

# ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

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

VOL. XL.

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No. 35

I HAVE REJOICED IN THE WAY OF THY TESTIMONIES, AS MUCH AS IN ALL RICHES. I WILL MEDITATE IN THY PRECEPTS, AND HAVE RESPECT UNTO THY WAYS. I WILL DELIGHT MYSELF IN THY STATUTES; I WILL NOT FORGET THY WORD.—Psalm 119:14-16.

#### QUESTIONS WITHOUT ANSWERS.

Can you play cards, dance, and attend the theater, and yet enjoy your religion?

Can you stay away from church and spend your time riding in your automobile and still expect to make progress in the divine life?

Can you spend money freely on fashionable dress and worldly amusements, and at the same time be a good steward for God?

Can you make a business trip on a Sunday train, and feel spiritually stronger?

#### PERSECUTION PROMOTES.

Persecution promotes the cause of those who are persecuted, because it arouses sympathy. Even the martyr to a worthless cause becomes a hero in the eyes of followers and friends. Brand a man as a heretic and you have made him famous, because multitudes are curious to know what is his heresy. Criticize a book as dangerous and you have sold it, because the public desires to know the nature of the danger. The wise leader, instead of advertising the foibles of fools, directs his efforts toward the strengthening of faith. It is easy to destroy, but difficult to build. It is easy to criticize, but hard to bear criticism. The fool's folly will soon be spent, but the wisdom of the wise endures. This is a day for prudent progress and not for blatant Bolshevism or noisy obstructionism. Truth, strangled, revives; eternity is hers.

#### THE LAWLESS ARE COMBINING.

Once it was only the people who were engaged in the liquor traffic who were organized to defy the law. Now the pugilists, the gamblers, the panderers, the Sunday profiteers, and those who commercialize politics have combined with the liquor forces to create contempt for law. They prate of "blue laws" and intolerance, and pose as the champions of our ancient liberties. They try to create the impression that the prohibitionists and the churches are in a conspiracy to make life miserable. They misrepresent the Anti-Saloon League and all reform movements and play for the sympathy of the liberal minded. As a matter of fact this is only the consolidation of the lawless and near-lawless forces in their efforts to destroy prohibition and to secure the repeal of our wholesome laws to protect our people in the enjoyment of a sane and peaceful Sabbath. Practically all these efforts are discovered to be in behalf of enterprises seeking to make money by destroying morals. They represent commercialized vice. Behind all of their specious arguments will be found the desire to take advantage of the weaknesses of humanity. It is now known that the moving picture business is undertaking to pledge candidates for city council and legislature to the repeal of Sunday laws and other proper restrictions. It is our duty to watch and be ready to meet all the plots of these plausible, but really nefarious organizations. Let us encourage the movement to have Congress investigate the activities of the motion picture industry.

#### THE JOY OF OBEDIENCE.

We live in an organized universe. God is wisdom and has laws and rules all of which are intended to promote the welfare of his creatures. It is the part of human wisdom to learn God's laws, his plans, his purposes, his ways of operating, and then join with Him in carrying forward his great movement for the perfecting of all things. God does not arbitrarily require obedience, but seeks to bring all creatures into harmony with his wise purposes. Obedience to God means allying ourselves with Him for the consummation of the highest good, uniting ourselves with all the forces of righteousness. Selfishness requires us to separate ourselves from the unselfish elements of our race, to ally ourselves with those who would overthrow both human and divine order, who would destroy the possibility of progress and enlargement. Selfishness results in disobedience, in destruction, in disintegration, in loss. Whatever pleasure may come from disobedience is soon forgotten in the losses that inevitably follow. Obedience brings consciousness of alliance with the best in all the universe, and the knowledge that God is backing our efforts. What joy to realize that we by obedience are fellow-workers with God; that our puny power is supplemented by his omnipotence, that we are helping to carry forward the activities of the universe! Instead of enslavement through obedience, there is power as we harness ourselves to divine power and come under the guidance of divine wisdom and the influence of divine love. To work with God exhilarates, ennobles, elevates, enriches. Let us seek the joy of obedience and service.

#### KEEP UP THE FIGHT.

In the fight for prohibition the churches created the sentiment, cast most of the votes, and largely furnished the "sinews of war" necessary to bring success. Now that we have prohibition laws in most of our States, and also a national law, many of our churches seem to feel that the task which they had set for themselves has been accomplished. On account of the war, the present financial crisis and other reasons, a reaction has set in and the churches must again take an active part in the creation of sentiment for law enforcement and in aiding their agent, the Anti-Saloon League, to go on with the fight.

When prohibition was written into the Constitution, the Volstead Act passed, and an Enforcement Department inaugurated, the prohibition forces seemed to feel that the victory was won. But it is one thing to have a law and an entirely different thing to have that law enforced.

Our people seem to think that because we have the law, the enemies of prohibition will cease fighting and obey it. The reverse is true. They are fighting today as never before. More than twenty-five organizations, with over two billions of dollars pledged, under the leadership of some of America's ablest lawyers, are at work to nullify the Volstead Act, and it does not require a prophet to see what will happen if the prohibitionists fail to keep up the fight.

A bill to prohibit physicians from prescribing beer for medicine has been before Congress for some months and has failed to pass the Senate. The fight is not over, nor is the victory yet won. People need to be advised as to the actual conditions

and all recent developments. Have State Superintendent L. A. Cooper visit your church and present the facts to your people. Address him at Little Rock.

#### SOCIALISM IS UN-AMERICAN.

When we think of the inconsistencies of European politics we should remember that before the World War the critics of autocracy in Continental Europe, instead of being democrats in our sense of the term, were socialists, and the struggle was between autocracy and some form of socialism. In passing from despotism to democracy Russia swung from one extreme to the other, and now has the autocracy of the proletariat, or propertiless workers. In Germany, under the kaiser, socialism had succeeded in expressing itself in various ways, and the kaiser was virtually the head of a great industrial organization. It was functioning in material production and comfort, but was sterilizing personal initiative and morals. Now that responsibility devolves upon men who were formerly ardent socialists, they are evading socialism and in a measure repudiating it. In France, practically no socialist remains true to his socialism when he comes into responsible leadership. Socialism as a theory is a fine weapon with which to combat autocracy, but when the opportunity is given to practice socialism it is repudiated or degenerates into the autocracy of the proletariat. Socialism is essentially a "bread-and-butter" creed and in practice loses its theoretical altruism. Socialism in America is a foreign growth. It can thrive only in the minds of alien agitators or dreamy doctrinaires. It can criticize, but it is not constructive. It can theorize, but is powerless to execute. Held by some good Christians, it is nevertheless used to attack religion and break down the churches. It is inconsistent with the political and religious principles which have made America the leader of the world. Let us beware of its subtleties and vagaries.

#### MEETING OF THE WESTERN ASSEMBLY COMMISSION.

At Fayetteville, August 25, pursuant to announcement, the Western Assembly Commission met to consider propositions from competing communities. For more than a week some six or eight commissioners had been traveling from place to place. Sixteen of the twenty-one were present. Rev. J. W. Sims of Chickasha, Okla., fully expected to be present, but was detained by serious sickness in his family.

The people of Fayetteville received the commissioners and entertained them in royal style. Thursday morning they had breakfast in the open on the side of East Mountain, and were told of the history and beauties of the situation by Commander M. St. C. Ellis. At noon a banquet was tendered by the Rotarians and a number of brief, felicitous speeches were made by visitors. At 6 p. m. a fine dinner was served in the rustic house on the famous Leighton Farm. The commissioners thoroughly appreciated the hospitality and courtesies shown them in all the places visited.

Large delegations were present from the different towns, and all were eager to present the advantages of their sites. After a brief executive session the Commission and delegates assembled

(Continued on page 3, column 2.)

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A. C. MILLAR

Editor

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

## PERSONAL AND OTHER ITEMS.

During his meetings this year Rev. W. A. Franks of Minturn has had 215 conversions and many have been added to the membership.

The news comes that Mrs. J. C. Cooper, wife of our pastor at Stephens, underwent an operation for appendicitis at the Texarkana Sanitarium last Thursday.

Rev. J. M. Hughes of McRae Circuit has had wonderful success in his revivals this summer, having had 169 conversions and reclamations, and baptized 74 this year. This is fine work.

Rev. S. R. Twitty of Monticello, who is now in Europe, has been appointed a delegate to the Ecumenical Methodist Conference, and will furnish a series of travel letters for this paper.

Rev. M. S. Horne has closed a meeting at Bard with 40 professions of faith and reclamations and six accessions to the church. Rev. Roy M. Black of Imboden rendered valuable assistance.

Since the death of her husband Mrs. T. Y. Ramsey is spending the time with her mother and the restful surroundings are benefiting her. Her address is Route 3, Box 122, Nashville, Tenn.

Rev. R. M. Black, junior preacher for Imboden, who has charge of the rural churches and has been a student in Sloan-Hendrix Academy, has had fine meetings this year resulting in 77 additions to the church since Conference.

While passing through this city last week Revs. J. J. Stowe and W. B. Ricks of the Centenary force called. The editor regrets that absence prevented him from greeting these beloved and useful representatives of a great cause.

Rev. J. P. Lowry is helping Brother Barry in a meeting near Carlisle this week. He has some open dates in September and would be glad to assist any of the brethren at that time. Address him at 708 East Seventh, Little Rock.

His many friends who have anxiously awaited news of Rev. R. E. L. Bearden, presiding elder of Jonesboro District, on account of his critical illness, will rejoice to learn of his almost full recovery. He hopes soon to resume his duties.

Rev. W. J. Williams is closing his fourth year on Gainsville Circuit with wonderful revival work. At one of his churches, Beech Grove, recently 122 were converted and reclaimed and 90 added to the church. Rev. H. H. Hunt of Salem assisted in this meeting.

Returning from Roland, where he had been in a great revival, Rev. and Mrs. A. B. Barry of Carlisle called Monday. There were nineteen conver-

sions and additions to the church and the whole community was stirred religiously as it had not been for many years.

Monday Mr. J. Howard Bishop called. He is a Hendrix graduate who has just finished his course as a Rhodes scholar in Oxford University. He has been visiting his mother in eastern Arkansas and will soon go to Culver, Ind., to begin work as a teacher of History in Culver Military Academy.

Temperance forces are verily guilty that when national prohibition was secured they did not devote their chief efforts to showing defeated wets, especially religious foreigners, by literature in their own tongues, that the American way of prohibiting even beer and wine was for the good of all. Let us do it now to help enforcement, and insure a dry Congress next year.—Bulletin.

During the absence of Dr. P. C. Fletcher on his vacation in Chicago, the pulpit of First Church has been filled by Dr. James Thomas, Rev. W. T. Thompson, Dr. J. M. Workman, Hon. Farrar Newberry, and the editor, who last Sunday morning preached and at night lectured on "Glimpses of Latin America." The congregations have been remarkably large for the summer season.

The July number of the Biblical Review has an interesting table of contents, as follows: "The Relation of Hymns to the Bible," "The Historical Proofs of the Resurrection," "Apollos the Gifted," "Nationality and Christianity," "God's Plan for the Southern Mountains," "Christian History in Relation to the Art of Painting." The price is \$2 a year or fifty cents a copy. Send orders to 36 Beaver St., Albany, N. Y.

Rev. W. F. Evans of Newport sends out to his members during the summer a very informing and helpful pastoral letter. His church is doing well. A new pipe organ has been ordered and will be in place by October when the protracted meeting

Secretary Mellon is reported to have said that, if Congress fails to pass the pending anti-beer act, he will issue rules declaring beer a medicine. Immediately telegraph or write your Senators, urging favorable action without delay.

will be held. At Umsted Memorial in East Newport a great meeting is in progress. Rev. M. B. Umsted has done a monumental work there this year in building a church, and now he reaps the harvest.

Rev. L. A. Cooper, state superintendent of the Arkansas Anti-Saloon League, announces that the National League will not have speakers to cover the state this fall, as has been customary, but the state superintendent and others of our own men will do the work. Our churches are urged to give these representatives of a great cause an open door and a sympathetic hearing so that all may be informed concerning actual conditions under prohibition.

A cable message received by Dr. W. W. Pinson from Bishop W. R. Lambuth, sent from Seoul, Korea, reads as follows: "Siberia-Manchuria annual meeting held. Licensed preachers, three; members twelve hundred; a splendid opportunity presents itself." It will be remembered that this new mission was opened by Bishop Lambuth in October, 1920, with five hundred members. The present figures represent a gain of seven hundred in nine months. This is magnificent.

Rev. A. W. O'Bryant of Piggott writes that he has arranged for a transfer to the Mississippi Conference to take effect in September. He has had a pleasant sojourn in Arkansas, but he has been advised by his family physician to get his wife to the pine hills before rains begin, as she has not fully recovered from her dangerous illness of last winter. His address will be Richton, Miss. We regret to lose Brother O'Bryant, and trust that he may find what is needed in his new charge.

The Bar Association of Little Rock has heartily endorsed Judge Jacob Trieber for a place on the appellate bench of the United States Court. The Little Rock Daily News says: "So would the entire

bar of Arkansas. So would the people of Arkansas." It is fine that the lawyers and papers without regard to party recognize the splendid qualities of Judge Trieber which so eminently fit him for high judicial responsibility. He is an honor to Arkansas, and we regard him as one of our assets.

The secular press announces the death of Bishop W. S. Lewis at Sioux City, Iowa. He was born at Russell, N. Y., July 17, 1857; graduated from Cornell (Ia.) College, 1889. Although a pastor for a short time, he engaged in school work, having been principal of Belle Plaine, Iowa, three years, principal of Epworth Seminary nine years, and president of Morningside College eleven years. In establishing this college he did a monumental work, and was elected a bishop of the Methodist Episcopal Church in 1908. He immediately went to China, and has worked so strenuously that he died prematurely. He was a man of holy life who burned himself out on the altar of service.

Get vacations over early this year. Business in most lines is so quiet at present that more than the customary number of employees could be allowed off. Although it is not by any means certain, yet there is at least the possibility that business will pick up substantially before September. Foresight, therefore, suggests the wisdom of having all hands back on deck as early as possible, to be prepared to go at it energetically and aggressively. Under existing conditions, few employees will be foolish enough to object to being asked to go off sooner than they may have arranged. Where substitutes have to be found, there will be no difficulty in obtaining them this year.—Forbes' Magazine.

Mr. G. M. Mathews of Twenty-eighth Street Church reports: "I have just returned from an extended trip to the Golden West; traveled through eleven states, visited some of the largest cities, including Kansas City, Mo.; Denver, Colo.; Salt Lake City, Utah; San Francisco, and Catalina Island. Traveled about 7,000 miles. On my whole trip I never saw an intoxicated man or a drop of alcoholic liquor. The people seem to be contented and happy with prohibition. In California, the great grape state, the people are getting almost double the amount for their grapes as in former years. So prohibition has not killed the grape industry but has killed the saloon business in the great Golden West."

Sir Philip Gibbs, an English statesman, writing recently of what he saw in Germany, says: "In my opinion Germany will make a serious endeavor to fulfill her pledges, and is in a fair way, if she retains the resources of her raw materials in Upper Silesia and elsewhere, to capture the industrial supremacy of Europe. Her people are working harder than others at lower wages, and with more efficient organization. They have been braced by defeat, whereas the victor nations, and above all Great Britain, have been slackened by victory. . . . What will happen to British trade if Germany pays her indemnities in the only way possible—by an immense increase of exports? The very fulfillment of her pledges will ruin the countries receiving payment by the destruction of their own export trade."

Statistics show that the fundamental difficulty with business today is that we are trying to run industry by the votes of Congress, judges, labor unions, and boards of directors, rather than by fundamental natural law. We are trying to make cork sink, stone float, water run up hill, and prices remain fixed when these things should not be. Business men extol the law of supply and demand, but they want the law suspended so far as it applies to their particular business. The farmer is howling for lower-priced labor, but wants a fixed minimum price for his wheat and corn; the railroads are working for lower prices for rails, and yet want to keep the cost of transportation fixed; the labor leaders are clamoring for a reduction in the cost of living and at the same time are fighting all wage reductions. As a result business is like the donkey, midway between the haystack and the bag of oats, who was so undecided as to which to eat that he stood still and starved to death.—Roger W. Babson in Forbes Magazine.

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

## A WORD PERSONAL.

I have had tentative engagements with several pastors to visit their charges this fall, but since I have been asked by the Western Assembly Commission to visit the Conferences and present the Report, I shall have little time for visitation among the churches at home. However, I may find that I have several Sundays open, and may by telegraph or telephone endeavor to make an appointment with little time for advance notice. I regret that I shall be deprived of the pleasure of being among my brethren as much as usual, but the importance of this new enterprise seems to justify me in giving it special attention this fall.—A. C. M.

## TO OUR FRIENDS.

Knowing that most of our subscribers have little money during the summer, we have sent out few statements. The time has now come when we need money and must have it to meet legitimate demands. Our expenses are heavier than ever in our history, and if we must wait till late in the fall for all that is due, we would be embarrassed. Will not our friends look at the address label, and if they find it is time to renew, send the amount due without waiting for a statement? We feel sure that many will heed this suggestion and help to keep their paper in safe financial condition. Who will respond?

## REV. G. B. GRIFFIN DEAD.

A sad note from Rev. D. H. Holland of Calico Rock reports the death of Rev. G. B. Griffin at the home of his daughter, Mrs. J. A. Arnold, near Berry, Arkansas, on August 19. Brother Griffin, for several years a superannuate of North Arkansas Conference, had been one of the most useful and faithful of our itinerants. For the most part he served hard circuits and enjoyed little of this world's goods, but he was a true Christian and a successful pastor. Brother Holland writes: "I am one of more than twenty preachers who were converted under Brother Griffin's ministry, and I wish to express my appreciation for his earnest evangelistic preaching." Many will join in prayer for the comforting of the bereaved wife and other members of the family. A truly good man has gone to his reward. We need more like him.

## REPORT OF THE COMMISSION ON WESTERN ASSEMBLY TO THE ANNUAL CONFERENCES IN MISSOURI, OKLAHOMA, TEXAS, LOUISIANA, AND ARKANSAS.

We, the Commissioners appointed to represent the Methodists of Missouri, Oklahoma, Texas, Louisiana, and Arkansas, in their purpose to establish an Assembly West of the Mississippi River, met at Ft. Smith, Ark., March 17, organized, and adopted a paper setting forth our plans and purposes, and appointed an Executive Committee to study the situation, receive propositions, and submit them to the whole Commission at an early date.

After the nature and magnitude of the enterprise became known, it created much interest. Some twenty places negotiated with the Executive Committee. Of these fifteen were considered June 21. The Committee visited these and eliminated six largely on account of their distance from the center of our territory. Other commissioners then visited the nine selected for further examination, and the Commission met at Fayetteville, Ark., Aug. 25, and, having heard representatives of the several communities, decided that, in view of the different types of location and propositions, five, namely, Neosho, Mo., and Fayetteville, Magazine Mountain, Rogers, and Siloam Springs, Ark., were worthy of fuller consideration, with a view to discovering, before final action, all the details of water supply, health, climate, value of property, and other environmental particulars so that mistakes might be avoided.

The propositions range from 200 to 2,000 acres, some with cash bonus of \$10,000 to \$25,000, and each worth from \$50,000 to \$100,000. We confidently believe that out of these choice locations (and others that may be investigated) a highly

desirable site may be secured with a total initial value of \$100,000 to \$200,000. In addition to what the selected community may pay, we have reason to believe that, as soon as the location is definitely settled, we have large visioned men who will contribute liberally, and when choice lots are offered from \$200,000 to \$400,000 may be realized from their sale.

As the question is studied the conviction deepens that there is a positive and growing need for this enterprise and that it can be developed to proportions hitherto unsuspected. We feel that this is our day of opportunity and that the interest and enthusiasm awakened should not be lost, but that we should take the steps necessary to launch the movement and carry it to complete success.

In order that there may be perfect harmony of plans, we recommend that each Conference adopt the following resolutions, which are intended to safeguard every interest:

The ..... Annual Conference of the Methodist Episcopal Church, South, resolves (1) That an Assembly West of the Mississippi River is needed by our people and should be established as speedily as practicable.

(2) That it should be so organized and developed as to care for the summer, or vacation, activities of our Sunday School, Missionary, Epworth League, Educational, and other social and recreational interests.

(3) That we appoint (two names) as commissioners, who, together with two others from each of the patronizing Conferences, shall be empowered to organize and to select a suitable site, making necessary contracts with communities and parties affected, but to create no financial obligation until further authorized by these Conferences.

(4) That deeds to property shall secure it to our Church, but assurance is hereby given to the people whose offer may be accepted that their rights and interests shall be protected as far as is proper under the law of the Church, and that this Conference will support and encourage this Assembly as far as is consistent with other obligations.

(5) That Commissioners are authorized to procure such charter as may be legal under the laws of the State and the rules of the Church, and to appoint such trustees as may by law be required, provided that the Conferences shall have the right to approve and remove and appoint trustees so that the Assembly shall always be under the control of our Church.

(6) That, while it is desirable that the proposed Assembly should open within two years, nevertheless its magnitude and importance require that every step should be taken with due deliberation.

The following commissioners were present and were unanimous in agreeing to this report: Rev. A. B. Culbertson, Macon, Mo.; Rev. J. B. Swinney, Windsor, Mo.; L. D. Murrell, Marshall, Mo.; Rev. R. L. Russell, Nashville, Tenn.; Rev. J. H. Ball, Shawnee, Okla.; Rev. J. R. Abernathy, Okmulgee, Okla.; Rev. Forney Hutchinson, Oklahoma City, Okla.; Rev. A. L. Moore, Memphis, Texas; Rev. W. H. Matthews, Ft. Worth, Texas; Rev. T. F. Sessions, Georgetown, Texas; Rev. D. H. Hotchkiss, Navasota, Texas; Rev. W. T. Whiteside, Terrell, Texas; Rev. G. S. Sexton, Shreveport, La.; Rev. F. S. H. Johnston, Conway, Ark.; Rev. A. C. Millar, Little Rock, Ark.; and G. C. Hardin, Ft. Smith, Ark.

Respectfully submitted,

A. C. MILLAR, Chairman,  
J. R. ABERNATHY, Sec.

## MEETING OF THE WESTERN ASSEMBLY COMMISSION.

(Continued from page 1.)

in the Methodist church and a statement was made by the chairman. It was arranged that each delegation should submit a written proposition and have 45 minutes to discuss it before the Commission. Able representatives from Nevada, Petit Jean, Rogers, Neosho, Fayetteville, Bentonville, Joplin, Siloam Springs, Magazine, and Mena, were heard, and at 8.30 p. m. the Commission in execu-

tive session considered the merits of the different propositions and adopted the Report which is published elsewhere on this page.

Every proposition had merit, but all could not be chosen; hence reluctantly the commissioners were compelled to eliminate those which on account of remoteness or lack of some advantage in comparison with others seemed less likely to be satisfactory to the whole constituency. When it is remembered that each delegation claimed that their proposition was absolutely the one which should be accepted, it will be understood that the task was difficult. The five places that are yet to be considered by the Commission, if the patronizing Conferences favor the enterprise, represent somewhat different types of location, and the final choice will depend largely upon the view of the Commission as to which type is preferable for the purpose. As the present Commission did not have authority to complete negotiations, but only to survey the field and make recommendations to the Conferences, it was thought best not to attempt to select the place, but to narrow the survey to a reasonable number and allow each of these to perfect its proposition and be ready for final action early next year. Of course, the places concerned would rather not be kept in suspense, but it is best for them so that all local difficulties may be removed and everything be in complete legal form at the final meeting. In many ways the occasion was very satisfactory. While the commissioners were free in their discussions, there was a spirit of harmony and a degree of unanimity which could hardly have been anticipated. Conclusions, when finally reached, were unanimously approved. Representatives of the Frisco, Rock Island, and Missouri Pacific Railways were present and gave assurance of purpose to co-operate in every possible way to make the Assembly a success. Mr. Wilson, "Jeff," of the Texas Christian Advocate, who had visited most of the places and written very fully and fairly about them, was present and sat with the Commission. The chairman was requested to present the Report to as many of the Conferences as possible.—A. C. M.

## BOOK REVIEWS.

*Paul's Companions*; by David J. Burrell, D.D., LL.D.; published by the American Tract Society, New York; price \$1.25.

This little volume, filled with illustration, metaphor, anecdote, and parable, seeks to express in modern language a careful description of the persons who worked with Paul. It is an instructive and pleasing book, brief and easy of comprehension. It is especially valuable this year, as Bible students are studying about Paul in the Sunday School. They will get a clear life-like impression of this great Apostle through understanding his intimate companions. It is a timely book.

## BOOK REVIEW.

*Paul's Letters*; by David J. Burrell, D.D., LL.D.; published by the American Tract Society, New York; price \$1.25.

While Paul's voice was silenced centuries ago, his letters survive and speak for him. In these Epistles we get the philosophy of Christianity. Their study throws light on the character and mission of Christ. In this book Paul is presented attractively and accurately. Each letter is analyzed and clarified. It is a piece of good work sympathetically done, and deserves many readers. Every preacher should have it, and all students of Scripture will find it interesting.

## 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.

### WHY GO TO COLLEGE?

Because it will lift you above the great company of mere hewers of wood and drawers of water, and liberate you from the bondage of ignorance, and the serfdom of inefficiency.

Because it will lift you to the hills of vision, where all life's horizons are expanded and you can see your neighborhood in the panorama of the world, and your life in the perspective of eternity.

Because it will deliver to you, the heir of the ages, the rich heritage of ideas and facts accumulated by the great minds of the past and make these treasures your very possession.

Because it will help you to find yourself, the most valuable discovery you will ever make, and settle you in the divine course for which you were created and endowed.

Because it is a good investment in money, in that the paltry few hundred dollars expended will be capitalized for life in a way to yield large dividends, increasing your earning capacity many fold and enlarging your capacities for any opportunity among the world's opening doors.

Because it is an immense saving in time and energy for the advancement which you thus secure would cost you a thousand times as much to get in undirected effort outside of college walls.

Because you are living life in just as real a sense while you are in college as you will ever live it—it is not merely getting ready to live, but while enlarging your life you are all the while carrying forward all the activities and relationships of life itself. The college is a world within itself—master it and there will be other worlds to conquer.

Because you will come into fellowship with some of the most inspiring forces of human life in the personality of teachers, and that touch will be a sublime power resting on you forever.

Because you will form friendships that will endure through the years and enrich the meaning of life.

Because you will be linked with that great and honorable host of thinkers, searchers, inventors and creators who through the centuries have delved and built and wrought in the fields of human knowledge, bringing to light more and more the wisdom and plan and purpose of God in the life and destiny of man and his world.

Any young man or young woman who wants a college education and is willing to work for it, can get it.—J. M. Dawson in Baptist Standard.

### THE NEWS APPROVES.

Dr. A. C. Millar, editor of the Arkansas Methodist, and a Southerner of the old school, has written an editorial in his paper asking for executive clemency in the case of the six negroes accused of rioting at Elaine last fall.

The editorial is so well written that instead of comment, it should be reproduced, but the length of it forbids that.

Dr. Millar is so conservative that what he has said should appeal even to the people of Phillips county who demand the life of these negroes.

The News has already said that a life sentence was the safest for justice.

These negroes were tried in Phillips

county at a time when passion and emotion were high; they may or may not have had a fair trial. It is almost impossible for the mind to function when passion rules.

We do not pretend to say that juries or courts in Phillips county are in error. We do not pretend to prejudge the judgments of courts, but humanity is humanity, whether in the jury box or on the bench.

Some of the best men in Phillips county had been murdered; the cry for vengeance was strong, human passion ran high, and it was easy enough to convict a man—these negroes may have engaged in the riot; we do not know, nor do we believe that the Phillips county jury knew.

The News believes that the six negroes should be given a life sentence—no more and no less. They were in the crowd, no doubt, and to that extent are guilty—although there is one man in that six who never had a gun in his hand in his whole life.

But Dr. Millar has covered the case in a far more able manner than it is possible for us, and the editorial he has written marks him as a man who is not afraid to take the right side of a case even if there be prejudice and passion to overcome.

It is worth while that every man read the editorial he has written.—Little Rock Daily News.

### EVILS OF TODAY AND THE REMEDY.

There are evils today so insidiously destructive of all that is highest and best in our Christian civilization that they have become a national menace. For if we will only consider that every evil is a contagious moral disease and a prolific breeder of all other evils and that moral disease is far more destructive than physical disease, as, while one injures the body only, the other destroys both soul and body and perverts character, our nation's most valuable asset, then we may be able to understand the necessity of abolishing all evil.

It has been generally presumed that evil cannot be suppressed by law and that the Christian religion is the only power that can overcome evil and transform the world and, fundamentally, this is true, only we must purify the moral and spiritual atmosphere by law before a community can have spiritual and moral health, just as we must purify the natural atmosphere by law before we can have physical health. To illustrate, just as we need laws that will give us pure water, pure air and pure food, laws that will promote good sanitary conditions and prevent the breeding of mosquitoes, flies and deadly disease germs that create epidemics, so we must have prohibitive laws against every evil that perverts character and breeds the deadly germs of moral disease that sweep over the country in epidemics of crime.

The greatest evil of today is the sex and social evil. Sex when sanctified by love and law is sacred and is God's greatest blessing to the world, the very Sinai of human happiness and the greatest incentive to all human achievement, but when uncontrolled by law, which should be as severe in penalties for all violations as the old Mosaic law, becomes humanity's greatest curse, because woman as mother of the human race is sacred and should be sacredly safeguarded

and every man should be compelled to treat every woman just as he would have other men treat the woman he loves, and the moral injury of any woman should be made a matter of public concern. This may sound Utopian, but I say to you that it is the only foundation on which a great Christian civilization can ever be firmly established and to any man who is not in sympathy with this, the greatest and most vital question before the world today, any man who believes that the moral destruction of womanhood is a necessary evil, I say to him, "Just suppose she was your wife, daughter, sister or sweetheart. Just suppose that, sir, and heart. Just suppose that, sir, and then answer." And I further say that every auxiliary that feeds the fires and kindles the flames of this great moral evil, such as immodest dress, immoral pictures, indecent vaudeville shows, round dancing, and many other things should be considered in the same class, as obscene literature, and should be prohibited by law. My motto is that every man, woman and child should have a perfect right to do right, but no man, woman or child has a right to do wrong. We are and must be our brother's keeper, and the injury of one must become the concern of all. This is a divine law and must become a human law before we can ever rise to supreme heights of a glorious Christian civilization.—Chas. R. Robertson.

### RACE RELATIONS.

Recently a sermon was preached at Tulsa, Okla., by Bishop Mouzon, applying the gospel of Christ to the recent race troubles of that city. The sentiments of this sermon are so in accord with my own that I make a lengthy quotation and send you herewith.

God has put the solution of the questions of the two races living together in the South with the Christian white man and woman and with the Christian colored man and woman. They should be in constant friendly co-operation. On either side of the color line the agitator for race equality and the man or woman with hate or contempt in his heart will retard the solution of the common problems of the two races. Sin and Satan in the life of man have ever been in the way of his progress. No question among the two races will ever be settled until it is settled right; otherwise smoothed over the question will ever recur for settlement. The race riots of late years here and there in our country are but the incubation of sin in the hearts of the two races; and this sin of prejudice and hate in the heart of the white man and of the colored man will settle nothing, but will continue to aggravate the troubles and put further away the righteous, peaceful settlement of the questions of the two races.

Among the constructive proposals in the sermon referred to I specially call attention to the one that Christian white women should meet from time to time with Christian colored women to study with them the problems of home life, and see what Christianity can do to protect the moral character of young colored girls.

I quote the constructive propositions given in the sermon:

"1. We must give our colored friends to understand that there will

never be anything like social equality in America, and at the same time we must see to it that there is nothing resembling race hatred or race contempt in our hearts.

"2. We must require higher moral standards of these colored people—and we must live up to that standard ourselves.

"3. The Christian white people of the city must find a way to co-operate with the Christian negroes for the uplift of the race."

This co-operation should be along the following lines:

"1. The leading white preachers of the city (or town) should meet from time to time with the leading colored preachers to the end that they co-operate in a common task.

"2. An inter-racial committee should be appointed to be composed of representative colored men and representative white men to discuss problems of mutual interest, so as to find out each other's point of view. Many difficulties would disappear just by talking about them in a friendly manner.

"3. Our Christian white women should meet from time to time with groups of Christian colored women to study with them the problems of home life among colored people, and to see what Christianity can do to protect the moral character of young colored girls, just growing into womanhood. There would be certain revelations here which would startle good mothers of our churches and stir the Christian conscience of our people.

"Along such lines as these we must move if the race problem is to have any salvation. The teachings of Jesus point the way. Why should we be interested in missions in Africa and forget all about the African at our doors? Why should we give liberally to support the work of the church on the Congo and forget the negroes here on the banks of the Arkansas? Why should we think it romantic to send our young men and women to Wembo-Nyama land, and yet be unwilling to do anything for these colored people who live among us and who, in spite of all that foolish agitators may say, will continue to live among us? There is a solution to the negro problem; there is only one solution; that solution is Christianity as taught by Christ and Paul.

"4. Now let us settle it forever that lawlessness gets us nowhere except to ruin.

"They that take the sword shall perish by the sword.

"Thou shalt love the Lord with all thy heart and thou shalt love thy neighbor as thyself.

"The mob is wrong. The mob is always wrong. The mob is a wild beast. In the midst of the mob the individual is no longer a man; he is just the horns or the hoofs, the teeth or the claws of a senseless wild animal. The civilized man disappears in the mob and the primitive savage asserts himself. The intelligence of the mob is the intelligence of the lowest member of the mob; the passions of the mob are the passions of the

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most vicious member of the mob multiplied by a hundred; the morals of the mob are the morals of the jungle. The mob is never to be defended. It is always to be condemned. Never excuse the mob! never apologize for the mob. The mob must disappear from the life of America. If lawlessness on the part of negroes is bad, lawlessness on the part of white men is much worse. Far more is to be expected from white men—standing as they do with long centuries of civilization and of Christian education behind them.”—J. F. Taylor.

#### CALL FOR DISARMAMENT CONFERENCE.

The peoples of earth are weary of war. They want reduction in armament to the point of well organized and orderly conducted national and international police forces. The hour has struck for obtaining this much to be desired end. With the opening of the international disarmament parley in the capitol of our country the eleventh of November next, peace-loving American citizens have the greatest opportunity of their lives to secure the answer to their prayers and obtain the realization of their hopes. If they will but crystallize and focalize at Washington the disarmament sentiment of the country to support our statesmen while they lead in the discussion for this great object, there can scarcely be any failure of results.

To this end the National Reform Association—which for fifty years and more has been advocating that the principles of the Prince of Peace, so generally accepted as applicable in the dealings of individuals one with the other are likewise applicable in the dealings of nations each with the other—hereby calls a conference of American Christian patriots of every name and organization, to be held in Washington, D. C., October 30-November 2, 1921, to be addressed by representative men and women active in the civil and political life of our beloved land.

Having organized and successfully conducted three great World's Christian Citizenship Conferences, at the last of which in 1919 forty-one different countries were represented by the presence and participation of citizens or subjects of each, and at which action was taken looking toward world disarmament, it seems to us not only quite fitting but also most dutiful to call this Conference for the purpose we now do. It shall be our endeavor in assuming the responsibility for this Conference to conduct it in a most sane and safe manner and to this end we shall seek the counsel and advice and hearty co-operation of all organizations known to us to be specially interested in the disarmament of the nations.—National Reform Association.

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#### ARKANSAS SONG LEAFLET.

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

#### DAY OF PRAYER FOR SCHOOLS.

With the approval of the highest courts of not a few of the larger Evangelical Churches the National Reform Association has for a number of years been leading in the movement to have the Second Lord's Day of September appropriately observed by the churches as a Day of Prayer for Schools.

The day is meant to concentrate the ordinarily loose thinking about the schools so that there may be more praying and the praying more intelligent. There will be notices and prelates from some pulpits and stated discourses from others. Sabbath Schools will feel their affinity with the theme and its treatment instinctively, and the Young People's Societies (in which there are always so many teachers and pupils) will be quick to show sympathy.

Pastors and churches, Bible schools and families, will pray that all school teachers and school officers be guided and helped in their responsible work; that a blessing may attend the reading of the Bible and other Christian literature in the schools, and all instruction, counsel and discipline which have for their end the moral improvement of the pupils; that the vices and sins that often creep into schools may be effectually restrained; that all atheistic and un-Christian tendencies in the world of education, as well as all influences which would pervert the schools to any sectarian ends, may be successfully withstood; that the nation may have the wisdom to use her vast all-embracing system of education for those moral results which will promote the true welfare and glory of the nation, and finally, that the Spirit of God, who is the Fountain of Light, may preside over the schools, quickening and sustaining all intellectual endeavor, and leading teachers and pupils, by all the paths of learning, to Him who is the source of all wisdom and virtue.

As an aid to the most effective observance of the day, the National Reform Association will mail the Educational issue of its official journal, The Christian Statesman, with other appropriate literature, free of charge, to any pastor or other Christian leader who will agree to have his church or any other Christian body with which he is identified observe the day. Address National Reform Association, Publication Building, No. 209 Ninth Street, Pittsburgh, Pennsylvania.

#### REPRESENTATIVES OF CONFERENCE MISSION BOARDS IN SESSION AT LAKE JUNALUSKA.

The meeting of the Representatives of Conference Mission Boards, held August 8, at Lake Junaluska, North Carolina, dealt with matters of vital interest as touching the missionary operations of our Church. Some of the recommendations of this Conference are as follows:

"We congratulate the Church upon the splendid results that have been achieved by our Centenary Movement, which has inaugurated a new era in missionary enterprise, and is enabling our General Board of Missions to enter many open doors and carry on mission work at home and abroad on a scale hitherto dreamed impossible. We rejoice in the great spiritual uplift that has come to Southern Methodism

as one result of the Centenary, and we also note with deep gratification the substantial benefit that our Conference Boards of Missions are receiving in the way of Centenary funds for use in the home field. It is our sacred duty to use these funds wisely in order that the greatest good may come to the Church and to the Master's cause.

"We recommend that the pastors continue to press the collection of the Centenary pledges. Otherwise the Centenary Movement may in the course of time prove to be a hindrance and an embarrassment to the Church rather than a blessing. We believe the collection of the Centenary subscriptions depends largely upon the organization in the local church.

"We recommend that the money received from the Centenary fund by our Conference Boards be used first and foremost in increasing the salaries of our underpaid pastors; secondly, in extending mission work in needy places; and thirdly, in providing equipment for mission plants.

"In order to strengthen and vitalize the relation between the Conference Boards of Missions and the General Board of Missions, the Conference of Representatives of the Mission Boards adopted a resolution memorializing the General Conference to give the Conference Boards representation on the General Board of Missions. "The Memorial as adopted by the Conference of Representatives of Mission Boards asked that the General Conference increase the membership of the General Board of Missions so that said Board shall be composed of one clerical and one lay member from each Annual Conference in the United States; that each Annual Conference Board of Missions shall nominate, subject to the confirmation of the General Conference, the clerical member from said Conference; that the General Conference shall elect the lay members, provided that one-half of the lay members on the Board shall be women)."

#### REV. ANDREW HUNTER AS A CHRISTIAN CITIZEN.

(Address by T. S. Buzbee on the presentation of a portrait of Rev. Andrew Hunter, D. D., to Hunter Memorial, by his grandchildren.)

"Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." This was the answer of the Master to the question of a cunning, designing and bigoted Jew, and the Jews could find no fault with it. It not only silenced the Jews, but gave to the disciples and Christian converts a rule of conduct and refuted the idea gaining ground among some of them that their acceptance of the Christian faith would relieve them from any of the obligations and duties imposed upon them by the civil government. Civil government has always had the direct sanction of the Lord, and of the Ten Commandments six of them prescribe rules for our conduct as neighbors and citizens. Paul, in summing up the commandments, says: "If there be any other commandment, it is briefly comprehended in saying, namely, Thou shalt love thy neighbor as thyself," and the Master made the crucial test of a young man's sincerity his willingness to sell what he had and give to the poor.

We are all dependent creatures, and

human society will never reach perfection until its members all realize that it is their duty to use the talents God has given them to the betterment of mankind, and a failure to do this is a failure to obey the Divine Commandments. Every man and woman should take an active and abiding interest in the affairs of the civil government and the upholding of the community in which they live.

When I first knew Dr. Hunter, he had passed the age of activity and was living a comparatively retired life, but that he loved his neighbors is attested by the fact that he spent his life in their service, and by the further fact that his neighbors loved him. It would be supererogation for me to say that he was an honest and law-abiding citizen. His name was a synonym for honesty, and to say that he did or would wilfully violate the law would be almost blasphemy. That he was charitable, we all know. He was an Irishman with a great big heart, always full of charity and sympathy for the mass of humanity.

Dr. Hunter was a Methodist preacher, and his best work was in that sphere (of that others will tell you), but in his prime he took considerable interest in the affairs of State and had a short but brilliant and unique career in politics. The Arkansas Democrat has given a concise statement of the facts, and I quote from that paper:

"In that dark period immediately following the close of the war, known as the reconstruction era, when the people of the South were everywhere seeking their ablest, purest and best men to guide and direct them, Dr. Hunter was by spontaneous call induced to suspend temporarily his ministerial labors and enter the field of politics. He was, in 1866, chosen State senator from Dallas and Bradley Counties, and was elected president of the Senate when that body met. In 1867 he was elected, together with John T. Jones of Phillips, to the United States Senate, but refused to take the iron-clad oath exacted of Southern men seeking seats in that body, and never went to Washington.

In 1872 the democracy of Arkansas, in casting about for a Moses to lead them out of the wilderness of reconstruction entanglements, abuses and oppression, instinctively turned to this grand old man as the proper person. After much persuasion, he partially consented to enter the field for governor against Baxter. About this time he opened a camp meeting down in Bradley County and became so enthused with his work that he conceived a sudden disinclination to re-enter politics. He accordingly sent word to the politicians at the State Capitol that he could not make the race.

Believing that the doctor's letter announcing his withdrawal from the race for governor would be of interest I have copied it from the Gazette

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of October 10, 1872, and will read it to you:

"Mr. William E. Woodruff, Editor State Gazette: My Dear Sir—Convinced that a continuance of my name before the people of the State as a candidate for governor will impair and prevent my usefulness as a minister of the gospel, with my religious convictions as to what is duty in the premises, I have resolved to decline the honor of the nomination conferred upon me. I am aware that in taking this course, I will be the subject of criticism and censure. Whatever may be the opinions of men respecting it, my mind is made up and the question is settled. To the church I owe all—to the highest calling of the Christian ministry I consecrated all my powers of mind and body, and I would not abandon my place among my brethren for all the offices the world has to bestow. Yours respectfully,

"Andrew Hunter.

"October 7, 1872."

As to how his nomination for governor was received and he was regarded by the people of the State I quote you some comments thereon by a contributor to the same paper:

"Let it be said of the head of the ticket: There is not enough guile, craft, cunning and money (the great demoralizer) in the State to corrupt Andrew Hunter. Ten thousand men will vouch for him with their heads, if need be. 'Reform' has a meaning now. We, the people, understand it. We believe you politicians mean what you say. When you promise to do a great and good work, and select good men to do it, we think you mean it. \* \* \* I regard it a happy day, and the harbinger of better things, when the people have the opportunity of voting for good, competent and incorruptible men for all places of power."

And such was the trend of the newspaper comment at that time, and the leading organ of the Republican party, in an article most severely criticizing Mr. Brooks, the other anti-Republican candidate, for governor, admitted that as to Mr. Hunter it could find no fault.

From that time on, Dr. Hunter devoted himself to the ministry without taking any interest in politics except to espouse what he believed was right in the sight of God and for the best interest of the people of the State and to use his influence in condemning all manner of evil government. A few years before his death he waged a vigorous fight against the sale of wine in Saline County and never failed to espouse the cause of temperance when opportunity offered.

A sentence in a sermon delivered by Dr. Hunter at the dedication of this

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church shows his views as to the duty of church members to the civil government. He said:

"Your civilization, the power of your police, and your officers of the law, depend upon the moral and religious sentiment that is behind your police, and your officers of the law, and your representatives would not amount to a snap of the finger if it were not behind them, knowing that they will be sustained in what they are doing, and wherever there is a dereliction of duty along that line, it is want of moral sentiment to come up squarely and assure the officer of the law that he will be sustained."

I have given these few facts and opinions of other people as to Dr. Hunter's life as a citizen, feeling that any eulogy of him on my part is unnecessary, and would not be in accord with his wishes. His life was one of strict devotion to duty and principle. He took a warm interest in all affairs pertaining to the good of the community, but always from an unselfish standpoint, and never allowed worldly ambition or the plaudits of the multitude to swerve him from what he believed to be his duty as a minister of the gospel. It is with the profoundest respect that we today do honor to the memory of one of the greatest men, both as a preacher and as a citizen, as Arkansas has ever produced.

In 1836, just as the Territory of Arkansas was taking on statehood and the Methodist Church was forming its first Annual Conference in the State, there knocked at the door of that first conference, held at the historic old town of Batesville, November, 1836, a young Irishman, who was to become a prominent figure in the history of his adopted State, and Andrew Hunter was admitted on trial.

There were only two districts in the bounds of the State—the Little Rock and the Batesville. Some territory in Louisiana and a mission in the Creek Nation belonged to the conference. The Little Rock District was composed of Little Rock Station, Little Rock Circuit, Hot Springs Circuit, Mount Prairie, Rolling Fork, Sulphur Fork and Pine Bluff. The Batesville District contained Batesville, Jackson, Litchfield, Carrollton, Ozark and Lewisburg. There were only 2,042 white and 433 colored members in the State. There were no railroads and not many wagon roads in those days. Settlements were far apart and difficult to reach. Often the preachers would have to camp in the woods at night between appointments. There were few bridges and it was not uncommon for those pioneers to swim creeks and bayous. They had also to defend themselves against the attacks of wild animals. There was never a more heroic example of exalted love, service, and sacrifice, than where one with a full appreciation of the hardships, the difficulties and the discouragements of an itinerant life in the woods of Arkansas in 1836 bravely laid himself upon the altar of his church for the salvation of sinners, without the hope of earthly reward. Such was the motive that actuated Andrew Hunter, when, in early manhood, he gave his life to the high calling of a minister of the gospel. With a sound body, a strong will, a clear and logical mind, an unwavering faith and an unquenchable zeal he began one of the most useful careers ever allowed to mortal man. His first appointment was to

mission work in the Indian Territory, among the Creek Indians. The second year he was sent to Litchfield Mission in the Batesville District. The third year to Benton Circuit and the fourth year found him on Washington Circuit, around Fayetteville. These appointments, hundreds of miles apart, indicate the wide territory covered by the preachers in those days.

In this brief paper, it will not be practicable to follow him to all of his appointments. Suffice it to say that he was in demand for, and successful in, the best appointments in the State.

In 1841 he was appointed to Little Rock Station. This was the only station in the State at that time and only one Methodist Church in the town. It was composed of 66 white and 141 colored members. He was again appointed to Little Rock in 1844, 1845 and in 1874. The congregation at that time worshiped in their brick house on Second street, between Main and Louisiana.

In 1849 he was the presiding elder of the Batesville District. A. R. Winfield was under him as the preacher in charge of Batesville Station. There was then formed between these two great men a friendship as beautiful as it was lasting.

Dr. Hunter was a good preacher. His sermons were plain, practical and forceful. He made not so much effort to adorn with figures of rhetoric as to present the truth so simply and faithfully as to win souls. He trusted in the power of the Word to convict and save. And so it did, as thousands will attest.

Conspicuous among the qualities which fitted him for his great work were his beautiful humility, unaffected modesty and deep piety. He believed in the Cross and preached it in its marvelous power. In a letter to the Arkansas Methodist he closed with these words: "Thus with the death of Christ the cross, like the sun in the solar system, becomes the center around which all doctrines and duties revolve. God forbid that I should glory save in the cross."

He loved God supremely, and he loved his fellowmen. His great heart would embrace all mankind and bring them to the inheritance of the people of God. He loved to dwell on the goodness and mercy of God. No one who ever heard him on the Prodigal Son will ever forget his power and pathos. While he was liberal towards all and numbered some of his warmest friends among other denominations, yet he was a true Wesleyan Methodist. He loved the doctrines, the discipline and the history of his church. He loved its simple mode of worship, its inspiring hymns and its catholic spirit. As a member of the conference, Dr. Hunter was highly esteemed and honored by his brethren. He had in a peculiar degree, their confidence, as is shown by the many places of honor and trust to which they elected him. He was chosen to that memorable General Conference of 1844, which agreed upon a division of the church. His colleagues were W. P. Ratcliffe and J. C. Parker. He was a member of nearly every General Conference after that. As early as 1849 he was, in the absence of a bishop, chosen president of the Annual Conference. This was at Batesville, where he had joined the conference thirteen years before. He was again elected president in 1859, 1862, 1863 and in 1865. In all the

history of Methodism in Arkansas, the honor of such an election was paid to only six other men, viz.: J. Harrell, William Moore, John M. Steele, John Cowles, W. P. Ratcliffe and Josephus Anderson.

During the terrible Civil War of 1861-65, Dr. Hunter was largely in charge of the church at home in his conference. Brother Jewell, who was an honored army chaplain, says of this class in his history: "It required high an order of patriotism and fidelity to Christ to fill the conference appointments and labor to hold the churches together as it did to enter the army as chaplain. The chaplain had this advantage, he was in the midst of the most intense excitement and was sustained by a public sentiment that surrounded his name with a kind of military glory that was very gratifying to human nature, while the circuit preacher labored in comparative obscurity and patiently bore the privations to which he was constantly exposed. All honor to the faithful men who preserved the integrity of the churches, maintained the sacredness of the homes, and furnished as asylum to weary soldiers returning from the terrible scenes of camp and field."

When the army chaplains had returned home and joined with the home-keeping preachers in their first conference it was a time of rejoicing, mingled with sadness. Rejoicing that the black cloud of war had given way to the sun of peace, but of sadness because of the missing men and the desolated homes and churches. The first united vote of the reunited preachers was to elect Andrew Hunter to preside over the conference in the absence of a bishop. That was at El Dorado in 1865. Dr. Hunter never turned aside from his high calling for secular business. It is true that he served his State in the hour of her need, but he did it from a sense of duty as a Christian patriot, and not as a politician. He once wrote his mind on that subject and said: "My observation is that it is a risky business in any preacher to forsake his high and holy calling to engage in anything outside of his legitimate work as a minister of Christ. I have known several who were in possession of a reasonable amount of property to have carried them safely through an itinerant career of many years, who, to better their financial condition, invested in some secular calling, and the result was failure, failure. A man who has been a traveling preacher for any considerable length of time is not fit for much else."

Dr. Hunter's last appointment in the active ranks was Liberty and Pleasant Grove, in 1887, with Horace Jewell as his presiding elder. He was given a supernumerary relation in 1888; and

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in 1889, at Pine Bluff, he was superannuated, thus closing fifty-three years of active and constant service.

While he worshiped and had his membership at Winfield Church, yet he belonged to the church at large. In every nook and corner of the State his death was mourned and his life honored. I venture to say that no man ever wrought in these fields with a larger success; no man ever received a diviner seal to his ministry; no man ever left the odor of a holier life.

I congratulate his children and grandchildren on their being the descendants of so great and good a man. They honor themselves in presenting this life-like picture to honor his memory.

#### NOTES FROM NEVADA.

In a few days I sail from San Francisco for Korea. En route from Fayetteville to San Francisco I have stopped off for a few days' visit with my mother and sisters at Deeth, Nevada. My year's furlough has been filled with good things, but for sheer enjoyment and rest the days I am spending in and around this little Nevada town are among the best.

This place is about a mile above sea level. Snow covered mountains are in sight. The air is cool and bracing. It seldom rains. The streams are fed by the melting snow from the mountains. Only that land is in cultivation which can be irrigated with water from these snow-fed streams.

Dry rolling plains covered with gray and brown sagebrush; narrow ribbons of green marking the courses of the little streams; and mountains dotted with patches of snow make up the landscape. The rare atmosphere, the tang in the smell of the sagebrush and the roominess of it all invite one to breathe deep.

Several times we have driven out in the afternoon to a small stream, caught enough mountain trout for supper, and cooked our catch by the bank of the stream over a fire of dry sagebrush.

One day the manager of ranches which cover an area of 140,000 acres took me for a trip of nearly a hundred miles over land which his company owns along Mary's River. The sight of men putting up hay with buckrakes and derricks, of real cowboys (they call them "buckaroos") riding wild horses and rounding up cattle was all as interesting to me as a country boy's first trip to town. I began to see how the people in the cities are fed when he told me that last year he sold 3,500 head of fat beef cattle and 8,000 lambs.

I had always thought of the leather

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it each night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is so simple that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

leggings, "chaps," which the cowboys wear were a mere matter of style, but I find that they are a necessity for protection against the brush, the weather, and the wear and tear of the rough riding. There is usually a reason for things, though it is often not apparent to our inexperience. In dealing with Koreans I have found that it is always safe to assume that there is some reason back of a custom or established practice, however strange it may appear to an outsider.

A crew of seventy-five Chinese coolies employed by the Southern Pacific railroad are camped here. Among them is an old pensioner who helped build the road over fifty years ago. It is said that the western end of the road was built with Chinamen and tea and the eastern end with Irishmen and whiskey. One of the seventy-five is a Christian.

A few years ago some people got the notion that a tract of land near here could be cultivated by dry farming. About seventy-five families moved in, homesteaded land, fenced it, put up residences, and tried to farm the land by carefully conserving the moisture which comes from the winter snows and the occasional showers. But the plan would not work. There was not enough moisture, however carefully conserved. Out of four or five years there was only one year in which they were able to grow a crop. They were forced to give up the experiment, many of them having lost all they had in the attempt to accomplish the impossible. As I looked on their abandoned houses and fences and rode through the deserted streets of what had been selected and laid out for a townsite, I thought of that larger tragedy which is due to the fact that so many well meaning men and women are conducting their lives on the principle of dry farming,—trying to live in their own unaided strength, neglecting the Living Water.

I like the people whom I have met. The men on the ranches appear to be strong, alert, hospitable. Religiously most of them appear to be "dry farmers." Whether this is due to choice or to circumstances is not clear. The nearest church where services are held regularly is thirty-five miles away. Yesterday a woman brought me a book which she had bought from a wandering colporteur and asked for my opinion on it. It was by Pastor Russell on "Millennial Dawn." The woman readily agreed with my condemnation of the book, but is it not a pity that in places like this such literature has so free a field, so little competition? Cannot the regular Protestant bodies do something more aggressive than they are doing at present to put a religious literature that is bread and not stones into the hands of the unchurched multitudes?

A skypilot would find here an extensive field. Whether it is ripe unto the harvest or not I cannot tell. The fundamental human needs which only the Gospel can meet, are here as everywhere. Even a passing visitor can see that there are things to be done and burdens to be borne that call for the Divine Helper. Every day an anxious father or mother comes to the postoffice which my sister is keeping to see if there is any word from a missing son.—Alfred W. Wasson.

## 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.

### BLESSING FOR THE TABLE.

Be present at our table, Lord;  
Be here and everywhere adored;  
These mercies bless and grant that we  
May feast in Paradise with thee.

(Sung to the tune of "Old Hundred" this makes a beautiful blessing for our church banquets and Sunday school weekly suppers.)

### THE BIBLE SCHOOL.

In a previous article I made a plea for the use of the Bible in the public schools again, and I hope our women will keep up the good work till we shall have God's Word seen and read in the schools.

As Christian parents we should furnish our children with more religious instruction than that given in our Sunday schools or the public school when we get the Bible in use again, by establishing Bible schools in every place where it is possible.

It is gratifying to know that the Bible study wave is started and in many States these schools have been established and found every satisfactory. Many vacation Bible schools have been held and reports from them are very encouraging, in that the pupils show the deepest interest in the study of the Bible.

The Bible school must be supported by the churches, the subscription could be added to the church budgets, or taken separately as circumstances demand. A school board for religious instruction should be organized, a principal elected, and sufficient teachers chosen to meet the demand.

A well-equipped room or rooms should be furnished and competent Bible teachers chosen. If this can not be conducted in the building with the school any nearby room will suffice and the school board should allow any pupil to take this course that desires it.

This may seem far-fetched to many who read this, but where there is a need there surely should be a remedy. No one doubts the need of more Bible study for our children, but are we ready to meet the need?

Where it is not possible to pay a teacher, it has been suggested that the pastor, or pastors of the town do the work, and I know of no more promising bit of the work of a minister than to teach God's Word to a group of young people whose plastic minds may be easily molded for good or bad as the opportunity presents.

Do we want to correct our mistakes of the past, do we want to give our children a better opportunity to know God and His word, are we willing to pay the price? Then let us put the Bible in the public school and give our children Bible schools?

If you are interested enough to do anything toward this move, write to the "Board of Religious Education," 700 Adams Street, Gary, Ind., enclosing 30 cents, and receive a booklet which gives plans that have been very successful in many places.—Mrs. F. M. Williams.

"Childhood spells opportunity for the church. No other door opens a fraction so wide as does that of childhood and youth to the Promised Land of worthy character, which is the goal of all the church's efforts."

### HOME MISSIONARIES.

The minutes of the Conference of Deaconesses and Home Missionaries have just come to the Bulletin desk. The conference met just prior to the council, at Richmond, Va., April 12 and 13, 21 deaconesses and missionaries being present. Among the visitors present was Deaconess Schwartz, field secretary of the Woman's Missionary Society of the Methodist Episcopal Church, who made very helpful contributions to the discussions. A leather-bound hymn book was presented, as a mark of appreciation, to Miss Lochie Rankin. Officers elected for the ensuing year are: President, Deaconess Cox, Institutional Church, Kansas City, Mo.; vice president, Deaconess Florence Blackwell, Winston-Salem, N. C.; secretary-treasurer, Miss Bessie Allen, Community House, Nashville, Tenn. Action was taken regarding uniform, a circulating library, and other phases of the work.

### SOCIAL SERVICE IN HOT SPRINGS.

Probably no place in our conference has a broader field for social service than Hot Springs, and yet it is necessary to confine our efforts to the needs of our own people and the emergency cases that come to our notice.

The social service committee of Central Church has been very successful in its work, under the leadership of Mrs. J. N. Coppock. The committee numbers 35, with an average attendance of 25, the six meetings of half-year. The committee meets once each month in a social gathering, at which time reports are given and calls presented, together with the questions which interest us as a nation.

The poor are looked after, visits are made, flowers sent, jails visited. Bibles procured for jails, inter-racial work begun and many other helpful things are being done by this splendid committee, which has continued to meet all during the summer. The average monthly collection has been \$10.30.

The social service committee is a channel through which our religion may express itself in the most acceptable way, and there are many things

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to do if we but have eyes to see and ears to hear.

"I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

Are we living the creed of the Social Service department of our work and the foundation principle in the expression of a real Christian experience?—Mrs. F. M. W.

#### BRAZIL.

Miss Elma Morgan, who has been at home on furlough, returned to Brazil in June as a member of Bishop Moore's party. Miss Lucy Belle Morgan of Georgetown, Texas; Miss Louise Best of Cokesbury, S. C.; and Miss Viola Matthews of Charley Hope, Va., sailed from New York for Brazil on July 13. A cablegram has been received announcing the safe arrival of the party in Rio de Janeiro on July 30, in good time for the Brazil Conference, which met in Rio August 3.

#### INTER-RACIAL.

Arkansas college and high school students did much for the success of Inter-Racial Week. One hundred and twenty-five schools co-operated. Many of the students were used as school speakers, and some appeared before civic organizations. Themes on race relations, called for in many schools, showed that the week's discussions had given many students a new outlook on the whole question.

The Southern Methodist Church has just held a week's institute at Birmingham, Ala., for colored ministers. Dr. W. W. Alexander of Atlanta, director of the Inter-Racial Commission, was in charge; and the courses were given by leading men of the two churches, white and colored. Two hundred ministers from 14 conferences attended. The expenses were met by the Southern Methodist Board of Missions.

#### BREVARD INSTITUTE.

From the Centenary appropriation for Brevard Institute a beautiful farm of 80 acres, with a handsome new brick residence thereon, has been purchased. The farm adjoins the institute property. The brick residence will be used as a boy's dormitory. The farm is considered one of the best in Transylvania County, is well watered, has a bearing apple orchard of about 300 trees, has a good grape vineyard, new barns, outhouses, and a neat, well-built cottage of five rooms. The farm will be used in connection with the agricultural instruction given at Brevard and to supplement by its produce food supplies for the institution.

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

## SUNDAY SCHOOL DEPARTMENT

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

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

#### LETTER FROM KOREA.

Wonsan Beach, Korea, July 12, 1921.  
—Dear Miss Porter: It gives me great personal pleasure to hear that the Sunday schools of the North Arkansas Conference are planning to fit out the Anglo-Korean School. This is the leading school for boys of our Church in Korea, and the institution upon which we depend for our future leaders, both preachers and laymen. The attendance, including the primary schools and the industrial department, has almost reached 1,000. A Japanese inspector said recently that it has the best Korean faculty of any Christian school in Korea. Investments in the development of this school will yield large returns in the future church of Korea.—Sincerely, C. N. Weems, P. E. Songdo District and Chairman of Board of Managers, Anglo Korean School.

#### LETTER FROM DR. WASSON.

All who are supporting our Arkansas-Korean Special under the direction of our own missionary, Dr. A. W. Wasson, will be interested in this extract from a letter just received from him, under date of August 22:

"We sail tomorrow on the Shinyo Maru. I am grateful for the opportunity you gave me to come in contact with so many of the churches of Arkansas. It is an inspiration to recall the groups of splendid men and women and dear children who are behind the work in Korea. I trust my work in the A-K. Special will be characterized by a new power and devotion because of the prayers of these friends.

"I am returning rested and refreshed and eager to get into the game, but the road before the missionaries in Korea is not a smooth one. There are many difficulties and grave dangers growing out of the political situation, the rapid growth, and the scarcity of workers. Both native Christians and missionaries need your prayers more than ever.—Sincerely and cordially, Alfred W. Wasson."

#### JONESBORO DISTRICT TRAINING SCHOOL.

The second standard training school for Sunday school workers was held last week, August 22-27. The attendance was disappointing in that only a limited portion of the District was represented. Only two preachers from out of town were on the ground. That of itself was a most discouraging feature. The Sunday school movement will never really move until our preachers get under the load. A visionless pastor cannot inspire his people, and an untrained one cannot train the workers under him.

But the workers who attended the Jonesboro school caught a new vision of the field and its needs. They will work henceforth with new ideals and with a surer touch. The writer has not seen anywhere a finer spirit. Everybody was in dead earnest.

The faculty were: Miss Anna Marie Hansen, Miss Hazel Covington, Mrs. Bert Morehouse, Prof. E. L. Shaver, Rev. Clem Baker, and J. P. Womack.

Forty-eight received certificates, or approximately one-half the whole number enrolled.—Reported by J. P. Womack, Dean.

#### PARAGOULD, EAST SIDE.

Our wide-awake pastor at East Side reports organization of two new Adult Wesley Bible Classes and a large Young People's Class, certificates for which have been received. This Sunday school is rapidly taking its place as one of the finest suburban Sunday schools in our Conference.—H. E. Wheeler.

#### SOME DISCOVERIES.

In a recent religious survey made of the Rock Springs and Plantersville communities these discoveries were made: There are 33 members of the Methodist church, 35 members of the Baptist, and four members of the Presbyterian church, who do not attend Sunday school, making a total of 72 members who do not attend Sunday school.

We also find that there are 201 persons over six years old who do not attend Sunday school. There are 146 over six years old who do not belong to any church. Fifty of these prefer the Methodist, 43 the Baptist, and six the Presbyterian Church, while 47 are undecided.

This survey was made in a community where there is a Methodist and a Baptist church and Sunday school, a community that is above the average, yet the facts revealed are alarming. Two hundred and one persons not in Sunday school, 72 of these church members, 146 belong to no church! Truly a mission field in the lap of the church.—Rev. J. E. Waddell in Mt. Pleasant Quarterly.

#### SUNDAY SCHOOL INSTITUTE. (Mt. Pleasant Circuit.)

The Mount Tabor-Selma-Fairview Sunday School Institute of the Mount Pleasant charge met in regular session at Mount Tabor Sunday, June 19, with the president, M. E. Tilghman, in the chair.

Brother Kay D. McNeeley conducted a fifteen minutes' devotional service, reading and commenting on the 48th chapter of Isaiah and leading in prayer.

Song, "Enlist in the Army of the Lord," was sung. J. D. Aycock and Mrs. Emma Winegar addressed the Institute on "Religious Education in the Sunday School." Quartette, "More Like the Master," by M. M. Dickson, Kay D. McNeeley, Mrs. May Irwin and Miss Mabel Dishongh.

T. B. Harvey, Kay D. McNeeley, M. E. Tilghman and J. E. Waddell spoke on "How to Secure Regular Attendance." Duet, "Growing Dearer Each Day," Mrs. May Irwin and Miss Mabel Dishongh. M. M. Dickson and W. H. Thompson spoke on "Music in the Sunday School." Quartette, "In the Garden," by Brooks Willis, Werta Thompson, Mrs. Maude Willis and Miss Letha Thompson. Prof. J. L. Gaddy spoke on "Child Life." Song, "Loyalty to Christ."

Adjourned for the noon hour. A fine dinner was served on the ground,

after which the Institute was called to order at 2 o'clock. Song, "O, Make Me Wise." Brother T. B. Harvey led in prayer. Song, "Be Ready When He Comes." Kay D. McNeeley, M. E. Tilghman, C. Moore and J. E. Waddell spoke on "Social Plans for Young People." Song, "Our Rally Day." Kay D. McNeeley and Mrs. May Irwin spoke on "Class and Department Organization." Song, "Beautiful Isle." Selma was chosen as the place of our next meeting and the second Sunday in October was set as the time. A motion was made and carried that M. E. Tilghman, J. D. Aycock and J. E. Waddell be continued as program committee, after which the meeting was adjourned with prayer and the benediction by Brother Waddell.

We think the two Institutes we have held this year have been very helpful to us in our Sunday school work, but we are expecting the next one to be much better in every way. We expect Brothers Baker and Fowler, our two field secretaries, to be with us in our next meeting.—Clara Moore, Secretary.

#### THE BEGINNING OF THE SUNDAY SCHOOL YEAR.

Contrary to our usual thinking on this subject, the Sunday school year begins the first Sunday in October, and not the first of January. This is in keeping with public school, high school, college and all other lines of school work. This is right. During the summer season most Sunday schools run at a low ebb, owing to unavoidable circumstances. But the picnics, camp meetings, singing schools and fish fries in the country and the summer vacations in the towns are all over by the first of October, and this is the time for all Sunday schools to get down to real work again.

The last Sunday in September should be observed by all schools as Promotion Day. At this time promotion certificates will be given to all who have won them, new classes organized, the school gone over thoroughly, as you would go over your old car, all nuts tightened up, worn parts taken out and replaced, and everything about the school oiled up and gotten ready for the long twelve months' trip ahead.

The first Sunday in October is Rally Day. At this time the school should seek to bring back all of its old students and make a desperate effort to

#### 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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reach all new pupils that the school is responsible for.

To insure the successful observance of these two great days in the Sunday school, careful preparation must be made in advance. No school should go into these days without a well worked-out program. Now is the time to get ready. The September numbers of the Sunday School Magazine, The Adult Student, The Church School, and the Methodist Superintendent and His Helpers, are full of practical suggestions for the observance of these two days. Special programs for the occasions can be secured from Smith & Lamar. Let us get all the help we can and make the most of these days in the Little Rock Conference this fall.—Clem Baker, Secretary.

#### AUTUMN OBSERVANCE OF SUNDAY SCHOOL DAY.

In the past few years several schools in the Little Rock Conference have found it best to observe Sunday School Day in the fall in connection with Rally Day. First Church, Little Rock, did this with splendid results last year. So did Arkadelphia and several other good schools. We are urging all schools in our Conference that have not yet had Sunday School Day to follow the above plan this year. Remember that the first free programs can be secured from Mr. C. E. Hayes, Box 118, Little Rock, Ark. Where it is impossible for the program to be observed, we are begging pastors and superintendents to see that an offering is taken in the school for this purpose. No matter what the offering is, let us give our people an opportunity to help support this work and let us make a one hundred per cent record this year with an offering from every church in the Conference.—Clem Baker, Secretary.

#### A WEEK AT JONESBORO.

The increasing number of training schools throughout the church and the scarcity of teachers for same makes it necessary for all Field Secretaries to assist each other in this work. This is in keeping with the idea of one pastor assisting another in revival meetings. It was in line with this policy that the Field Secretary of the Little Rock Conference assisted in a Training School at Jonesboro last week and will assist in another at Searey this week.

The Little Rock Conference will

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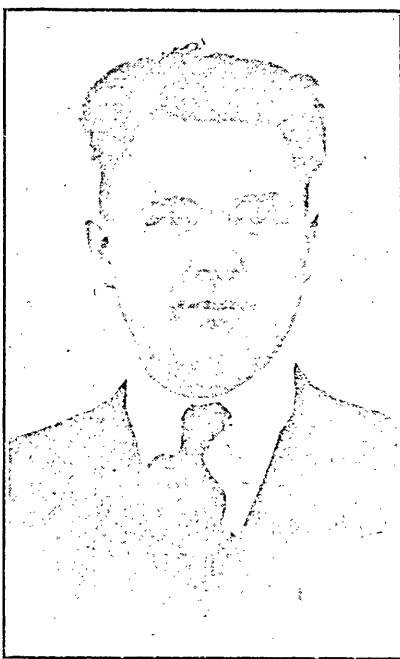
HOPE TABOR

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HOWARD JOHNSTON, Treas. N. Arkansas Conf. Conway

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All communications should be addressed to Epworth League Editor,  
200 East Sixth Street, Little Rock, Ark.



Claude Wacaster,  
President of the Senior League, Mt. Ida.

#### MT. IDA AND WOMBLE.

We are well pleased with this appointment. The people are generous, loyal and dependable. We arrived at this place December 14, 1919, and since that time have had much hard work and some very pleasant experiences. The work consists of four appointments—Mt. Ida, Womble, Sardis and Black Springs. Mt. Ida and Womble have each two full Sundays. Sar-

benefit by this plan in having the services for two weeks of Mr. L. F. Sensabaugh, Field Secretary for Oklahoma, in our Texarkana and Pine Bluff Training Schools this fall. The school at Jonesboro was small, but good. About 100 were enrolled and 52 received certificates. This is the second session of this school, and at its close a third session for next year was unanimously voted. Prof. Womack of the Jonesboro Public Schools is dean of the school.

#### OUR FALL PROGRAM GROWING.

Mr. F. T. Fowler completes his work in the Texarkana District this week and begins Saturday on our Pine Bluff schedule at Gillett. The Field Secretary will go to Texarkana Sunday for a meeting of the Board of Managers of the Texarkana District Training School, and from there will go, to Pine Bluff to begin the visitation of the "Flying Squadron" at Pine Bluff next Monday night. In addition to the Three Standard Training Schools already scheduled, plans are being completed for a District School at Prescott the week of October 16-22, and for the Monticello District at Warren the last week in October or the first of November.

The Monticello District campaign will be initiated by Mr. Fowler immediately upon the close of his Pine Bluff District schedule, October 8. In addition to the Circuit and Training School schedules for the Districts, our plans contemplate one week training schools in the towns of the Monticello District.—Clem Baker, Secretary.

dis and Black Springs an afternoon hour. The membership is now about 150. When we have time to spend at other places not in the regular work we meet with a hearty reception. Numbers of places near us have no appointments from any faith and would gladly receive us, but we can not go. The Junior Leagues at Mt. Ida and Womble are young. They were organized in January this year. The one at Womble has 18 members, and they are enthusiastic workers. Mrs. C. W. Rowan is Junior superintendent and is taking a great interest in the work. They will make good. Mrs. J. M. Hamilton is superintendent of the Juniors at Mt. Ida. We have a good interest and some excellent programs. For their age and opportunity in League work they are the best of workers. The Senior League at Mt. Ida has been running about eight years. They have always made a pledge and paid it. From this League have come some of our best workers. All the Sunday school teachers and the superintendents are members, while they have not always been members of the League but are now. We have in this League some workers who are a credit to any League and community. They love the work and are enthusiastic about making the services better each Sunday evening. The newly-elected officers are good ones and will continue to make progress. They plan well for socials and devotional meetings. The "old" president, who has wrought so long and so faithfully, is now vice-president. We were afraid to give him entire freedom, so we let him have an office that would keep the League going if the others failed, but they are not going to fail. The new president is a young man who united with our church last year. He is a good one and will doubtless succeed. The Leaguers, and, in fact the entire membership of our church, appreciate very much the interest of the entire League force of the Little Rock Conference. We are trying to make good in order to bring joy to our heavenly Father. Then we desire that the League Board and all who are interested may not be disappointed in the outcome of this work.

I may superannuate here. No one can tell what the future holds in store for a "lone pilgrim," but if superannuation comes here our stay has been pleasant and peaceful so far. There was great rejoicing when we came. What rejoicing will be when the day of departure comes we have no idea. A few times when services were over we have had some very excellent compliments, but at others when we stood waiting for some "good sister" to advance and say "well done," clouds of deepest darkness hovered over our heads and they said, "Are you well this morning?"

Pray for us that we may be able to do a work that shall be long remembered in the fact that we built character. May we be remembered by the Leaguers when they pray is our prayer. God bless every Leaguer, that

they may be faithful in the vineyard of our Lord. Let us remember this poem as we labor, with the thought of tomorrow:

"An old man, going a lone highway,  
Came at evening, cold and grey,  
To a chasm vast and deep and wide;  
The old man crossed in the twilight dim;  
The sullen stream had no fears for him;  
But he turned when safe on the other side  
And built a bridge to span the tide.  
"Old man," said a fellow pilgrim near,  
"You are wasting your strength with building here;  
Your journey will end with the ending day,  
You never again will pass this way;  
You've crossed the chasm, deep and wide,  
Why build you this bridge at evening tide?"

The builder lifted his old grey head—  
"Old friend, in the path I have come," he said,  
"There followeth after me today  
A youth whose feet must pass this way.  
This chasm that has been as naught to me  
To that fair-haired youth, a pitfall may be;  
He, too, must cross in the twilight dim—  
"Good friend, I am building that bridge for him."  
—Jesse Hamilton, P. C.

#### A VISIT TO MT. IDA AND WOMBLE.

Shortly after having been appointed secretary of the Prescott District I received a letter from the president of the Epworth League at Mt. Ida, saying, "Come up, and make us a talk." So I began writing a speech. I wrote and I wrote, so I would be sure to tell them all I knew. I left Henderson-Brown College one Saturday to go into a new field of work. I had never seen them and they knew nothing of me. I had never been up in the mountains but had heard so much about them I was glad to get a chance to go and see for myself. I had written the president I would be there on the

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Junior and Senior League at Mt. Ida.

morning train. He wrote me that the mail carrier would meet me at Womble, the end of the railroad. There were two thoughts in my mind chasing each other. One was: Will I know the carrier, and will I forget my long, drawn-out speech?

When, at last, the conductor said "All out for Womble," I was the only woman on. I got off and not a man in sight, save the ones who were on the train. One of the trainmen finally asked me if I was looking for some one, and I told him yes, the mail carrier, and he took me to the hack. The carrier was holding two frightened horses for some little girls who were having a fine horseback ride.

After the hack was loaded with mail and other things, we started on our journey of nine miles behind two of the prettiest horses. It was indeed the most beautiful country I had ever seen. The mountains lifted up their heads so high heavenward, and the streams chased each other with their merry chatter so that in a short time I felt so rested that my mind was far from speechmaking.

About 6 o'clock we drove up to a beautiful little new home where I was to spend the night. I found this to be a real home. I could not feel that I was a stranger in a strange land.

One of the neighbor girls was there and after I had gone into my room I heard her ring the 'phone and say, "The woman has come and we will have church about 7 or 7:30." When I walked out I asked if they were having services at the church, and they informed me that I was to conduct the service. If ever a fellow's heart got big and then little, stop and then run away, mine did. I could see Mrs. Whittington putting good things to eat on the table, but somehow eating was not bothering me even though I hadn't had anything to eat since breakfast. I was wondering what I should do. I knew if I said my Sunday speech I would fail Sunday, and I had never made but one other, and I had left it at home, and, like some other weak speakers, I couldn't talk long without my sermon book.

After going back to my room and taking out my Bible, it opened at "Ask and ye shall receive." I didn't wait to read the other about seek and knock, etc. I began asking for guidance, courage and wisdom for the task before me.

At the hour announced, we were at the church with a full house. I was never so surprised, for I had expected just ordinary Leaguers like me, but they were all there, preacher thrown in. We got through on time and the people were kind hearted enough to say it was a good meeting and they enjoyed it.

Sunday morning was a fine, cool morning and they were all out again to Sunday school. They have one of the best organized rural schools that I know of—only one room, but curtains divided it into departments. I think every teacher was present and the substitute, too. I enjoyed being with them.

After Sunday school I made my speech to a big crowd of old and young, children and babies, and the babies didn't cry, for they had been there before.

A meeting for the children was announced for 3 o'clock, to organize a Junior League. I had not had time to study Junior work much, and I had never had a call for information on the work, so I had to think fast, but I did not find it such a task as I had been teaching in the Sunday school some time. I was glad to have a chance to talk to that group of eager, bright-faced boys and girls. We organized a splendid Junior League. After the meeting was over, one little boy, who had been elected to an office, brought another little boy to me and asked if I didn't have a job for him, and, if you know me, I had one for him.

At the Senior cabinet meeting I found each officer anxious to know more of his or her work.

The president of the League and I were invited to eat dinner with Miss Jewell Freeman, daughter of one of the leading physicians in Mt. Ida. At the night service she joined the church and has proven a most ef-

ficient worker. After having attended Henderson-Brown College, she and another member of the cabinet at that time, are teaching school in Hot Springs.

This was the "launching out into deep water for me." I shall never forget it; neither will they. I wish I had space to tell you more of those good people.

I have been back to see them. Brother Henderson, P. E., Mrs. Briant, then district secretary of the Woman's Missionary Society, and I went up there last year. Brother Henderson preached and held quarterly conference; Mrs. Briant made a talk and organized a fine Missionary Society, and I talked a few minutes before the night sermon. I saw a marked improvement in their work. Their League is among the first to send reports and has always paid everything in full. The president, Mr. Jackson, has a new home, a new wife, and a new son. We were royally entertained in their home.

On the following afternoon Mrs. Briant addressed the Woman's Missionary Society at Womble, and at night I talked to a good crowd of people and we organized a Senior League with 15 or more members, but for some reason they did not grow and have disbanded, but we are going to try again.

Brother Hamilton, the pastor, organized a fine Junior League at Womble, and the one at Mt. Ida has been revived and both are doing fine work. —Bess McKay, Prescott District Secretary.

#### LEAGUE CONFERENCE AT CARLISLE.

A League institute was held at Carlisle by Rev. James Workman, August 23 and 24, for the Broadview and Carlisle Leagues. Five interesting sessions were held and the much-needed information was furnished by the speaker, the main topic for discussion being the "Standard of Efficiency for Epworth Leagues." Every meeting was a great success and well attended. Our Leagues should be commended for the regular attend-

ance. The Broadview League was able to offer a suggestion which might help the Leagues of rural districts, that of holding their study classes after the League hour, which is usually used as the church hour. Both Leagues pledged themselves to become Gold Seal Leagues at the close of the conference year. As officers of the Broadview and Carlisle Leagues, we wish to thank our district secretary for sending us our capable field secretary. The officers are as follows:

Broadview—President, Ben Smith; vice president, Bernice Stuart; recording secretary, Harold Ward; corresponding secretary, Martha Ward; treasurer, Ruby Smith; superintendent first department, Sudie Ward; superintendent second department, Mabel Smith; superintendent third department, Ben Ward; superintendent fourth department, Mrs. Hubert Huff; Era agent, Virgie Ford.

Carlisle—President, Ruth Jessup; vice president, Morton Young; recording secretary and treasurer, Beulah Griffin; corresponding secretary, Nellie Perkins; superintendent first department, Marie Koch; superintendent second department, Nellie Berry; superintendent third department, Mabel Jessup; superintendent fourth department, Charlie Zimmerman; Era agent, Earl Lewis.—Beulah Griffin, Secretary.

#### OUR HOME SPECIAL.

Every Leaguer in the Little Rock Conference will be interested in hearing of the work at Mt. Ida and Womble, where our own pastor, Brother Jesse Hamilton, is accomplishing so much. Part of our Mission Pledge is used in the support of this home mission territory, and we hope that those who have not already made a pledge will do so without delay. Payment of the first half of the pledge is due in November. Let every chapter make its plans to get this into the hands of the Conference treasurer on time. Make all remittances to Mr. H. Grady Smith, Treasurer, Care Henderson-Brown College, Arkadelphia, Ark. —H. T.

## YOU WOULDN'T TRY TO TAME A WILD-CAT

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of Treacherous, Dangerous  
Calomel.

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If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a bottle of Dodson's Liver Tone for a few cents which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

# OUR FIELD SECRETARY IN THE CAMDEN DISTRICT.

Below is Mr. Workman's schedule for this week in the Camden District. A report will be given in a later issue:

El Dorado: Monday afternoon and night and Tuesday morning, August 29th and 30th.

Waldo: Wednesday and Wednesday night, August 31st.

Thornton: Thursday afternoon and night and Friday, September 1st and 2nd.

## INSTITUTE AT PINE BLUFF.

Mr. James Workman, our field secretary, came to Pine Bluff to hold a series of institute meetings. At the first meeting, which was at our regular Sunday night League service, there were ninety-nine present, representing six churches. On Monday it was raining cats and dogs and only two ventured out. At 3 o'clock it was still raining but there were about a dozen present.

Mr. Workman is a splendid institute worker for he is able to draw his hearers into the very heart of his subject and to get splendid responses from the Leaguers. He stressed the written policy, this policy to be printed in large type and displayed in the League room where it would impress itself upon the minds of the Leaguers.

The work of the departments was discussed and Mr. Workman outlined a policy for each one; these policies were very helpful to some of the members present as their Leagues did not have a written policy and were glad of the opportunity to learn how to prepare a policy for the year.

All business should be first discussed in the monthly council meeting and then at the quarterly business meeting. A great many people do not fully understand the difference between the council and business meeting. Mr. Workman explained this very well; a council meeting of officers of the League and the pastor. The business meeting is for all members of the League.

If the money for the pledge is made by the individual pledges of the Leaguers it is better to make twelve, or perhaps fifty-two payments (as our League is doing), instead of paying the entire sum at one time. This teaches the Leaguers systematic giving.

We also learned several new songs while Mr. Workman was in our church. Don't let your League meeting get stale by using the same old songs year in and year out.

Perhaps this will serve, in a small way to let you know of our meeting. The meeting ended with a social on Tuesday evening.—Francis Wood.

## CANDID OPINION

A Journal of Comment for Thinking People  
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PRESCOTT, ARK.

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# CHILDREN'S DEPARTMENT.

## SOMEBODY'S BIRTHDAY.

This is somebody's birthday,  
Just as sure as fate;  
Some little boy is six years old,  
Some little girl is eight.  
Some little boy is three today,  
Some little girl is thirteen,  
Some little twins are exactly two—  
Two apiece, I mean.

Some one is eating his birthday cake  
And laughing over the plums;  
Some one is counting her birthday dolls  
On all her fingers and thumbs.  
Some one is bouncing his birthday ball  
Or winding his birthday watch,  
Some one is not too wise or tall  
For birthday butter-scotch.

Think of the beautiful birthday books,  
Think of the birthday cheer  
Think of the birthday happiness  
Every day in the year!  
Every day in the year my dear.  
Every day we're alive.  
Some happy child is one or two,  
Or three or four or five.

—Selected.

## HOW GRANDMA USED TO PLAY SCHOOL.

It was raining hard, so grandma knew she would find the children up in the playroom. She wanted to ask Ethel where she had put her scissors that she had borrowed that morning and had forgotten to return.

She did not go to the playroom often as it was on the third floor and it was hard for her to walk up so many stairs. But she needed the scissors so badly just then that she made the effort and after several rests along the way, finally reached the playroom door and knocked loudly enough for the children to hear her.

When they opened the door and discovered who their visitor was they were delighted, for they loved her dearly and she always entered into whatever they were doing as if she were as young as they. And she could tell such wonderful stories, mostly about when she was a little girl up on a big farm in Vermont, that the children never tired of hearing them and always begged for just one more.

"What are you doing, my dears, playing school?" asked grandma after she had glanced around and had seen the dolls arranged in front of tables. "My, what fortunate little girls you are to have so many dolls and playthings! I'm afraid you wouldn't have enjoyed playing school the way I used to do when I was your age. But I had good times and I guess I was just as happy as you are, for it was my favorite game and I played whenever I had a chance."

"Oh, grandma, please tell us a story about it," begged Ethel as she led grandma to a chair. "But I thought everybody played school in the same way."

"Yes, I guess they do as far as a teacher and scholars are concerned—but they don't always have the same things to play with. You have so much and we had so little. You have everything and we had nothing. That's the difference. I wonder how you'd like to play school if you had no big playroom all to yourselves, no beautiful dolls, no desks and tables, no

story-books, and only a slate and pencil."

"Why, how could you play school without any of those things?" asked Rosalie. "I shouldn't think it would be any fun."

"Oh, it was the make-believe things that helped us out, I guess. And then, besides, we didn't know anything about the things that you have today, so we didn't miss them."

"But what did you have, grandma, that made you like it so?"

"Well, I guess it was what we called our dolls, but they were not much like yours, my dears. You see, my father's farm was 'way up in the hills, a long way from the cities and so we didn't have many things that came from the stores. Father didn't go to town often, and besides, there wasn't much money to be spent on us children, so we had to get along with what was made at home."

"But who could make dolls for you at home?" asked Rosalie, who had never had a doll that was not bought at the store.

"Your great-grandmother made the first one I ever had, a little rag dolly, something like your Raggedy Ann. Later on I made some for myself, and then your great-grandfather made the ones I liked best of all and the ones I am going to tell you about that I played school with."

"Were they all rag dolls that you had?" and Ethel looked rather pityingly at her grandmother as she thought of her own collection of beautiful dolls.

"No, Ethel, there was only one rag doll for each of us girls and they soon were the worse for wear with much handling, and mother didn't have time to make us any more. Mothers on farms were very busy those days."

"Well, what was the kind you made yourself?"

"Wooden dolls—but I don't suppose you would call them dolls at all, for they were only sticks of wood. You see, there were always great piles of split wood in the yard all summer, waiting to be stacked in the woodshed for the winter. I used to spend days looking them over and picking out the pieces that were thin and crooked, with knobs at the end that looked like heads. After I had found a half dozen or so that satisfied me, I used to carry them down to my favorite apple tree in the south orchard and there I played school day after day and was as happy as any little girl in Vermont."

"But I shouldn't think pieces of wood would have looked anything like dolls," said Ethel in a tone that showed she was anxious to hear more of the story.

"Well, they didn't exactly, at least not like one of your dainty dolls. But you see one of my older brothers, who was very clever with his knife, cut eyes and a nose and a mouth in the head of each piece of wood and I put pieces of cloth round them for dresses and gave each one of them a name, and they made the best kind of scholars you ever saw. And there on the green grass under the blue sky we sang our multiplication tables and our geography lessons over and over all through the long summer."

"What were the dolls' names?" asked Rosalie.

"Oh, I don't believe I can remember them all, it was such a long time ago.

But my two favorites were always Mable Ann and Roxanna Rose Ann, named after my favorite aunts.

"Now there was only one trouble with these dolls and that was that they wouldn't stand up unless I propped them against the trunk of the apple tree. I never said anything about this to anybody; but my father must have noticed it when he went by the tree so often and saw me playing school there, for before the summer was over he made me some dolls that would stand alone. And what do you suppose he used to make them?"

"Oh, tell us quickly!" said Ethel. "I know we could never guess."

"Well, it was an old bedstead that he found up in the attic."

"But, grandma, how could he possibly make dolls from a bedstead? That sounds even funnier than your sticks of wood."

"Yes, I suppose it does, dear, but let me explain a little more. The old bedstead in its day had been a very beautiful one and its four slender posts were hand carved, each with a top shaped like a pineapple."

"Now without telling any one what he was doing, my father one day carefully sawed off these posts about ten inches from the top. You see that gave plenty of length for the bodies, the narrow part for the necks, and the heads on top. These he painted and polished out in his workroom in the barn, and one morning when I went down to the apple tree to play school I could hardly believe my eyes when I saw the four lovely new dolls standing there as straight as I could have stood myself. There was no word of explanation and if I had believed in fairies I should have said they had left the dolls there in the night."

"I'm sure that never, until I was grown up, anyway, did anything give me so much happiness as did those pineapple-top dolls. I played with them as long as ever I played school and even until I was a big girl I kept them in my room and played with

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them once in a while. And if you'll believe it, when I was married I took one of them to my new home and my first little girl played with it."

"But how did you ever find out who made the dolls for you?"

"Well, it was by accident. A day or two after I discovered them I happened to hear father and mother talking together out in the milkroom. First mother said, 'But why in the world did you ever spoil a perfectly good bedstead to make silly dolls for little Sarah Jane?' And father answered softly, 'Well, the old bed wasn't good for anything and we weren't using it and I knew what fine dolls the tops would make. And I'd do most anything for little Sarah Jane. She does love dolls so and play school so contentedly with them down in the orchard! Why, she'll be teaching a real school before we know it. She's a born teacher if ever I saw one.'"

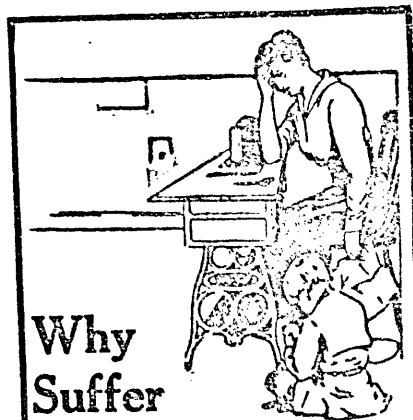
"And did you teach a real school, grandma?" asked Rosalie.

"Yes, dear, until your grandfather persuaded me to give it up and go to live with him."

"Oh, tell us about your real school, please," begged Ethel.

"Not today. We'll save that for another story. And you will want to go on with your school. There's your mother calling me now."

So Ethel and Rosalie helped grandma down the stairs and then went back to the playroom and started playing school again. But they didn't get very far, for they spent the rest of the morning talking over what grandma had told them and they decided they were very fortunate little girls to have so many real dolls instead of just wooden "make-believes."  
—Gertrude Fisher Scott in Zion's Herald.



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## NEWS OF THE CHURCHES.

### NOTICE—BOONEVILLE DISTRICT.

We will call at all quarterly conferences of the fourth round the 9th question of the regular order. In accordance with request from headquarters, all pastors will please prepare a carefully written report, showing the exact status of each church relative to our Educational Movement, the allotment to each church, how much has been pledged, how much paid, and by what persons paid. The Conference will also be asked to say whether it will undertake in the near future to provide for any unpaid amounts on our educational quotas. Surely no charge wants to fail to do its full-duty in a cause so sacred. We will also settle on a collector of these funds for each church.

Our Centenary Headquarters will expect a carefully prepared report at least by the time of the annual conference, showing exact status of all Centenary matters.

Please have ready written reports from the Woman's Missionary Societies and from trustees of church property.

Certainly we shall have to lay the best sort of plans about the conference collections—on which little has been done to this date. We have had an unusually difficult year in which to do business, but we cannot afford to fail.

As respects the church collectors of educational funds, each of the pastors is here asked to submit to me name of best person in each church as soon as convenient. When we have agreed on these names, the parties can be seen, and when all is settled the names will be sent Rev. R. C. Morehead, our Conference Educational Secretary.—Jas. A. Anderson.

### ENCOURAGED.

I have had several splendid responses to my call for help for young preachers to go to college, but most of the money is offered as a loan. That is fine and it will be used, for I do not know of a single young preacher in my district who has money enough to go through college. I have wondered sometimes if God called only the poor to preach. Then I have decided that He calls the sons of wealth also. The difference is in the choosing. The more fortunate may not choose the ministry. Anyway, the boys I am talking about need money. A loan is not sufficient. They need help. Other churches pay their young preachers while they are in college. Our government does not wait till a soldier gets into battle before paying him. The soldier is fed, clothed and put on the payroll at the beginning of his training. Our church and our people ought to give money outright to worthy poor young men who are aspiring to be educated ministers. Many Sunday school classes take a Chinese, a Korean or a Japanese ministerial student to educate. That, of course, is fine, but why not also take one of these Arkansas mountain boys of the pure Anglo-Saxon stock and give him a chance to be an educated preacher? I think it would pay. One brother promises to put \$50 to the credit of one of my preachers who will go to Hendrix. That is the way to work it. Let the college or academy administer the funds. Do not send

it to me. Send it to the college, notify me, and I shall send the boy preacher to claim it. Remember, I have five young preachers in my district who ought to be helped on their way to college or academy this fall. They must go. Let us send them.—H. Lynn Wade.

### JOYNER'S CAMPGROUND, TENN., AND DR. W. C. WATSON.

One of the time-honored institutions of West Tennessee Methodism is historic Joyner's Campground, in Fayette County 12 miles from Somerville. Not only because this campground is in the midst of the old-time Southern aristocracy, but also because the honored and great of the Methodist Church have lent glory and renown to this sacred spot. Sam Jones, George Stuart, Burt Culpepper, J. A. Burrow and a host of others from time to time have conducted revivals at Joyner's. It is no mean thing to be asked to hold this meeting. The prestige and influence of this institution have been increased through the services of that good man and great preacher, Rev. W. C. Watson, D. D., of Blytheville, Ark. Dr. Watson came to us August 11, and preached twice a day throughout the encampment to the delight and edification of the splendid crowds who came in spite of the downpour of rain daily. The man who thinks that Arkansas is not producing preachers is due to revise his opinions after

hearing Watson, the Christian gentleman and ripe scholar. We had a great meeting, everybody was pleased and we all feel that the church throughout this section was mightily blessed through the ministry of this wonderful man.

Dr. Watson preached Sunday morning and evening to the good people of Somerville, Tenn. This historic old church has been a station since 1838 and worships in one of the handsomest and best-furnished churches in the Memphis Conference. Our people were so charmed with the "Arkansas Traveler" that we have engaged him to hold a revival for us in October next. We want to thank you good Arkansas Methodists for the loan of your worthy son. He left us, carrying with him the love, confidence and prayers of as fine a class and type of folks as you can possibly find in this great section of West Tennessee.—E. A. Tucker, President of Joyner's Camp Ground Association.

### REVIVAL AT ROLAND.

The Rev. A. B. Barry of Carlisle and the pastor, Rev. G. L. Galloway, Sunday night, closed one of the most successful meetings that has ever been held in this community. There were 17 new names added to the Methodist Church roll. We can not praise the work of Brother Barry too highly, as he combines all the qualities that go to make an interesting, influential man

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

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of God with such power that if this section of the moral vineyard were under the leadership of a man like him, our people would soon breathe the atmosphere of true Christian faith and fellowship. The beautiful word pictures painted of heaven's realms has left a lasting impression on the hearts of his hearers, both sinner and saint, and we ask space in your columns to publicly thank him for the interest he manifests in the saving of the souls of man.—Ed G. Oury, P. M.

#### MEETING AT HOLLY GROVE CHURCH.

I just closed another good meeting with Brother Durham at Holly Grove, about ten miles north of Hope.

We only stayed five days and one of them was rainy, and we didn't get to hold but one service that day. The weather was so hot and there was so much sickness we had to close. Our meeting was getting in good headway when we closed. We had four saved and many blessed. One fine young man joined our church. Large crowds were at night services and a goodly number at the day services, and at both services crowds were increasing all the time. But I believe it was the hottest time I have ever experienced holding services in a house. The people scarcely stayed in the house while the services were going on. All who attended seemed to be very anxious for a revival. The young man who joined the church is one of the few who escaped getting killed in the terrible cyclone that they had last spring. His mother and father and all the family were in the midst of the storm and it took away part of their house and barn, took the roof off the dwelling house and blew down nearly all the shade trees, but none of the family was killed.

Brother Durham's people seem to think a great deal of him and enjoy his preaching. He is a good man to work with, a "true yoke fellow." I begin this week with Brother Sims at Old Shiloh, three miles west of Mineral Springs. The folks there have made all necessary preparations for a good meeting.—J. A. Hall.

#### A DELIGHTFUL WEEK AT WINCHESTER.

I have just closed a meeting at Winchester with Brother Mann. We began on Sunday and closed on Friday night. The interest grew more and more from the beginning, but the weather grew to be so extremely hot

#### A BARGAIN

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we closed Friday night with three accessions by profession. I have never spent a more delightful week in my life and have never worked with a more faithful people nor with a more enthusiastic pastor. I was royally entertained in the home of Mr. and Mrs. J. D. Currie, Jr., with whom I was associated in Hamburg for three years as their pastor. The people at Winchester took in their own hands the matter of entertaining the preachers during the day and had a daily schedule made out for meals which embraced practically every home in town. This was done without the pastor's knowledge and the schedule was ready when he appeared on the scene.

I came to Tillar and preached for Brother Mann at 11 a. m. and 8 p. m. on Sunday. I had the pleasure of watching Bro. J. J. Harrell conduct his Sunday School, and I do not hesitate to say that he is one of the best and most up-to-date Sunday School superintendents in the Little Rock Conference. I discovered also that the people on Tillar and Winchester Circuit are greatly pleased with their pastor and regard him as the best they have ever had. They speak of him as being a good preacher, a good mixer, a friend to everybody, and a type of man that adjusts himself to any and all situations. He seems to be at home wherever he is, and has a word for everyone. I found the people hard hit but hopeful, prayerful, full of pep, and ready to meet the worst if it is yet to come. I like this spirit in people and pastor, and am sure that "all things will work together for their good."—R. M. Holland.

#### REPORT OF JUNIOR PREACHER IMBODEN CHARGE.

I am at Oil Trough helping Brother Wade and Brother Weaver in a meeting. I wish to make the following report of my meetings:

We were assisted at Friendship in our meeting by Rev. R. A. Forbes, a Protestant Methodist preacher, who rendered valuable help by doing personal work; also Rev. J. F. Glover of Imboden was out for two days. Both pastor and people appreciate his services.

This meeting resulted in eight conversions and thirty-one additions to the Church.

We at one time had a church near this place called Shady Grove, and one can still hear the name of James F. Jernigan in that community. Most of those received into the Church were those who had belonged years ago. Our Northern brethren have a house there and we plan to buy it.

Our next meeting was at Hopewell, three miles out from Imboden. Here we labored for ten days, being assisted by Rev. L. H. Davis, a local preacher in our church. He rendered excellent service.

The result of this meeting was fifty conversions with about thirty-five additions to the Church in all.

Brother Hays came and held Quarterly Conference on Saturday before the meeting closed on Sunday. He delivered three fine sermons for the closing of the meeting. Brother Hays is an excellent presiding elder.

We wound up with the baptismal service Sunday afternoon and went that night and opened our meeting at Fairview. Bro. J. F. Glover again came to our rescue with some of his

old-time Gospel messages. When it comes to real fundamental doctrine Brother Glover is one of our best men. We had eight professions and twelve additions to the Church.

In all we have received seventy-seven members this year.

I have one place that I wanted to make special mention of and that is Hopewell. This is a large community with a two-room public school. When our meeting closed our Sunday School and the public school were both 100 per cent Christian. Who can beat it?

Mr. J. H. Kell is our able Sunday School superintendent and Prof. Marvin Lawson and Miss Lou Weir are the popular public school teachers, both members of our Church.

One word about Sloan-Hendrix Academy. I had the privilege of attending this school five months last year and will say that it can't be beaten for a school of its kind. Methodist folks ought to wake up and learn more of this school, for it is one that all may well be proud of.

I would urge any of our young people who have an aim in life and who are looking for a school worth while to come to Sloan-Hendrix. Parents who want to put your boy and girl in a good school, you will do well to consider Sloan-Hendrix. This school has meant much to me and I am to be there another year.

I am personally acquainted with each of the faculty for this year and they are men and women of strong Christian character. Write to Prof. J. C. Eaton, Imboden, Ark., for catalogue.—Roy M. Black, junior preacher Imboden Charge.

#### REVIVAL AT CYPRESS VALLEY.

Rev. J. L. Shelby of Vilonia preached five sermons and had eight additions to the church. We think he is the greatest evangelist and pastor we ever saw. He had great revivals on this work last year and he is having great revivals this year. Brother Shelby is the only evangelist that I know who will follow himself year after year. He is doing more good on our circuit than any other pastor ever did. He not only is a great pastor, but he is a school builder and a community builder. He works harder at his job than any man I know. He always has a kind word for every one and a pleasant smile. He is a man of very strong personality and a great man of God.—A Member.

#### REVIVAL AT ZION, ON CARLISLE MISSION.

Rev. C. R. Andrews held a meeting at Zion assisted by Rev. J. W. Thompson of Little Rock. Twenty-four souls were won to God by Bro. Thompson's truthful and plain sermons. We feel that we have been blessed by meeting such a man as Bro. Thompson. It has been a number of years since such interest was shown at Zion.

We feel that we owe much to our own pastor, Rev. C. R. Andrews. Without his faithful work in the past year we would not have received so many blessings. He is always willing to aid in any movement that is a help to the church. He has worked up an interest among the young people that could have been done only by his patience and regular attendance. During Bro. Andrews' year's work here, he has helped organize a League of more than fifty members, each one taking inter-

est. The Mission Study class has over thirty members and is doing good work. We have prayer meeting every Wednesday night and a thrifty Sunday School.

The services of Bros. Thompson and Andrews were acceptable in the meeting and they left with the prayers of the people of Zion, that God will bless them in their great work.—Thelma Rabor, Church Secretary.

#### ANNIVERSARY FIRST CHURCH, FT. SMITH.

Our anniversary program given on August 12-13-14, was very much enjoyed by our church. On Friday night Bro. J. T. McClure gave us an address which was very much appreciated. The solos sung by Mrs. Bert Hall and Mr. Tom Drake were appropriate for the occasion. Miss Ola Sloan played a violin solo that was appreciated very much. The history of the church read by Mrs. Edwin Shapard put a feeling into the occasion which was very beneficial to the audience. The seventy-five water melons were cut and eaten.

Saturday evening we had an automobile ride, and the garden party at Mrs. Traylor's home, which has been mentioned in another column. Last Sunday Rev. H. B. Trimble of Pine Bluff preached to us at the morning and evening services. Both services were greatly enjoyed by splendid audiences.—Bulletin.

#### A LETTER FROM REV. R. E. L. BEARDEN.

I take this method of thanking the brethren and the friends who have expressed by letter and otherwise their interest in me and my family in the time of my recent illness. It is hardly possible to answer each individual, but we deeply appreciate every expression of interest and sympathy. It is a source of great joy to have friends in a time of need. For a few days I was near the last river and did not know what to expect, but I am glad to say that I am rapidly recovering and hope to close up my year in good shape. With love for all the brethren, I remain, yours, R. E. L. Bearden.

#### REVIVALS IN MINTURN CIRCUIT.

We began at Minturn in the winter. Had 27 professions, took 11 into the church. Our next meeting was at Arbor Grove, where we held with the Freewill Baptists. Had 98 professions there. We received a small number, it being a Baptist community. We went from there to Strangers' Home, where we had 85 professions.

#### 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.

#### BUILD YOURSELF UP

#### SO AS TO FEEL BETTER

Eat and sleep better, as well as look better, by taking Hood's Sarsaparilla. It is an all-the-year-round medicine, good in all seasons.

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If you need a mild effective cathartic, get Hood's Pills.

At the meeting we went to Paradise on Black river, where we had a nice dinner spread after the doctrines of our church were explained and the general rules of our church had been read by the pastor.

When every one was well filled and plenty of good things for supper were put away, we went to the water's edge and baptized 23 babies, then the adults. After the baptizing we went back to the arbor and had another service and baptized several more. Our next meeting was at Clover Bend. We started with a cold church, but we soon began to see the result of our labor and had 32 professions here. Clover Bend is another Baptist community where we have a small church of 12 members, to which we added 10. More will come in. The church is greatly revived.—W. A. Franks, P. C.

#### REVIVAL ON GAINESVILLE CIRCUIT.

We closed an old-time Methodist revival at Beech Grove Sunday night, August 21. We had 122 conversions and reclamations. We received 90 into our church, and only two of that number by certificate. Several of those who were reclaimed were already members of the Methodist Church. Some will join the Baptist Church and some the Nazarine. The meeting ran two weeks. Bro. H. H. Hunt of Salem assisted us in the meeting, and did some very fine work. Brother Hunt is an untiring worker in a revival. We had a hard pull the first week, but God gave us the victory the second week. The church was stirred as it had not been in twenty years, and we had the greatest revival that has ever been in the history of the Gainesville Circuit. The meeting was different from most revivals, as in most revivals the children are the first to be reached, but in this one the heads of families were the first. When we had had 75 conversions they were nearly all grown folks. And among the 122 professions there were perhaps 25 ranging from 8 to 15 years old. All except a very few were converted at the mourners' bench. A few were converted at home, and a few in the con-

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

gregation. The revival doubled the strength of our church, and in some ways more than doubled it, for there is strong talk among the members of arranging for a parsonage and making a station of Beech Grove. This is a great field, and a great opportunity for some good man to do a great work.

This is my fourth year on the Gainesville Circuit, and, of course, when the conference wheel turns again, it will land me somewhere else. There are a number of very fine people on the Gainesville Circuit whom we shall be sorry to leave. Some of the best people in Arkansas are on the Gainesville Circuit. Brethren, pray for us, that we may close the year with great success.—W. J. Williams, P. C.

#### GOING TOWARD PERDITION.

The Detroit Free Press of June 13 contained an article describing a ball held by artists at Paris some time before. The purpose was to admit none but art students to the ball, but others managed to get in. It was held in the Luna Park Skating rink. The debauch began at 11 p. m. and lasted until 9 a. m. the next day. The printed description of the ball is too obscene and shocking for our columns. No clothes were worn and wine and beer flowed freely. Drunken men and women who could no longer walk were carried out or shoved into a corner. The shameful affair ended by 1,000 of the nude survivors of the Bacchanalian revel marching out and down the Champs Elysees. Old timers who had attended the Four Art balls before the war stated that no such scenes of debauchery were ever seen before when these men and women paraded around the hall and freely drank intoxicating liquors. This shows the condition of the human heart and to what depths of depravity it can descend, especially when under the influence of strong drink. And there are men in the United States Senate who will plead for the sale of beer under the pretense that it is good for medicine. If that bill passes there will be a tremendous increase of invalids in our country.—Free Methodist.

#### QUARTERLY CONFERENCES

##### BOONEVILLE DISTRICT.

(Fourth Round.)  
Hartford, Sept. 3-4.  
Huntington, Sept. 4-5.  
Perry, Sept. 10-11.  
Ola, Sept. 11-12.  
Rover, Sept. 17-18.  
Gravelly, Sept. 18-19.  
Danville, Sept. 24-25.  
Belleville, Sept. 25-26.  
Magazine, Oct. 2-3.  
Prairieview, Oct. 8-9.  
Scranton, Oct. 9-10.  
Waldron Circuit, Oct. 15-16.  
Waldron, Oct. 16-17.  
Branch, Oct. 22-23.  
Paris, Oct. 23-24.  
Dardanelle Circuit, Oct. 29-30.  
Dardanelle, Oct. 30.  
Plainview, Nov. 5-6.  
Mansfield, Nov. 12-13.  
Booneville Circuit, Nov. 19-20.  
Booneville, Nov. 20-21.  
JAS. A. ANDERSON.

##### CAMDEN DISTRICT.

(Fourth Round.)  
Huttig, Sept. 17-18.  
Eagle Mills, Sept. 25.  
Hampton Circuit, Oct. 1-2.  
Bearden and Millville, Oct. 2.  
Buena Vista Circuit, Oct. 8-9.  
El Dorado Circuit, Oct. 15-16.  
Thornton Circuit, Oct. 22-23.  
Camden St., Oct. 26.  
Strong Circuit, Oct. 29-30.  
Kingsland Circuit, Nov. 5-6.  
Fordyce St., Nov. 6.  
Junction City, Nov. 9.  
Wesson, Nov. 10.  
Atlanta Circuit, Nov. 12-13.  
Magnolia St., Nov. 14.  
Waldo and Buckner, Nov. 18.  
Bussey Circuit, Nov. 19-20.  
Stephens and McNeil, Nov. 21.  
El Dorado St., Nov. 23.  
Chidester Circuit, Nov. 26-27.  
In spite of hardships Camden District will bring up good reports at Conference.  
R. H. CANNON, P. E.

##### FT. SMITH DISTRICT.

(Fourth Round.)  
Alma, Oct. 2.  
First Church, Ft. Smith, Oct. 2.  
Van Buren Circuit, Oct. 9.  
Lavaca, Oct. 9.  
Cecil, Oct. 15-16.  
Ozark Station, Oct. 16-17.  
Hackett, Oct. 22-23.  
Greenwood, Oct. 23-24.  
Ozark Circuit, Oct. 29-30.  
Altus, Oct. 30-31.  
Charleston, Nov. 2.  
Hartman, Nov. 5-6.  
Clarkeville Circuit, Nov. 6-7.  
Winslow, Nov. 9.  
South Ft. Smith, Nov. 10.  
Lamar, Nov. 12-13.  
Clarkeville Station, Nov. 13.  
Dodson Ave., Nov. 14.  
Midland Heights, Nov. 15.  
Van Buren, Nov. 18.  
Kibler, Nov. 19-20.  
Mulberry and Dyer, Nov. 20-21.  
G. G. DAVIDSON, P. E.

##### JONESBORO DISTRICT.

(Fourth Round.)  
I will be a little late beginning the round. It will be some time before I am able to work. I confidently expect to be able to make a full fourth round of conferences before the Annual Conference. I will hardly be able to do the usual amount of preaching. Announcement of the Conference dates will appear later. I must wait to find out when I can work.  
Let all our pastors and people join in prayer for the closing of a great year.  
R. E. L. BEARDEN, P. E.

##### PINE BLUFF DISTRICT.

(Fourth Round.)  
Rison Station, Sept. 17-18.  
Stuttgart Station, Sept. 18 at 7:30 p. m.  
Sherrill and Tucker, at Tucker, Sept. 25, at 11 a. m.  
Altheimer and Wabbaseka, at Altheimer, Sept. 25, 7:30 p. m.  
Sheridan Circuit, at New Hope, Oct. 1-2.  
Sheridan Station, Oct. 2, at 7:30 p. m.  
Gillett Circuit, at Campshed, Oct. 8-9.  
St. Charles Circuit, at DeLuce, Oct. 15-16.  
Dewitt Station, Oct. 16, at 7:30 p. m.  
Rowell Circuit, at Center, Oct. 22-23.  
Pine Bluff Circuit, at Faith, Oct. 23-24.  
Roe Circuit, at Roe, Oct. 29-30.  
Humphry and Sunshine, at Humphry, Oct. 30-31.  
Grady Circuit, at Grady, Nov. 6, 11 a. m.  
First Church, Nov. 6, 7:30 p. m.  
Star City Circuit, at Star City, Nov. 12-13.  
Hawley Memorial, Nov. 13, 7:30 p. m.  
Swan Lake, at Swan Lake, Nov. 20, 11 a. m.  
Carr Memorial, Nov. 20, 7:30 p. m.  
Redfield and Farrell, at Redfield, Nov. 27, 11 a. m.  
Lake Side, Nov. 27, 7:30 p. m.  
Remember, my brethren, that the Fourth Quarterly Conference is one of great importance, as it is the time and place where we elect officers who are to serve the Church during the coming year. Let the stewards be diligent in the collection of the pastor's salary. Pastors, see to it that the Trustees of Church Property have a written report in answer to Question 15.  
All have done well thus far, now let us go out with flying colors.  
J. W. HARRELL, P. E.

## DARLING BABY BRIGHTENS HOME

### Children's Laughter a Pleasing Sound



Altoona, Pa.—"I am writing to tell you what Lydia E. Pinkham's Vegetable Compound has done for me. We had six children die almost at birth. From one hour to nineteen days is all they have lived. Before my next one was born I took a dozen bottles of your Vegetable Compound, and I can say that it is the greatest medicine on earth, for this baby is now four months old, and a healthier baby you would not want. I am sending you a picture of her. Everybody says 'That is a very healthy looking baby.' You have my consent to show these few lines to anybody."—Mrs. C. W. BENZ, 131 3rd Avenue, Altoona, Pa.

#### Mrs. Janssen's experience of interest to childless wives.

Millston, Wis.—"I want to give you a word of praise for your wonderful medicine. We are fond of children, and for a considerable time after we were married I feared I would not have any. I began taking Lydia E. Pinkham's Vegetable Compound, and it strengthened me so I now have a nice, strong, healthy baby girl. I suffered very little at childbirth, and I give all the credit to your medicine, and shall always recommend it highly."—Mrs. H. H. JANSSEN, Millston, Wis.

#### Mrs. Held of Marinette, Wis., adds her testimonial for Lydia E. Pinkham's Vegetable Compound. She says:

Marinette, Wis.—"I was in a nervous condition and very irregular. My doctor advised an operation. My husband brought me one of your booklets and asked me to try Lydia E. Pinkham's Vegetable Compound. It overcame my weakness so that I now have a healthy baby girl after having been married nine years. I am glad to recommend your medicine, and you may use my letter as a testimonial."—Mrs. H. B. HELD, 330 Jefferson St., Marinette, Wis.

There are many, many such homes that were once childless, and are now blessed with healthy, happy children because Lydia E. Pinkham's Vegetable Compound has restored the mother to a strong and healthy condition, as it acts as a natural restorative for ailments as indicated by backache, irregularities, displacements, weakness and nervousness.

Women everywhere should remember that most of the commoner ailments of women are not the surgical ones—they are not caused by serious displacements or growths, although the symptoms may be the same, and that is why so many apparently serious ailments readily yield to Lydia E. Pinkham's Vegetable Compound, as it acts as a natural restorative. It can be taken with perfect safety and often prevents serious troubles.

Therefore if you know of any woman who is suffering and has been unable to secure relief and is regretfully looking forward to a childless old age, ask her to try Lydia E. Pinkham's Vegetable Compound, as it has brought health and happiness into so many homes once darkened by illness and despair.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent to you free upon request. Write to The Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.



## Brazilian Missionary Believes in Henderson-Brown College

Rev. J. W. Price of Brazil is just sailing for his work, to be gone for eight years. His son, Lewellyn, is remaining in the United States for his education. Dr. Price looked over a number of Christian colleges, and, after a stay of a week in Arkadelphia, decided on

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## Hendrix Ranks Among the First Colleges of the South

- A. The General Education Board of New York ranks Hendrix high. This Board has made three contributions to the College, totaling \$325,000. It has given no other college of the South higher recognition.
- 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.