

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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LET ALL BITTERNESS, AND WRATH, AND ANGER, AND CLAMOR, AND EVIL SPEAKING, BE PUT AWAY FROM YOU, WITH ALL MALICE; AND BE YE KIND ONE TO ANOTHER, TENDERHEARTED, FORGIVING ONE ANOTHER, EVEN AS GOD FOR CHRIST'S SAKE HATH FORGIVEN YOU.—Eph. 4:31-32.

A MISCHIEVOUS MOVEMENT.

Recently a representative of the Ku Klux Klan appeared before the Texarkana Ministerial Alliance, and, after his mission was known, was rebuked by the president, Rev. F. N. Brewer, in behalf of the Alliance. The Texarkanian, with its usual vigor, denounced the movement. The Alliance and The Texarkanian deserve the approval and support of all good citizens. That fine paper very properly says: "It is an unwise and mischievous movement. All of its public activities, so far, have been felonious and blighting to the good name of the South. It is a secret, oath-bound order, operating behind closed doors in passing upon the liberties of its victims, without giving them the right of defense. It executes its decrees under masks, as a mob, in defiance of law." Let us have none of it.

CO-OPERATE WITH THE SPIRIT.

During the progress of the summer revivals many young men will, doubtless, feel called to preach. Some will open their hearts to pastors and friends; others will ponder the question in secret. Pastors and friends should open the way as far as possible for the best of our youth to respond to God's call. We need more preachers. They must be found among our young men. It is the duty of the Church to help these chosen men to find their way to our colleges and universities so that they may be ready for the best service. At every revival there should be preaching on life service, and opportunity should be given our young people to offer themselves definitely. If God wants certain youth for special service, He must indicate his purpose early so that the life may not start in the wrong pursuit. The call to special service is likely to come with conversion or soon thereafter; hence it is important that pastors be quick to co-operate with the Spirit in re-enforcing the call.

"NOBLESSE OBLIGE."

While the case of the six negroes who had been convicted and condemned to death in connection with the Elaine uprising, was before the courts, our respect for the proprieties restrained comment. Now, however, every legal expedient has been properly tried, and our Governor, in the discharge of his solemn duty, has fixed the day for their execution. It is not now improper to make an unimpassioned appeal for executive clemency.

Those who have carefully read our editorials and recall our expressions of opinion on the race question, need no explanation of our position, but, lest there be those who do not understand, we restate our position. In brief, it is this: The white man was not justified in capturing and enslaving Africans; but God overruled, and as a result there are in America over ten million negroes enjoying the benefits of the white man's civilization instead of the black man's barbarism. The negro, although contributing something to the

material side of our life, has not made our civilization, but has been the greatest hindrance to our progress and unity. It would have been infinitely better for America if no negro had ever been brought to our country. While there are individual negroes who are intellectual, moral, and strong, and, while the race is undoubtedly capable of developing its own civilization, still the vast body of negroes are incapable of maintaining a civilization such as ours, and without contact with the white man would lapse into barbarism. It was a crime against civilization and unjust to the negro himself to give negroes the franchise and virtually force responsibility upon them when they were unprepared. Like the white man has had to do everywhere, the negro should have been compelled to win his way to this exercise of authority. Whatever may be their possibilities for self-government and control after generations of training, negroes as a race are in the period of childhood, and must be dealt with as a child race.

This imposes upon the white man in America a double duty, namely, (1) to maintain white supremacy and improve his own civilization, and (2) to treat the negro kindly and fairly, as a wise and just guardian would treat his ward. The care of these undeveloped "brothers in black," as our great Bishop Haygood called them, is one of the burdens which we are required as Christians to bear in the providence of God. It is no easy task; because we ourselves are so imperfect in dealing with members of our own race, and because the negroes, just as other children, unwisely seek many things before they can safely be trusted to use them for their own good.

As his readers will recall, this editor made a personal study of the situation in Phillips County as the trials were closing, and it was his deliberate conclusion that under the leadership of Hill the negroes had been organized for an uprising, and that the white people of that county exercised extraordinary self-restraint in preventing lynching and in bringing the culprits to legal trial. There is little doubt that the negroes convicted were technically guilty; but it is our belief that Hill is the real criminal, and the others were dupes. They are not merely members of a child race, but these particular negroes are of a low order of intelligence and had lived under conditions which made them easy victims of a shrewd and designing member of their race. The literature which he used led them to think that he represented the United States government and was authorized to organize them for revolution.

At the time of the trials the awful situation and possible consequences, if the conspiracy had not prematurely ripened, caused the white people to overlook any palliating circumstances. We believe that any white man, under like circumstances, would have felt and acted as did the white men of Phillips County, and most white men would not have exercised the same restraint.

Now we have time to think, and it behooves us to do that which is for the best for our state. Let us remember that so far as the prevention of future uprising is concerned, the prompt and effective handling of the situation by the local and state authorities and the killing of some twenty of the rioters while resisting ought to convince the negroes of the utter folly and futility of such conduct. Every uprising of this kind only

dooms the negro to severer treatment. He is the slave of his own ignorance, and can rise only as he improves, and not as he kills white men. Let us remember that the Courts and all the power of government are in the hands of white men, and the negro can only get justice as the white man is willing to accord it. Let us remember that, just as when we are dealing with children we take into account their weakness and lack of judgment, so we should do when we are dealing with an immature race. Do we hang a child, especially when we find that he has been misled and advantage taken of his ignorance?

Technically we can justify ourselves in inflicting the death penalty on these six ignorant dupes. If we do, they become martyrs and heroes in the eyes of their race, and we are regarded as tyrants exercising authority because the power is in our hands. If Hill could be brought to trial and convicted, we would not interpose; but do his dupes, our ignorant wards, deserve the extreme penalty? Will not the ends of justice be met by commuting their sentence to life imprisonment? Can not we who are strong have greater respect for ourselves and do more to solve the race question if we recognize human infirmities and limitations? We plead not for the sake of these condemned negroes so much as we plead for that which will best cure the evil. We believe that the high-toned, chivalrous men of Phillips county, when they look at all sides of the question, will themselves appreciate the wisdom of our plea.

We heartily commend Governor McRae for his policy in refusing pardons; but we argue that this is an extraordinary situation and deserves consideration on its merits. The Courts must act under the law on the evidence. The Governor has a right to consider effects and follow that policy which promises the best results. Let others who believe that the best interests of our civilization may be served by recognizing the immaturity of our negro wards and by reducing the death penalty in this instance to life-imprisonment, make their plea to Governor McRae, who, as a wise and just executive, will undoubtedly give due consideration to the appeal. Let that which will commend us before God and all good men, be done.

WINONA LAKE.

While in and around Chicago I have a sense of the fitness of some things. It is a good location for a city, and, the land being sand dunes and flats, it is practically of no value for farming. I feel that an economic mistake has been made when fine agricultural land is used for a city which could better be built on rocks and sand. Gary, the steel-plant town twenty-seven miles east of Chicago, among big sand hills, is built on ground worthless for any other purpose. If it were far away from transportation it would not sell for five dollars an acre, but it has Lake Michigan and many railroads, and is strategic for shipping. Between Gary and Winona Lake the country is sandy, undulating, and has many groves and belts of trees. It is not equal to central Illinois, for farming, but is adapted to dairying and truck-gardening. Nearly every farm has a big red barn and a silo and many cattle and sheep are visible in the pastures. The name of Heinz appears on little canning factories, and pickles are suggested.

(Continued on Page 3, Column 2.)

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A. C. MILLAR

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

PERSONAL AND OTHER ITEMS.

New York and Massachusetts have passed laws creating a censorship of moving pictures.

A postal card from Dr. O. E. Goddard announces that he is in the midst of a great revival in Bohemia.

Rev. W. S. Moore of Oklahoma has made a gift of \$5,000 to the Oklahoma Methodist Orphanage and an equal gift to the college to be built at Tulsa.

This week the editor expects to spend a day at an interracial conference on Petit Jean Mountain, and another day with Assembly Commissioners on Mt. Magazine.

While in our city this week Mr. C. W. Rankin, former dean of the Law Department of Soochow University, called. He is the author of a pamphlet, "Modernism in Our China Mission."

Tuesday Rev. W. T. Thompson of Pulaski Heights, accompanied by Mr. V. G. Craig of Conway as his singer, left for Virginia to do the preaching at the Loudoun Campground.

A copy of the speeches of Hon. W. A. Oldfield on the Fordney Tariff bill, delivered July 9, 18 and 19, has been received. His arguments against a protective tariff are good, but they will avail nothing to prevent the iniquity.

Rev. C. D. Cade, pastor of Oaklawn Church, Hot Springs, who has been ill with typhoid fever for several weeks, is now convalescing in the Modern Hospital in that city. Dr. C. O. Steele and others have filled his pulpit during his enforced absence.

The Conway Log Cabin Democrat announces that David Weems, son of Rev. Clarence Weems of Korea and grandson of Rev. D. J. Weems of North Arkansas Conference, after visiting a year with his parents, has returned to Conway to re-enter Hendrix College.

Rev. W. B. Hogg of Winfield Memorial Church did the preaching recently at Winona, Miss. It is estimated that 2,500 attended at each night service. Seventy-five joined the churches, forty of whom were added to the Methodist Church. This is the way Brother Hogg takes vacation.

On account of the continued illness of Dr. Graham Lambeth, editor of the Richmond Christian Advocate, Rev. J. R. Laughton, who has been assisting, will continue as acting editor until conference. We trust that Dr. Lambeth's health may be speedily and fully restored. He has been doing good service as an editor.

Last Saturday Rev. J. M. Foster, in company with his son, Mr. J. S. Foster, called. Brother Foster, who is pastor of the Swainsboro Church,

South Georgia Conference, is here visiting his son. He had four sons in the war, two of whom were injured and have not yet recovered. He is a great admirer of Bishops Candler and Ainsworth.

The Board of Publication of the Oklahoma Methodist has just re-elected Dr. D. H. Aston editor for another year and passed resolutions appreciative of his efficient service. He is to give his full time to the paper and the Conferences are expected to give liberal patronage and support. The paper is now one of the big assets of Oklahoma Methodism.

Mrs. Connor, the woman member of the Penitentiary Board, is urging that better treatment be given the convicts on the state farms, and Rev. W. B. Hogg in a sermon Sunday night vigorously championed her righteous cause. They both desire not merely the punishment of the criminal but his reformation, and they are right. Let us improve our penal system.

Members of the graduating class of Earlham College, a Quaker institution at Richmond, Ind., gave to their alma mater a group life insurance policy, the returns of which will revert to the endowment fund at the end of twenty years. It is estimated that by this plan the college will realize \$100,000 through the annual payment of \$10 by each member of the class.—Ex.

The information comes that Rev. J. Abner Sage, Jr., underwent an operation for chronic appendicitis Monday at the Park Sanitarium in Prescott. The operation, which was performed by the Doctors Buchanan and Hirst, was entirely successful. He hopes to be able to take up his work in a few weeks and to be stronger, physically, than he has been in several years.

The Methodist Episcopal Church has purchased forty acres of land in Rome to be used as a site for its new International Collegio. The site is on the famous ridge of Monte Mario and commands a magnificent view over the city. The Vatican is strenuously opposing the coming of Methodism to this location, and is using its present political advantage to defeat this move, if possible.—Ex.

No matter what the church is trying to do, the conference organ is the mouthpiece of the movement. Its columns are used to publish notices, to carry exhortations, to spread arguments before the people, and to rally the forces for the cause. This is as it should be. At the same time, all concerned owe it to the fitness of things to "say a gude word" for the organ.—Midland Methodist.

Pres. J. W. Cline of Soochow University writes from Hongkong, July 19: "Have completed the first stage in my homeward journey. This is a great place—a British island about thirty miles in circumference. I am here with old students, a loyal bunch. I am in for a warm experience, five weeks more on this ship in tropical seas. Expect to reach Arkansas about October. Heard from my folks while they were in Italy."

Some denominations are now employing a special agent to search out members moving to cities without bringing their church letters with them. The paid worker watches closely the real estate exchanges and keeps in touch with every city facility for coming in contact with newcomers. Louisville, Detroit and Indianapolis are among the cities where this experiment is being carried on by Baptists, Presbyterians and Episcopalians.—Ex.

To succeed Dr. G. T. Rowe, recently elected editor of our Methodist Quarterly Review, the Board of Publication of the North Carolina Christian Advocate has selected Dr. A. W. Plyler, who is one of the leading preachers in North Carolina, and whose experience and scholastic training seem to qualify him in an unusual degree for religious journalism. We welcome him to the editorial fraternity and predict a successful career.

The Commission to locate the Western Assembly will meet at the Methodist Church at Fayetteville at 9 a. m., August 25. The representatives of the different places are expected to present their propositions in definite form and will be given opportunity to enlarge on their advantages. It is possible that additions to the original propositions may be made. The Commission may require two

days to complete its work, and, if a thoroughly satisfactory location is not found, the exploration may be continued. To prevent this delay it would be well for representatives to come prepared to offer additional inducements.

The University of Arkansas has become a workshop which functions all of the year. The regular summer school has closed and only the Federal students are doing class-room work, but the campus is not deserted. Students who are taking correspondence work during the vacation weeks are to be found in the general and departmental libraries. Although the social life of the University student is encouraged, it comes as a reward of good scholarship. The strict rules in regard to attendance and the fact that the university requires definite standards of scholarship before fraternity initiation have had a beneficial effect upon the general scholarship average and school spirit of the whole student body.—Bulletin.

Five of the twenty-five largest churches in Southern Methodism are in Texas. These are: First Church, Houston, with 2,179 members; First Church, Dallas, 2,147; First Church, Fort Worth, 2,143; Travis Park, San Antonio, 1,751; First Church, Paris, 1,634. The largest of all the Church congregations is that of Centenary, St. Louis, with 2,561 members. Four cities have three or more one-thousand-member churches: Atlanta, with seven; Nashville, five; Dallas, four; Birmingham, three. There are in the entire church 124 pastoral charges having more than 1,000 members each. Of these, thirty-three are in Texas. Sixty-two presiding elders' districts have a membership of more than 10,000 each. Of these, only five are west of the Mississippi river, the largest of these being the Little Rock District, with a total membership of 12,092.—Texas Christian Advocate.

The Board of Directors of the St. Louis Christian Advocate announces that Dr. A. F. Smith has resigned as editor to become chaplain of the Barnes Hospital and Dr. G. B. Winton has been elected editor and Rev. C. O. Ransford associate editor. Dr. Smith, one of the best preachers in Missouri, has for three years been editor, and had demonstrated his unusual fitness for his difficult task. We have greatly enjoyed our fellowship with him and cannot fully express our appreciation of his character and ability without appearing fulsome in praise. The whole church knows the ability of Dr. Winton, who served eight years as editor of the Nashville Christian Advocate during a period of unusual stress and excitement. He is a man of irenic spirit and a master of English, and as a Missourian may now be expected to render his native state his best service. Rev. C. O. Ransford, a member of the Missouri Conference, presiding elder, and long Conference secretary, comes with a fine record and special aptitude to this position. We expect the "Old St. Louis" to maintain its reputation and continue its usefulness.

CONTRASTS IN CHICAGO.

On leaving Champaign Thursday evening I was advised, on account of the possibility of room shortage at hotels, to go to the Y. M. C. A. Hotel in Chicago, only three blocks from the Illinois Central station. Thither I went and found it unique. Each guest fills out a card giving his name, address, age, occupation, and nativity. He pays for his room in advance, 75 or 80 cents—\$1 if he desires to sleep after 9 a. m., receives a receipt which is an order for his key, gets the key on the second floor, takes the elevator, and, delivered on the proper floor, must find his room without bellboy or porter. All rooms are outside, and each is fire-proof, six by eight, furnished only with single bed, one chair, a small table, and a mirror, and in each are two towels and soap. These are to be used in the lavatory which is centrally located. In the morning a little before nine a crier goes through each corridor announcing the hour, and all are expected to be out by nine. As each enters the elevator he drops his key into a bucket, or, if he goes out early and wishes to return, it is kept by the elevator man. Those who have paid a dollar are left undisturbed. A cafe and a

"The Arkansas Methodist in Every Methodist Home In Arkansas"

cafeteria on the first floor furnish food at moderate price.

The fire-proof building is 19 stories high and cost, including the land, \$1,435,000, and its capacity is 1,800 guests. With the reading rooms and various helps offered to young men this great hotel combines personal service and accommodations whereby the worthy young man away from home may have temporary quarters at low cost and a good moral atmosphere while he is finding his place in the great city. There is no luxury about it, but everything is good, and I would advise men who go into Chicago at night without a hotel reservation and are unacquainted with the city to spend the first night in this safe place.

Next morning, as I wanted to see much in a limited time, I took a "Yellow Cab," which charges by meter, and was soon at La Salle and Chicago Avenue on the North Side, where I spent an hour looking through the buildings of The Moody Bible Institute under the guidance of Mr. Chas. A. Roe, who showed me every courtesy. The group, if all were together, would cover a city block. They are plain, but comfortable and convenient. There is no campus, but provision is made for exercise in a gymnasium. Board and room are furnished at actual cost, or \$6.85 a week in a double room and \$1 more for a single room. No tuition charge is made except for private music lessons. Provision is made for married students. Many kinds of employment are found for those who need it, but students are advised to enter with enough to meet one term's expenses.

The Bible Institute was founded by the great evangelist, D. L. Moody. Among the buildings is the church in which he preached for many years and in which Rev. Paul Rader is now the pastor. The object of the Institute is "to educate, direct, encourage, maintain and send forth Christian workers, Bible readers, gospel singers, teachers and evangelists competent to effectually preach and teach the gospel of Jesus Christ." It teaches some things offered in a theological school, and teaches many things not found in the theological schools. It receives students with comparatively little training and seeks to give them a knowledge of the English Bible, practical training in religious work, and send them out as winners of souls. The Institute is open nearly all the year, and, as it is permissible to enter or leave at any time, it is said that pastors, evangelists, missionaries on furlough, and Christian workers generally, even of mature experience, often are enrolled. Being admirably located between the best residence section and the homes of the lowly, the Institute affords ample opportunity for the student to learn how to do Christian work in all phases, and study active churches and missions and the methods of leading ministers and workers. The spirit is intensely evangelical and missionary. From its students 1,034 have gone as foreign missionaries into 29 countries. The buildings and equipment and ground cost almost two million dollars, but as the endowment is small and the annual expenses are over \$300,000, much of the support, as was always the case with Mr. Moody's work, comes from annual gifts of friends. It is really marvelous what responses have come from faith and prayer. If it were not for the tendency toward premillarianism, most of the teachings of this institution might be approved by old-fashioned Methodist folk. It is undoubtedly doing good in training a multitude of Christian workers who could not otherwise get this practical Christian education. I firmly believe in our own theological schools, and universities and colleges, but for several years I have felt that in some great city within our borders we need a Southern Methodist Bible Institute fashioned largely after the pattern of this Moody Institute, and I shall be pleased to hear from those who are like-minded.

After this hasty glance at the Moody Institute, I boarded an elevated train and in less than an hour was on the South Side and on the campus of the University of Chicago. As it had been

twenty years since I had last seen this lusty growing institution, I was prepared for change. In this period noble buildings, such as the Harper Library, the Noyes Hall, the Education Building, the Mandell Hall, and the Gymnasium, had arisen, to say nothing of a dozen smaller buildings. These massive architectural monuments are magnificent. The small quadrangles with the scrubby oaks of this sandy lakeshore are in striking contrast with those seen just before at the University of Illinois. Most of the trees look no larger than when I first saw them in 1893. Not a generation old, the University of Chicago, founded by John D. Rockefeller, is now in point of buildings, endowment, and enrollment one of the world's greatest universities. By virtue of its summer courses, the first for which full credit was allowed, this university has drawn a host of teachers and preachers from the South. Its influence upon our scholarship has been fine. The effects of its liberal theology are yet to be measured, but there are indications that a storm is brewing the like of which we have never experienced.

I did not have time to look for friends, but as I was walking through the campus, I heard my name, and was overtaken by my friend, Rev. W. H. Coleman, pastor of Central Church, Ft. Worth, and, while we were talking, there came up Prof. Harvey Branscomb of Southern Methodist University, Prof. G. Y. Short of the Arkansas State Normal, Rev. Mr. Boyer, formerly Presbyterian pastor at Conway, and my former student, Prof. Paul Clayton of Conway, and for a few minutes I enjoyed the renewing of old acquaintance.

Chicago, too, has grown. It is a great city with its skyscrapers and lovely residences and restful parks; but it has unsightly and oppressive features, because, as one rides out on the elevated railway he sees the wretched hovels of the poor and the back yards heaped with junk and swarming with half-clad, half-fed children. These vast sections are not merely eye-sores, but heart sores. How can the leaders of Chicago rest easy while such things exist? Only by riding in their automobiles along the fine boulevards where the wretched conditions are not seen. There will be more riots in Chicago.—A. C. M.

WINONA LAKE.

(Continued from Page 1.)

Near the town of Bourbon piles of saw logs were seen (a novelty in that section), and better orchards appear.

Winona Lake is 110 miles southeast of Chicago on the main line of the Pennsylvania railroad, and only two miles east of Warsaw, Indiana. You see the lake as the train whistles for the station. I arrived at 6:22 p. m. Friday, and found no taxis waiting, but as I was inquiring at the entrance, a St. Louis man overheard my inquiry and volunteered to take me in his car to the Administration Building. Here I was directed to The Inn and secured a nice room for a dollar a day. I obtained good meals at low cost at a cafeteria on the lake shore. There are hotels big and little and private boarding houses galore, hence the question of rooms is easy to settle. All are within walking distance of the places of assembly. The lake is natural, covers some 2,000 acres, and affords ample opportunity for boating, bathing, and fishing. The Assembly grounds stretch about a mile along the lake and are level for two or three hundred yards back, and then rise gently fifty to a hundred feet higher. There is abundant shade, big willows, elms, maples, and oaks, and in places the underbrush is untouched for picturesque effect. Around the buildings are walks and drives and electric lights and drinking fountains. The great Tabernacle, just completed and named in honor of Billy Sunday, seats 8,000, and is admirably planned for seeing and hearing. It is used only when large crowds are expected. The Auditorium, seating about 3,000 is the ordinary meeting place, while the Bethany Chapel and Christian Church and other small halls serve for special purposes.

Several hundred houses are inside the enclosure, some permanent residence of considerable size, others mere summer cottages. The permanent population is perhaps 800, while the average summer population is not far from 2,000. Being near Chicago and on a great railway, Winona Lake is quite readily reached, and on special occasions, as when W. J. Bryan or Billy Sunday speaks, or Madame Galli-Curci sings, an audience of 5,000 to 8,000 is not uncommon.

The Assembly is largely owned and controlled by Presbyterians, and three times has their General Assembly convened there. However, conventions, conferences and assemblies of other religious faiths often meet on these grounds, and a choice Chautauqua course runs during the season. There is a Summer School where short courses in many subjects are offered, and many teachers and college students avail themselves of its advantages. Billy Sunday holds a camp meeting, and Homer Rodeheaver, Sunday's singer, has a training school for gospel singers and workers. A Bible Conference under the direction of Evangelist Mel Trotter is held, and many evangelists have headquarters there. The most interesting feature to preachers is the Ministerial and Bible Summer School, of which the celebrated English evangelist, Dr. G. Campbell Morgan, is president. Here for six weeks Dr. Morgan, prince of Bible expositors, assisted by other scholarly specialists, instructs and inspires. The fee is only \$1 for the whole course, and there are three lectures a day for five days a week. I had the pleasure of hearing one lecture each by Dr. Morgan, Dr. F. N. Palmer, and Rev. P. C. Morgan, son of Dr. Morgan. Great evangelists are not always scholars, but Dr. Morgan brings accurate knowledge of Greek and Hebrew and theology to bear upon the Scriptures, and opens and explains the Word as it is rarely done by popular preachers, proving that the highest scholarship may be used for genuinely spiritual purposes. Every preacher should hear Dr. G. Campbell Morgan at least once to discover the value of expository preaching.

Friday night I heard a fine amateur orchestra and a dramatic recital. Saturday morning I enjoyed three lectures at the Bible School and at night witnessed an out-door drama. Sunday morning about a thousand people assembled in the Tabernacle for Sunday School, and I had the pleasure of hearing a strong lecture to the Men's Class. This was followed by preaching at the Auditorium by Dr. C. H. Woolson, pastor of a great Baptist church in Philadelphia, who urged the importance of looking after children and getting them early into the church. His preliminary talk to children showed him to be capable of practicing what he preached. Forty-seven men had entered the ministry under his influence, and this was said to be the result of early training in the church. At night Dr. Milford H. Lyon, an evangelist, preached a helpful sermon on the essentials of religion.

Winona Lake is a fine place to rest and recreate. There are practically no noises, and nearly every one seems to sleep late. The weather was so cool that bed covers were necessary. Most of the people are plain every-day folk. The dressing is generally quiet and sensible. Rev. H. P. Myers of Charlottesville, Va., whom I had met at the University of Illinois, was the only person there whom I had ever met before, although I had heard Dr. Morgan at New Orleans last year. Monday morning early I sped away to Chicago on my way to Iowa City.—A. C. M.

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.

THE OBLIGATIONS OF THE STRONGER RACE.

We of the white race claim superiority over other races. This claim places us where we must establish it. If we are superior, then there is an obligation to be fair and just to the inferior. If we are unfair and unjust to the inferior, then we fail to establish our claim of superiority, not only in the mind of the inferior, but in the mind of others who are of our race. The whole machinery of the government of the state is in the hands of the white man and will so continue. The white man makes the laws—the white man executes the law—the members of the inferior race among us are at the mercy of the white man who occupies all official stations, lawmakers, governor, judges, jurors, sheriffs and other offices.

Does not this place upon us a serious responsibility? Is it not sufficient to awaken a serious sense of obligation? When unfairness or injustice to the inferior occurs, is it not a grave reflection upon us?

We can be fair and just in matters relating to life, liberty and property without recognizing social equality. We are fair and just to members of our own race, whom we do not recognize as our social equals. The more intelligent negro in our midst does not desire social equality. He cannot be swerved from this view by propaganda from the outside. The less intelligent negro is not thinking about it—cares nothing about the matter and has no reflections upon the subject. His sole desire is to live and move and have his being.

The social intercourse between men is not, and cannot be regulated by enacted law. It is the result of the choice of the individuals. We choose our associates in accordance with our own ideas. Congeniality of thought, mutuality of inspiration, propinquity of residence and the like solve the question of our social relations.

The constitution of our state declares "The social status of the citizen shall never be the subject of legislation."

This provision in our constitution made its first appearance in our law in the reconstruction of 1868, the constitution of Reconstruction Days. It must be recalled that it was in this convention that the negro in Georgia first appeared in governmental affairs as a result of his, then recently acquired, freedom and citizenship. There were a large number of negroes in the convention that framed the constitution. The provision took its place in the fundamental law of the state, without objection and without debate. The negro of that day recognized, that whatever might be his aspirations in other lines, that he would have no aspirations for social equality, merely because he was a citizen.

The constitution further declares: "Protection to person and property is

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the paramount duty of government, and shall be impartial and complete." "No person shall be deprived of life, liberty or property, except by the process of law."

These declarations are the expression of civilization in its aspirations for ideal government. Government is at its best when the humblest citizen has a consciousness of its protecting power. Government is at its worst when the humblest citizen has a due apprehension as to his life, his liberty or his property.

It is well for the white man to assert his superiority. It is far better for him to vindicate his right to make the assertion. The right to make the assertion can only be vindicated when conditions are such that the humble, the weak and the despised are guaranteed the right to live, to move and own, so long as their conduct is in accord with the law of the land, and that their rights shall never be forfeited except by the due process of laws.

Why should not the Christian thought of the state respond to a sentiment that the law-abiding negro shall be protected as to his life and liberty and property; and that the law-violating negro shall be punished in the manner prescribed by law through the agency of the constituted authorities of the state? Can a superior race, in complete possession of power, grant anything less with reason and justice, to the inferior race that it has completely under dominion? The appeal of those who are interested in the welfare of the negro, is simply an appeal for justice. If we grant this appeal we exalt ourselves and all that we represent. If we deny this appeal we debase ourselves and affix a blot upon our boasted institutions and established standards that cannot exist under a Christian civilization.—Judge Andrew J. Cobb, in The Christian Index.

"AND WE SHALL REGRET THE DAY OF THEIR DEPARTURE."

(Editorial in July 21.)

Dear Doctor: You have sent me head down into the waste basket of tenor than all the gifted men who have sat in your seat. But I am not complaining; no, not a bit. But I want you to publish this, and before I say what I want to say, I want to tell this little incident. A few years ago Dr. Godbey, then editor of the Methodist, was at Newark at a District Conference, Dr. S. Anderson also. We three were in company and a good man came along and I introduced him to the distinguished doctors. His name was Frank Hoyt. Dr. Anderson said, "Hoyt; I remember you as a student at Hendrix." "Yes," replied Mr. Hoyt. I said, "Frank, are you taking the Arkansas Methodist?" "No." "Well, here is the editor and a good time for you to subscribe." He did so. I said, "It is a mighty good paper and a heap of good reading in it, for I do a good deal of writing for it." "Yes," said Dr. Godbey, "we just keep Brother Jernigan hanging on the hook and when we run out of everything else we put him in." And the next week he had three of my best articles in, and it looked a little like editorial soup or soap was about out.

Now, you'll be good won't you, Doctor, and let the bars down low enough for me to step out?

My text: "And we shall regret the day of their departure." A fair interpretation of this is that they, the old-time revivals, are doomed. Why? And what is it that is going to work their death? What is it that has given them their walking papers in our cities and larger towns? I have an answer, but will let the reader do his own thinking. But I want to quote from that eloquent address of Gov. McRae, delivered at Walnut Ridge on the occasion of laying the cornerstone of the new Methodist church there. And I mean by this quotation for our school men to sit up and take a little notice. "Let us deliver the school, college and university life of America from DRY ROT of rationalism and train the young in the truths of God's word so that the next generation may be fitted for the sublime task that awaits it." I am going to say this. When the old time revival takes its "departure" it will be under the whip of college and university men whose heads have been stuffed fuller of rationalism and Darwinism than their hearts have been filled with the love of Jesus and of souls. God give us colleges and universities that believe the Bible from end to end—hell and all—and believe it more than any other book on earth. That we have some today that are not of the genuine orthodox type, let him who denies "cast the first stone." John Wesley got his degree at Oxford, but he got his heart strangely warmed at another school. Here is THE school of Methodism and from it all our men must get their moral equipment, or go down in defeat.—Jas. F. Jernigan.

REGARDING MT. IDA ACADEMY.

In the issue of July 28 of the Arkansas Methodist, in an editorial giving an account of your trip to Montgomery County, the following statement is made concerning the school work in Montgomery County: "At Womble the Presbyterians have contracted with the public school for the use of the substantial brick building on the hill and will furnish the teaching force to run a free school. At Mt. Ida the Baptists have leased the stone public school building and run a school, but charge for tuition so that there is no longer a free school, but a Baptist school in the public school building. The situation at each place is largely due to the lack of public funds. However, our Baptist friends are such sticklers for absolute separation of church and state that we wonder how they satisfy their conscience over this union."

As to the reference to the school at Womble I have nothing to say. In regard to the Mt. Ida school, permit me to say if you had been fully informed about the situation I do not believe you would have made the statement, as it does not truly represent conditions. It is true "the Baptists have leased the public school building and run a school." It is also true that there is a "charge for tuition", but this is not the reason "there is no longer a public school, but a Baptist school in the public school building." Owing to a heavy indebtedness against the district, contracted for building purposes, the Mt. Ida district has not maintained a free school for a number of years. More than this, it seemed likely that the district would

not be able to run a free school within the next three or four years. Unable to provide adequate school facilities for their children the citizens of Mt. Ida appealed to the Baptists to come to their relief and establish a Mountain Mission School at Mt. Ida. In order to obtain immediate relief and make possible the opening of the school without delay the board of trustees, acting in accordance with the expressed will of the patrons, offered to lease the school building to the Baptists if they would establish a Mountain School at Mt. Ida. The question of the "separation of church and state" was given due consideration before the offer was accepted. Under the present arrangement there is no violation of Baptist policy as regards the "separation of church and state." The Baptists leased the building for a legal consideration and assumed full responsibility for the management and maintenance of the school. There is no expressed or implied union of church and state. No funds are received from the public treasury for the support or maintenance of the school. For several years the people of Mt. Ida have supported a subscription school for five to six months during each year. Only the grammar grades were taught.

The Baptists are now maintaining a school nine months in the year and in addition to the grammar grades are maintaining a four-year high school. The tuition rates are now much lower than charged when the school was maintained by local subscriptions and tuition. A more efficient teaching force is employed and many improvements are being made. The Baptists are helping the ambitious and worthy mothers and fathers of this mountain community to provide for their sons and daughters school advantages they are unable to secure without aid from an outside source. It is a missionary work that merits the commendation of all Christian people. Feeling sure that you are unwilling to reproach your Baptist brethren without cause, and that it is fair for your readers to know the facts, I kindly ask you to publish this statement. Yours for better schools in Arkansas.—H. D. Morton, Superintendent Ozark Division of Mountain Mission School's.

CONGO MISSION RAPIDLY EXPANDING.

The evangelistic work of our Congo Mission is rapidly attaining fine proportions. In addition to the mission centers at Wembo Niama and Labefu, fourteen out-villages are now regularly visited by eleven native evangelists. Morning prayer meetings and Sunday services are held in each of these villages, with an average attendance of thirty-two, while

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more than four hundred are under instruction in catechism classes. On a recent Sunday, eighteen from these out-villages, after completing a course of probation and training, were received into full church membership.

In Wembo Niamia, the sunrise prayer meetings are attended daily by one hundred and fifty to two hundred people, and are usually led by native evangelists or young men in evangelistic training. Sunday morning services are held by the native evangelist of the Mission and have had an average attendance of 264. Sunday School is held in the afternoon and is largely attended, the average being 284. Nearly all the teaching is done by native boys who have been previously instructed by the missionaries. There are also a number of well-attended Sunday Schools in the surrounding villages.

Dr. D. L. Mumpower writes: "The quarterly communion and the baptismal service is perhaps the greatest occasion of all in the eyes of the natives. All the evangelists from the out-stations come in for this meeting. The paying of the tithe is one of the requirements of being admitted to the communion. At the recent quarterly occasion, more than two hundred took the sacrament and forty-four were baptized, including eight children. Five hundred were present."—R. B. Eleazer in Missionary Voice.

A VALUABLE NEW MISSIONARY TEXTBOOK.

"Brazil, An Introductory Study," by Bishop John M. Moore, has just been issued by our Publishing House and meets a long felt need with reference to an adequate statement about Brazilian people, their needs and what is being done to supply them. Many fine books are available dealing with every phase of life in all of the fields where our Church has work, except Brazil, and for this reason alone this book by Bishop Moore should be in immediate demand. But even if there were scores of other books dealing with the same subject this little volume would, no doubt, rank first among them all as Bishop Moore was unusually well equipped to write such a volume. He comes to his task with the vision of a world statesman, a ripe scholarship and the sympathetic heart of a real Methodist missionary. He writes from first hand information and not a digest of what others have said or thought. The book contains 127 pages and is divided into 13 chapters so as to cover one entire quarter's work in a Sunday School class. The political, economic, educational, social and religious conditions of Brazil are clearly outlined in a most interesting and readable way. While

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the text is prepared primarily for use in Young People's and Adult Bible classes, it is also well adapted for use in Mission study classes of any character. It should be borne in mind that this text book is just as much Sunday School literature as the regular quarterlies. The Adult Student, or the Magazine can be substituted for whatever form of literature any class may be using, during any one quarter in the year. The book is edited by Dr. E. B. Chappell, Editor of the General Sunday School Board, and he heartily recommends its use by all Young People's and Adult Bible classes. Educators, bankers, lumbermen and all kinds of business men will find in this volume a veritable mine of valuable information and every pastor in our Church should secure a copy at once. The price of the book is only forty cents and it can be ordered from The Sunday School Supply Department, 810 Broadway, Nashville, Tenn., or either of the Branch Houses of Smith & Lamar.—J. L. Neill, Superintendent, Department of Missionary Education.

WHAT OF THE PRAYER MEETING?

The Department of Spiritual Resources of the Christian Education Movement and the Missionary Centenary, is one of the liveliest departments of our church activities. Dr. P. L. Cobb, secretary, is doing a work that already has brought results worth while. He emphasizes the fundamental things in the life of the Church: prayer, daily Bible reading, the family altar, and the prayer meeting.

A monthly publication of the Department of Spiritual Resources is "The Prayer Meeting." The first issue of this eight-page publication bears date of August, 1921. It magnifies the prayer meeting. The suggestions for prayer meeting programs and material and other information will be of real help to the pastor and to others who earnestly desire to make the prayer meeting a great training school for developing spiritual power and for increasing the efficiency of the Church.

The Spiritual Resources Manual, issued August 1, is a booklet of more than fifty pages. It deals with the prayer meeting, and is a valuable hand-book for pastors, lay leaders and other lay workers. It carries suggested prayer meeting topics for five months, and gives much other valuable material for the pastor and lay worker. The program it presents to the Church will bring in a new day if only its suggestions are carried out in the activities of each Methodist congregation. Will the Church use to the best possible advantage the opportunities offered?

THE FAMILY ALTAR LEAGUE.

In the activities of the Department of Spiritual Resources of the Christian Education Movement and the Missionary Centenary, one of the immediate goals is one family altar to every twenty members of our Church. During the quadrennium, and especially during the present year, substantial progress has been made in securing family altar pledges, and yet the Church as a whole, is far short of this goal. In number of family altar pledges reported, the Central Texas Conference holds first place with a to-

tal of 964; North Alabama second, 894; Western North Carolina, 790; South Carolina, 760; Virginia, 755; Alabama, 754; North Texas, 738; Upper South Carolina, 737; Florida, 734; South Georgia, 709. In percentage of new family altars on a basis of total membership, the first seven Conferences, in the order named are: Illinois, Florida, South Carolina, Kentucky, Western Virginia, New Mexico, North Arkansas.

The total number of family altar pledges received to date is 19,748. In this showing is reason for encouragement, but much yet remains to be done in the development of the spiritual resources of our Church. Dr. P. L. Cobb, Secretary of the Spiritual Resources Department, is anxious to get in touch with every pastor and layworker interested in these vital matters. Write to him at the Centenary Building, Nashville, Tennessee, and secure literature and other valuable information.

GOVERNOR DORSEY ON RACE RELATIONS.

Governor Hugh M. Dorsey's frank statement to Georgia citizens regarding race relations in that state, together with his suggested remedy, merits the fullest approval of all right-thinking people particularly those of the South. His action was not alone that of a man desirous of seeing justice done, but also that of a patriot anxious that every cause for reproach against his state's good name be sought out and removed. For the most part it has been accepted as such and warmly commended. Without doubt it has contributed notably to the growth of sentiment for a righteous solution of the problem.

It was inevitable, of course, that the Governor would be bitterly assailed by some for "slandering" his native state. Unfortunately there are always those who count it more heinous to expose a crime than to commit one. In reply to such it might be pointed out that, though every one of Governor Dorsey's 135 reported cases of injustice should be disproved, the files of our own newspapers carry every year in the long roll of hangings and burnings at the stake an undisputed indictment not of Georgia alone, but also of many other States, compared to which the governor's charges are mild. We shall make no progress by blinking the facts. We must face them honestly and seek a way out.

By way of remedy Governor Dorsey makes a number of suggestions. First of all he recommends publicity—the gathering by Georgians of the facts about race relations and their publication to Georgians. He would have the churches and Sunday schools conduct an intensive campaign for the teaching of social justice, mercy and mutual forbearance.

He further suggests compulsory education for both races, the organization of State and county conference committees on race relations, the repeal of certain contract laws which tend to peonage, the creation of a State constabulary, a larger measure of State jurisdiction in lynching cases where lynchings occur through official neglect of duty.

It is a program worthy of careful consideration wherever race relations constitute a serious problem. R. B. Eleazer, in Missionary Voice.

WHAT THE SMALL COLLEGE DOES

We are in the habit of thinking in such large terms since the war that we are apt to measure everything by quantity. College, for instance. We read of the staggering attendance at the big universities and we come to think of a college with fewer than 5,000 students as insignificant.

It is a good corrective to such a feeling to make the effort to visit one or more of the smaller colleges and see what actually is going on. Nothing ever will take the place of the great State university, with its elaborate equipment, and the advantages it offers in so many lines of work. But the small college has an indispensable part in American education.

The small college is usually the product of devotion and sacrifice. How many men and women of moderate means and high ideals have skimped and saved in order to contribute to the college of their interest. Almost every building has a history that ought to be an inspiration to the students. An institution with such an idealistic background has a wholesome atmosphere all its own.

Not all the teaching genius of the country finds its way into the large institutions. Every small college has men and women on its faculty who are imbued with the passion for education. They may not have the opportunities for original work that comes to those in larger schools. Their interest in helping develop young men and women is under no handicap.

It is impossible to spend a few hours at such a college without being impressed with the earnestness of the students, their alertness, their concern with world movements. One of the purposes of education is to awaken people to the real nature of the world they live in, to help them understand it, and give them an insight into adjusting themselves to its conditions. In fulfilling this purpose the small college is an essential factor in the nation.

A BRILLIANT ACHIEVEMENT.

In spite of the fact that the full amount of \$33,000,000 has not yet been pledged to the Christian Education Movement, we consider the pledging of practically \$20,000,000 to the present time one of the most brilliant achievements in the history of the church. The raising of millions of dollars is no easy task at any time; it is tenfold more difficult when undertaken in the midst of such conditions as confronted us when the active campaign for funds was launched in this great Movement. Business was

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

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General debility and that tired feeling is Hood's Sarsaparilla. This highly concentrated, economical medicine is a great favorite in thousands of homes. It is peculiarly successful in purifying and revitalizing the blood, promoting digestion, restoring animation, and building up the whole system.

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worse than-at a standstill, the whole industrial situation was badly disorganized, and the psychological attitude of the people was not favorable to the prosecution of an intensive campaign for the pledging of a large sum of money to be paid during a period extending over several years. But the logic of the situation was such as to compel the carrying out of the program as originally planned. The leaders of the Movement faced the issue squarely, manifesting a courage that was nothing short of heroic; the people responded to their call with a loyalty and devotion that can be explained only upon the ground of their appreciation of the greatness of the cause and the urgency of the need; and the whole church threw itself into the work of providing adequately for the needs of our educational institutions in a way that was inspiring to the last degree. The ultimate goal has not yet been reached, but there is every reason to believe that the work so nobly begun, so courageously carried forward, and so generously supported will not be laid down until vastly more than \$33,000,000 has been secured to make sure the Christian training of our young people for generations to come. The record is glorious in that many of our churches have raised or more than raised the quota allotted them, many others are pressing toward the mark, and among all of them there is a new interest in Christian education that will show itself in substantial contributions for years to come. We would not deceive ourselves into believing that all has been done that must be done for this great cause; but we rejoice in the brilliant achievement that has already demonstrated our determination to make Christian education a possibility for all our sons and daughters through all succeeding generations.—New Orleans Christian Advocate.

SHALL WE BE RABBIT HEARTED OR LION HEARTED?

The United States has one-half of the world's coal area, and iron ore and some other minerals apparently proportionately as great. It has nearly one-half of the world's railroad mileage, one-half of the world's coal and iron and steel output, three-fourths or more of the world's sulphur production, two-thirds of the world's cotton, one-third of the world's stock of gold, and one-third of the world's accumulated wealth.

These are typical illustrations of our almost limitless natural resources and of our material advancement. We have barely scratched the ground in the utilization of our raw materials and of our myriad advantages. We

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

have resources sufficient to justify a development of wealth, and an output of coal and iron and steel and petroleum and other things far beyond the total of the whole world of today.

And yet we have only about 6 per cent of the world's population and six per cent of its land area.

Despite these incalculably great resources and these marvelous advantages, which offer a field of endeavor and profit beyond all the dreams of all the ages, we are at the moment a land of pessimism, of rabbit-hearted men afraid of our shadows. A drink at the fountain of knowledge of these great truths, so briefly presented, should give us the courage which it was once said caused a hitherto timid rabbit to rush afield and box the ears of a bulldog.

Where is our courage? Where is the backbone of our bankers and great business leaders? Where is the foresight and power of the administration that all do not unite and throw out of power those who through their unwise acts have caused the Federal Reserve Board to make cowards of the nation that we have become like a lion so changed as to run from a rabbit.

It is time to assert ourselves; time to have a rebirth of a faith in ourselves and our country; time to be "a bull on America;" time to put away the Socialism and Bolshevism and false financial leadership which so long held sway in Washington, and in the language of President Harding slightly changed, say: "By the Eternal, this country shall not die of dry rot, nor shall it be strangled by false financing nor destroyed by radicalism, and radical unionism and all the evils which march under the red flag of anarchy and revolution, slackerism and inefficiency."

Then let the honest-hearted workers, whether in the factory, on the farm, in the bank, or in the office; in the pulpit or in the teacher's chair; at the editor's desk or at the Linotype machine; rich or poor, high or low, have a new birth of righteousness and patriotism, and a new consecration to work as God's appointed way to man's advancement here and hereafter. He who spoke as never man spake said: "My Father worketh hitherto and I work." Who will follow in the same spirit?—Manufacturers' Record.

THE CHURCHES AND THE RUSSIAN FAMINE.

(A statement from the Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America.)

A question rising in the minds of our people throughout America is, "What can we do for the suffering, starving men, women and children of Russia?" Feeling a responsibility as representing eighteen millions in America associated through their churches in the Federal Council, its Committee on Mercy and Relief promptly went to Washington to confer with Mr. Hoover as to what the churches could best do to help in this grave emergency.

Mr. Hoover informed the committee (1) that there could be no question as to the appalling need; (2) that the American Relief Administration, to whom the appeal of the Russian Com-

mittee had been addressed, has, by reason of the generosity of Americans, several million dollars in hand, given for children, which would make possible not only immediate response, but also as full response as the conditions of transport will probably permit for the next few weeks; (3) that there is, therefore, no need for a general appeal at the moment; (4) that if and when the time comes for another general appeal, based upon a knowledge of the real need, all the agencies should unite in the appeal, the Federal Council being one of the agencies; (5) that those who wish to give immediately to help meet this new emergency should send their gifts to the Federal Council, to be placed as later investigation indicates to be most wise.

The American Relief Administration, which has been administering relief to millions of children in Central and Southeastern Europe (with the co-operation of all the great relief organizations in America—the American Red Cross, the Friends Relief Committee, the Y. M. C. A., the K. of C., the Jewish Joint Distribution Board) gives assurance, through Mr. Hoover, that the distribution of relief will be kept absolutely free from political, racial or sectarian discrimination. All sufferers, whatever may be their race or religion—or lack of religion—will be given absolutely the same care and the same treatment. This is in entire accord with its successful policy in the past.

Sporadic appeals for Russian relief will no doubt come from many sources, but it should be remembered that the American agency best equipped at present to enter Russia is the American Relief Administration, and that no other American agency can by reason of its experience be more practically helpful at the moment. We, therefore, urge the people of the churches to hold themselves in readiness to give when the general appeal comes—and so dire and widespread will be the need for the next winter that seemingly it must inevitably come.

Checks should be made out to Alfred R. Kimball, Treasurer, and sent to 105 East 22nd Street, New York City.

John H. Finley.

James H. Franklin.

Sidney L. Gulick.

For the Committee on Works of Mercy and Relief of the Federal Council of the Churches of Christ in America.

KU KLUX AND OTHER THINGS.

The original order known as the "Ku Klux Klan," was an expediency to cope with most crucial conditions. Its objects were purely patriotic. It saved the South from political tyranny and negro domination just after the Civil war. When its mission was accomplished, its founders were wise enough to disband it forever.

The recent secret order instituted in this name is not justified by any existing conditions.

In the opinion of The Texarkanan it is an unwise and mischievous movement.

All of its public activities, so far, have been felonious, and blighting to the good name of the South.

It is a secret oath-bound order, operating behind closed doors, in passing

upon the liberties of its victims, without giving them the right of defense.

It executes its decrees under masks, as a mob, in defiance of law. Even the old border Vigilantes gave their victims a sort of trial, with the right of self-defense, and when they decreed penalties, executed them openly, without disguise.

The present Ku Klux Klan set out some very plausible purposes, and so, have inveigled some well-meaning men into its ranks, but these will probably have reason to regret their action.

The only extenuating feature about their activities, so far, is that most of their victims have been "undesirable citizens," who probably deserved what they got.

However, this mode of correcting social evils, is beyond the pale of the law, and therefore, can not be defended, nor even condoned.

Then, there is another thing. The activities here have been confined to negroes, while there are white men who are guilty of equally objectionable conduct. This discrimination lends the color of racial prejudice, which may develop more serious trouble.

One more thing which might be mentioned in this connection, is that lax law enforcement, or favoritism on the part of officers and courts, give encouragement to the mob activities of these masked men. White men of some alleged prominence, escape just penalties through "influence" or favoritism, as in a recent case here, where arrests were made, but the cases never got beyond an entry on the police station register.

That social rotteness and gross immorality is running rife in Texarkana, as in most other cities, is not to be denied.

It is becoming appalling, and certainly needs some sort of check. One respectable farmer near Texarkana recently complained about annoyances from these social lepers, stating that on one Sunday night he counted no less than 27 motor cars parked in the woods near his home, remarking, "you would be surprised if you knew

SOUTH IS TURNING AGAINST CALOMEL

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

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

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

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

the names of some prominent Texarkana men and women among them."

It is highly desirable that our social household be cleaned up, but it should be done by others than masked men.—The Texarkanian.

THE TEXTILE INDUSTRIAL INSTITUTE.

The Textile Industrial Institute of Spartanburg, S. C., is probably the only school of its kind in the world. It has for its purpose the training and education of cotton mill operatives, who otherwise would remain illiterate. The school is owned and controlled by the Methodist Episcopal Church, South, and is their only mission school for some three-quarters of a million Anglo-Saxon cotton mill operatives. There are no stockholders, and no person or persons share in any of the profits (should there be any).

Cotton mill boys and girls are allowed to attend the Textile Industrial Institute and continue to perform the work with which they are familiar. They work a week in the Model Mill, a part of the school plant, and go to school a week. They receive the regular wages for their labors, which is more than sufficient to pay for their schooling and living expenses. The school offers a regular high school course, and its graduates may enter any of the colleges unconditionally. Many of the graduates go on through college.

It is not the purpose of the school to educate the boys and girls away from the cotton mill, but the aim is to send them back to the mill villages better equipped and trained to become leaders, and today many mill villages are blessed with godly men and women who have been educated at the Textile Industrial Institute.

The product of the Model Mill is known as "Character Cloth." It is made by the students from the choicest Pima cotton of Arizona and California. Experts who have examined and tested Character Cloth pronounce it "incomparable." The writer could quote from hundreds of testimonials from customers who have used it. Never has a customer been disappointed.

At present, Dr. D. E. Camak, the founder and president of the institution, is striving to put the school on a self-supporting basis. To this end he is putting on a large mail order campaign to sell "Character Cloth" to as many people as possible. He realizes that a person once a customer will always be a customer.

Aside from the bargain of purchasing "Character Cloth," it is the duty of every good Methodist to aid in this splendid work. The school is the property of the Methodist Church, and every Methodist should be vitally concerned as to its progress. Let ev-

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MARY BALDWIN SEMINARY for Young Ladies. Established 1842. Term begins September 8th. In historic Shenandoah Valley. Students from 33 states. Courses: Collegiate (3 years), Preparatory (4 years). Music, Art, Expression and Domestic Science, Athletics, gymnasium. Catalog. Staunton, Va.

everyone co-operate by ordering a few yards of "Character Cloth." You will not only get your money's worth, but you will help pave the way for some boy or girl to obtain an education.

You may address the Textile Industrial Institute, Spartanburg, S. C., for more samples in shirting and gingham.

CENTENARY ITEMS.

Are We Overloaded?

The total amount pledged to the Missionary Centenary, not including pledges by Sunday schools and Epworth Leagues, was \$17 per member, or slightly less than \$3.50 per member a year for five years. To date there has been paid on individual pledges \$4.80 per member. When we take into account that these payments are now due, it does not appear that the church has been greatly burdened by Centenary giving.

Can We Reach Japan's Standard?

In the homeland the average Centenary pledge per member is approximately \$16. The average per member in the Japan Methodist Church is \$16.50. And as one of our missionaries in Japan says: "Southern Methodism subscribed her fund while the greatest prosperity of history aided the liberality of our people. Japanese Methodism made her pledge after the economic crash had brought financial ability to its lowest ebb. She subscribed every dollar of her objective, with a 10 per cent surplus, at a time when thousands of people were out of work, many of whom were her own members." And Japan Methodists, according to the latest report from that field, have paid up to date their pledges. Methodists in the home land—well, it is not in good taste to continue to comment on this.

Specials by Conferences.

In amount of missionary specials carried by churches, Sunday schools, Epworth Leagues and individuals, the South Georgia Conference leads all the conferences of the church with a total of \$1,290,694. Central Texas Conference carries in specials, \$898,276; Western North Carolina, \$640,514; Virginia, \$588,325; Little Rock, \$370,747; North Texas, \$329,905; North Carolina, \$298,475; North Alabama, \$241,613; Louisville, \$228,230; West Texas, \$226,435; Holston, \$218,291. These are the first ten conferences, in order named. The Centenary is due the credit for the larger number of specials carried, for at the beginning of 1919 the total amount in specials was \$1,355,582, as against a total of \$8,407,796 on May 1, 1921.

A World Program.

The Centenary Bulletin for July says: "First Church, Birmingham, is carrying a Centenary special of \$100,000, the largest single assignment of the Bureau of Specials during the first quarter of 1921 and the largest church assignment to date. It includes work in every mission field of our Methodism, thus giving First Church a world program.

"As is generally known, this is one of the big churches of Southern Methodism. It has in its membership some men and women of wealth, but by far the larger number are people of moderate means. It carries a regular financial budget that is in keeping with its numerical and financial strength, total contributions last year

WOMAN'S MISSIONARY DEPARTMENT

Edited by

MRS. F. M. WILLIAMS, 408 Prospect Avenue, Hot Springs, 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.

Let us not be weary in well doing: for in due season we shall reap, if we faint not.—Gal. 6:9.

THOUGHT FOR THE MONTH.

Service shall be that all and each
Aroused to know the common good,
Shall strive, and in the striving reach
A broader human brotherhood.
—Sarah Collins Fernandis.

GREETING.

Dear Friends: Vacation time is here and our editor, Mrs. W. H. Pemberton, has gone to her usual haunts in the mountains of Virginia and North Carolina for the remainder of the summer and it falls to my lot again to edit our Missionary Page.

While I am not without duties sufficient to keep me constantly occupied, still it is a pleasure to relieve our editor of any anxiety about the work being looked after, and it is also a pleasure to have this opportunity to speak to you each week through this medium.

Again I shall depend much upon you to furnish the news of the conference which you will please send to me by Friday of each week.

Let us keep up the high standard of our page during the absence of our efficient editor and make it interesting by sending news while it is new. Yours to serve.—Mrs. F. M. Williams.

PERSONAL MENTION.

Friends of Mrs. A. M. Robertson will be pleased to know that she is improving after an operation performed at Hot Springs.

THE TEN COMMANDMENTS UNKNOWN.

A test made last month in a Brooklyn, N. Y., public school to ascertain how many pupils knew the Ten Commandments needs no comment. Out of 1,373 children questioned, 499

being \$152,500. With a big program of world service, and in the face of "hard times," this church pledged its quota of more than \$200,000 to the Christian Education Movement.

"First Church, Birmingham, has its face to the front."

Missions and Self-Support.

Rev. S. A. Neblett of our Cuba Mission says, in their Cuba Bulletin: "Camaguey and Matanzas congregations have taken their stand along with Havana and are now self-supporting. We congratulate a church on the enthusiasm over self-support in other congregations and hope that they may continue towards the goal until they reach it. We exhort the Sunday schools to continue to cultivate the missionary spirit and that the pastors announce here the missionary pledge of their Sunday schools for the year, making monthly remittances to the treasurer. The following assessments are proposed for the year: Foreign missions, our European special, \$1,200; Conference missions, \$1,044; self-support, 17,500; benevolences, \$1,698; total, \$11,742."

did not know the Commandments, and 351 had never heard of them. Some of the answers were:

"The first Commandment is not to shoot craps."

"Don't marry."

"Do not make love to your neighbor's wife."

"There shall be light."

"The Ten Commandments were the ten amendments to the Constitution."

"Children must keep off the steps of street cars."

"Not to swear for anything."

"Don't crook anything."

"Thou shalt not hit thy father and mother."

"Love thy neighbor's wife."

"Don't swindle."

"There shall be water."—Missionary Review of the World.

THE BIBLE IN THE SCHOOL: NEED OF THE HOUR.

Several years ago many of us were shocked when we realized that the Bible had been prohibited in our public schools. Soon we settled down to our fate and took it for granted that it was well.

The years have passed but we are made to feel that the morale of the youth of our land has not improved and we are startled at the fact that half of the children in our country have no religious training whatever.

My child and your child may see, handle and know the Bible, but are we true to the other half not so well cared for, and for whom we are also responsible, when we do not make it possible for them to see and know something of God's Word.

When I first began to agitate this question, I was told that the fierce arm of the law stood against the Bible in our schools, but on investigation I find there is no law to that effect, unless some city ordinance has made its own prohibition.

Some say we should regard our Jewish and Catholic friends and should not give them offense, but we are a Christian nation, neither Jewish nor Catholic, and they are so few in numbers in our public schools that is a negligible excuse. I am sorry to say the Protestants were the cause of the discontinuance of the Bible in the public schools, and the above article on "The Ten Commandments

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

FRECKLES

Now Is the Time to Get Rid of These Ug'y Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine double cream is guaranteed to remove these blemish spots. Simply get a tin of Othine double cream—fresh from your drug store, and apply a little of it, day and night, and you should see that even the worst freckles have begun to disappear. Othine's lighter ones have vanished entirely. It is so simple that more than one person is needed to keep the skin clear and beautiful. Othine is the double cream Othine as this is sold under guarantee of a money back if it fails to remove freckles.

Unknown," and many other instances that could be cited in our own home schools seem to cry out the need of the Bible in the schools and Bible schools.

I find that here and there the reading of the Bible has been continued in the schools, very few in number, and I am asking the women of the Missionary Societies to take up this duty of urging the school boards to allow the use of the Bible in our public schools.

A satisfactory plan may be worked out in each school, the reading of some portion, without comment, especially at the assembly hour, closing with the Lord's prayer.

With the crime wave reaching the maximum at the 16-year period, we must realize there is something wrong with the education of the child and much of it might be traced to the omission of this fundamental principle of the knowledge of God and His Word.

Let us put the Bible in the public schools. Nor does our responsibility rest there. We should have Bible schools where our children may study the Word of God, know its beauty and its fundamentals as they do other branches in their education.

But more of that at another time. Friends, do not let up in the fight if fight need be, till we have the Bible in the schools.

Will you do it? I think you will.—Mrs. F. M. Williams.

NOTICE!

Each auxiliary should order the Round Robin Stewardship Reading Contest from the Home Base Office, 810 Broadway. Be sure to state the number in your auxiliary.

MRS. MCCOY'S CLASSES.

Deaconesses Berta Ellison and Nelle Wynn attended the Rural and City Pastors' School of Missions at Conway, Ark., June 7-17. Nearly three hundred Methodist pastors were in attendance, and splendid opportunity for promoting the Woman's Work was given. Regular classes in the work of the women of Southern Methodism were taught each day by Mrs. J. H. McCoy.

We have heard much favorable comment on the work of Mrs. McCoy at the School for Preachers at Conway and we have an idea that our preachers have a better understanding of the work we women are trying to do.

We should have more auxiliaries springing up in our Conference as a result of this and other efforts to organize a Missionary Society in every charge in our Conference.

If the women only knew how we needed and longed for their help, their presence in our meetings, I think more would present themselves for membership and not have to be sought and entreated. May we not in the remaining six months of this year make an extra effort to get more of our women working with us and for Him who gave himself that all men might know the way of life?

Headaches Vanish

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

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

SERVICES OF PROF. KAMP ENGAGED FOR RECREATIONAL WORK.

The leadership of Prof. W. H. Kemp of Hendrix College has been engaged for the recreational program in the Fort Smith School, August 14-20, and all who are particularly interested in knowing how to develop social work in a practical way through the Sunday school are urged to make use of this opportunity.

SUNDAY SCHOOL SPECIALS ASSIGNED, JULY, 1921, NORTH ARKANSAS CONFERENCE.

Sunday schools of the North Arkansas Conference have signed up this month for specials amounting to \$1,870. North Arkansas ranks eleventh in the list of conferences paying on the Centenary with a total of \$22,666.92, or 53 cents per member on enrollment of 42,721 pupils. The Florida Conference leads with a payment of 78 cents per member.

The schools signing up on the A-K Special for July are as follows:

Walnut Tree—\$25 per year for one year.

North Little Rock—\$100 per year for three years.

Enreka Springs, \$42 per year for five years.

Bentonville—\$132 per year for five years.

Charleston—\$60 per year for five years.

Osceola—\$75 per year for five years.

"The biggest best thing the Sunday school can do for world evangelism is not the collection of money with which to carry on missionary work, but the training of a generation of church members who will carry out our Lord's marching orders. By training up the children and young people with a view to completing the unfinished work of evangelizing the world, Sunday school officers and teachers will perform their greatest service for the church." Dr. J. S. Chadwick.—H. E. Wheeler.

SOUTHWESTERN PASSENGER ASSOCIATION CIRCULAR NO. 629.

Fare and one-half of the current one-way fares on the certificate plan will be authorized for the following meeting:

Searcy, Ark., August 22-September 3, 1921, Epworth League Conference, Conference Sunday School.

Dates of Sale—August 20-23; August 25-29, 1921.

Return Limit—September 8, 1921.

Territory—Reduction will apply from all points in Arkansas, including Memphis, Tenn.

Railway Secretary—Harry King, Galloway College, Searcy, Ark.

Joint Agent—Ticket agent, Rock Island lines, Searcy, Ark., will validate all certificates on August 24 and August 31-September 3, 1921.

Minimum attendance required to secure reduced fares returning, 250.

Special Note.

The following Southwestern lines are not parties to the reduced excursion fares herein announced:

Arkansas and Louisiana-Missouri railway.

Fort Smith and Western railroad. St. Louis, El Reno and Western railway.

Jonesboro, Lake City and Eastern railroad.

Kansas, Oklahoma and Gulf railroad.

Memphis, Dallas and Gulf railroad. Mississippi River and Bonne Terre railroad.

Advice to Members.

This is a suggested form of advice for you to furnish members of your organization regarding certificate plan fares for benefit of members and dependent members of their families.

Important Notice to Members.

A reduction of one and one-half fare for the round-trip on the "certificate plan" will apply for members (also dependent members of their families) attending the meeting of the Epworth League Conference, Conference Sunday School, to be held at Searcy, Ark.

The arrangement will apply from the following territory: From all points in Arkansas, including Memphis, Tenn.

The following directions are submitted for your guidance:

1. Tickets at the normal one-way tariff fare for the going journey must be purchased on any of the following dates (but not on any other date): Dates of sale for going tickets: August 20-23, August 25-29, 1921.

2. Be sure when purchasing your going ticket to ask the ticket agent for a certificate receipt. Each delegate should have a separate certificate receipt covering ticket he purchases. On receipt for more than one ticket will not be honored or validated. If, however, it is impossible to get a certificate receipt from the local ticket agent, a regular receipt will be satisfactory and should be secured when ticket is purchased. See that the ticket reads to the point where the convention is to be held, and no other. See that your certificate receipt is stamped with the same date as your ticket. Sign your name to the certificate or receipt in ink. Show this to the ticket agent.

3. Call at the railroad station for ticket and certificate at least thirty minutes before departure of train.

4. Certificates are not kept at all stations. Ask your home station whether you can procure certificates and through tickets to the place of meeting. If not, buy a local ticket to nearest point where a certificate and through ticket to place of meeting can be bought.

5. Immediately on your arrival at the meeting, present your certificate to the indorsing officer, Mr. Harry King, as the reduced fare for the return journey will not apply unless you are properly identified as provided for by the certificate.

6. Joint agent of the carriers will be in attendance on August 24 and August 31-September 3, to validate certificates. No refund of fare will be made on account of failure to either obtain a proper certificate, or on account of failure to have the certificate validated.

count of failure to have the certificate validated.

7. It must be understood that the reduction for the return journey is not guaranteed, but is contingent on an attendance of not less than 250 members of the organization and dependent members of their families at the meeting holding regularly issued certificates from ticket agents at starting points showing payment of normal one-way tariff fare of not less than 67 cents on the going trip.

8. If the necessary minimum of 250 regularly issued certificates is presented to the joint agent, and your certificate is validated you will be entitled to a return ticket via the same route as the going journey at one-half of the normal one-way tariff fare from place of meeting to point at which your certificate was issued up to and including September 8, 1921.

9. Return tickets issued at the reduced fare will not be good on any limited train on which such reduced fare transportation is not honored.

TRAINED WORKERS NEEDED IN SUNDAY SCHOOLS.

(By Gertrude F. Campbell, Educational Superintendent Boyd County (Ky.) Sunday Schools.)

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." II Tim., 2:15.

This is a motto that every Christian can afford to consider at least. When we take Paul's advice we will see remarkable improvement in the results we are getting in training not only young America but helping adults to grasp the purpose for their existence in a Christian nation. The world is looking to the United States as a Christian example. Are we doing our utmost?

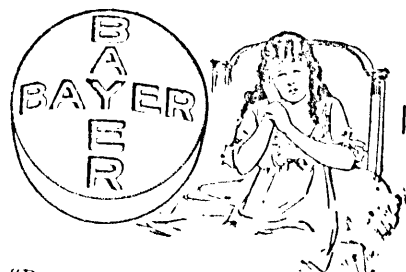
The three great educational agencies of the nation are the home, school and church. The most important of these is the home, but since religious instruction is neglected in the modern home and limited in the school, it is up to the Sunday school to supply this need. When we stop to think that only twenty-six hours a year are given to religious instruction, we realize more fully how valuable those

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.

ASPIRIN

Name "Bayer" on Genuine



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

hours should be made. Every parent should demand the best teacher and the best type of instruction in that time.

The conscientious teacher, when he fully realizes his responsibility, that of training in Christian conduct and service, or, in other words, developing character, will want to better equip himself for that great responsibility.

Do you know that the number of people out of Sunday school surpasses by far the number that attends? Are American people becoming indifferent? We can not afford to be indifferent. This is partially due to lack of home training, and to outside influences, but we must confess that the Sunday school methods of teaching have not been the best. We are glad to say this is not true now in some Sunday schools, and within a few years it will be necessary for all Sunday school teachers to hold a Teachers' Training diploma. Is that expecting too much?

DAISY FLY KILLER



PLACED ANYWHERE, ATTRACTS AND KILLS ALL FLIES. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't grill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 6 by EXPRESS, prepaid, \$1.25. HAROLD SOMERS, 150 D 9 Kalb Ave., Brooklyn, N. Y.

Artesia Face Powder



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White, Flesh, Pink, Brunette, and Light Brown

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The next time you buy calomel ask for



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

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

"The aim of the Sunday school is to fill society full of the ideals and aims of Jesus Christ." As Sunday school teachers ours is no ordinary task. It is a privilege to be called to teach, and if we regard it so we are bound to consider that a call to teach is a call to prepare to teach.

Why do we lose boys and girls in the "teen" age? Just because they are restless, active, and are misunderstood. They deserve so much love, sympathy and tact. When one studies child nature he realizes how far short he has fallen in his work with children. It is not only essential that the Sunday school teacher knows the Bible and exemplifies Christ in daily living but that this teacher should know the best means of teaching the Bible and of training the pupil religiously. Prof. Honline tells us, "To teach is to cause the child to know, to do and to be, and the greatest of these is to be."

The church has never faced greater opportunities than those of today. She is doing a great work, and the teachers who are striving to do their duty can help the church to meet the present demands by definite and intelligent preparation. Parents may not fully appreciate the work of the Sunday school teacher who has the burden of his class on his heart all the week. Teachers need co-operation of parents in training the child religiously.

In closing this theme, both parents and teachers can have no better thought presented than that of Roger W. Babson, who says, "The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education on the plain teachings of Jesus Christ."

GREAT TRAINING SCHOOL FOR SUNDAY SCHOOL LEADERS AT LAKE JUNALUSKA THIS YEAR.

The General Sunday School Board's training school for Sunday school leaders, held at Lake Junaluska, July 13-27, this year, surpassed any previously held during the past five years.

Four hundred and sixty-four persons were enrolled for work and more than 500 credits of the Teacher Training Department were issued for work done by students. This school and the Western Training School at Southern Methodist University in June are central in a system of more than 80 Standard Training Schools for Sunday school workers that will be held throughout the church this year from Washington, D. C., to Berkeley, Cal., and from Arcadia, Mo., to Havana, Cuba.

The General Sunday School Board has a program of religious education that is attracting very favorable comment from the leaders in this field in other churches. Dr. Henry F. Cope, secretary of the Religious Education Association, Chicago, and Dr. Wade Crawford Barclay, associate editor of Sunday school publications for the Methodist Episcopal Church, both said this summer that no denomination in America had a more efficient program of religious education than the Southern Methodist Church. A Southern Methodist woman teaching in the training school at Northfield, Mass., this summer, heard one of the leading Congregationalists in that school say the same thing.—Reporter.

EPWORTH LEAGUE DEPARTMENT

HOPE TABOR Editor
HOWARD JOHNSTON, Treas., N. Arkansas Conf. Conway
H. GRADY SMITH, Treasurer L. R. Conf. Arkadelphia
All communications should be addressed to Epworth League Editor,
200 East Sixth Street, Little Rock, Ark.

PROVE THIS YOURSELF.

We are all more or less familiar with contagion and so fearful are most of us of diseases that are transmissible that we seldom think of the word contagious or catching without associating it with something we fear or abhor.

But there are some things that we can catch from others or transmit to them, and, much to our surprise, be benefited. For example, kindness is catching, and if you go around with a thoroughly developed case your neighbor will be sure to get it.

Just try this out and prove it for yourself.—Inspiration.

PROSPECTUS OF THE NORTH ARKANSAS CONFERENCE EPWORTH LEAGUE ASSEMBLY TO BE HELD AT GALLOWAY COLLEGE, SEARCY, ARK., AUGUST 22-26, 1921.

General Information.

Through the kindness of the authorities of Galloway College all the equipment of that institution is made available for the Epworth League Assembly free of charge. In addition, President Williams is doing all in his power to make the Assembly a success. May we not as the young people of the church show our appreciation by attending in large numbers this great conference?

Who Should Attend.

Pastors, members of the Epworth League Board and all Cabinet Officers are members ex-officio of the League Conference. In addition each chapter should elect one delegate for every ten members.

In addition we urge the pastors of charges where there are no Leagues to bring some of their young people. This is a splendid opportunity to get the inspiration and information necessary for better Christian living.

The Entire Cost.

The entire Assembly will be taken care of in the dormitories of Galloway College. The women, under the care of Mrs. Williams, will occupy the new dormitory. The men will occupy the main building.

Board will cost \$1.25 per day, or \$5 for the entire Assembly. A registration fee of \$1 will be charged. These two items in addition to the railroad fare from your home town to Searcy and return will be the total necessary cost to each delegate.

What To Bring.

It will be necessary for each one to bring bed linen, pillows and towels. In addition, you want to bring your kodak, notebook and pencil, tennis racquet, etc. Come prepared to spend four days in informing and inspiring work and wholesome play.

The Time.

The Assembly opens Monday evening, August 22, at 7:30. The last service will be held at noon on Friday, August 26. There is excellent train service out of Searcy by way of Kensett. Trains will stop in front of the main entrance of Galloway Campus.

Daily Schedule.

Morning.

- 6:15-6:40—Sunrise Prayer Service.
- 7:00—Breakfast.
- 8:00-8:50—Bible Study, led by Rev. Harry King.
- 9:00-9:50—Mission Study:
 1. "In Wembo Nyama's Land," led by Mr. E. B. Stilz.
 2. "From Survey to Service," led by Miss Nina Brown.
 3. "Christianizing the Community," led by Rev. W. G. Echols.
- 10:00-10:30—Recreation. Everybody out on the Campus.
- 10:30-11:15—Study of Methods by Groups:
 1. Department of Spiritual Work, led by Mr. Elmo Moss.
 2. Department of Social Service, led by Miss Nina Brown.
 3. Department of Recreation and Culture, led by Rev. W. G. Echols.
 4. Department of Missions, led by Mr. E. B. Stilz.
 5. The Junior League, Miss Jones and Miss Cobb.

- 11:15-12:00—Business Session.
- 12:00-12:30—Administrative Problems.

Afternoon.

- 2:00-3:00—Quiet Hour.
- 3:00-5:30—Recreation in charge of Rev. W. G. Echols, Secretary of the North Alabama Epworth Leagues.
- 6:00—Supper.

Evening.

- 7:00-7:30—Vesper Service.
- 7:45-8:15—Song Service under direction of Rev. Byron Harwell.

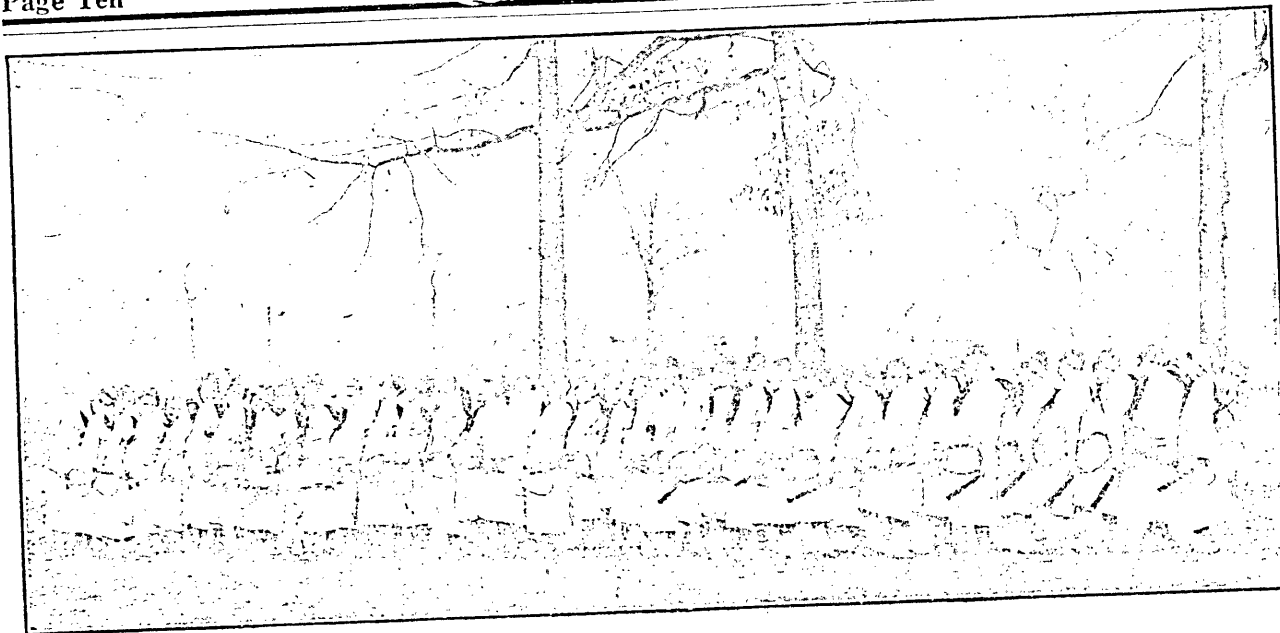
YOUNG GIRL FINDS RELIEF

Wants to Tell Other Girls All About It

Evansville, Ind.—"I am eighteen years old and have been bothered for several months with irregular periods. Every month my back would ache and I always had a cold and felt drowsy and sleepy. I work in a millinery shop and I went to work every day, but felt stupid and would have such cramps. I had seen Lydia E. Pinkham's Vegetable Compound advertised and had heard several women talk of it, so mother got me some. This Vegetable Compound is wonderful and it helped me very much, so that during my periods I am not now sick or drowsy. I have told many girls about your medicine and would be glad to help anyone who is troubled with similar ailments. You may use my testimonial as you like."—STELLA LINXWILER, 6 Second St., Evansville, Indiana.

Some girls lead lives of luxury, while others toil for their livelihood, but all are subject to the same physical laws and suffer in proportion to their violation. When such symptoms develop as irregularities, headaches, backaches, bearing-down sensations and "the blues," girls should profit by Miss Linxwiler's experience and give Lydia E. Pinkham's Vegetable Compound a trial.





Let's Play Tennis.

8:15-9:00—Platform Address.
9:15-9:45—Leaguers meet by Districts for the purpose of summing up the day's events and for prayer.
10:00—Lights out.

Faculty.

Rev. Harry King, who is at the head of the Department of Religious Education in Galloway College, will lead the course in Bible Study. He is also dean of the Assembly.

Rev. W. G. Echols, Executive Secretary of the North Alabama Conference Epworth League, will have charge of the recreational program and will teach the class in Third Department work. We are fortunate indeed in securing the services of this distinguished leader.

The Foreign Mission Class, "In Wembo Nyama's Land," will be taught by Mr. E. B. Stilz, one of our missionaries to Africa.

The Home Mission Class, "From Survey to Service," will be taught by Miss Nina Brown, of the Central office.

Both Mr. Stilz and Miss Brown will assist in the departmental class work and in the study of administrative problems.

Miss Cobb of the Central office, will assist Miss Jones, our Junior Secretary, with the Junior and Intermediate work.

Rev. Byron Harwell, one of our most successful Leaguers, will have charge of the music. A large collection of illustrated hymns will be used in the evening song service.

The platform hour will be filled by speakers of prominence in the work of the League and the Church. Among them are Mr. E. B. Stilz, Missionary to

Africa, Rev. E. R. Steel, pastor at Pine Bluff; Rev. F. S. H. Johnston, Missionary Secretary of the North Arkansas Conference; Rev. C. M. Reeves, pastor at Conway.
For further information address Rev. A. W. Martin, Gravelly, Ark.

SOME THINGS YOU CANNOT AFFORD TO MISS AT THE NORTH ARKANSAS LEAGUE ASSEMBLY TO BE HELD AT GALLOWAY COLLEGE, AUGUST 22-26.

1. The Reception given by Searcy Leaguers on Monday evening of the Assembly.

2. The Song Service under the leadership of Rev. Byron Harwell. Many illustrated hymns will be used from time to time. Brother Harwell will also give some short talks on the use of the hymns in League work during the Assembly.

3. The Bible and Mission Study Classes under the leadership of the outstanding men and women in the work of the League and the Church.

4. The Platform Hours, during which some of the prominent pastors and missionaries of the Church will bring us inspiring and helpful messages.

5. The Recreation Periods. Under the leadership of Rev. W. G. Echols we are planning for this to be one of the most delightful and helpful features of the Assembly.

6. The Vesper Services. These services will be held out under the trees just at twilight. And through them we trust that many young people will hear the voice of the Master calling to definite service in His Kingdom.

ments show up. We have found more than eighty volunteers in the Conference, and feel sure there are others who have not enrolled. We are not striving after large numbers so much, but real consecration and sincerity of purpose in those who do enter the work.

Camden holds the honor of being first to organize their Life Service Band after the Assembly. They have a membership of eight, and meet every week, before prayer meeting; a very fitting hour, for all members of this Conference Band are expected to be in the prayer meetings and take active part.

Hot Springs volunteers have recently organized with a membership of thirteen; they meet every two weeks, and are studying Fosdick's "Meaning of Prayer." These young people come

from Central, Third Street and Oak-lawn churches.

Let me urge all volunteers to feel free to communicate with me at any time about their work, life decisions, or other things they may wish to talk over. Address me at Arkadelphia, Henderson-Brown College. Let us pray much, plan big, and work hard for the advancement of His cause.—Eda Cade, Superintendent Life Service.

ATTENTION! JUNIOR AND INTERMEDIATE SUPERINTENDENTS OF NORTH ARKANSAS.

Co-Workers: You can't afford to miss the Assembly at Searcy. Don't fail to be there the first day and stay until the last. I am expecting at least 30 superintendents, so please be present.

I wish every Junior and Intermediate League in North Arkansas would send to the Assembly some work done in your League, such as scrap-books, posters, drawings and any other work your League has done this year. Send these with the name of your chapter printed plainly on them and we will give to the best work a prize. You can't afford to let your League be left out.—Effie Jones, Conference Superintendent.

ANNUAL MAILED.

We are mailing the Epworth League Annual or Journal to every presiding elder and pastor and connectional officer in the Conference, and to all the Epworth League Conference officers. Also sending five copies to each Chapter.

Let the president distribute these Annuals among the officers and when

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WORLD'S PROBLEMS SOLVED.

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

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TO LIFE SERVICE VOLUNTEERS IN THE LITTLE ROCK CONFERENCE.

The outlook for organized Life Service work in the Little Rock Conference is bright. Since assuming my new duties at the assembly I have been trying to acquaint myself with the work and the volunteers, that we may be able to work together toward the one great aim.

I find the volunteers enthusiastic and eager to learn more of the work as well as to study and plan for the future. This branch of League work offers more encouragement and inspiration than any other, perhaps, for here is where the fruits of the patient,

they have read them give every member of your Chapter an opportunity to read the Annual.—S. T. Baugh.

EPWORTH LEAGUE INSTITUTE AT CROSSETT.

Rev. James Workman was in Crossett Sunday, August 7, and conducted an institute for the Ashley County Epworth Leagues, holding afternoon session at 3:30 and evening session at 8 p. m. Brother Workman outlined and discussed a working plan for the Leagues and gave much valuable information as to what the Epworth League is really doing and what it must do. We are indeed sorry that we did not have a larger attendance from both leagues represented, especially from Crossett. Twelve delegates from Hamburg, including our District Secretary, Miss Harvey Haley, attended, while Crossett had only fifteen members present. Both Leagues promised to take advantage of all the information given by Brother Workman and a great work may be expected this year.—Earle A. Rice, Secretary.

ANNIVERSARY DAY OFFERING.

Since the last report Anniversary Day Offering has been received from the following churches and amounts named: Mt. Ida, Prescott District, \$5; Lake Side, Pine Bluff District, \$32.75.

The Districts stand as follows:

Pine Bluff	\$108.67
Little Rock	89.70
Prescott	49.00
Texarkana	48.18
Monticello	26.02
Arkadelphia	22.26
Camden	20.80

The Pine Bluff District has more than reached the goal. We congratulate the presiding elder, the pastors, and all the good people of this District on being the first District in the Conference to reach their goal.

The Little Rock District is nearly over. We feel sure some others will

report and make a complete success for this splendid District.

The Prescott and Texarkana Districts are just about half way to the goal. Several charges have not yet reported, and we feel hopeful that they may each reach the goal before conference.

While the other three Districts are only about one-fourth out, if the pastors will give the people a chance before conference we will reach the goal of \$100 from each District.

Brethren, we are counting on you. Your people need to have this work presented to them, and your Board needs the money to do its work. One reason we have done more during the past four years is because you have given us some money to work with. Stand by us and we will do you some further good work.—S. T. Baugh, Chairman.

THANKS TO CROSSETT LEAGUERS.

The Hamburg League wishes to thank the Crossett League for the welcome they extended to us last Sunday, August 7, when we, eleven in number, drove into their little city to attend the Epworth League Institute.

We were met at the church by Brother and Sister Hoover, their leaguers and our field secretary, Rev. James Workman. We were made to feel at home from the first and we hated to hear it said, "It is ten o'clock and we must adjourn that the Hamburg delegates may get home for breakfast."

The Institute was a great help to each of us and we hope to make our League a better League for having attended another district institute.

We wish we could have our field secretary in our home league a few times and are sure he would set us all on fire with League enthusiasm, for he did that very thing to all who heard him.

Again we wish to thank the Crossett League for their hospitality to us while in their midst.—Carrie May Murry, Ida Haley.

HERE AND YONDER.

Miss Bess McKay, the roving Prescott District Secretary, visited the Methodist office last week between trains. She was on her way to Cabot, where her headquarters will be until further notice. She has been with Mr. Workman in several of the League institutes and reports splendid results from all of them.

Resolutions of sympathy were passed by the Searcy Leaguers at their last meeting over the death of their beloved former pastor, Rev. T. Y. Ramsey.

Miss Eda Cade, Superintendent of Life Service in the Little Rock Conference, while in Hot Springs has organized the volunteers there into a Life Service Band. It is interesting to note that from the little church at Oaklawn there came five volunteers for life service at the recent assembly at Arkadelphia.

Special effort is being made by all of the district secretaries to stress the Standard of Efficiency. It is hoped that a large per cent of the Leagues will win the Gold Seal Diploma, the reward for 100 per cent efficiency according to this standard. Get a poster showing the ten points required and post it in a conspicuous place in your League room. Your League can win a Gold Seal with a little effort and sticktoitiveness.

FIELD SECRETARY'S SCHEDULE IN LITTLE ROCK DISTRICT.

England — Sunday, August 21, 11 a. m., 2:30 p. m. and 7:15 p. m. Also Monday, August 22 at 9:15 a. m.

Little Rock — Hunter Memorial Church, Monday, August 22, 7:30 p. m.

Carlisle — Tuesday, August 23, 9:30 a. m., 2:30 and 8:00 p. m. and Wednesday at 9:30 a. m. and 2:30 p. m.

Mt. Zion — On Austin Crenit, Thursday, August 25, 10 a. m. and 2:30 and 7:30 p. m.—Ada Mae Smith, District Secretary.

CHILDREN'S DEPARTMENT.

THE FIRST HAIR CUT.

Jimmy' had a hair cut!
How the folks all stare!
It's so short you see his skin
Showing through his hair.
'Twasn't what he had before,
Cut all round a bowl;
It was in that barber store
By the candy pole.

Jimmy's had a hair cut!
We were there to see.
Looking through the window pane—
All the boys with me.
He was worried there alone,
Trying hard to grin,
On a kind of great big throne,
Wrapped up to his chin.

Jimmy's had a hair cut!
'Course it scared him some.
All those shears and cups and
things
Sort of struck him dumb.
Jimmy's mother saved a curl—
She feels bad, I know,
That he wasn't born a girl,
And could let them grow.

Jimmy's had a hair cut—
My! It made him proud,
Walking out, while all of us
Followed in a crowd!
He got pretty rich that day,
Fore he went to bed;
He made every fellow pay
Just to smell his head.
—Burgess Johnson, in The Youth's Companion.

HOW WE FIRST CAME TO HAVE UMBRELLAS.

This is how we first came to have umbrellas:

One sunny morning in April a wee brownie started out for a walk. He wore a brown jerkin and brown breeches, and brown pointed shoes, and a little brown pointed cap, as all brownies do. He carried his basket over his arm, for he had a bit of marketing to do by the way; and he skipped along, dodging beetles, and peeping in the doors of the ant hills, as merry as any brownie could be on a sunny morning in April.

He bought him a jar of butter at a buttercup shop, and a jar of honey from a wandering bee. He stopped a green measuring worm to see if he had grown tall in the night, but he had not a bit. He was just going home again, when—"Bless me! What's that?" said the brownie. The sunny April day had changed to a showery April day, and it was raining!

It is quite bad enough to be a child and out of doors when it rains, but think of being a tiny, wee little mite of a brownie, with fresh new clothes, and every raindrop as full as a bucket, because you are so so tiny! He ran so fast that the jar of honey and the pot of butter rattled like a pair of kettledrums. He crept under the tallest blade of grass, and tried to cover himself with a plaintain leaf; but it was of no use the raindrops fell thicker and faster, and he grew more drenched every minute.

At last he saw, just a little way ahead, a fine, broad toadstool. That would make a good roof! He ran as fast as his little legs would carry him, nearly dropping his basket in his haste to get under the toadstool.

But, ah! someone else needed shelter from the weather, too. The brownie ran straight into a huge, fat, gray dormouse, who lay safe and dry

under the toadstool, winking and blinking at the drops trickling through the grass.

Poor little brownie! He trembled with fright. The dormouse looked, to him, as large as a bear, and he was so afraid. But it was warm and dry under the toadstool, and very wet outside. The dormouse did not see him, and he kept on the other side of the stalk, just peeping out now and then.

He began tugging a bit at the toadstool. It was very heavy, but never mind. Tug, tug—up it came, and off scampered the brownie with the toadstool over his head, and the dormouse left out in the rain.

"See the brownie!" cried the crickets, and the beetles, and the grasshoppers, and the ants; "see the brownie with the toadstool over his head to keep off the rain!"

By and by a large, grown-up person, with very sharp eyes, saw the brownie, too. And the grown-up person went off at once and made himself a larger toadstool from iron and wood and cloth to hold over his head when it rained. So that is how we first came to have umbrellas.—Carolyn Sherwin Bailey, in For the Children's Hour.

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NEWS OF THE CHURCHES.

AID FOR WORTHY YOUNG PEOPLE.

Through the aid of a good man, \$5,000 has been turned into the Million Dollar Loan Fund and directed to Hendrix College, to be loaned to worthy young people who want to use their education in Christian Service. I state this because I have had several inquiries about loans. Make application to Dr. Greene of Hendrix College or to Dr. Stonewall Anderson of Nashville, Tenn.

We have a very small loan fund for Galloway College, but I will try to secure help for any noble girl who needs a loan. We hope to have a large fund for this cause in the future. God will help us get it. Somebody answer our prayers in giving to this fund.—J. J. Galloway, Commissioner.

MILLER'S CHAPEL.

We have just closed a very successful meeting at Miller's Chapel, in Wilnot charge. The meeting ran for nine days. Brother Nabors came to us from Watson and did all the preaching from Wednesday morning till the close on Tuesday night.

Brother Nabors did some fine work, and every one learned to love him, and to appreciate his sermons. He gave us his very best in short, plain and clear sermons. He is one of our coming young preachers.

Many of the oldest people of the neighborhood say that this was by far the best meeting that was ever held at Miller's Chapel. We had only eight additions to the church, yet the whole church was revived. We were more anxious to have the church Spirit-filled than to get on the outside. This was done and the outside interested too.

Many of the people are anxious to have Brother Nabors next year in the meeting. He was with us last year and did the most of the preaching, and with us again this year and did all the preaching while with us, and we want him again.—Alva C. Rogers, P. C.

OAK HILL CHARGE.

My third quarterly meeting was held at Walnut Grove, July 31, our beloved P. E., Dr. James Thomas, in the chair, after preaching a great sermon at 11 o'clock. We protracted the meeting and ran till the first Sunday in August, assisted by Rev. Roy Farr, pastor of Hunter Memorial Church, Little Rock. He did some fine preaching and won all hearts and will always be a welcome visitor at Walnut Grove.

The meeting resulted in eight additions to the church. One convert was a Roman Catholic. He said that the priest could not forgive sin. The church was greatly revived. Shouts of glad hearts rang out with victory in the soul. To God be all the glory. The meeting was hindered some by rain and sickness.—D. P. Forsythe, P. C.

PANGBURN CIRCUIT.

After reading the good letters from the many pastors of their charges and great meetings, it dawned upon us to let you know that we are still in the land of the living.

We arrived on our new charge in due time. Were given a warm recep-

tion and the usual pounding, which has not ceased. We were greatly surprised a few days ago by a second pounding, which consisted of many good eats, cow feed, clothing and money. This grew out of our Woman's Missionary Society, which was organized only a short time ago by our efficient district organizer, Mrs. Clarence Crow. Say, pastor, if you haven't a society get busy.

We feel that we are among a good people. Of course, where the sun shines there are a few shadows, but the people are very kind to us, especially to my family. My wife has been in bed for two months, has not wanted for anything which the good women could supply. For which we are very thankful and will never forget their kindness, also the kindly and efficient attention given by the physician, C. M. Peller, M. D.

We have just closed our second revival, received 24 members, organized one church, one Woman's Missionary Society, one Epworth League, one Sunday School, 22 new subscribers to the Methodist. Our work in general is moving on very well.

We are praying for and hopeful of great meetings throughout the circuit. Our meeting here at Pangburn will begin September 11 with Evangelist W. C. Swope, of Charleston, Mo., to do the preaching. A special invitation is given to the former pastors to attend this meeting. Brethren, pray for us.—Thos. C. Chambliss, P. C.

AT FEW MEMORIAL.

The Rev. Francis N. Brewer closed a 10-day revival at the Few Memorial Methodist Church at Mount Pleasant, five miles southeast of Texarkana, Friday night. A total of 75 conversions resulted, and there were 48 additions to the Methodist Church, 32 of which were on profession of faith, and included many of the most substantial citizens of the community. From a struggling little band the con-

gregation is thus suddenly transformed into one of the strongest rural churches in Miller County. The church was famous in former years as a great Methodist center, but for some cause religious interest lagged and the membership finally was reduced to a mere handful. The act of Allen Few recently in presenting a fine new church edifice to the congregation as a memorial to his parents, acted as a sort of inspiration, it is said, upon the people of the community, and aroused their religious interests.—Gazette.

EGGER CIRCUIT.

We closed an old-time revival at Egger (Cherry Hill), August 3. We had 40 or more conversions and reclamations and received 32 into the church, all on profession of faith.

Rev. J. Watt Fulton did the preaching. The people were expecting a great preacher and were not in the least disappointed. Bro. Fulton's messages were such that they brought conviction to the hearts of the people, causing sinners and backsliders to come to an altar of prayer and cry unto God for relief, and the Christians to consecrate themselves to God anew. His work was very substantial and constructive.

We closed a fine meeting at Highland Church, July 19, in which Bro. B. F. Roebuck of College Hill Church, Texarkana, did the preaching. Brother Roebuck is a fine preacher and delivered some very strong messages which reached the heart of the people. We received six by baptism and two by vows.

I am very much indebted to these brethren for their splendid help and trust I shall have the privilege of laboring with them again. God bless them.—D. T. Rowe, P. C.

FOUNTAIN HILL.

We have just closed one of the most successful revivals that Fountain Hill Circuit ever had at any time in the

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history of the Fountain Hill Church. Brother Powers, from the Wilmar Church, came over and preached with much power. The entire neighborhood was revived and strengthened spiritually, there being more than 35 conversions and reclamations, and 16 additions to the church.

This revival is the answer to the prayers of a few consecrated people who have felt that Fountain Hill needed a revival of religion for more than two years. Let us hope that we can keep the good work going and that the church can conserve its assets in such a manner that it will never slip back into the slough of worldliness and sin as it had done in this community.—V. S. Bright, Reporter.

BINGEN CHARGE.

We have just closed a two-weeks' revival here at Bingen. Our congregations were fine, often more than could get seats in our church. The house seats 325 when full. The day attendance was fine, holding up to 65 or 100. We closed Sunday night, (August 7) receiving a fine class on profession of faith and baptizing three babies, making a total of 13 on profession of faith and six infants baptized. This makes a total added to this church during the three years of pastorage 74 on profession of faith, and all the babies but one baptized in this community who belong to Methodist parents, and we will baptize the "one" at our next preaching day. The land is just about all cleared here and is being fairly well cultivated. We have pulled all the stumps, leaving a fine field for some good preacher another year. The revival was one of the old type, prayed down and worked up. The Holy Ghost came in great power in answer to prayer. The pastor did all the preaching and our sainted and well-beloved Brother Nelson, a superannuated preacher, truly a man of God, conducted our prayer meetings and testimony services, and, suffice to say, they were well conducted. The leading men and women of this church say it was the best meeting held at this place. We had just come out of a two-weeks' meeting at Kingsland, where we helped our well-beloved Brother Colson, and it was a fine meeting, much shouting and praising of God. I have never worked with a pastor whose sweet Christian spirit I appreciated more truly. Brother Colson is a true man of God, a typical soldier of the Cross, and being cared for in his parsonage by Sister Colson and her two refined daughters and Christian son. I had a spiritual feast and was in fine trim to commence my own meeting. We have three more to hold on our own work which will take all of the month of August. In fact, we can't hold them all in August. We will commence the second Sunday at McCaskill and the fourth at Pump Springs and will hold at Doyle possibly in October. We have promised to go back on our old stamping ground on the old El Dorado Circuit in September and hold a meeting at Smillies' Chapel, near Smackover. I feel safe in saying that a deep spiritual work is going on over my entire work, and I pray God for it to be greater. I hear and read of late very much about selected, tested and qualified evangelists. I reckon it is all good. I hope so at least, but I have not the time and patience to fool with red-tape and silver tassel. I think the time is here for every Methodist preacher to be his own evangelist. I have a high regard for a God-called, God-made Methodist preacher.

What we need today are preachers who have convictions and courage to preach them. We need to live and walk with God, preach a burning hell and a shouting heaven, and holiness of heart. Bless God, I am proud of the fact that so far as I know our Methodist

preachers are holiness preachers. I am proud, also, of the fact that the grand old Methodist Church stands for a religion freed from sin, not a bunch of people saved in sin. God help us to hold the standard high. God pity the church or denomination that teaches the people that they must and do sin every day. The Blood of Jesus Christ cleanseth from all sin."

Then again I hear complaints about the Holy Rollers. Brethren, the way to overcome this obstacle is to just place the standard a little higher. Do like Wesley of old, preach an evan-

gelical gospel and true Bible holiness. There is nothing else that is going to save the nation but the true gospel of Jesus Christ. This plan and that plan and the other plan, and God knows how many plans. God bless you, brethren, there is but one Christ and Him crucified, repentance and faith toward God.—J. Cyclone Williams.

HOT SPRINGS PREACHERS' MEETING.

The Methodist preachers of Hot Springs met in regular session at Cen-

August 22

to

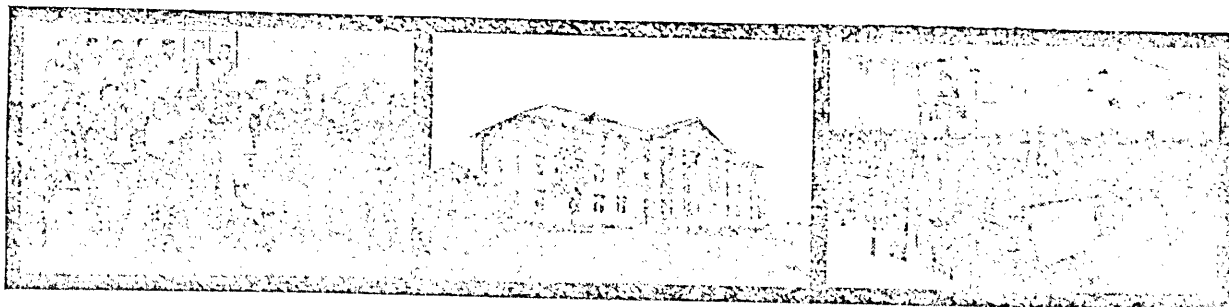
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tral Church Monday morning at 10 o'clock, August 15. All the members were present except Brother Cade, who has been down with typhoid fever for several weeks. We are glad to learn that he is much better and expects to be up soon. Dr. Fletcher Walton, who is spending the summer in the city, was a pleasant visitor.

The pastors made their reports as follows:

Central—Monk reported splendid services Sunday. At the morning hour Brother Steele preached his 64th anniversary sermon in the ministry, with much power. His message was highly appreciated by the congregation which honors him as a prophet of the Lord. The sermon was also in honor of the aged people. There were two conversions at the night service. Nine accessions since last report. Summer congregations unusually good.

Park Avenue—Rorie reported everything in good shape. He is preparing for his meeting, which begins next Sunday. He will be assisted by his son, Rev. T. O. Rorie, Jr. Five accessions since last report.

Third Street—Thomas reported everything getting on nicely. Congregations holding up well through the summer. Sunday School really better than expected.

Brother Steele reported that he had preached twice at Oaklawn for Brother Cade and his 64th anniversary sermon in the ministry at Central last Sunday.—J. W. Thomas, Secretary.

MEETING AT UMPIRE.

Just closed a meeting with Brother Jack Taylor at Umpire. We had large crowds at night services. We had the old-time shouts in the camp and many were blessed. At the close of the services, after ten or twelve days' struggle against sin, at least one hundred came forward and gave their hands in token that they would try to live better lives.

Had no additions to the church. I don't know that I ever saw young people as hard in sin as I found them around Umpire; and it is because there are no family altars in that country.

Brother Taylor and I visited 40 homes and held prayers in each home and talked to the folks about the great necessity of having family prayers. We scarcely found a home that keeps up family prayers. Lots of the old folks in that country rarely ever go to church. I have never found a man in all my life more consecrated to God than Brother Jack Taylor.

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He has walked all over that country and sang and prayed with the people and begged them to be religious.

There was one man about thirty years of age that has been a professional baseball player for 16 years and he got enough out of our meeting that he has decided that the good Lord has laid His hand on him and that he will have to preach. On Saturday afternoon he was playing baseball and became disgusted while on the playground and threw down his bat and told the boys that he was done for ever. He had talked to me on the subject a few days before and I told him that I didn't think that any man who was called to preach the Gospel could do it successfully and play baseball. So he gave it all up and he told me at the services that night that he felt much relieved over it, and another young man who was a very fine player followed him and said to him he believed he would quit. This is the first ball player that I ever remember to have won to the Lord. So we felt that if we did no more in the meeting than that we had accomplished a great work for our Master. I think this man will make a successful man in the vineyard of the Lord. I begin with Brother Durham next Sunday at Holly Grove.—J. A. Hall.

CENTERTON.

Rev. W. J. LeRoy, who is doing community work under the direction of the Centenary Commission on the Centerton Circuit, has just closed a most successful revival campaign at Centerton. The influence of the meeting was felt for several miles around and some of the hardest sinners of the community were won over to the Lord's service. There were thirty-five conversions in all and seven of these were heads of families. Most of the others were young men and women. There were thirty-seven additions to the church. The meeting ran for four weeks with splendid attendance and good interest up to the last meeting.

Rev. LeRoy was assisted by Rev. M. H. Greenlee of Hendrix College, who is assistant pastor on the Centerton Circuit.

These two brethren are now engaged in a meeting at the Council Grove Church.—Reporter.

REVIVAL MEETING AT SALEM.

Rev. R. C. Morehead began a revival meeting at Salem Church, a suburb of Conway, on July 31, and on August 8 Rev. J. L. Shelby, pastor of the Vilonia Methodist Church, began to assist, and on August 9 the meeting broke out in the old-time religious way, there being 10 conversions that night. Brother Shelby had just closed out a meeting on his own charge at Mt. Olive this being the third meeting he had held without rest, therefore he was almost worn out. However, he brought us five of the best evangelistic sermons ever preached at this place, which resulted in 16 conversions and ten additions to the church and more to follow. These are among our best citizens.

Last, but not least, the church was stirred as never before. The church was crowded to its fullest capacity, shouts of new-born souls were heard, and the church has made resolutions to make Salem Conway's second

Brother Shelby was with us only five or six days. However, he visited a number of homes and never failed to pray while in their homes. To me he is one of the best preachers in Southern Methodism. I bid him God-speed and may God's richest blessing continue to go with him and we pray God that he may send him this way again.—John Reeves, Superintendent of Salem Sunday School.

MEETING AT STRANGER'S HOME.

We have just closed a great meeting at Stranger's Home in which the pastor did the preaching, except one sermon by Brother E. A. Horn, who dropped in for a few services.

We had 84 conversions, baptized 60. We also had a great revival in the church. We enjoyed the presence of Uncle Tom Hall, who is a layman, but good help in a meeting. He gave us such assistance as he could in baptizing the babies. We baptized 23 babies. Stranger's Home is a great place.—W. A. Franks, P. C.

GRADY.

We are holding our revival effort here. Began the 7th. Had Hon. Geo. W. Pardee, our Conference Director of Evangelism, with us the first Sunday. He brought us a great message and began the meeting by giving us the right conception of what the revival should result in. The preachers ought to keep Brother Pardee out every Sunday. It would do untold good for the church.

Rev. J. W. Harrell, the busy presiding elder of the Pine Bluff District, has been with us for a week. His preaching has brought conviction to the hearts of the people. We are hoping for a great meeting.—A. T. Clanton, P. C.

WHERE THE YOUNG OAK FELL.

Again we wish to take our stand beside those Americans who are leaving the bodies of their boys in the cemeteries where they fell. France, redeemed, Romagne, Chateau-Thierry, they are their monuments, there let

them lie in soil consecrated with their blood.

We are caused to speak of this again by reading how tenderly the graves of our soldiers are cared for, sleeping in God's acre, by their comrades, their mess mates, those who by their side went into the burning blazing hells of the battle and fell and died as it were in each other's arms.

A California editor has just been there, and from Paris he writes:

I never saw anywhere, in itself, in its surroundings and in its care, a more beautiful God's Acre than that known as the Argonne Cemetery, near Romagne. There some 21,700 of the honored American dead were buried; but 12,000 of these are about to be shipped to America at the urgent request of misguided, misled relatives.

It is a great mistake, a grievous mistake. They never will find a more beautiful last resting place than where they are—and these American cemeteries are to be wonderfully improved and beautified.

Fathers and mothers and wives who have come over here determined to ship the remains of loved ones home have returned, convinced that all is much better as it is; that nowhere could the dead be more honored, with more beautiful surroundings; that if they could speak they would ask to be left in peace to sleep on in the soil sanctified by their sacrifice, practically in sight of the battlefields where they gave up their lives.

Where it fell, there let the young oak lie.—Central Christian Advocate.

A TRIBUTE TO THE MEMORY OF THE LATE REV. T. Y. RAMSEY, BY JAS. C. JOHNSTON, AT THE FIRST CHURCH, BATESVILLE, AUGUST 7.

On last Sunday the sad news of the death of our beloved former pastor, Rev. T. Y. Ramsey, was announced in this church. At once a pall of sorrow fell on the entire congregation, for it was this church that he labored so hard to build. And it is to him and his wise board that we owe an

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everlasting debt of gratitude for having erected this magnificent house of worship.

He saw the beautiful structure completed and furnished, and enjoyed its comforts and conveniences during his last years of pastorate here.

I do not think I ever saw him happier than when entertaining the Annual Conference in his new church. Since we have lost such a good and great man, I think it is our duty to pause a few moments in this hurrying hour to pay our humble respects to his life and works.

Were I to try to speak of all the lovable and kind traits of this man, I fear I would give way to lamentations and sobs, but I will struggle with a broken heart and try to portray some of that Christian spirit that has gone to mansions above.

Methodism loved T. Y. Ramsey. He was really a son of Methodism—born in a Methodist parsonage, reared by Methodist parents, educated in a Methodist university, spent his long life in the service of his devoted church and died in a Methodist parsonage. Upon the altar he placed all—his wonderful natural talent, the zeal of his youth, the energy of middle life, and the wisdom of age.

With a tireless mind he worked to promote the general good as well as the spiritual good of the community in which he labored. The fires of patriotic Christian love consumed his very soul, and loyalty to duty was his creed.

He spent much time in his library and explored every source of learning at his command. He carefully consulted the Great Light and never left his congregation without giving them a spiritual feast as well as an abundance of food for thought.

He lived a long and useful life and died a hero. No eulogy of mine could make a spark compared with the sunshine of this great and useful life. He was a Chesterfield among his companions. He was marble and steel in his determination, but love, sunshine and flowers in his application.

He was a giant in the pulpit. He was not only a silver-tongued orator, but a silver-toned orator. He was known as the little man with the big sermons.

T. Y. Ramsey still lives because his works live. Such a man never dies, for his works live on forever. After all, there is nothing grander than such living.

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The memory of this good man will sink deeper and deeper into our hearts as time goes on. He has built his own monument—not of metal, brick, or stone, but it is a living, breathing mass of Christian men and women who live to call him blessed.

If I had a flower from each one here in Batesville to whom he had given spiritual advice, comfort in time of trouble, and instructed in the better way, I could smother his grave with this bouquet and the perfume would permeate the atmosphere like the life of this good man. He has gone to his well earned reward. He was not only a person, but a personage. I find consolation in the memory of this great man.

"I cannot say and will not say

That he is dead—he is just away.

With a cheery smile and a wave of the hand

He has wandered into an unknown land,

And left us dreaming how very fair
It needs must be, since he is there."

OBITUARY.

VEST.—Milam Pleasant Vest, the ten months' old son of J. M. and Mattie Vest of Winslow, Ark., died June 11, 1921. The funeral was held at Brentwood, Ark. Many friends and school children came to help and cheer these fond parents in the going away of their darling child. The home is lonely now, and the little chair vacant, but soon, if faithful, we shall meet again. "He doeth all things well."—O. H. Tucker.

WALKUP.—John Wesley Walkup was born March 25, 1835, in Warren county, Tennessee. His father, Rev. J. A. Walkup, was an itinerant Methodist preacher in Tennessee. Brother Walkup was converted under his father's ministry at a camp meeting when but a lad of seventeen and joined the M. E. Church, South. He was married March 10, 1859, to Miss Nannie Parks. The following September he was licensed to preach. For fourteen years he was a faithful local preacher in Tennessee. In 1873 he moved to Grayson county, Texas, where he preached for seventeen years. In 1887 he moved to West Texas and preached three years. Then he came to North-west Arkansas, where he lived until his death. For the last five years his health has not been such that he could preach, but he was faithful to his masted until the last. He died August 7, 1921. During the closing months of his life he often prayed to go home. On the Holy Sabbath morning he died as peacefully as a child going to sleep. He has gone to be with his two sweet little girls who went away many years ago; to be with a host of friends and loved ones, and ever to be with the Lord.—His pastor, B. W. Faulkner.

CARTALL.—The subject of this sketch, Louis M. Cartall, deceased, was born at St. Louis, Mo., February 8, 1890, and died at Monroe, La., July 24, 1921. His death was due to appendicitis, which seems to have developed rather suddenly. However, he was placed on a special train and rushed at once to the sanitarium at Monroe for an operation. The operation was successful, but peritonitis had set in and the efforts to save him were in vain. He died on the date named above and was buried at Trenton, Ill., beside his father, who died about five years ago. The Masonic lodge of that place had charge of the funeral services. He leaves a devoted wife and a little son, Louis, Jr.; also a mother, three sisters, and a host of friends to mourn his loss. At the time of his death he was employed by the Union Sawmill Company, and was one of their best men. His place in the office of the company will be hard to fill. Brother Cartall was a member of the M. E. Church, South, and indeed a very useful man in the church. He held the following positions in our church: Chairman of the board of stewards, charge director of the Educational Campaign, recording steward, and secretary of the Sunday School, and Church Treasurer. He filled these positions with honor and perfect care. He was the preacher's friend and loved the church, and so considered it above every organization in the world. He had the responsibility of the church at heart, all the funds of the church under his supervision. He was one among the finest men I ever knew, always ready to greet you with a smile, cheer you on the way. To know him was to love him. He was a man of a very fine intellect, and understanding, consider-

ing things from a broad point of view. He was one of the best stewards I ever had. I know that I was his friend and I believed that he was mine. He loved the church and was growing more and more in love with the work. He seemed to enjoy the work of the Sunday School and all the children loved and honored him. No man in our ranks will be missed any more, and surely a good and great man has gone. Among the few last things he said to me was: "If things don't turn out as we would like, you had better get you another man for the Sunday School work, and if I am called, there isn't anything in the way." Thank God that I was present and heard these words. I am sure that the way was clear. We all join in prayer for the devoted wife and little son, that God may bless them and lead them in the path of righteousness for his name's sake. Though our hearts are broken, still we rejoice to know we can be associated again in our Father's house of many mansions, where parting will be no more.—C. B. Powell, P. C.

GRAYDON.—Mrs. Jennie Drake Graydon was born in Nashville, Tenn., January 26, 1890, and was left an orphan in her early childhood. An uncle and aunt of Nashville reared and educated her in the schools of that city. In 1912 she was married to Rev. A. O. Graydon, a member of the Little Rock Conference, and took upon herself the duties and responsibilities of the care of a Methodist parsonage, which she performed with great skill. She seemed to have been born for the parsonage and was a natural leader of children. Many are the children in whose lives she lives today. It was a joy to her to serve the church and to help to build His Kingdom. Her health having begun to fail in Arkansas, it seemed best to transfer to the Northwest Texas Conference, which was done in 1919. At the last session

of Conference at Clarendon, she contracted a cold which gradually developed into tuberculosis, and in April she was ordered by her physician to come to Arizona, but to no avail. She quietly slipped away from this world to a better one on May 24, 1921, at Tucson, Ariz., and was there buried. A husband, two children (one four years, the other six months), a twin brother, a sister, the uncle and aunt who reared her, and a multitude of other relatives and friends are left to sorrow at her going away.—A. O. Grydon, Route 2, Box 59, Tucson, Ariz.

QUARTERLY CONFERENCES

PRESCOTT DISTRICT. (Fourth Round.)

Prescott Circuit, at Midway, Sept. 1.
Bingen Circuit, at Bingen, Sept. 3-4.
Center Point Circuit, at Camp Ground, Sept. 5, 3 p. m.
Emmet Circuit, at DeAnn, Sept. 10-11.
Hope, Sept. 11, 8 p. m.
Columbus Circuit, at Saratoga, Sept. 17-18.
Mineral Springs, Sept. 18, 8 p. m.
Washington and Ozan, at Ozan, Sept. 21-25.
Nashville, Sept. 25, 8 p. m.
Caddo Gap and Roseboro, at Pleasant Hill, Oct. 1-2.
Gordon, Oct. 2, 8 p. m.
Mt. Ida and Womble, at Mt. Ida, Oct. 9, 2:30 p. m.
Elevins Circuit, at New Hope, Oct. 13.
Amity and Glenwood, at Glenwood, Oct. 15-16.
Delight Circuit, at Delight, Oct. 22-23.
Marfreesboro, Oct. 30.
Orchard View, Nov. 5-6.
Hope Mission, at Hopewell, Nov. 12-13.
Prescott, Nov. 13, 8 p. m.
Wholen Springs, Nov. 19-20.
Trustees and Women's Missionary Societies will be prepared to submit written reports.
J. H. CUMMINS, P. E.

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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- B. Hendrix College, through her graduates and old students, is wielding a powerful influence on the public and business life of Arkansas and of the South. For illustration, Attorney General, Hon. J. S. Utley, State Superintendent, Hon. J. L. Bond, and the Director of the Arkansas Educational Movement, Mr. J. J. Harrison, are Hendrix graduates. The four outstanding leaders of the Christian Education Movement of the M. E. Church, South, to raise \$33,000,000 for the colleges and universities of the Southern Methodist Church are old Hendrix men: The Director-General, Dr. J. H. Reynolds, the Executive Secretary, Dr. Stonewall Anderson, the Treasurer, Mr. W. E. Hogan, and the Secretary of Publicity, Dr. Elmer T. Clark. President John W. Cline of Soochow University, China, now on leave of absence in America, is a Hendrix man.
- C. Hendrix is one of the best endowed colleges of the South. When present contracts with the General Education Board mature, the college's endowment will be \$1,000,000.

For these and other reasons the College is recognized throughout the South as one of the great colleges of our country. This is why so many of the ablest young men of Arkansas are students of Hendrix. This next year promises to be the best in the College's history. Hundreds of the State's strongest young men have already arranged to enter Hendrix September 7th. Young men who have not made reservations should do so at once.

Address, President's Office, Conway, Ark.