Allison, and seconded by Miss Mosby. Earle was nominated by Mr. Kennedy and seconded by Mr. Cottlett of Wynne. On vote Earle was

selected and on motion this was made unanimous.

An interesting round table discussion on "Some of the Ways My Chapter Is Living Up to the Standard of Efficiency" was conducted by Mr. Moss.

The Committee on Resolutions made the following report: Helena District League: "We, your Committee on Resolutions, present the following with recommendation that they be adopted as the will of this body:

1. Resolved, that we tender the thanks of the District League to all the good people of Parkin who have made our stay in your midst so pleasant. Furthermore we desire to especially mention the Local Chapter and its efficient president, John A. Baker, the Pastor, the good Ladies of the Missionary Society who served the sumptuous supper last evening, and all who took part on the program.

The Christian fellowship that you have extended to us will live ever in our hearts and will help us on life's way.

Signed:

Peggy Christian, Chmn.  
Luella Lewis, Sec."

Report was adopted as read.

Minutes of previous sessions read and approved.

At 3:15 p. m. Bro. Holman brought us a message on "The Call to Christian Service" which brought us to the realization of Christ's call to us to serve Him actively. After the League Benediction the Institute adjourned sine die. The delegates were then taken on a swimming trip to the St. Francis river which was followed by a delightful fish fry and supper served on the river bank, after which, with regrets in our hearts that we must part, but also with inspiration there and a determination to put it to practical use in our Local Chapters, we parted with a warm spot in our hearts for our friends and fellow workers of Parkin. Signed, Audrey de Mange, Acting Secretary.

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GALLOWAY COLLEGE,  
AUGUST 22-26.

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## THE RADISH TREE.

Radishes racy, round, and red  
Are very much relished by tiny Ted  
For breakfast, luncheon, dinner, or tea,  
Although at each sitting he may eat  
but three.

In the old-fashioned garden of Grand-  
ma Brush

There grows a spreading, huge peony  
bush,

All covered with buds—hard, round,  
and red

Then who so delighted as little Ted?

He strokes the leaves with a satisfied  
sigh

And lifts his voice in a joyous cry.

"O mother, O grandma, O daddy!"  
shouts he,

"Come and look at this dear little  
radish tree."

—Selected.

## BETSY ROSS AND THE STARS AND STRIPES.

Betsy Ross was born on New Year's Day in the year 1752. She was a little Quaker girl, and I think she must have been a nice one and jolly to play with, because, although she was named Elizabeth, everybody seems to have called her Betsy, even after she was married.

She was thirteen years old when the Stamp Act made the trouble in this country, and I suppose she must have been going to school just as we girls are. I can imagine just how she and the other school girls would talk about it. I am sure that she was very patriotic and went without her tea when the tea was taxed and promised as solemnly as any of the older ones that she would go without eating mutton that they might have more wool to manufacture, and all those things. And I suppose she read the Pennsylvania Journal when it came out with a skull and crossbones at the top, and heard about how they buried Liberty in New Hampshire, and all the things we studied about in the "causes" of the Revolution.

When she was twenty-one years old, they had the Boston Tea Party, and that year Betsy Ross was married. Her husband was the brother of George Ross, who signed the Declaration of Independence. You can find his name in the list of signers in our history. John Ross, Betsy's husband, was very patriotic and belonged to some kind of Home Guards that used to guard the military stores on the wharves at night. One night while he was on guard some gunpowder exploded and killed him. So Betsy was a widow and must make her own living. I think that was pretty hard when she was only twenty-four years old.

Her husband had kept a little up-

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holstery shop, and she kept it up, and sewed too, for she was a very neat sewer.

When the Congress chose the new flag, of course they wanted some one who could sew very nicely to make it. George Washington, Robert Morris, and Colonel George Ross were appointed a committee to see to it. Colonel George Ross was a relative of Betsy's husband, and he told the others how well she could sew, and how she had made flags before.

The flag was to have thirteen stripes, seven red and six white, with thirteen white stars on a blue ground in the corner. The thirteen was to represent the thirteen colonies. The committee had made a drawing of it and they took it to Betsy Ross and asked her if she could cut and sew a flag like it. She said that she could, and she showed them how to make it even better with five-pointed stars instead of six-pointed ones. Five-pointed stars are much prettier and they show off better, so I am sure we are all glad that it was to Betsy Ross and not to any other woman, who would not have known about the stars, that the plans were taken.

She began the flag on the seventh of June and she worked just as hard as she could on it and finished it in three days. On the fourteenth of June Congress adopted it for our flag, and that is why we celebrate Flag Day.

Mrs. Betsy Ross went right on making flags, for no one could make them better. She made flags for the United States for sixty years. She lived to be an old lady, eighty-four years old. She lived in Philadelphia, and she is buried there. And now they keep her house for a sort of curiosity museum. —Normal Instructor.

## THE BOBOLINK.

Once upon a time there was a bobolink that was not a bird, and that sounds as though it was a riddle. If you had asked little Ruth Harlow, "When is a bobolink not a bobolink?" she would have known the answer right away, and would have said, "When it is a bumpy little trolley car."

If you had lived where Ruth lived, you would know right away, too, that a better name than "Bobolink" could not have been found for the car that she rode on to school when the weather was not pleasant enough for her to walk so far. The car tracks were not the right sort for the funny little short cars that had been brought from another city after car fares became higher. So the cars bounced up and down, and bobbed from side to side, and the best word Ruth could think of to describe the way they acted was "jumble"; and when you rode on this funny little car you had to bobble and jumble with it whether you wanted to or not.

Most people did not like to bobble and jumble, but Ruth thought it a jolly sort of fun, and she laughed with the other children who rode. It was as much fun as a merry-go-round to them all.

It was Ruth who had thought of the name for the car, and even Mr. and Mrs. Harlow now called it the Bobolink.

"Come, Ruth, hurry!" Mrs. Harlow would say on a dark, rainy morning. "Here is your umbrella. The Bobolink is just coming over the top of the

hill. If it rains when you come out of school, be sure to wait for the Bobolink!"

In Sunday school Ruth had been taught to be cheerful, polite, and good. At day school she had been taught the same things. At home, before she was old enough to go to school at all, she had been carefully taught these same things. Always she had been told that, no matter where you are or what is happening, you must try to be cheerful, polite, and good. Never can there be any excuse even for a little girl to be cross, impolite, or bad. So even in the funny little Bobolink, Ruth was cheerful, polite, and good. If the car were crowded and she had a seat, she cheerfully and politely gave it to some woman or to some elderly gentleman who might be standing, even though the Bobolink bobbed and jumbled so she herself could hardly stand.

This Bobolink must have been a magic sort of bird-car, for he made every one show whether or not he or she had learned to be cheerful, polite, and good. Ruth found that almost all children laughed and found the ride pleasant. The practised the lessons they had been taught in Sunday school, day school, and home. But, strange to say, it was the grown-ups, who had known so many years about being cheerful, polite, and good, who were made by this magic Bobolink to show that they had not learned these three things well enough to practise them when being bobbed and jumbled. Oh, my! One man even said a most bad word! A young woman—I nearly said "lady," but the name would not have fitted her just then—rudely snapped out cross words in a loud voice at the motorman, as though her discomfort were all his fault. A middle-aged man scolded about the railroad company all the way to town. A middle-aged woman said the passengers ought to be paid for having to ride on such cars instead of giving higher fares to a company which ran things like this.

Of course it was hard to hold packages, and get out your fare, and look after a little child at the same time, but a woman who tried to do it need not have forgotten to be cheerful and polite and good about it, but she did; and she was so angry that her face grew red as red, and she said she would report the motorman to the company, so she would!

It was a good thing that the motorman at least was polite. Some of the things he had to hear and some of the actions he had to see could not make him feel happy, but the Bobolink showed that even the motorman could be made to let the world know whether or not he had learned well those three things which all people are taught when they are children.

Ruth was always glad when she heard some of the grown-ups say funny instead of cross things about the Bobolink. "Daddy," said she one day to her father, who was a minister, "I can tell you how to find out if your sermons are making people good or not. Just take your whole congregation for a ride on the Bobolink!"

Father laughed, and said perhaps it was just as well the Bobolink wasn't big enough for that, and added that at least he hoped Ruth would never fail in the test. Blanche Elizabeth Wade, in The Christian Register.

## NEWS OF THE CHURCHES.

## THE ORPHANAGE.

Since my last report in the Methodist I have received special gifts for the Orphanage as follows:

First Church S. S. Batesville, by Joe M. Gray, treasurer, \$10.91.

We received at the Orphanage donations as follows:

Mrs. G. S. Boddie, Camden, three new dresses; two pair panties; four pair hose, one underbody.

Junior Missionary Society, Jack Perry, superintendent supplies, Cabot, by Mrs. H. Hanesworth, a large box filled with choice pictures and hand-made picture cards.

Young Peoples Missionary Society, Portland, by Mrs. G. W. Neely, 25 nice handkerchiefs, two boxes hairpins, Geo. Thornburgh, President.

## MEETING AT HUGHES.

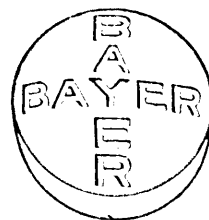
We closed our summer evangelistic campaign last week very successfully. Twenty came into our Church and thirteen on profession of faith and seven by certificate. Two babies were baptized and thus given the right chance to be brought up in the "nurture and admonition of the Lord." The Church was revived and strengthened by being called back to genuine spirituality. Evangelist W. D. Bass of Corinth, Miss., did the preaching, and preached the word "in demonstration of the spirit and with power." In his mouth the word is verily "sharper than a two-edged sword," and a discussion of the thoughts and intents of the heart." —R. A. Teeter, P. C.

## LEXA AND LAGRANGE.

We have closed revivals at Lexa and LaGrange and are ready to start to getting the final work of the year under way. At Lexa we had a very good revival. Rev. W. C. House of Marianna did the preaching, which was both very instructive and inspirational. While we did not have many conversions there were several that felt the need of a deeper Christian life and the Church was left in better condition than ever before. The work Brother House did will bear fruit for years to come and will be a source of strength to the church of Lexa. At

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If you have never seen the Thornburgh Catechisms for Infant Classes in Sunday School, send a stamp for sample copy to A. C. Millar, 200 East 31st Street, Little Rock, Ark.



LaGrange we had only one week of revival effort but had some success. One of our best citizens and leading farmers joined the Church and others were touched that perhaps later will come into the Church. Owing to the hot weather the crowds were small and most of the people that attended were church members. The Church was revived a great deal and we think the work will make it easier for the next years to be successful. I did my own preaching at LaGrange and if the meeting could have gone on one more week we could have had much more success we feel sure. The work is in good condition and all feel that this year has been one of success.—J. Lester Rowland, P. C.

#### REVIVAL AT ARBOR GROVE.

We held a union meeting with the Freewill Baptists. Rev. Mr. Dale started the meeting on Saturday night and it was going when we got there Tuesday night. We found Bro. Dale a fine preacher to work with. We had a great meeting. 98 professions and reclamations. We preached to as many as 1,000 people for several nights. We are just thanking the Lord for victory. We are now in a meeting at Stranger's Home. Began Friday night. We have had 18 conversions to date.—W. A. Franks, P. C.

#### SPARKMAN AND SARDIS.

We have had two good meetings on this charge held in July. We continued our meeting at Sparkman at the close of our District Conference the 7th of July, and closed the 18th. Rev. W. S. Butts of Kansas City, Mo., did most of the preaching and led in singing. The Church was greatly revived and 16 joined our Church.

At Sardis we started the 24th and ran eight days. I was assisted in this meeting by Rev. W. C. Hilliard of Benton, Ark. Bro. R. W. McKay and

J. L. Leonard preached one sermon each. The Church was revived at Sardis also and five joined our Church there. The services of Bros. Butts and Hilliard were very acceptable in these meetings and they left with the best wishes of all our people.—B. F. Scott, P. C.

#### REVIVAL MEETING AT NEW-HOPE.

The meeting came to a close at New Hope, on the Griffithville Circuit, the pastor, Rev. Hoy M. Lewis, doing the preaching. Quite a number of conversions, 13 added to Church and eight infants baptized. An Epworth League was organized, both junior and senior. For the Junior League Mr. Henry Thomas was made president, and for the Senior League, Mrs. John Hawk will be the president. The outlook is for a very good year. Our pastor is now in a good meeting at or near Higginson, at Ellis Chapel.

#### HUMPHREY AND SUNSHINE.

We have just closed the greatest meeting the town of Humphrey has ever known. We have one hundred and eighteen applicants for church membership. This was a union meeting and some of the new members will go to the Baptist Church. John B. Culpepper did the preaching and John B., Jr., did the singing. John B. Culpepper is the greatest evangelistic preacher I have ever heard and his son is a fine choir director. This meeting has made a new town out of Humphrey and has made a new church in the town.—M. O. Barnett, P. C.

#### MT. OLIVE REVIVAL.

A ten night's meeting has just been closed at Mt. Olive on the Vilonia Circuit, the pastor himself doing the preaching. There were 12 conversions, all but two of them joining our church. Construction work was done, the church being greatly strengthened and heartened. This is my second year on the charge and the work here is specially gratifying since those who were converted in our meeting here last year were active in their Christian life and their testimony greatly blessed.

Our next meeting begins at Cypress Valley on Wednesday, August 10.

Dr. C. J. Greene will fill the pulpit at Vilonia on Sunday morning, August 14, and we count ourselves most fortunate in securing Dr. Greene since he is one of the strongest preachers and ablest scholars of Southern Methodism. We are endeavoring to supply all our appointments at Vilonia while we are out in revival work. Everything looks hopeful on the Vilonia Circuit.—J. L. Shelby, Pastor.

#### REVIVAL AT SALADO.

Our meeting at Salado, which has been in progress for two weeks, closed Sunday evening, July 31. Rev. Floyd G. Villines of Swifton, Ark., did the preaching. He brought to us messages from the Word of God in such a plain way that it was easy for everyone to understand the plan of salvation and religious duties. Not only is he evangelistic in his preaching but in studying his people in the congregations; he is evangelistic in his plans. There was power in his work from the first service to the last. There was fine co-operation among the people throughout the town. All the business men closed their places of business for the morning services so

that all could attend. There were 23 conversions and 11 additions to the Church in this meeting. Not only were souls brought to accept Christ as a result of this meeting but the Church has been brought closer together and there is more unity in the community. While there are some Sunday Schools around us which have gone into summer quarters our Sunday School has been on a constant growth. From a small attendance of about 40 in the winter the attendance has reached 118. Brethren, pray for us that we may increase in faith, knowledge and service of our Lord.—Porter Weaver, P. C.

#### LETTER FROM BROTHER McELHENNY.

Angus Memorial Sanatorium,  
Denver, Colo., July 30, 1921.

As I see no scowl on Dr. Millar's face this fine morning, will try to tell you a few of the many interesting things about the "City a Mile High."

Denver is the great hub from which all Western interests seem to radiate. It is a city of marvelous possibilities. Denver is a beautiful city of some 300,000 inhabitants, a great financial, industrial and commercial center, a city of culture, refinement, education and sin as well. The area of Denver is some sixty or seventy square miles. From north to south it is said to be 8 1/2 miles, and from east to west 9 miles. The altitude above sea level is 5,280 feet at the State Capitol building. The Capitol building is a fine building, but am not sure that it is much, if any, superior to the capitol of Arkansas. Material used in building, also like that of Arkansas, is Colorado granite and finished in Colorado and bronze and onyx. Cost \$2,800,000. A very fine view of mountains and city is obtained from the capitol.

There are one thousand industrial

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L. I. MILLS, Secretary, Petersburg, Tenn.

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Session opens August 31.

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Two of

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They seldom fail to Relieve  
and do not contain any  
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factories with an annual pay roll of \$15,000,000. It is said to have the purest water supply in the world. The water is mostly melted snow from off the mountains, led by dams and pipe into the city 35 and 40 miles. There is but little ice used or needed here. There are drinking fountains along some of the streets. The first settlement of the present site of Denver was made in 1858 by gold seekers, who did some placer mining where Cherry Creek empties into the Platte river; both of these streams run through the city. Ten miles to the west of the city the first foothills rise abruptly from the plains, and back of these are ridge after ridge of mountains, capped by the snow-clad peaks of the great Continental Divide, some forty miles away.

The atmosphere is light and dry. It is said the sun shines more than three hundred days in the year. One thing I know, the sun shines as bright and the sky is as blue as in the "Sunny South."

Perhaps no city in the temperate zone has more pleasant winters than Denver. Am told that ordinary fall weather continues until January with an occasional cold spell with a flurry of snow. Bicycles and automobiles are used the year round, with the exception of a very few days. Snows usually melt as soon as they fall. Occasionally the thermometer drops to the zero mark, but it is usually above freezing. Lawns are said to be seen green in mid-winter.

I shall not write of the many fine buildings, parks and summer resorts this week, but will say something of them later.

I am doing just fine, don't think I ever felt better in my life. Went to dining room for dinner for first time today. Am getting as fat and lazy as can be. Am hoping to be well in two or three months, but I may be

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too optimistic. As we have no mail out here on Sunday, I must quit and get this in this afternoon's mail.

We have preaching here on Sunday, trust the M. D.'s will let me go tomorrow. Good wishes to all.—J. C. McElhenney.

### REVIVAL ON NETTLETON CIRCUIT.

We have just closed an old-time Methodist revival at Forrest Home Church on Nettleton charge. We received 30 into our Church and four of the converts went to other churches. Most of the converts were young men, only a few women. One man, past 60 years of age, was converted on the way home from church and one of the most prominent young men of the community was converted in his home.

Bro. J. C. Crenshaw, our pastor at Hunter, did the preaching. Bro. Crenshaw is truly a man of God. He won a permanent place in the hearts of Forrest Home people. We hope it will be our privilege to work with him in the future.

The Christians in the vicinity were faithful and persistent workers and we greatly appreciate their efforts and feel we were bountifully blessed. The whole church was greatly revived.—K. S. L. Cooke, P. C.

### REPORT OF DENOMINATIONAL SECRETARIES TO THE COMMISSION ON EVANGELISM AND LIFE SERVICE OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, JUNE 28, 1921.

This has been the greatest year in evangelism which America has ever seen. More people have been received into the churches this year than ever before. The latest reports from the Commissions on Evangelism connected with the Federal Council are as follows:

The Baptist Church reports that 11 States have been organized with the definite purpose of reaching every church in the State with some evangelistic effort. In most of these States a superintendent of evangelism has been employed, and the plan is to secure a superintendent for each State. The emphasis everywhere is being placed on pastoral and personal evangelism. Reports of the great Easter ingathering cannot be given in exact figures, but it will probably be more than 150,000, and certainly the largest in the history of the denomination.

The Southern Baptist Church has a membership not far from 3,500,000. The denomination is urging its pastors to become their own evangelists and to depend less upon outside help. It is estimated that they received not far from 200,000 additions during the past year.

The General Conference of the Seventh Day Baptists does not occur until June 30th, so that no definite statistics can be given. The denominational missionary society promotes evangelistic spirit and carries on evangelistic work. The secretary of that society reports that a field secretary for evangelistic work has been recently appointed. He says that the denomination is interested as never before in evangelistic work.

The Christian denomination reports great interest in special evangelistic training classes for personal work. Fifty per cent more churches held

pre-Easter services this year than ever before. Colleges have been visited in the interest of life service. There is a net gain in membership of more than 10 per cent.

The annual report of the Congregational Commission on Evangelism states that their program of parish evangelism has been accepted by the majority of the churches. Hundreds of thousands of copies of helpful evangelistic literature have been sent out. More people joined the church than in any previous year of its history. More than 72,000 were actually reported a month ago, with the certainty that the reports from the remaining churches will make the number of accessions more than 100,000. The churches of California and New York report accessions 50 per cent greater in 1921 than in 1920.

The Disciples of Christ report that this year has had the greatest evangelistic results in all the 112 years of the history of the church. Scores of personal workers have been organized and members trained for personal soul winning and many revivals have been held throughout the country. Simultaneous evangelistic campaigns by cities, counties and States are being

stressed for the Fall and every church is to have a training class for personal workers. During the first three months of 1920 the churches of Northern California received 1,000 members, while during the same period of 1921 they received 1,600. Kansas added 4,000 members to her churches in the six weeks preceding Easter. From January 1, 1921, to Easter 100,000 members have been enrolled.

The Evangelical Association, from reports at hand, estimates that there will be 50,000 conversions and accessions. This is far in excess of the last few years, and also far in excess of the goal which the church had set for itself of 100,000 for five years in their Forward Movement.

The recently appointed Evangelistic Committee of the Lutheran Church is at work preparing plans for this denomination. The estimated increase of the Lutheran Church in this country is 110,000.

The Methodist Episcopal Church reports that the department of evangelism has had the greatest success of any year since this work began. Special emphasis has been laid upon classes for the training of Christian workers, and upon ministerial retreats,

### 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.

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where methods and inspiration have both been presented. Special men have been sent to work among people in different occupations, such as harvesters, woodsmen, etc. The net increase in membership for the year ending November 1, 1920, was 182,338. A much larger increase is expected this year.

The Methodist Episcopal Church, South, reports that there have been the greatest revivals ever known in their conferences during the winter and spring. Large conventions are being held to encourage the pastors and workers in rural communities. The summer months are being given to evangelistic work in the country. It is believed that 1921 will go far beyond 1920; the official statistics for that year show 279,000 members received into the church, of whom 139,000 were on profession of faith.

The African Methodist Episcopal Zion Church reports that they have only lately organized a department of evangelism. They have now a general evangelist who has been in the field about three months. Wonderful success has followed the meetings that he has planned and the work done. This year will bring the largest returns in conversions in the history of the church. The meetings, North and South, have been exceedingly gratifying. They are expecting an increase of 100,000 members in their four-year drive.

The African Methodist Episcopal church has a regularly authorized board of evangelism, which is having such marked success that they are asking now of their constituents for an ingathering of 1,000,000 souls during the next four years.

The commission of the Presbyterian Church in the U. S. A., reports that it found it necessary in carrying out its program to use a great many men. Seventeen hundred men, mostly pastors, gave from two to four weeks of their time to churches other than their own. The Presbyterians throughout the nation are thoroughly organized for evangelistic work. The church reported in June an increase of 124,000 in membership.

The report of the Presbyterian Church in the U. S. for the year ending April 1, 1921, shows 24,294 additions to the church, the largest number received in any year of the

church's history. The total membership is now 397,250, or, with the addition of ministers, about 400,000. The gain in membership is 20,793.

In the United Presbyterian Church special emphasis has been laid upon the family altar and prayer. Evangelism has been at the front and all the pastors have been urged to do their own evangelistic work. The results have been exceedingly gratifying. 10,356 new members were received into the church on profession of faith and 9,402 by certificate, the total net gain being 3,902.

For the Protestant Episcopal Church Dr. Floyd W. Tomkins, vicepresident of the commission, reports that the presiding council of his church has appointed a commission on evangelism, which is called "Commission on the Holding of Missions." They drew up a strong report which was accepted, and will greatly stimulate the holding of these evangelistic meetings or missions. A sub-committee has drawn up a book of suggestions concerning these meetings as to time, method, etc. It is especially urged that the ministers should hold the meetings themselves in their own churches. There is a very eager evangelistic spirit noted throughout the church.

The Reformed Church in America is strengthening its evangelistic work and is planning for a strong forward movement in organization and effectiveness. It reports a net gain of over 1 per cent in membership.

In the Reformed Church in the U. S. an evangelist has recently been appointed for the Eastern Synod, and it is the purpose of the church to put an evangelist in each of the nine synods. Its commission reports that the church has become awakened and stimulated as never before. The commission is circulating valuable literature. 26,907 members were received during the past year, a net gain of 6,270.

The United Brethren Church, at its General Conference in May, made a separate department of evangelism and elected a secretary to give all his time to that work. There is a new zeal manifested throughout the church. It is estimated that since October more than 20,000 have been received into the church.

Reports from other denominations have been delayed, hoping to be able to send definite figures. The outlook from all the denominations is most optimistic. It will be seen from the figures here presented that the additions to the Protestant Churches in the country this last year must be not far from 2,000,000 souls.

There are many reports which come to us from individual cities, of which we give a few that are typical:

The secretary of the Federation at Sacramento, Cal., reports a net gain from Easter, 1920, to Easter, 1921, of 11 per cent for all the churches of the city.

From Dayton, Ohio, it is stated that reports from 61 churches indicate as a result of the evangelistic campaign at Easter, over 2,500 people were received into the churches.

From Detroit, Mich., the secretary reports more than 25,000 accessions by the Protestant Churches. One pastor of that city reports the reception of 602 members for the year, another 570, and still another 850, an average for all the churches of the city of 108

each, the greatest evangelistic year in the history of Detroit.

The Chicago Federation reports from 540 churches 16,619 accessions to membership during the recent months. On this basis, it is estimated that the number of accessions in the 900 Protestant Churches of the Chicago area must have passed the 25,000 mark.

The Pittsburgh Federation estimates, from reports received, that 25,935 members have been received into the 745 churches of the city.

The Buffalo Federation states that the local membership of the Protestant Churches of Buffalo, May 1, 1921, was \$1,044. The increase in communicant membership for the year was 6,797.

## OBITUARY.

LACEFIELD.—Mrs. Elizabeth Jane Lacefield, nee Parker, was born in South Carolina, August 19, 1816, and died at Athens, Ark., June 26, 1921. She passed away at the home of her daughter, Mrs. Sallie James, who with her husband tenderly cared for her in her last sickness. She had an attack of heart trouble about three months before she died and was never well any more. Her increasing pain was her portion until her release came. She was moved to Tennessee when a child where Dr. J. H. Taylor, M. D., died. Since that time Sister Lacefield was very lonely. Her married life was a happy one. She was the mother of five children, all of whom are living. J. W. Lacefield, Richard, Richard, Mrs. Sallie James and Mrs. Mamie Harrison. Her sister, Mrs. Fannie Harrison, preceded her to heaven a short time before. Sister Lacefield professed Christianity and joined the South Methodist Church when a little girl and lived a consistent Christian. She dearly loved her Savior and her Church. Her children and grandchildren know where to find her. —J. F. Taylor, P. C.

JONES.—Mrs. Lola May Jones, wife of J. M. Jones, was born January 5, 1879, and died at Winslow, Ark., June 22, 1921. At the age of 17 she professed religion at Hazel Valley during the ministry of Father Kennedy. She joined the Winslow Methodist Church October 1, 1901. She leaves her husband and one son, Clyde. Their home, like mine, is broken up without mother. Sister Jones loved her home, her church and preacher. With her all her life was on the altar of consecration. She was a holy life. Her departure was lived in peace and in triumph. Her sufferings were long and great but her patience, her love and work for others will ever abide. "In my Father's house are many mansions, I go to prepare a place for you." The funeral services were conducted by her pastor at Winslow Methodist Church.—O. H. Tucker, Pastor.

## QUARTERLY CONFERENCES

### ARKADELPHIA DISTRICT. (Fourth Round.)

Dalark Circuit, Sept. 3-4.  
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.  
Malvern 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. 16, a. m.  
Third Street, Oct. 23, 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.

### FAYETTEVILLE DISTRICT. (Fourth Round.)

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

W. L. OLIVER, P. E.

### HELENA DISTRICT. (Fourth Round.)

Forrest City (business session later), August 28.  
Clarendon (business session later), September 4.  
Earle (business session later), September 11.  
Widener and Madison, at Madison, September 17-18.  
Hughes and Hulbert, at Hughes (7:30 p. m.), September 18.  
Cott Circuit, at Forest Chapel, September 24-25.  
Wynne Circuit, at Tilton (7:30 p. m.), September 25.  
Wheatley and Haynes, at Wheatley, October 1-2.  
Hunter Circuit, at Hillman (7:30 p. m.), October 2.  
Aubrey Circuit, at Ronda, October 8-9.  
Marianna (7:30 p. m.), October 9.  
Elaine Circuit, at Elaine, October 15-16.  
Lexa and LaGrange, at Lexa (7:30 p. m.), October 16.  
Harrisburg Circuit, at Pleasant Valley, October 22-23.  
Ray Village (7:30 p. m.), October 23.  
Harrisburg, First Church (11 a. m.), October 23.  
Parkin, October 29-30.  
Crawfordsville (7:30 p. m.), October 30.  
Vandalia Circuit, at Cherry Valley, November 5-6.  
Wynne, First Church (7:30 p. m.), November 6.  
Brinkley, November 12-13.  
Holly Grove, at Holly Grove (7:30 p. m.), November 13.  
Turner Circuit, November 18-19.  
Helena, First Church, November 20.  
West Helena (7:30 p. m.), November 20.  
WILLIAM SHERMAN, P. E.

### TEXARKANA DISTRICT. (Fourth Round.)

Paradoma, at Wright's Chapel, Sept. 4. Conference at 2:30 p. m.  
Richmond, at Wade's Chapel, Sept. 11. Conference at 2:30 p. m.  
Doddridge, Sept. 18. Conference at 2:30 p. m.  
Winthrop, Sept. 25. Conference following 11 a. m. service.  
Pouke, at Pleasant Hill, Oct. 2. Conference at 2:30 p. m.  
Spring Hill, at Bethlehem, Oct. 9. Conference at 2:00 p. m.  
Stamps, Oct. 9, at night.  
Hathfield, Oct. 16. Conference at 2:00 p. m.  
DeQueen, Oct. 16, at night.  
Dierks, Oct. 17, at night.  
Horatio, Oct. 23. Conference at 2:30 p. m.  
Ashdown, Oct. 23, at night.  
Egger, Oct. 29-30. Conference at 2:30, Saturday; place announced later.  
Mena, Oct. 30, at night.  
Lockesburg, Nov. 6. Conference at 2:30 p. m.  
Lewisville, Nov. 13.  
Empire, Nov. 16. Conference at 2:30 p. m.  
Bradley, Nov. 20.  
First Church, Nov. 23, at night.  
Pereman, Nov. 25, at night.  
College Hill, Nov. 27.  
Fairview, Nov. 27.  
Questions 13 to 21 are very important. Let the pastors see that the answers to each of these are ready, especially No. 15.  
J. FRANK SIMMONS, P. E.

## ONE NEIGHBOR TELLS ANOTHER

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