

ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

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

VOL. XL.

LITTLE ROCK, ARK., THURSDAY, SEPTEMBER 29, 1921.

No. 40

HAVE MERCY UPON ME, O GOD, ACCORDING TO THY LOVING KINDNESS; ACCORDING TO THE MULTITUDE OF THY TENDER MERCIES BLOT OUT MY TRANSGRESSIONS. WASH ME THOROUGHLY FROM MINE INIQUITY, AND CLEANSE ME FROM MY SIN.—Psalm 51:1-2.

SAINTHOOD SEEN IN SUFFERING.

God's favor supports the suffering saint; for His abounding strength shows its perfection in empowering human impotency to endure and overcome. Therefore, just as the healed patient, by virtue of his subdued disease, becomes an evidence of his physician's skill, so the redeemed and spirit-charged sinner becomes glorious as a witness who reveals through his cured infirmities the divine power working in himself. Hence the afflicted saint may even rejoice in spite of weakness and revilings and pressing needs and persecutions and sufferings, if these are heaped upon him for his loyalty to Christ; because through the indwelling Spirit he becomes strong despite his natural impotency. (2 Cor. 12:9-10.)

THE JUNIOR COLLEGE.

In a recent issue of the Journal of Education (Boston) is an historical article on "The Junior College Movement in America" by Rev. G. F. Winfield, president of Wesley College (Texas), who is also president of the National Association of Junior Colleges.

The term, probably created by President Harper of the University of Chicago in 1896, was first applied to the organization in the University which provided for the first two years of college work. Then certain high schools in the larger cities undertook the same work, and some of the small colleges abandoned their two higher classes and confined themselves to preparatory and freshman and sophomore work, and were designated as "Junior Colleges." In some states the "Junior College" has a legal standing. In Missouri for years there has been a strong Junior College Union, including several small colleges which had long struggled to maintain themselves with the four-year college course, but after they had eliminated the junior and senior courses became self-respecting and self-supporting. Now there is a national organization which held its first regular meeting in Chicago last February. It will meet in Memphis, Tenn., February, 1922, with President G. F. Winfield of Greenville, Texas, as president.

There are now over two-hundred standard Junior Colleges in the United States. It is claimed that the first two years of a college course are essentially high-school subjects, and that they can be much more economically maintained in the Junior College, where the expense to the state is only \$150 as against \$300 in the University. President Winfield says: "Three-fourths of the income of the four-year college from tuition is received from freshmen and sophomores, and three-fourths of the expense is upon the junior and senior years' work. Therefore, it can easily be seen that the school that retains the two years that yield the most from tuition and lops off the two years most expensive will be able to operate on a much smaller appropriation from boards of education. The Junior College is educationally and economically sound."

Incidentally, it may be mentioned that President

Winfield, who is related to our Arkansas Winfields, took charge of Wesley College only a few years ago when as a four-year college it was almost dying, and under his administration it has greatly prospered and his salary is now considerably larger than the salary of the average small-college president. He has amply demonstrated the value of that type of institution.

KEEP THE RECORDS STRAIGHT.

Our pastors are reporting marvelous revivals and large ingatherings. The statistics at the Annual Conference sessions should show large gains. However, in the past, we have again and again been disappointed because careless and incompetent reporting has marred the totals. Most of our pastors know how to keep the records and make their reports, but, if a few fail, the carefulness of the many is apparently discounted. Under our system we often pick up untrained men and use them as pastors. We can afford to do this with an efficient presiding-eldership, because the presiding elder is expected to coach and cultivate his inexperienced men. Sometimes, however, a presiding elder assumes that his pastors know all the details of their duties. This year let there be no unwarranted assumptions. Will not our capable presiding elders see that records are properly kept and reports made so that we may be saved from a repetition of last year's humiliation?

CONGRATULATIONS AND THANKS.

Last fall, after a period of inflated values and an orgy of spending, the prices of wool, cotton, rice, corn and cattle fell so fast and so far that the farmers, having produced these things at great expense, were in dire distress. Business men who ought to have known world conditions advised the holding of cotton and ignorant men who thought they were wise burned gins in order to stop selling. In spite of all holding back, the price of cotton continued to drop, and men began to realize that not only was there a big carry-over, but that the people who needed cotton most could not buy.

When the price hit bottom and it was discovered that more than half a full crop was still on hand, a concerted effort was made to reduce the acreage for this year. This partially succeeded, but would have failed if the debts of the farmers and the distress of the merchants and the plight of the banks had not hindered large planting. Even this enforced reduction in acreage would not have resulted in cutting down production very materially if the boll weevil had not co-operated.

Now, thanks to the boll weevil, it is evident that this year's crop will be short, and the price has advanced so that farmers are selling at a nice profit on this year's cost and are getting more for old cotton than has been possible since shortly after last fall's slump.

The crop this year has been made with the expectation that it might bring less than ten cents, and the expense has been unusually small, hence the farmer who has cotton is getting a fair return. It is being picked and marketed rapidly and many farmers are already paying their old debts, and some even have money after squaring all accounts. It is estimated that the better price aggregates \$500,000,000, and this is not only helping the South, but is relieving the financial strain all over the land. Not only are our Southern farmers get-

ting a good price for their cotton, but their debts contracted this year are small, and they have raised their biggest crop of corn and other food stuffs. Now, if they will continue their economies, avoid unnecessary debt, diversify, and be honest with God in their renewed prosperity, we may expect an era of reasonable plenty and sanity.

We do not deprecate organization, but we are confident that the farmer's success depends far more upon his own exercise of common sense and industry than upon new laws and new associations. We rejoice with the recovery of our farmers, and congratulate the country on the fact that, when other business had relatively stopped, and business men were groping in the dark, and laboring men were retarding normalcy by unreasonable demands, and lawmakers were vainly looking for legal expedients, our sturdy farmers, with sound sense, have worked harder, economized more, and won, not merely for themselves, but for the whole country. When the farmers are sane and safe, our whole people can live and prosper. When the farmers lose their balance and suffer, the whole country suffers. Good farmer friends, we thank you.

THE PHILOSOPHY OF DIRT.

In a recent number of The Defender, an infamous organ of unrest, appears a poem by George Sylvester Viereck, editor of the American Monthly, an intensely pro-German journal. It is addressed to his wife or sweetheart, and is "of the earth earthy." One verse is as follows:

"Of all God's deeds the foulest deed is this:

Though my heart aches, though all my manhood squirms,

When I am dead, your touch, your mouth, your kiss, Dear Love, will seem no sweeter than the worm's."

This defamer of God, who refers to God's "foulest deed," thinks only in terms of flesh. He seems to have no vision of a spiritual body, a resurrection body, more beautiful and more glorious than this mortal body. Yet this blind man, who knows only a material world, was the pro-German leader in America during the war, and now presumes to tell our President what he ought to do. It was his philosophy of dirt that plunged the world into a war for plunder. If Germans in America expect to be regarded as genuinely American, they will disown such leadership. This poem reveals the real spirit of the man, a fleshly-minded philosopher.

DIFFICULTIES.

Certainly our people have had difficulties in plenty for the period of the war, and for the years following the war. Who can find a community that has not many of them still? Some of our presiding elders tell us that they have never known a year in which they have had so many difficulties in carrying on the work of their districts. But these presiding elders are not whining; they have faced their difficulties like men, and they are facing them still. We are not unmindful of difficulties, but this we wish to say: If we wait to settle all our difficulties before we attend to the work of the church, we shall invite a worse situation than any we have known. And we shall be due to get into worse difficulties, for we have gone on in the face of one of the plainest of all

(Continued on Page 3, Column 3.)

THE ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY.

A. C. MILLAR

Editor

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

Commissioners for the Church.

Little Rock Conference.	N. Arkansas Conference
James Thomas	F. S. H. Johnston
George Thornburgh	J. M. Williams
E. R. Steel	R. C. Morehead

One Year, Cash in Advance.....	\$1.50
When Payment is Deferred.....	2.00
To preachers	1.00

Office of Publication: 200 East Sixth Street, Little Rock, Ark.
Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized September 12, 1918.

Make all money orders or drafts payable to Arkansas Methodist.

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

Our Advertising Department is in charge of
JACOBS & CO., CLINTON, S. C.

Soliciting Offices:
E. L. GOULD, 118 East 28th St., New York, N. Y.
W. H. VALENTINE, 4123 Westminster Place, St. Louis, Mo.
D. J. CARTER, 1506 Tribune Bldg., Chicago, Ill.
G. H. LIGON, 421 Biltmore Ave., Asheville, N. C.
E. M. LANE, Atlanta, Ga.

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

METHODIST CALENDAR.

North Arkansas Conference at Ft. Smith, Nov. 24
Little Rock Conference at Pine Bluff, Dec. 1.

PERSONAL AND OTHER ITEMS.

Dr. Theodore Copeland is in a great revival at Marlinton, W. Va.

More than four times as many people were last year carried in automobiles over free highways as were carried by steam railways.

Rev. Burke Culpepper has been conducting a great meeting at First Church, Fort Smith, for several weeks. Good results are reported.

Rev. G. R. Ellis of Walnut Ridge Circuit has had wonderful revivals this year, with 308 professions and 161 additions to the church.

On his way to help in a meeting at Corning, Rev. J. L. Shelby of Vilonia called last week. He has done much revival preaching this summer.

Dr. Forney Hutchinson of St. Luke's Church, Oklahoma City, while passing through to Pine Bluff last week called on friends in this city.

Massachusetts has 114 towns paying school superintendents \$3,000 or more, 36 paying \$4,000 or more, and 15 paying \$5,000 or more. Five receive \$6,000.

The Yearbook of our General Sunday School Board has been received. It is full of valuable and interesting information about our Sunday School activities.

In Japan out of every 200,000 new girl workers who enter factory life each year, 13,000 fall victims of tuberculosis. The death rate among these women is three times the normal.—Missionary Voice.

Sweet's History of Latin America, perhaps the best one-volume book on the subject, has been in such demand that a second edition has just been issued. It is published by the Abingdon Press, New York.

Rev. W. W. Nelson writes: "The meeting at Gurdon still continues with increasing interest; 115 reclamations and conversions. One young man called to the ministry who will leave this week for Hendrix College."

God's servants are to be workmen that need not to be ashamed, but most church members get the idea that we are to be shirkmen that need to keep the head ducked and the eyes closed.—American Evangelist.

Rev. G. E. Cameron, formerly of Little Rock Conference, now presiding elder of Lexington District, Kentucky Conference, has been elected delegate to the General Conference; and Miss Belle Bennett has been elected a lay delegate.

Rev. R. L. Armor, who has been serving Kensett in North Arkansas Conference, has been transferred to the Northwest Conference and appointed to Lowell Avenue Church, Butte, Mont. He is one of our best men and we regret to lose him.

Last week, while visiting his grandfather, Hon. George Thornburgh, Rev. M. Thornburgh Workman called. He has been helping in protracted meetings as part of his vacation activity, and is now ready to resume his work at Southern Methodist University.

Recently it became necessary for Rev. E. J. Reaves, pastor of Desha Circuit, to take his wife to the sanitarium at Booneville for treatment. He is hopeful of her recovery, but thinks he must transfer to a Conference in a dryer climate in order to give her the needed change.

Sunday, October 20, is "World Temperance Sunday" and the Anti-Saloon League of America is asking every church in the United States to observe that day as "Not-Over-Sunday." Literature furnishing up-to-the-minute information will be sent to every pastor in the State within a few days.

Dr. T. C. Knowles, president of the College of the Pacific, on September 18, delivered an address on "Can Religion Be Rationalized," at our Epworth Church, Berkeley, Cal., of which Rev. Moffett Rhodes is pastor. This is the first of a series of addresses by scholarly men on religious problems.

Syracuse University, one of the great universities of the Methodist Episcopal Church, is making plans for a campaign to pay off a debt of \$1,500,000, which has become a source of embarrassment. Syracuse is asked to raise one-third, the patronizing Conferences another third, and the alumni the balance.

First Church, this city, Dr. P. C. Fletcher pastor, has just purchased at a cost of \$18,000 two lots adjoining the present site, and in the near future

We are counting on you, dear reader, promptly to renew your subscription, and thus help to carry the big burden of expense during the dull season. Will you help? Do it now.

will build a much needed Sunday School building. In doing this our great church is recognizing its opportunity and displaying the sagacity of real leadership.

Rev. C. D. Meux reports a fine revival in progress at Henderson Church. For ten days Rev. W. R. Jordan has been preaching strong sermons. His sermon on "Questionable Amusements" was well received and had a fine effect. There have been several conversions and reclamations, and the whole community is stirred as never before.

The October North American Review contains, among others, the following valuable articles: "The Family Magazine," "The United States of India," "Business and Agriculture," "Labor Prospects in Great Britain," "Schools and Daughters," and "The Mexican as He Is." It is published in New York City at 35 cents a copy, or \$4 a year.

The Centenary Bulletin for October carries much information that will be of interest to all subscribers to the Centenary fund and to all interested in the missionary activities of our church. One or more copies will be sent on request, and free of charge, to any one interested. Address John S. Chadwick, Editor, Centenary Building, Nashville, Tenn.

Rev. W. R. Jordan and his people at Primrose, six miles south of our city, urgently invite all their friends to attend the dedication of the new church, Sunday, October 23. Dr. James Thomas, the presiding elder, will preach the dedicatory sermon at 11 o'clock, and there will be another sermon at three in the afternoon. The corner stone will be laid October 9 by the pastor.

Governor McRae has designated October 9-15 as "Public School Week." He asks that every minister in Arkansas preach a sermon on Public Education on Sunday, October 9. If it is not expedient to preach, then each minister is requested to read the Governor's proclamation to his congregation and have some person make a four-minute talk on public education.

gation and have some person make a four-minute talk on public education.

In New Zealand where the government owns the railroads, stations are built with an eye to political patronage, something like postoffices in the United States. Political parties there have been known to change the residence of a group of railroad workers to a doubtful district long enough to get their votes counted. These workers lived in old cars anyway and could be easily moved.—Ex.

The Journal of Education, published at Boston, Mass., is by far the oldest educational journal in America, but it is today one of the freshest and most vigorous. Its editor, Dr. A. E. Winship, who has probably visited more educational institutions than has any other man in the United States, does not hesitate to criticize discriminatingly and to praise as he writes. The best way to keep up with education is to read the Journal of Education.

Spanish-Americans and Mexicans to the number of a million and a half are now in the United States, according to the inter-church survey. About 450,000 are in Texas, 50,000 of them in San Antonio. New Mexico has about 250,000; Arizona, 100,000, and California nearly as many. There are thousands in Colorado, Missouri and Kansas, and others scattered all the way to New England. Los Angeles is mentioned as "largely Mexican."—Missionary Voice.

Rev. Lawrence L. Cowen, pastor of our First Church at Helena, reports an increase of 97 members so far this Conference year, a good percent of them being on profession of faith. In less than two years he has, through personal work, without any evangelistic meeting, added nearly 300 new members to the church. He reports everything in shipshape and many forward movements for the enlargement of the church's efficiency in social service and community work.

The Declaration of Independence was more than a proclamation of American freedom, it was an assertion of universal human rights. It was the assertion of the principle of self-determination as fundamental to democracy in government. The statement that "all nations derive their just power from the consent of the governed," is one of universal application. The Declaration of Independence, therefore, is the charter of a new liberty, the announcement of a larger patriotism.—Methodist Review.

Ninety per cent of the total number of cadets at the United States Military Academy, West Point, are members of some church. This record is said to be higher than that of any other non-sectarian institution in the country. It is also a higher rate of church membership than is found at Annapolis. Among the denominations the Protestant Episcopal Church claims the largest number of cadets, the Roman Catholic and Methodist Episcopal tying for the second place, with the Presbyterian denomination third.—Ex.

On account of poor collections this summer and fall the Baptist Advance, the organ of the Convention Baptists of this State, had to miss a number recently and last week was only half-size. This is extremely unfortunate, as a denomination can not do its work well without its organ of publicity. We trust that collections will improve and this valuable paper will not suffer embarrassment. We feel hurt when the Baptist Advance suffers, as it co-operates with us for moral and religious uplift in our State. We stand together on the great moral issues.

Being in the vicinity of Batesville last Saturday, the editor came in Sunday evening and preached to a very fine congregation at First Church, after looking in on an active League with a good program. Rev. F. M. Tolleson, the pastor, having spent half the year in the Christian Education Movement, is now throwing himself vigorously into the pre-conference activities and expects to make a good report. Batesville is one of the best towns in Arkansas and First Church one of our finest charges; hence the editor always enjoys a visit there.

There are so many "weeks" for various and sundry causes and purposes that we venture to sug-

"The Arkansas Methodist in Every Methodist Home In Arkansas"

gest another, for the benefit of those whom it may concern (which means all of us). The suggestion is that everybody try to be good a week. It would be harder for some than others to do this, to be sure, but we firmly believe that it would not hurt anybody. If people would try to be good during one week, maybe, in the course of time, they might be persuaded to try it for two weeks, or even longer. The real saints are those who try to be good all the time.—New Orleans Christian Advocate.

Dr. J. M. Workman writes: "Mr. Hugh D. Hart, an alumnus of Henderson-Brown College, and former president of the Little Rock Rotary Club, on invitation of the president of Henderson-Brown College, delivered an address to the students and citizens of Arkadelphia, in which he compared the English and American ideals of education. Mr. Hart should be induced to give this address to as many congregations as he can reach. His closing words, in reference to the Cross of Christ were not only superior in thought, but presented a vision of the Man of Galilee couched in beautiful and chaste English. Mr. Hart is that rare type of young business man who will make Arkansas a great State."

In the American spirit the love of country is made perfect in the love of all mankind. The enthusiasm for humanity is the inner essence of the American spirit. The rights claimed and fought for by our forefathers were not the rights of a race or a people—they were the rights of human nature itself. The inalienable right to life, liberty, and the pursuit of happiness, is not an American right alone, it is the right of all mankind. The stone which the builders of thrones rejected, the founders of our Republic set at the head of the corner, and there invested it with a majesty and sublimity which attests the divinity of its origin. For real democracy is simply the political expression of Christianity.—Methodist Review.

Kidd-Key College and Conservatory of Music, Sherman, Texas, opened September 7 with a very satisfactory enrollment, something over three hundred, and additional pupils are coming in every day. This is very gratifying to the management, especially owing to the somewhat depressed conditions. The following teachers have been added to the literary faculty for the coming school year: Miss Annie Laurie Whitehurst, A. M., Columbia University; Miss Lucille Gafford, A. B., Chicago University; Dr. Clara L. Nicolay, Ph. D., University of Pennsylvania; Miss Lucie A. Keblinger, A. M., Columbia; and Miss A. K. Lehrer, graduate of Sargent's School of Athletics and of Columbia University. The Conservatory faculty remains practically the same. The coming winter the College will have a brilliant artist course, including Kubelik, Tiffany, Lenska, Schnabel, and at least three other distinguished artists. Kidd-Key College and Conservatory has long been known as a school of the highest cultural type, where pupils are surrounded by every possible care and attention.

BISHOP LAMBUTH DEAD.

A telegram from Nashville announces the sad and unexpected news of the death of Bishop W. R. Lambuth last Monday in Japan, and also the death of Rev. R. D. Smart in China. As we open our forms to publish these sorrowful tidings, we cannot in this issue give particulars. We have inexpressible sorrow as we record this great loss to the Church and the Kingdom of our Lord.

BOOK REVIEWS.

Germany's Moral Downfall: The Tragedy of Academic Materialism; by A. W. Crawford; published by the Methodist Book Concern, New York and Cincinnati; price, \$1.50.

This treatise is an attempt to interpret those ideas and ideals of Germany which led to the great war. It is found that materialism as taught in the schools and advocated in the state was the real cause that brought German leaders to their readiness for war. Their idea of culture is not really refinement of the individual, but the training of the people for a specific national purpose, and it consists in national organization and effi-

ciency in education, science and industry. It signifies the organization of brain and brawn for the purpose of material and political advancement. This study is valuable in teaching us the things in our own national life which should be avoided. We have been following Germany's example in many things. The awakening came none too soon. Indeed, it is doubtful if we have as yet learned our lesson. We are still trusting in our great resources and our numbers, and need to change our ideas and become more spiritual and less practical. Let us beware of the super-practical in our education, it may yet lead us to Germany's fate. "Materialism all but wrecked the world, there ought to be some hope of laying the new foundations deep in the things of the spirit."

From Slave to Citizen; by Charles M. Melden, Ph. D., president of New Orleans College; published by The Methodist Book Concern, New York and Cincinnati; price \$1.75.

This book was written by a Northern white man who has spent much of his time in the South in schools of the Methodist Episcopal Church devoted to the education of negroes, and consequently he has been dealing with the highest type of negroes. In spite of his training and environment he has written a fairly reasonable account of the situation. While he lays much stress upon the injustice under which negroes often live and labor, and naturally plays up all the good that he can find in negroes, still he says: "No other group of ten millions of negroes is so fortunately situated as those who live in the United States of America. This affirmation is made while fully cognizant of the limitations, injustices, discriminations, and violence from which they suffer, and with the deepest sympathy for them in their trials. If their advantages are compared with their disadvantages, the former will outweigh the latter. It is also true that the majority of American negroes will continue to live in the South. It is wise then for them to face the facts as they are and make the best of them. An experience of many years and observation extending over the entire South confirm me in the belief that the future of the negro is largely in his own hands. He must work out his own salvation." Certain suggestions are offered. The negro is advised to acquire property, to secure a home, to free himself from the mortgage system, to safeguard his health, and, without seeking social equality with whites, to cultivate pride in his own race and its achievements.

Old Testament Prophecy; by F. K. Sanders, Ph. D., D. D., professor of Biblical Literature in Yale University; published by Charles Scribner's Sons, New York. price, \$1.25.

The author says: "The prophets were a recognized factor in the life of the Hebrew people from the days of Samuel and David, when they first attained some measure of public recognition, to the Greek period or even later, when there still arose occasionally a prophetic voice to express God's care for His repentant children, as well as His wrath upon the disobedient and the stubborn. . . . A prophet filled a large and important place in the community and state. The members of the order had many functions. They were preachers, teachers, personal and public advisers, historiographers, editors. They used any method which gave them a chance to bring men into line with God. . . . The Old Testament records show very clearly that while the prophetic order was always a serviceable group in the Israelitish community, there were times of special emergency which called a great leader like Isaiah, into the forefront. . . . Each prophetic message started from some deep conviction about God, which gave authority and power to what the prophet had to say, and led him to predict how Jehovah would deal with some critical human situation." The author directs attention to four matters: "(1) The proper organization chronologically of the prophetic material; (2) the personality of each prophet, so far as known; (3) their actual messages, recorded by them or by others; and (4) the contribution of each prophetic

period to the thinking the world about God and life." This is a valuable book for the student of prophecy.

History of the William Taylor Self-Supporting Missions in South America. By Goodsil F. Arms, Published by the Methodist Book Concern, New York and Cincinnati.

This is an account of the missions established forty years ago on the west coast of South America by that wonderful missionary, Bishop William Taylor. Going in person to this field, he visited principal cities and arranged, generally with English-speaking residents, for the support of preachers and teachers, and then he returned to the United States and found self-sacrificing men and women and sent them out to battle almost unaided from home with great obstacles. In this way the work was started earlier, but labored under peculiar difficulties, as Taylor himself, after being elected bishop, gave most of his time to Africa. For twenty-five years the heroic band laid foundations and when the work came under the care of the Board of Missions it was beginning to flourish. The wisdom of Taylor is seen in the fact that the schools which he founded have become the chief agencies for progress. This book is well worth reading by those who would understand the Methodist missionary activities of the west coast of South America. The editor of this paper last year had the privilege of visiting many of the places mentioned, and has, therefore, read the narrative with peculiar interest.

DIFFICULTIES.

(Continued from Page 1.)

the directions of our Gospel. The Master tells us to put the Kingdom of God first; if we put it last, we ought to expect trouble. The only way to get beyond all our difficulties is first to get right with heaven and earth. When that is done we can begin to climb out of any slough of despair.

May we not ask our people to remember these things when they begin to count up the difficulties in the way of paying up their pastors and raising their conference funds for this year? What can any community expect if the fundamental needs of the church are neglected?

WISE WORDS.

At a recent meeting of the American Bar Association, the Judicial Section made public the following statement, which should be repeated from the pulpit and in the press:

"The Judicial Section of the American Bar Association, venturing to speak for all the judges, wishes to express this warning to the American people: Reverence for law and enforcement of law depend mainly upon the ideals and customs of those who occupy the vantage ground of life in business and society. The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide, they are sewing dragon's teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

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.

JUDGE NOT.

I hold this wisdom—that before
You damn a man with censure's blast,
You should be sure you know his
past—
For full a thousand years, or more.

For, from a host of vanished sires,
By passion swayed and sin-defiled,
Come tainted blood and impulse wild
That light the soul's Plutonian fires.

Perhaps if you who hurl the ban
Had drawn your nature and descent
From out that same dark element,
You might not be so good a man!

And this, I hold, is wisdom, too—
To judge no youth till you can tell
His future—on to Heaven or Hell—
And know what he will be and do.

For, bear in mind, in spite of blood,
In spite of inborn passion's blent,
And Training's warp, and Habit's bent,
He has a Will—and he has God!

Arthur Madison Shaw.

LITTLE TALKS ON
CHRISTIAN EDUCATION.

By Hon. Josephus Daniels, Former
Secretary of the Navy of the United
States.

II. Education and Individualism.

The strength and weakness of the
Old South was its intense individual-
ism. Tennyson sang—"The individual
withers, but the world is more and
more." It was not so "in the good old
days" our fathers talked about that
civilization wrote individual with a
capital. It grew big men, sun-crowned,
above the fog in public duty and in
private thinking. Calhoun, Yancey,
Lamar, Hill, Vance, Vest, Beck, Hamp-
ton, Alex Stephens, Jefferson Davis
and Robert E. Lee, these were among
the lighthouse men which that civiliza-
tion produced and gave to the world.
We shall not look upon their like
again. But they lived in a generation
of individualism.

The captains of industry in the Old
South were also individualists. If a
man had the means he would invest it
and borrow from his neighbor to build
a factory. Partnerships were com-
mon but the corporation into which
the many invested their surplus was
in its infancy, and there was little
favor shown this modern lever.

Perhaps the feeling in the extreme
was best illustrated by a story of
Robert Toombs. On one occasion, af-
ter the civil war, the idea became
lodged in the mind of a young mer-
chant in Washington, Ga., that a hotel
ought to be built in that town, and so
he obtained a charter for a corpora-
tion, opened a subscription for a stock
company, and went to Mr. Toombs, the
first citizen of the town, to head the
subscription. "No," said Mr. Toombs,
"I will have nothing to do with it. In
the first place, if a hotel is needed,
let some man build it, and if con-
vinced it is a necessity, I will lend him
some money. But the fact is that
Washington does not need a hotel. If
anybody comes whom we wish to wel-
come to the town, I will entertain him
as my guest. Others are not wanted."

Education halted for the same rea-
son. The teachers who trained the
statesmen of the South were indi-
vidualists. They built their school
houses with the aid of patrons, and
the benefits of their instruction were

confined to the limited few. As to
colleges and universities in the main,
they struggled with small buildings
and little or no endowment. Our rich
men, with a few exceptions, had not
learned that investment in immortal
mind brought dividends larger and
longer than any other use of money.

More money has been given to edu-
cation in the last twenty years by com-
paratively rich men of the South for
education than had been given in the
previous 200 years. Why? Individu-
alistic practice has given way to a
sense of community obligation, and a
new conception of the value of edu-
cation and a sense of trusteeship of
wealth has come to the world. Two
Southern Methodists, blessed with
large fortunes, have given more mon-
ey, I dare say, to build and endow
Christian colleges of the church than
was given by all the Methodists of the
South in the 50 years between 1810
and 1860, and those 50 years saw large
prosperity and many rich planters in
Southern Methodism.

In early Methodist circles the lay-
man was expected not only to attend
church on Sunday morning and place
a few dollars in the contribution box;
he was expected to be an evangel, in
the home and in the church and in the
community, of the gospel he pro-
fessed.

What this day needs in the Meth-
odist Church, in all the churches and
in the hearts of men outside church
membership, is a consciousness that
money is a means of grace, and that
it multiplies its usefulness a hundred-
fold if it educates a youth and sends
him forth equipped for life's work.
With adequate facilities and adequate
endowment, the colleges of the South
can give equipment to its youths to
win their rightful place in the race for
power and influence and service to
the world.

We must educate or we must see
those peoples surpass us who have
the vision that knowledge is power
and are willing to invest their money
in placing the best educational oppor-
tunities within the reach of every son
and daughter of the South. What will
it profit us to gain wealth and lose
the ability to translate our inherited
high ideals to all peoples?

MONTREAL.

In going from New York to Mont-
real one has several choices. One may
take boat on the Hudson, either by
daylight, or by night, from New York
to Albany. The beautiful scenery on
both sides, in addition to the places
of historic interest, make the day-
light trip very enjoyable. One may
also take boat across Lakes George
and Champlain. These are said to be
the most beautiful lakes in America.
I purposed taking train to Lake
George and thence across the two
lakes by boat, but as the ticket agent
advised me that my railroad ticket
would not be accepted on the boats, I
changed my plan. The agent was in
error, but I did not discover it until
too late. As I had taken the day-
light trip on the Hudson and also the
daylight trip by rail to Lake George,
I decided to take sleeper on the night
express direct from New York to
Montreal. This is an all-Pullman
train, with the exception of one bag-
gage car, and makes the run in twelve
hours. By rising at 6 o'clock, I was
able to see Lake Champlain and the
Plattsburg training camp. The Adiron-

dacks were in the distance. The Hud-
son River trip, the Lake George and
Lake Champlain trip, and that on the
St. Lawrence from Toronto to Mont-
real, passing the thousand islands,
are among the most delightful and pic-
turesque in the world. If to these, one
adds the trip on the Southern railroad
from Chattanooga to Washington,
through the scenic portions of Ten-
nessee and Virginia, one feels that
there is little more to be desired. Yet
along this route I have seen nothing
that in my opinion surpasses the
Ozarks of Northwest Arkansas.

At Rouses' Point, the last station of
the "Delaware and Hudson railroad"
on the American side, the customs
agent comes aboard, examines your
baggage and takes up the question-
naire furnished you before retiring on
the previous night. American's visit-
ing in Canada or en route to Montreal
for embarkation, are very casually in-
spected. My baggage was not inspect-
ed at all. But Canadians, who are re-
turning from "the States" are critical-
ly inspected. A young man across the
aisle from me was charged 35 per cent
of the value of some books bought in
New York. I suspect that when we
Americans return from across the
boarder, we too, will be scrutinized
rather closely for dutiable goods. A
diamond dealer in Toronto told me
that most of his business was with
the United States. (I did not make
any purchases).

Montreal is an interesting place. I
planned my trip so as to spend a day
and night there. On the sightseeing
tour of the city, buildings are pointed
out which are said to be two hundred
years old. We halted ten minutes at
the establishment of Chas. Desjardins
& Co., of whom it was said that they
are the largest dealers in furs in the
world. Feeling the need of a good
overcoat, I ventured to price one that
caught my fancy. When told that it
was \$120 I decided to wait till I re-
turned to Arkansas. Our guide sug-
gesting that probably we needed to
say our prayers, stopped for 15 min-
utes at the Notre Dame Cathedral, the
second largest church in America,
with its towers 227 feet high, and
with its bell weighing more than 12
tons.

Montreal is the site of McGill Uni-
versity, of which the late lamented
Dr. J. H. Stevenson, professor of
Hebrew at Vanderbilt University, was
a graduate.

Montreal is situated on an island,
surrounded by the St. Lawrence and
Ottawa rivers, Lake of St. Louis, and
Lake of Two Mountains. Mount Royal,
from which the city takes its name,
rises to a height of 2,000 feet, over-
looking the city. On the summit is
Mount Royal Park, the principal park
of the city, adjoining which are the
Protestant and Catholic cemeteries.

The Windsor, the Ritz-Carlton, and
the Queen's are the leading hotels. I
found the service at the Windsor to
be good and the expense moderate.

The things that impressed me most
about Montreal was the number and
size of the bank buildings. I saw the
names of twelve of them, several of
which had one or two branches. The
Bank of Montreal is the most impos-
ing, and the strongest financially. The
clearings of the Montreal banks for
the last fiscal year were more than
seven billions of dollars.

It is notable that after the name of
every business institution in Canada

is the word "Limited." To what ex-
tent their liabilities are limited there-
by I have not been able to learn.

With the exception of two Provinces,
Quebec and British Columbia, Can-
ada has prohibition. In Montreal,
which is in the Province of Quebec, I
learned that only beer and wines are
sold over the bar. Whiskey may be
bought in sealed packages of not less
than a quart. Whiskey is sold by
agents of the government. The
friends of prohibition are hoping for
an act of the Canadian Parliament,
making the whole Dominion dry.

Montreal is distinctively French. All
public notices are in both English and
French. Apparently the French pre-
dominate in education and in religion.
This is true throughout the whole
Province of Quebec, and pre-eminently
so in the City of Quebec.

One visiting Canada should keep in
mind that the American dollar is at a
premium. To take advantage of it, it
is necessary to go to a bank and have
one's money changed for Canadian.
Eleven per cent was the rate of ex-
change the day I was in Montreal. It
is well to remember that all prices
quoted in Canada are in the coin of
the realm. I was the loser in a small
amount by not being advised in ad-
vance.

It was a pleasure to meet in Mont-
real Bishop and Mrs. Mouzon, and Dr.
and Mrs. L. S. Barton of Tulsa, Okla.,
who were to be my fellow passengers
on the "Minnedosa," en route to the
Ecumenical Conference in London.—
S. R. Twitty.

PEOPLE ONE MEETS.

There are many benefits from an
ocean voyage. First, it is restful.
One's mind is relieved of all care. It
would doubtless become monotonous
if it were not for the interesting peo-
ple one may meet. Of course, there
are all kinds of people on shipboard.
But the passengers on the Minnedosa
seemed of an exceptionally high order.

There were a number of teachers
(all women) from Canada, going to
London to teach in the government
schools, in exchange with a like num-
ber of English teachers going to the
Dominion. I should think that such
an interchange of teachers must be
quite beneficial. I should think, too,
that an interchange of ministers be-
tween churches of like communion,
such as the Methodist Churches of
America and the Wesleyan Churches
of England would likewise be condu-
cive to the strengthening of the fra-
ternal bonds. It seems that for a
minister of one country to accept a
call to the permanent pastorate of a
church in another is a bit hazardous.
For example, I feel that it was a mis-
take for Dr. Jowett to come to Amer-
ica for a limited term. How much
better for him to have spent his life
at Carr's Lane in the successorship of
James and Dale! (But I am going
too far afield.)

Among the interesting people I met
on shipboard was Judge Charles B.
Elliott of Minneapolis, who is an au-
thority on international questions. He
spent three years in Manila, has trav-
eled extensively in Europe and the
Orient, and was enroute to The Hague
to attend the Conference, August 30 to
September 3. He was to speak on
"The Monroe Doctrine Exception in
the League of Nation's Covenant." He
gave me a program of "The Hague
Conference" of 1921, and also gave

me for perusal McMaster's "History of the United States in the World War," which, he said, was the best and most authoritative statement of our part in that conflict.

There were a number of delegates from "the States" and from the Dominion to the Ecumenical Conference on our ship. Bishop Mouzon and Dr. Barton of Tulsa, I believe, I have already mentioned. Among the others were Dr. Dan B. Brummett of Chicago, editor of Epworth Herald (Dr. Brummett was one time pastor of Main Street M. E. Church, now Scott Street M. E. Church, Little Rock, and made inquiry concerning the leaders of Methodism in Little Rock at this time); Rev. Joel D. Hingely, secretary of Board of Conference Claimants, of the M. E. Church, also of Chicago. Dr. Wallace McMullen, superintendent of New York City District, who preached at the evening service on shipboard. Among those from Canada were Dr. S. D. Chown of Toronto, president of the Canadian Methodist Church. (He says when he crosses the border he is called "Bishop Chown.") He is a most approachable and affable gentleman of the Abraham Lincoln type. Rev. T. A. Moore of Ottawa, secretary of the Canadian Methodist General Conference, and secretary of evangelism and social service for his church; Dr. A. S. Tuttle, president of the Theological Seminary at Edmonton, Alberta; Rev. Arthur Page of Blenheim, secretary of Religious Education of the London Conference. He spoke very flatteringly of the visit of Dr. Chappell of our Mt. Vernon Church, Washington, to the recent session of their conference, where he conducted the daily devotions.

Dr. Chown reported the membership of the Canadian Methodist Church as 400,789; the clergy, 2,536; the minimum salary of a married man, \$1,500; and in the Provinces of Manitoba and Saskatchewan, \$2,000.

The question of church union among Methodist, Presbyterian and Congregational Churches, while moving slowly, gives promise of consummation.

Canada has prohibition, with the exception of the Provinces of Quebec and British Columbia; and there whiskey is sold by the government in sealed packages of not less than a quart, the dispensary being open from 10 until 4. At the bars one can buy only wine and beer. The Canadians are hoping for a Federal act that will prohibit the manufacture and sale of intoxicants throughout the Dominion. Thus prohibition goes marching on.

In my next I shall have something to say of my impressions in England. —S. R. Twitty.

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

KODAK FILMS DEVELOPED FREE with every first order. Prints, any size, or post cards, 5c each, or prints from old films 5c each. **YORK'S KODAK PARLOR**, Caruthersville, Mo.

Individual Cups
Your church should use. Clean and sanitary. Send for catalog and special offer. Trial free.
Thomas Communion Service Co. Box 496 Lima, Ohio

RATIONALISM DEPLETING THE MINISTRY OF SOME CHURCHES.

By Bishop Warren A. Candler.

Some weeks ago the New York Evening Post published some statistics which seemed to show an alarming decrease in the number of Protestant preachers in the United States.

Upon the showing made by the Post, the Century prints an article under the caption, "Is Our Religious Leadership Breaking Down?" The writer in the Century begins his article with this startling paragraph:

"Is the ministry losing its appeal as a career for men of mind and leadership? Is the pulpit to be deserted? Is Christianity—at least Protestant Christianity—to become voiceless in the United States?"

But the figures given by the Post are misleading, and the alarm of the writer in the Century, which was produced by the publication, in the Post, is groundless.

The investigations of the Post were concerned too much with the decreasing registration of students in theological seminaries of the country, especially the decrease in the institutions of certain denominations. The writer of the article says that "there are scarcely 5,500 students in all the Protestant seminaries today." He affirms that "in June, 1920, the Protestant seminaries graduated 1,800 students, but this year the total dropped to 1,600."

The writers of these articles should know that the registration of students in theological seminaries is not a fair index to the increase or decrease of Protestant preachers in the United States. The largest Protestant denominations—the Baptists and Methodists—do not require training in a theological seminary as an indispensable requisite for entrance into the ministry. Moreover, the Churches which require seminary training for entrance into the ministry receive not infrequently Baptist and Methodist preachers, who desire to change their denominational relations, without demanding of them seminary training. For example, I am able to recall three preachers who were graduated at Emory College between 1890 and 1900 without theological training who are now pastors of large churches in the North. They were popular preachers, and two of them are filling Presbyterian pulpits and one occupying a Congregational pastorate. Another brilliant young man from Emory, who had not taken a theological course, was offered the pastorate of a large Congregational Church in New York, but he declined it because he was unwilling to sever his connection with the Methodist Episcopal Church, South.

Again, the writers of the articles in the Post and the Century are misled concerning the number of vacant pulpits in the Protestant Churches in the United States. In the Methodist Episcopal Churches there is no such thing as a vacant pulpit. Every Church has a pastor. Some pastorates are filled by what the Methodists call "supplies," but nevertheless they are filled, and filled often with very efficient men. These "supplies" are "local preachers" whom the Bishops find available for pastoral work, but who for one cause or another can not become "itinerant preachers" subject to

appointment as members of an Annual Conference.

Furthermore, there is no marked decrease, if any decrease, in the ministry of the largest and most evangelical Churches. For example, the itinerant ministry of the Methodist Episcopal Church, South, was increased by forty-one men during the year 1920—the year during which the writers in the Post and the Century declare there was such an alarming slump in the ministry of the Protestant Churches in the United States. This increase was not as large as could have been desired, but it was not a decrease. The increase more than offsets the deaths and withdrawals in the membership of the Annual Conferences.

All these facts must be taken into account in considering the ministry of the Protestant Churches, and they greatly modify, if they do not refute, the conclusions of the writers of the articles in the Post and Century.

Nevertheless it is true that the ministry of some Protestant Churches is being depleted. More than one cause may have operated to bring to pass such a depletion.

An overopulent and luxurious type of life quenches the prophetic spirit. In the days of King Solomon, when, says the sacred historian, "gold and silver were as stones in the streets of Jerusalem," there was not a prophet in all Israel. An unprecedented state of wealth in some sections of our country may likewise have resulted in the depletion of the ministry of certain of the Churches in those sections.

But the figures given by the writers in the Post and the Century lead directly and irresistibly to the conclusion that the rationalistic teachings prevalent in certain theological seminaries in the North have been the main cause of the depletion of the ministry of the denominations owning and patronizing those institutions. In these schools the inspiration of the Scriptures is questioned, and the call to the ministry is minimized, or utterly explained away.

There is small motive, if any, for a young man to enter the ministry if there is no supernaturally inspired gospel to preach and no constraining call to impel him to undertake such un lucrative work. Why should he?

St. Paul believed that he was "separated unto the gospel of God" (Rom. 1:1), and he said, "necessity is laid upon me; yea, woe is unto me if I preach not the gospel." We can understand, therefore, why he should have sacrificed every earthly good of wealth and honor and position to fulfill his high calling. But without such compelling convictions why should he have plunged into the deep, dark heathenism of the first century to proclaim the gospel?

Moreover, Paul believed that he had a definite, settled and fixed gospel to preach. He wrote to the Galatians, "Though we, or an angel from heaven, preach any other gospel to you than that which we have preached, let him be accursed" (Galatians 1:8). Again, he said, "We believe, and therefore speak" (II Cor. 4:13). But some of the rationalistic professors in these infected seminaries would characterize Paul's gospel as "too static." They seem to speak not because they believe, but to show how much they disbelieve.

How can such men lead students to

undertake the self-sacrificing labors of a preacher of the gospel?

If these rationalistic teachings are sound there seems to be left nothing to preach and no reason for preaching.

Indeed, there is little or no use for theological seminaries, if the conclusions of rationalism are well-founded. If anarchy should overthrow orderly government, there would be no place left for lawyers or schools of law.

If the Old Testament is a bundle of myths, allegories, and folk-lore, why give to it more attention than we might give to the myths of the ancient Greeks, the superstitions of the Romans, and the folk-lore of the Buddhist nations of the Orient?

If the New Testament is no more than the rationalists allow that it is, why set up theological schools for its study?

Indeed, if the whole Bible is composed of such a bundle of pseudo-writings as the rationalists would have us believe, it is the most remarkable record of successful frauds known to history. In the days of Josiah, fraudulent books were imposed on the Hebrew nation to induce the people to reform. The deceitful priests told the King and the people that long-lost writings of Moses had been found when in truth the alleged discovery was a hoax contrived to produce a revival of religion! What Nation ever gave birth to such a multitude of sanctified liars as did the ancient Hebrews, if we may trust the conclusions of the rationalists? And when and where did holy frauds yield such excellent fruits of righteousness?

We find no parallel to the case of the spurious Scriptures of the Hebrews except in the equally spurious Scriptures of the Christian Church. The rationalists tell us some anonymous writer, intending to do good, imposed on the Church the fourth gospel as the work of St. John when in truth it was not. And they set aside also a number of the epistles which the Church of all ages has attributed to St. Paul, characterizing them as "pseudo-Pauline."

How shall we account for such a great number of anonymous writers of the greatest ability, who concealed their identity and falsely attributed their writings to others? What amazing modesty! What stupendous and successful frauds!

Most marvelous of all this book—the Bible—thus filled with frauds has produced the noblest forms of life and the loftiest civilization recorded in the history of mankind! It is incredible. It is more reasonable to doubt the teachings of the rationalists than to doubt the Scriptures.

We need not lament, therefore, that the registration of students in seminaries in which rationalists teach is growing smaller and smaller. No real preachers will be lost to the Church thereby. On the contrary, the public will be saved from the damage which is always done when a skeptic in the pulpit substitutes the proclamation of his doubt for the preaching of the gospel.

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

A TRIBUTE TO A BELOVED COLLEAGUE.

Bishop Edwin H. Hughes.

Wilson Seeley Lewis came to the General Conference in 1908 a comparatively unknown man. In Northwest Iowa he was famed and esteemed for two pieces of educational work—at Epworth Seminary, and at Morningside College. His reputation, likewise, had grown over the State of Iowa, as his remarkably constructive college service at Sioux City compelled wider attention. For perhaps six months prior to the Baltimore General Conference his Iowa admirers had insisted that he should be regarded in connection with the episcopacy. They, headed by the late Senator J. P. Dooliver, were assured and enthusiastic in their personal estimates, and they lifted him up to the view of the church. In the pre-election discussions, which are necessary in so large a church as ours, it became evident that Dr. Lewis' name would be found on many of the ballots.

Nor did he himself do aught at Baltimore to make himself better known. So far as I recall, he made no speeches. Indeed, he seldom entered into public debates. In the bishops' meetings and in the general committees his voice was not often heard. I think that it may be fairly said that the most of his service was rendered in quiet, but very important, backgrounds. His accomplishments came not like the rush of a tornado, but rather like the sweep of the tide. The friends of Morningside College found that, under the administration of this serious and seemingly timid man, the institution was lifted and lifted and lifted. The voting for him at Baltimore had that quality; the delegates studied the Iowa certificates of his service, and their response came in the manner one might have expected in a normal election—after careful deliberation. On the fifteenth ballot he was elected. The wisdom of that election, so far as I know, stands today utterly unquestioned in the whole church.

But there came a time in the election process when he himself was much bewildered. As ballot after ballot proceeded with no result, he rather wondered if the hesitancy of the delegates did not represent a real doubt as to the divine will. Only by the determined insistence of his friends was he prevented from withdrawing his name. He told me at the time that he likewise felt that some of the other men in the voting were much better fitted for the office than he; and he had to be assured that the church should be allowed to make a decision, unaffected by his modest judgment of himself. Some of the delegates will still remember that eager group that gathered about him and practically compelled him not to withdraw his name. They rendered the work of God a vast service that

day. Several big interests of our church would have been incalculably poorer if Wilson S. Lewis had not come into our general superintendency.

He was not a dress-parade character; but he was wonderful in making plans for a campaign, and equally wonderful in fighting out in the advanced trenches. While occasionally he was tremendous in public address, yet he was marvelous in his influence on groups of planners; and "big business men" yielded to him in remarkable fashion. For this reason his work for Goucher College in the Million-Dollar Campaign, that came prior to the million-dollar epoch, was really like a miracle. Later he did similar amazing things, both for the Centenary and for the upbuilding of educational life in China. He kindled slowly; he was once likened to "anthracite coal." When at last the deep fires of his nature burned, they came duly to a wonderful glow and ardor that simply withered small things out of being. His plans were all large. In this regard, he was like his partner, Bishop Bashford. I think that God meant that they should work together for the Celestial Empire, making plans as vast as China herself. But how little we could have thought that God meant them to go so close together to the other Celestial Empire, eternal, in the heavens, and to renew there the earthly partnership! I can see Bishop Bashford's smile of welcome; and I can see Bishop Lewis greet his colleague with that sturdy quietude that concealed a deep cordiality.

There was in Bishop Lewis one quality, almost wholly hidden by his outward appearance. I think that he himself was not aware of his own amazing shrewdness. Concerning this I would make a sharp distinction; it was not at all of the scheming sort, but of the estimating sort. A few times when I was with him I saw some smart and superficial person depart with the idea that Bishop Lewis did not understand! But I knew surely that behind that wonderfully innocent expression on Bishop Lewis' face there was an insight like an intellectual and moral X-ray! His judgments of men were not often expressed, but they were piercingly accurate.

I have already intimated that he worked in the fine and large backgrounds. My first meeting and working with him illustrated this. We were to dedicate an Iowa church—I to preach and do the public work, he to take charge of the finance. He came to the town, three days in advance; had private interviews with many persons; met their surety that the half of the eleven thousand needed could not possibly be secured, and met it with a dogged courage; and on Sunday morning handed me names and amounts that showed that the debt was already raised—and more! We ran that offering nearly five thousand beyond the sum named, so providing for interest, shrinkage, and extras. Yet I had difficulty in making the people understand that the persistent advance work of President Lewis was the secret of our success. I made up my mind that day that the church needed Wilson S. Lewis in the episcopacy; and, when General Conference came on a few months later, I voted for him on every one of the fifteen ballots that preceded his election. I mention this dedication inci-

dent because I regard it as typical of his work. He dreaded a service that was in any degree perfunctory and showy. A response, on behalf of the bishops, to words of formal welcome tired him greatly, and when his turn came for this conventionality he really suffered. Yet he would take on himself a vast task and work it out with a vision and patience as vast as the task itself. Of course, the recording angel will have registered against Bishop Lewis' name thousands of kindly services of so-called small degree; yet the record of the later years will show huge entries because only such will represent the achievements of this great and sacrificial servant of God.

We were "twins" in our election, coming into the episcopacy on the same ballot; and our personal addresses to each other always represented that kinship. He was my senior, being elected by a few more votes than I received, as was meet. Then we were assigned to the opposite hemispheres. From the first he took me into his confidence. He went to China by way of Gethsemane and the cross; but he found there, as did his Master, "the joy that was set before him." Is China so vast that it breaks the men who would carry its burdens? I know not, though I would speed a warning to Bishops Birney and Keeney. But I do know that Bishop Lewis never would have willingly left China for any place save heaven! After he put his hand on the plow that was to make deep furrows in Oriental life and so prepare for great harvests, he fulfilled the law of the kingdom of God by never turning back. He was a prodigious worker. He will deserve the rest that God provides for His saints, for a season beneath the altar; and then he will enter upon the new tasks of the infinite life; and, because he did large things on earth, he will quickly adjust himself to the wondrous services of the Eternal Kingdom. I find myself quite naturally calling to him over the border and saying:

"And doubtless unto thee is given
A life that bears immortal fruit,
In such high offices as suit
The full-grown energies of heaven."
—Zion's Herald.

THE METHODIST MISSION IN POLAND.

Mrs. Nannie F. Howard.

To the Methodists of America, and to those of the Southern Methodist Church more especially, I want to tell you of the great work being done here in Warsaw and throughout Poland by the Methodist Mission, through our Centenary Fund for the relief of the suffering and destitute. The personnel of the mission is composed of Major L. G. White, Dr. C. M. Morgan and wife, Mr. McKnight, Miss Quayle, Miss Jessie Branscomb, Misses Bartlett and McKinney, nurses, all Americans, together with a large force of Polish people, worthy, capable and efficient, willing to work and glad to serve their country in her great need, as well as thus serve themselves, having lost all in the war and the Bolshevik's invasion.

Miss Quayle is stationed in Warsaw and, being full of zeal and enthusiasm, she is the life of the mission, the nucleus or orbit around which the rest move. Miss Branscomb is in charge of Vilna and the men are busy in out-

side work, and the untiring efforts of all are accomplishing a great work.

Five kitchens have been in operation since last autumn and 1,500 are fed daily in two of them located in Warsaw, and many more are fed in the three in other towns and districts.

The mission has two orphanages, where 150 children are cared for, ranging in age from a few months to 15 years. The attendants are glad to have this means of support and at the same time are serving Poland.

The children are bright and happy, eager to learn, and responsive to love and kindness. In their block and paper work some of them show quite an artistic talent, all love music and are being taught to sing, as most of the women play on the used piano provided for them. We can't foresee what this loving personal touch will mean to the future life of these little ones, and also to Poland's future through them; a Kosciuszko may be among them, or some great leader, who will prove a blessing to his or her country and to all of Europe, and the results of the work of all the charitable American organizations will be far-reaching and lasting in its effects.

The mission has two sewing rooms employing 60 women. Here new garments are cut and made over ready for distribution; knitting is done, and in addition much work is given out to women who can't leave their homes to sew.

In the large general warehouses supplies are received, checked up and allotted to their respective destinations. In a smaller warehouse food and clothing are distributed directly to those persons found worthy after a careful investigation.

An average of 360 families are thus supplied each month with food and clothing according to their needs, averaging 1,440 persons each week.

Six hundred families have been cared for twice each month, being supplied with food and clothing. The aim is to help only the helpless and needy who are willing to work and help themselves, thus being a great help or asset to the country, while the idle class, rich or poor, are parasites on its bounty.

Including her refugees, many thousands of whom are Russians, Warsaw's population is about 1,500,000 at present, and then many whole families come for miles to get help.

The mission is assisting the pastor of the Presbyterian Church to care for its poor by giving twice each month supplies for these needy families consisting of 8 pounds of flour, five pounds of bacon, four pounds of rice, three cans of milk, one pound of cocoa and one loaf of bread.

Twelve ministerial students of the

DROPSY TREATED ONE WEEK FREE
Short breathing relieved in a few hours;
swelling reduced in a few days; regulates the liver, kidneys, stomach and heart; purifies the blood, strengthens the entire system. Write for Free Trial Treatment.

COLLUM DROPSY REMEDY CO.,
Dept. F-32, Atlanta, Ga.

For Malaria
Schaap's Laxative Chill Tonic
is the best. None better. Liver regulator and Chill Cure combined.
Try it and be happy. Price 60c.

THE BEST CATECHISM

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

Lutheran Church are being supplied with books, some room equipments and a good warm dinner each day, and a Bible class in English is being organized for them in their course of study by Mr. McKnight, who has also been requested to teach an English class of 100 students of Warsaw University. This will help Poland in her relations to America and England.

The blind asylum is being helped by the mission, together with other institutions. Dozens of carloads of supplies have lately been shipped further into the area, so devastated by the Bolsheviks last summer, and where there is great need and much suffering.

At Vilna the need is perhaps greatest, but the morale of the people is fine and optimistic for Poland's future. They are willing and anxious to work and help in the country's reconstruction.

Vilna has more than 120,000 people, many of whom are reduced to penury. She has her own university with very many ambitious but needy students.

The Methodist Mission has a kitchen in operation, where these students and many worthy poor may have dinner each day and is also distributing much food and clothing. Miss Branscomb is encouraged with the work being done. There are many willing hands and loving hearts in America interested in Poland's needs, as is shown by the great quantities of food and clothing being sent to the mission, and if the needs of Europe were fully known, I feel sure every Centenary claim would be paid as soon as possible and districts not yet heard from would be forwarding supplies to the mission.

The gospel of loving service is being preached by the charitable organizations in Poland, and will receive their reward "Inasmuch * * *

Since peace was made with Russia, the mission has sent out supplies to stations along the route for the returning soldiers and prisoners from Russia.

Being here and knowing conditions and seeing the great heroism in overcoming all obstacles, and the deep enthusiasm in the work of the different missions from America, makes one glad to be an American and a member of the church doing its special work here.

Our country is dearer to Poland's people on account of the many acts of charity in her greatest need. In true service only do we find happiness.

May Poland survive, an independent nation to serve and bless the world, and may heaven's choicest blessings ever attend her, and all the faithful workers who have come to her relief, and the kingdom of God be built up in Warsaw.

Warsaw, Poland.

F. I. T. S.

Regardless of how many doctors or others have told you that you cannot be cured, I know and can prove that LEPZO has cured some of the worst cases I ever saw. If you, a friend, or a relative suffer, send your name, give age and address and I will send you a

Bottle of This FREE
Famous Treatment

I do not ask for a single penny. I send it to you without cost, so you can prove what it will do in your own case. Mrs. Paul Gram says she suffered for over fourteen years, that doctors and medicine did her no good, she took LEPZO and has not had a single attack in over fifteen years. Hundreds of other remarkable testimonials.

SEND NO MONEY!

Don't doubt. Don't hesitate. Don't lose courage. Just send name and address for the free proof bottle.

R. P. N. LEPZO, Dept. 36, Milwaukee, Wis.

TIME FOR A CLEAN-UP.

The fatal outcome of a drunken orgie in the Arbuckle case, has opened the eyes of the public to the fact that for a long time the movie colonies have been a reeking cesspool of vice and rotteness.

This case has brought out stories of scandalous episodes and midnight drunken revelries in and about Los Angeles, which have shocked the sensibilities of resident citizens. These orgies, beastly in sensuality, have rivalled the lascivious all-night excesses of the ancient heathen moon-worshippers.

They have been participated in by practically all movie actors, from the producers and stars down to the "supes," with but few exceptions.

It would be unfair to say that there are no respectable persons connected with the movie industry. There probably are, but they are hopelessly in the minority.

Citizens of Los Angeles have invoked police protection, but the efforts of the officers have been either weak or baffled by the powerful influences brought to bear by the charlatans through lavish use of money. Instead of diminishing, these lecherous scenes of appalling vice have grown more bold and more openly defiant of law and all sense of human decency. Probably the Arbuckle incident will serve to arouse public sentiment to a determined revolt. God knows it is high time for a general clean-up, and if it can't be brought about by any other way, the American public ought to boycott the movies till it is done.

The invention of moving pictures was one of the greatest achievements of science. It brought forth an agency for great good to humanity as an educational and moral factor of uplift. But it has been prostituted to gross sensuality, and made a propaganda for the development of the most sordid passions of the human soul. When such actors as the Arbuckle type, and of the class of men who control the industry are in the saddle, there is little wonder that the screen shows we pay to see are so often offensive to every instinct of decency. No wonder moral standards are held up to ridicule—the ministry caricatured—the majesty of the law brought into contempt—officials made to appear corrupt—virtue to appear as a myth and all the sordid side of life exalted.

Unless the movie business is wrested from the control of the sons of Belial, and a radical and thorough renovation takes place, it will become a public menace that will call for legislative action suppressing it as a public nuisance.—The Texarkanian.

NO-TOBACCO ARMY.

To County Superintendents, S. I. As., Y. M. C. As., Women's Clubs, or Any Organization Doing Work for the Growing Child:

I am arranging to go into most, if not all, the larger places in the State for one or two-days' campaign of education against the use of narcotics in the growing child, and if any of the above-mentioned organizations desire that I should talk before any body of individuals and will arrange to defray my expenses while there. I shall be very pleased to work for them, and do my best to make it interesting for the hearers.

I am especially interested in the campaign against the child taking up

the tobacco habit, and this will be a sort of missionary work, in which I have already been informed that many of you are interested. It will, therefore, be a mutual pleasure if you can arrange for me.

If the above organizations will communicate with me at my home address, I can arrange my itinerary with the least amount of lost motion and expense. For instance, if I were in the neighborhood of Bentonville, there are many places near by which ought to have me, in order that railroad fare might be met with the minimum outlay. If I am in Fordyce, then I am contiguous to certain places likewise. So if you are interested, and I am unwilling to think you are not, please write to me that you will make my stay your burden. Let me know in your letter to whom I shall apply when in your community. I am sending this communication to the Arkansas Methodist, the Baptist Advance, the Arkansas Teacher, and the Journal of the Arkansas Medical Society, with the hope that each will use it, giving thereby as much publicity as possible to the work.—Dr. T. B. Bradford, Educational Director, No-Tobacco Army of Arkansas, Cotton Plant, Ark.

PAID REFORMERS PROFITEERING IN PREJUDICES AND PROPHECIES.

Dr. Wilbur F. Crafts of Washington, D. C., superintendent of the International Reform Bureau, in a speech at Minneapolis declared he had discovered the secret of the rapid recent multiplication of all sorts of "anti" societies, anti-prohibition, anti-blue laws, anti-Catholic, anti-Jews and the like, namely, that it has been found dead easy to get multitudes who have more dollars than sense to join some society that is skillful in futurist painting of dreadful laws that are alleged to be planned against tobacco, or Sunday automobiling, or something else which is popular. Canvassing for memberships is farmed out by States on shares. The solicitor and chief promoter divide the fees, the big mogul getting \$10,000 or more salary, and the solicitors smaller but enticing shares in the membership fees extracted by a campaign of "frightfulness." Occasionally some man is encountered that is not willing to pay for protection from perils that are all in the future, with no facts in the present to support the calamity howlers. But the solicitor moves on with abundant proofs daily that Barnum's estimate of "a sucker born every minute" was much too conservative. One Chamber of Commerce has asked me for facts, probably, seeing duty of commercial bodies to expel such frauds. Ponzis's short cut of easy money is too much exposed and some others, but this membership device with no capital and a bugaboo, is going strong.

"Do you want 2.45 per cent beer legalized?" "Are you anti-Catholic?" "Are you willing to have Sunday street cars and autos prohibited?" "Will you calmly submit to have your tobacco taken away?" (If any of these questions are favorably answered) "Give us a \$10 or smaller membership fee and we will protect your endangered rights." This is the net that catches whole schools of suckers for about 40 organizations whose chief reason for being is that the secretaries need the money.

AGITATE LIMITING BISHOP'S OFFICE.

Now that the various annual conferences of the M. E. Church, South, have begun their meetings, which will be the last before the quadrennial session of the general conference, to be held at Hot Springs, Ark., next May, a number of questions on which the latter body will have to pass are being agitated. Among these is the old question of electing the bishops for a term of four years instead of for life, as has been the custom of the denomination.

The Missouri conference, which has already held its fall meeting, without a dissenting voice adopted a resolution proposing to memorialize the general conference to hereafter elect the bishops for a four-year term. Resolutions for a similar memorial to the quadrennial body are expected to be presented to the Tennessee conference at its session in Springfield in October and to all the other annual conferences.

Many of the leaders of the denomination have come out openly and strongly for a limitation of the office of bishop.

Referring to the action of the Missouri conference and of the movement in general to restrict the tenure of the bishop's office, Dr. J. J. Stowe, secretary of stewardship and tithing for the centenary commission, said he heartily approved of the purpose of the memorial and expressed the sentiment that the action of the conference in passing the resolution by a unanimous vote was a very significant one.

"This question of ceasing to elect bishops for a lifetime has been under discussion in the church for a good many years," said he. "Of those whom I have heard express an opinion in recent months at least nine out of every ten have favored electing for four years instead of for life. This widespread sentiment among the ministers of the church calling for a change does not grow out of an objection to the episcopacy nor does it arise from seemingly arbitrary or unwise action on the part of the bishops, for such occurrences have been rare, but it grows out of the idea that such a plan would be more in keeping with the democratic spirit of the age in which we live and would tend to greater efficiency in the church leadership."

Dr. Stowe said further that many

ASPIRIN

Name "Bayer" on Genuine



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

who favored the movement for electing the bishops for a four-year term of office, subject to re-election if desired, had asserted that this would remove from the church any criticism that Methodism is sacerdotal in its policy. He said that there is no more reason for ordaining a bishop than for ordaining a church extension or mission board secretary. As the work of the bishop is administrative, Dr. Stowe argued that the election in state or church of an executive for a lifetime is not a course to commend itself to a thoughtful man. As an additional argument for the limitation rule, Dr. Stowe said that, while the bishops in the past had been called upon to exercise certain judicial functions, in the future they would be relieved of these duties, which would fall upon other men selected for the purpose.

Regarding the action of the general conference on the matter, Dr. Stowe gave it as his opinion that there would be opposition to the movement, but said that if the sentiment he had heard from all types of preachers in every part of the church was expressed when the matter came to a vote the proposed measure would go through by an overwhelming majority.—Nashville Banner.

A NEW LABOR ORGANIZATION.

According to the New York papers, a new labor organization has come into being, called the Loyal Labor Legion. The president of it claims that its membership "is composed of 90 per cent of elected officials of unions affiliated with the American Federation of Labor. Evidently they are not in harmony with all matters connected with the American Federation. Four clauses of the constitution advocate the following principles:

1. The right of men and women to work, regardless of membership or non-membership in trade unions.
2. The rights of the general public as a party at interest in labor controversies.
3. The necessity for laws establishing courts of arbitration, with power to enforce obedience to their decisions.
4. The settling of differences between employers and wage-earners "without intervention by persons not personally affected by or direct parties to the matters in controversy."—Pittsburgh Christian Advocate.

Artesia Face Powder



Agreeable to all Complexions

White, Flesh, Pink, Brunette, and Light Brown

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

ARTESIA CREAM CO., Waco, Texas

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

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. Steele, 214 W. 6th St., Pine Bluff
Communications should reach us Friday for publication next week.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee.—Proverbs 2:10-11.

EDUCATION.

While the educational report of Arkansas is anything but complimentary to our policy of the past, it is gratifying to know that somebody is waking to the fact that something must be done to wipe out the illiteracy that puts our beloved state in a "low down" (the line) standing educationally.

The policy of the Governor of Arkansas seems to be for education, and it is the duty of each citizen of our state to not only stand by our chief executive in his determination of better conditions but each one should feel a duty and responsibility in doing his or her share in this great and needy movement.

It is gratifying to note the reports of full colleges and schools in the state and yet we constantly hear the cry of "no money for public schools," and in some places the public schools have not opened and do not promise an early opening.

The educational crisis seems to be upon us, and again, is the great need of strengthening our religious schools and colleges brought before us very forcibly. Friends, youth does not wait, the time to educate is while they are young. Will the people of Arkansas see our need?

A PRESSING NEED.

There are five or six bright girls and boys in the mountain district of the Little Rock Conference who want to attend a high school at a cost of \$6 per month but have not the means to pay this tuition.

Does some one want to invest in the preparation of these young lives for future usefulness?

Our mission schools need help and so do our own boys and girls.

Are you interested? Let me hear from you, if so.

SOCIAL LIFE AT CENTRAL.

Mrs. C. F. Elza, vice president of the Little Rock Conference, was honor guest at a social meeting of the Missionary Society at Central Church, Hot Springs. It was a good fellowship day, community singing was enjoyed, other music and an inspiring talk on "The Social Life of the Church" by Mrs. Elza.

These social gatherings have been a very pleasant feature of the summer program and have been well attended, this one exceedingly delightful on account of the unusual treat from this Conference officer.

DISTRICT MEETING CALENDAR.

Texarkana District at Ashdown, Sept. 27-29.
Camden District at Kingland, Sept. 29-30.
Pine Bluff District at Sherrill, Oct. 4-5.
Arkadelphia District at Benton, Oct. 5-6.

Prescott District at Gurdon, Oct. 21-22.

Little Rock District at Carlisle, Oct. 26-27.

The district secretaries have worked faithfully to prepare for good meetings and each auxiliary should feel an especial obligation to help make her district meeting a success. Send good delegates, go praying and serve well.

Mrs. W. D. Brouse of Benton urges each auxiliary to send their president and a delegate and is counting on this being a profitable meeting for all who attend.

The stage is set for Mrs. Woodward's meeting at Sherrill and a full attendance is expected as well as a good meeting.

Mrs. D. B. Thompson writes that the ladies of Gurdon were very gracious and gave cordial invitation after the meeting had been changed from another place, and she confidently expects a successful meeting.

Mrs. Max Frolich announces the Little Rock meeting with an enthusiastic call for good representatives from each society, electing delegates early.

Send names to Mrs. J. L. Woolsey at Carlisle.

So we are a busy hive at work for the Master, and crave your earnest prayers that these may be great times of instruction and inspiration that the work may grow and we glorify our Lord.

ANNUAL MEETING WOMAN'S MISSIONARY SOCIETY, PINE BLUFF DISTRICT, OCTOBER 4-5, SHERRILL, ARK.

Slogan: "Lord teach us to pray."

Luke 11:1.

Conference Song: "True-hearted, Whole-hearted, No. 420 "Hymnal."

Tuesday, Oct. 4, 10 A. M.

Devotional Service—Rev. W. W. Christie, pastor, Sherrill.

Organization.

Conference song, No. 420.

Greetings—Mrs. Lee Quattlebaum, Sherrill.

Response—Mrs. J. D. Rogers, Altheimer.

District Secretary's Report.

Reports of Delegates.

Week of Prayer; It's Objectives—Mrs. J. W. Searan, Stuttgart.

Noonday Devotions—Mrs. F. M. Williams, President Little Rock Conference Woman's Missionary Society.

Noon.

Tuesday, October 4, 2 P. M.

Devotional Service—Mrs. I. C. Gibson, De Witt.

Slogan song.

Supplies, Open Discussion—Mrs. E. R. Steele, Superintendent of Mission Study and Publicity, Little Rock Conference.

Social Service, Open Discussion—Mrs. F. M. Williams.

Special Music.

Children's Work Institute, one hour—Mrs. King Ritchie, Supt. of Junior Missionary Society, Lakeside, Pine Bluff.

Tuesday Evening, 7:45.

Model Program by Young People's

Missionary Society of Pine Bluff, First Church, conducted by their superintendent, Mrs. Pearl Gibson Kerr.

Sermon, Laborers for Christ; a Call to Service—By Rev. J. L. Dedman, Sheridan.

Wednesday, October 5, 9 A. M.

Devotional Service—Mrs. E. R. Steele.

Slogan Song.

Round Table on Finance, discussing all funds.

Family Altar League—Mrs. J. R. Sanders, Pine Bluff.

Rural Needs—Mrs. J. D. Woolworth.

Reporting—Study of Blanks, Etc.

Study and Literature—Mrs. E. R. Steele.

Round Robin—Mrs. J. T. Crawford, Lakeside.

Membership Campaign—Plans for Pine Bluff District.

Noonday Devotions—Mrs. F. M. Williams.

Wednesday, 2 P. M.

Devotional Service—Mrs. H. H. McGuyre, Carr Memorial, Pine Bluff.

Slogan Song.

The Bible in the School; The Bible School—Rev. Clem Baker, Sunday School Field Secretary, Little Rock Conference.

Special Music.

Educational Snap Shots—Rev. J. F. Baggett, Secretary Educational Committee, Little Rock Conference.

Reports of Committees.

Selection of next place of meeting. Minutes.

Adjournment—Mrs. W. F. Woodward, Secretary.

Mrs. H. D. Herring of Webster Groves, Mo., writes in tender terms of the departure of Fannie Redman Jones of Newport, Ark., July 12, 1921, entering into rest so sweetly earned by her loving devotion to her Lord which showed itself in work in every department of the church she loved so well. Her friends mourn their loss but rejoice in the reward that has come to the faithful.

FINE NUMBER OF THE VOICE.

The September number of the Missionary Voice is very fine and every member should read it carefully and try to get subscriptions for this splendid missionary paper that is put out for the men and women of our church.

ENTERTAINED THE MISSIONARY SOCIETY, OSCEOLA AUXILIARY.

Mesdames Virgil Green, H. E. Fisher, G. L. Waddell, J. L. Ward, J. Y. Jones, G. B. Seagraves, C. M. Harwell, J. W. Rhodes Sr., D. S. Bagby, B. R. Moore, H. C. Dunavant, W. A. Lindsey, and Miss Pulliam were hostesses at a social meeting of the Missionary Society, which met at the home of Mrs. Fisher Monday afternoon, with about 40 members and several guests present.

Being greeted at the door by the hostesses the ladies were shown to the next room, where delicious punch was served by Misses Maud Vivian

Bibles and Testaments

In all Languages for Sale at the Cost of Manufacture

Send all orders to the

AMERICAN BIBLE SOCIETY

Arkansas Depository

D. H. COLQUETTE, Agent

714 Main Street
Little Rock, Arkansas

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

CALENDAR OF STANDARD TRAINING SCHOOLS.

Texarkana District, Oct. 3-8.
Pine Bluff District, Oct. 9-15.
Arkadelphia District, Oct. 16-21.
Prescott District, Oct. 23-28.

SUNDAY SCHOOL INSTITUTES IN THE MONTICELLO DISTRICT.

The following circuits will be visited by the Assistant Field Secretary, F. T. Fowler, and institutes will be held with as many of the Sunday Schools as we can reach, October 9-November 7.

Mt. Pleasant Circuit, Sunday, Oct. 9.
Monticello Circuit, Monday and Tuesday, Oct. 10-11.

Lindsey, Catherine Harwell, Eva Montague and Alma Ward.

The following program was very much enjoyed by those present:

Hymn—"Jesus Savior Pilot Me."
Bible Lesson—Mrs. W. A. Lindsey.
Prayer—Rev. W. A. Lindsey.
Hymn—"Nearer, My God, to Thee."
History of Osceola Missionary Society—Mrs. H. C. Dunavant.
Piano Solo—Miss Catherine Harwell.
Reading—Miss Eva Montague.
Vocal Solo—Mrs. John Edrington.
Reading—Miss Maud Marvin Lindsey.
Talk by Mrs. E. K. Sewell.

Especially good was Mrs. Dunavant's paper telling of the growth of the Woman's Missionary Society from a membership of four to our present number, which consists of about 50 active ladies.

The ladies also enjoyed a letter from Mrs. Bagby's cousin, who has recently gone as a missionary to China.

Mrs. Edrington's song, "My Task," was so in keeping with the idea of our Society "that our work is never finished till we stand before the Lord and hear Him say 'Well Done.'"

Most of all we appreciate the numbers given by the girls, which shows a readiness to help carry forward His Kingdom when rightly directed.

At the close of the program delightful refreshments were served and a pleasant social hour was enjoyed by all.

NORTH ARKANSAS CONFERENCE.

My Dear Friends: When I realize how splendidly the work of the Conference is progressing I feel like writing to each auxiliary, sounding a note of gratitude and thanksgiving for the triumphs of the past, with a prayer that we may hold to the same high standard through the remainder of the year.

September is the time to go back to work, to take up the tasks that have slackened somewhat during this hot summer, and as September is our stewardship month the first thing for us to do is to push the Round Robin Stewardship Reading Contest. Literature can be obtained from either the district secretary or Mrs. B. W. Lipscomb, Nashville, Tenn.

Our schools are now beginning. Should we not endeavor to see that

New Edinburg Circuit, Wednesday, Thursday and Friday, Oct. 12-13-14.

Hermitage Circuit, Saturday, Sunday, Monday and Tuesday, Oct. 15-16-17-18.

Palestine Circuit, Wednesday, Thursday and Friday, Oct. 19-20-21.

Fountain Hill Circuit, Sunday, Monday and Tuesday, Oct. 23-24-25.

Hamburg Circuit, Wednesday, Thursday and Friday, Oct. 26-27-28.

Snider Circuit, Saturday and Sunday, Oct. 29-30.

Montrose Circuit, Monday, Tuesday and Wednesday, Oct. 31-Nov. 1-2.

Wilmot Circuit, Thursday and Friday, Nov. 3-4.

Eudora Circuit, Saturday, Sunday and Monday, Nov. 5-6-7.

the Holy Bible is read every day in every public school in the Conference? This will lay the foundation for a real Bible School which we hope to have in the near future.

With our corresponding secretaries as leaders we want to institute family altars and daily Bible reading in every Methodist home. This ought to be done. The success of all our work depends at last upon the unused prayer forces of the church. John R. Mott has said that the greatest need of the missionary work is "to link it with the limitless power of intercession."

In pursuance of our missionary calendar, October is the month for our Mission Study and Membership Campaigns. How about our 50 per cent gain in numbers? This is a challenge to faith and action.

November will be the time for the Week of Prayer. Let us make it 100 per cent this year.

December we have our Harvest Day, winding up the finances for the year; not forgetting the Neill Memorial Fund nor the 10 cents per capita asked for by the Conference for additional expense fund, and it is surely needed.

Then the election of officers and the preparation for the new year. How many of us will be on the Honor Roll? Why not put an enlarged copy of it in our assembly room and measure ourselves occasionally so as to strengthen our weak places?

With deepest appreciation for the consecration and enthusiasm that has made it possible to have wrought so well in the past, and a fervent prayer for even greater success in the future, I remain, lovingly yours, Clara W. Dowdy.

REPORTS.

As we draw near the end of the third quarter and realize that the financial question is still an unknown quantity, it is with a full faith in the value of our work and confidence in our workers that we hope for a full report in all departments and a clear sheet of the deficit of the previous quarter.

With some this may be the hardest quarter to meet, but friends, we have assumed obligations which should be met courageously, if not easily, and I hope when the reports are all in we shall have done well and the Lord of hosts will give you reward.

EPWORTH LEAGUE DEPARTMENT

HOPE TABOR.....Editor
HOWARD JOHNSTON, Treas., N. Arkansas Conf.....Conway
H. GRADY SMITH, Treasurer L. R. Conf.....Arkadelphia

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

THE CLARION CALL.

By Jane Priest.

The world needs a song—
Now sing, if your gift be singing!
The world needs a song
To set men's pulses ringing.
Over the ultimate seas
The jubilant strains must carry
To lift up the heavy-hearted
So their feet may lag not nor tarry.

The world needs a prayer—
Now pray, if your gift be praying!
The world needs a prayer
That will mean what all are saying:
Give us a ray of hope—
Something to lessen the sorrow—
Faith that it's all for the best,
And courage to rise tomorrow.

The world needs a light—
Now see! if your gift be seeing!
An all-pervading light
To send the darkness fleeing.
Show us the vision divine
And do not dare conceal it!
You on the mountain-tops,
If you see the truth, reveal it!

THE EPWORTH LEAGUE ADAPTED TO THE METHODIST CONCEPTION OF THE SPIRITUAL LIFE.

By James T. Bagby.

It gives me genuine pleasure to give to the readers of the Methodist some proof of the worth of the Epworth League, with its deliberate ways, its regulated plans, and its splendid courses, as an agency in healing the evils that are so bountiful in our social life today. I want to show that the Epworth League works like a clock in training the young life of our Church in the essentials of morality, religion, and service for God.

The Epworth League is perfectly adapted to preserving in permanent and beautiful form all those emotions and qualities which cheer life and make it kindlier, more heroic, and useful. It is the crown and culmination of all the intricate activities of the Methodist Church to impart to the young people of her folds a tide of new life before which the evils of society will be swept into irreparable ruin. So at last we have it, the Epworth League. The rays of its purifying and helpful influence have beamed upon many distant countries, where it is today laboring for the glory of God and the good of the children of men. There is no place so desert, no town so small nor village so miserable as to preclude the successful working power of the Epworth League in making life larger, sweeter, and stronger, and in sending us forth to labor in the vineyard of our Heavenly Father with the sure promise of a rich reward.

Thus we find the Epworth League entering into a place of service in the Church already waiting for it. It is a natural element within the intricate activities of the Methodist Church. It has been wisely planned for and expected. It is in the machinery of the Methodist Church by the same law as are the Sunday School and the Woman's Missionary Society. At the right moment, in the right place, playing its

own proper part, conforming with the temper of the Methodist Church, and swayed by the noble desire to serve, the Epworth League goes forth to win the world for Christ and get all men everywhere to realize that they may be redeemed by the blood of God's well-beloved Son and to teach "all the nations of the earth" that they may gain new favor in the sight of God by becoming the disciples of the blessed Jesus.

What is the Epworth League, then? What is it intended for? What is the necessity of its existence? The answer to these questions is simply this: "The Epworth League, like its great sister, the Young People's Society of Christian Endeavor, exists for this—that it may show every youth in the Church community the Father through faith in Jesus the Son." This is its characteristic mission—to show the boys and girls of the community their right relationship to their fellows and to God and to teach them that life is at its best when an individual endeavors to live this relationship. This is the work which justifies the existence of the Epworth League. This is its special contribution to the world—to show the youth of our land that no life is at its best until it has discovered the meaning of duty to God through the atonement of Jesus Christ. So, like the Young People's Society of Christian Endeavor, the Epworth League is ever at work trying to get the young men and young women of the Church to climb into a higher atmosphere and catch the incentive of a great ideal. It is ever bettering, correcting, and enlarging the young people of the community and helping them to know that the Christian has an infinite advantage over other men, even in this uncertain age of turmoil, when it seems that "wealth accumulates and men decay."

The Epworth League contains a number of features that are decidedly beneficial in their effects upon the future life of the Church. In the first place, it gives satisfactory knowledge relative to the great principles of religion, such as the existence of God, the immortality of the human soul, the accountableness of man, the fall of man, redemption, and the benefits derived by man from the atonement. In

WORLD'S PROBLEMS SOLVED.

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

Address Mundus Publishing Company, Dept. C-1, Monte Ne, Arkansas.

the second place, it is inspirational. The young person who wishes to improve himself and be a real power for good in the world should attend the devotional meetings of the Epworth League regularly, listen to the testimony of those having a part on the program, and witness that which will tend to intensify those desires and qualities in his own soul which he wishes to develop to the highest possible degree.

According to the Methodist conception of the spiritual life, we attain mastery over the senses through the miracle of a changed life. "If any man be in Christ, he is a new creature; old things have passed away, behold, all things have been made new." This being true, we can readily see that there are two lives before us, either one of which we may live. We may live the natural life, where our hearts will be seduced by the pride of life and our minds will be dazzled by the deceitful luster of worldly objects; or we may live the life that is "in Christ." If we are in Christ, we have a clear consciousness of fellowship with him. "I live, yet not I, but Christ liveth in me." The opportunity for testimony and the exchange of experiences in the new life that the Epworth League affords is essential to its vigor, sometimes to its very existence.

Judged by its ideals and its influence over the moral and intellectual life of the Church, there is no doubt about the superiority of the Epworth League as a working force. Every Church that has made a fair trial of the Epworth League is convinced of its efficiency. It provides for the young life of the Church a program of spiritual, recreational, cultural, social, and missionary activities that awakens energies of their minds and gives them activity and expression and that renders their lives more pleasant and happy than they could be if deprived of its refining and purifying influence.

In the Epworth League we find sympathy in all of its helpful forms. When the youth first sets out in life, unacquainted with the world and its snares, when every pleasure enchants with its smile and every object shines with the gloss of novelty, he stands more in need of pity and sympathy than anything else in the world. In the devotional meetings of the Epworth League he finds young people facing the same struggles he does, and when he learns that they are willing to assist him and help him in every way possible to live the Christian life and bring forth the fruits of righteousness, the desire to excel in every good word and work comes like a gentle inspiration to his soul, and he goes forth to devote his life to the spiritual awakening of men and his testimony to the fact that God has pardoned his sins and has sent him forth to witness to the truth of redemption.

Such a person is conscious of his relationship to God, "the Spirit himself bearing witness with his spirit"

Headaches Vanish

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

that his sins are forgiven and that through the blood of Jesus he has a new life given that goes on brightening and enlarging throughout time into eternity. Nothing can be plainer than the fundamental fact that Christ is the rightful owner of our lives. "Ye are not your own; ye are bought with a price." Now, if Christ is the rightful owner of our lives, then it stands to reason that no life can be what it ought to be until that person, like Martin Luther, can, in response to the question, "Who lives in your heart?" say, "the Lord Jesus Christ lives in my heart as the rightful owner." The Epworth League teaches by precept and noble example that the great need of the world today is a Church membership that can bear witness to the truth that the Lord Jesus Christ rules and reigns in the life of each member.

When John Wesley began his reformation in England, he found very few "ministers," to make no mention at all of laymen, who could say that they were saved from sin. In fact, the "ministers" opposed Mr. Wesley and denied that any one could know that his sins were forgiven. But Mr. Wesley and his co-laborers kept on preaching and testifying that the Christian can know that he is pardoned and cleansed from sin, until in our time this wonderful thing has happened: Protestants have recognized this note of testimony as the central thought in the scheme of redemption. Methodism has, therefore, made it the dominant and bedrock foundation of the superstructure which she is building throughout the world.

This is what made Wesley and his followers powerful in the beginning of our glorious history and is what is needed today to enable our Church to measure up to the spirit and needs of this broader time and win at last its part of the heathen world for Christ. If we are not to fail in the supreme crisis of an hour in which it appears that we are

"Wandering between two worlds—one dead,
The other powerless to be born"—

we must all rescue this central truth of Methodist doctrine from its forgotten abode, weave it into our sermons, and preach it until it burns its way into all our Churches, and thousands will come to testify to a clean heart and a full and perfect salvation.

The Epworth League is perfectly adapted to this work. It takes first place as giving expression to the spiritual life of the young. All the active members are determined that its labors shall be done in the light and under helpful conditions and in fair, just, and comely ways. Each member is desirous of getting a personal experience worth telling and then going forth to tell that blessed story of how he was converted. We are determined that there shall be no slur on the fair name of our Church, and that this determination may be carried to its full fruition we must give free space and room for our young people to express their religious ideals and bring into glorious perfection the demand for a nobler and purer religion. This is the Church's highest duty. That is what the Epworth League's trumpets are sounding, and I appeal to the whole Church to spread this gospel of getting a re-

ligious experience worth having and bear testimony to that fact abroad over all this sin-cursed world, which needs it so badly.

This is the first of a series of articles by Mr. Bagby.

BALTIMORE LEADS.

The two movements in the past three years, the Missionary Centenary and the Christian Education movement, have not only brought about quickened consciences and an unsurpassed era of progress to the church, but there have arisen some real problems several of which are of more than administrative consideration. In both movements Life Service decisions was a prominent feature and there was a wonderful and gratifying response. In this response there is not only the elements of power but, with improper direction or a lack of direction, there will be a most undesirable reaction.

Last week under the direction of the Conference Life Service Superintendent, Missionary Secretary and Educational Secretary, the Baltimore Conference held a Conference for all its volunteers. About seventy-five volunteers were in attendance. For two days and three nights there were classes, round table discussions, and addresses; all for the primary purpose of instructing the volunteers. Some experienced leaders said they had never seen anything like it. In evidence of its success, the Conference Board of Education and Missions paid half the expenses of travel for all volunteers.

This meeting was the second of its kind since these movements, Central Texas having conducted the first. But Baltimore has lead the connection in its thorough cultivation of its volunteers.

Other Conferences have as many and more volunteers. However thorough may be the cultivation by correspondence from the Connectional Boards there needs to be personal instruction and interviews as provided in such Conferences.

Autumn and early winter months are desirable for holding such week-end conferences. The writer will be pleased to assist in setting up such meetings.—Garfield Evans, Nashville, Tenn.

MISSION STUDY CLASSES ORGANIZED.

Last week the League at New Hope on the Blevins Circuit met and organized a Mission Study Class. The books have been ordered and the prospect seems good for enthusiastic study on the part of the Leaguers at this point. The League at Blevins, at a recent council meeting also made plans for a class in Mission Study and hope to organize soon.

SOME RESULTS OF MISSIONS IN AFRICA.

When an African becomes a Christian he wants to be decent and wants to have his wife and children properly housed, clothed, fed and educated.

The missionary establishes Christian homes, schools, churches, and industries. These affect the commercial and political relations and aspirations of the African, as well as his religious life.

If business men should pay all the

CHILDREN'S DEPARTMENT.

MY PA.

The strongest man that ever lives is my pa;
He don't care no matter how big things are.
He moves pannas, furnichas and organs. Gee!
Guess my pa's stronger'n anybody, 'cept me.
An' w'en it comes to kites an' pa's round,
He flies 'em so you can't see 'em from the ground.
They go up in the sky an' hide. Jimminee!
My pa flies 'em higher'n anybody, 'cept me.
My pa is saving money now in the bank.
Ma says he'll soon be richer'n Uncle Frank.
I guess time I get all growed up an' marry
My pa'll be richer'n anybody, 'cept me.
S. Elliott Jenkins.

UNCLE MOSE TELLS THE STORY OF THE FROG, WHO TRIED TO BE AS BIG AS AN OX.

"Once 'pon a time, deys a little frog.
"Lack all de yuther little frogs, dis little frog had a ma.
"His ma said ter him one day, 'Son

cost of missions in Africa, the investment would be worth the cost even from a financial point of view.

Medical missions are among the greatest needs and greatest forces for the uplift of Africa. Sleeping sickness alone has destroyed sixty-five per cent of the people in some districts.

There are only twenty-six Protestant medical missionaries for 80,000,000 Moslems and pagans in Africa. Medical missionaries are called "Makers-of-People-Glad."

Africa needs teachers. Two hundred and eighty thousand are required to supply one for every fifty children in Central Africa alone.

There are in Africa only one missionary on the average of 133,000 people.—Missionary Review of the World.

TEXARKANA DISTRICT PRESIDENTS.

How much has your chapter paid on your Conference Budget pledge?
One-half of all pledges is due October 1st.

Don't let YOUR League lag in any of its work. YOU are the HEAD, and as such, you are looked to by all your members for guidance and inspiration. Have your Chapter second to none in the Texarkana District.

Quarterly reports are due the first of next month. This is good news to you I am sure.

Let us work and PRAY that our young people may "see visions" for "where there is no vision the people perish."

Our Conference President is very anxious that you report about these pledges, paid or unpaid.—Sincerely, Etta Hurd, District Secretary.

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.

ef you wanten be wise, lack yo daddy, you'll hafter go ter school.'

"De little frog say, 'I will, mommer, ef you'll buy me some shoes.'

"So, his ma bought 'im some shoes. Den she give 'im Blue Back Speller, an' he went ter school.

"On 'is way returnin' home he saw a ox.

"Now he wa'nt sech a pow'ful big ox. Jes about es big es Ol' Pide's Buck. But he'us pawin san up on 'is back, an' hookin' 'is horns in de clay bank, an' gwine on terrible. An' he looked es big to dat little frog as a gin house.

"He'd jes scrape de groun' wid 'is right foot, an' he'd say, 'Ba-a-rd I can whoop a co'n sack full'er wil' gats.'

"Den he'd scrape de groun' wid 'is lef' foot an' say, 'Ma-arh, I'd jes lufteer see de feller what kin hunch me out'n de feed trough.'

"Den he'd hook 'is horns in de clay bank an' say, 'Mo-oo-oo, you better run, or I'll hook you-oo.'

"De little frog could a stayed an' heered de res' of it, ef he'd a wanted to. but, 'bout dat time, he 'membered 'is ma tol' 'im ter come right straight home when school wuz out. An' he went jes as straight es he could, an' about twice es faist.

"When he got home he say, 'Oh, mommer, I jes seen de bigges' critter dat ever was. He had eyes as big as de plates we eat off'n an' he had horns on 'is head. He'us es big—es big—oh, I jes can't tell how big he wuz.'

"His ma say, 'Pooh, I can make mysef bigger'n dat critter wuz. You jes watch me.'

"Den she hump up 'er back, an' stick out her sides, an she say, 'Wuz he dis big?'

"De little frog say, 'Oh mommer, he'us a heap bigger'n dat.'

"Den she hump up her back a little higher an' she pump 'ersef out wide. She pumped hersef twell she looked lak dat shoat nv Ol' Patsies, dat time he et too many dry peas, an' den drunk a bate er branch water. You member, don't yofr?'

"U-hu," said Tom with a snicker. He was ready to burst with laughter, but the old darkie's face looked so grave that he was afraid it wouldn't be the proper thing to do. So he compromised by letting out one giggle and then biting his lip to hold the rest of it in.

SLOAN-HENDRIX ACADEMY

Has a healthful location.

It is in a good moral town and community.

It has always stood for thorough work.

It is exclusively a High School.

It had patronage from six counties last year.

Its graduates may enter any College or the University of Arkansas without examination.

It has a Teachers' Course preparing first grade teachers for Professional License.

The total cost of tuition, board, room, fuel, light, laundry and books need not be more than \$225 for nine months.

J. C. EATON, Principal,
Imboden, Ark.

"Den Miss Frog say, 'Wuz he dis big?'

"De little frog say, 'Oh, mommer, as big es you is dat critter could syaller you whole; an' den he wouldn't have a good mou'ful.'

"Dat sorter git Ol' Miss Frog's dander up. She jes hump up her back higher an' higher, an' she pump 'erself harder an' harder an' de skin get tighter an' tighter.

"She say, 'Wuz he dis big?'

"De little frog say, 'Oh, mommer, don't! He'us a heap bigger'n dat. But sumpen' a-w-ful gwinter happen ef you keep on a stretchin' yo'sef dat way.'

"But Ol' Miss Frog, she get madder an' madder, an' she hump 'er back up higher an' higher, an' she pump 'ersef harder an' harder, an' de skin git tighter an' tighter.

"She say, 'Wuz he dis big?'

"De little frog say, 'Oh, mommer, don't you'll—yes, he'us a heap bigger'n dat. But please don't, mommer.'

"Ol' Miss Frog done pumped 'ersef twell she'us red in de face. But she git madder an' madder, an' she hump 'er back up higher an' higher, an' she pump 'ersef harder an' harder, an' de skin git tighter an' tighter, an' her holt slipped an' she—what you reckon she done?'

"Oh, I know," said Bessie, clapping her hands. "She busted."

"Dat's zackly what she done," continued Uncle Mose "An' dat what gwin ter happen ter some er dese trifflin' bignity niggers. Goin' swellin' roun' here, lack dey's good es white folks. Some er dese times dey 'holt gwinter slip, an' fore dey know it dey'll bust, right wide open."—Alabama Christian Advocate.

MIGRATORY BIRDS.

Lovers of nature always find something to interest them, and when the knowledge is passed on posterity gains by it, as it did in the case of Audubon, who established the fact that many migratory birds return to the haunts in which they were nested.

That most distinguished of all our American naturalists who flourished early in the nineteenth century tied strands of silver thread about the legs of a brood of phoebes in the autumn. The following spring several of them returned and took up housekeeping on their own account.

The practice of marking birds for identification has grown with the passage of time. The American Bird Banding Association used to have branches throughout the country. Bands were placed on the legs of young birds and in this way much valuable information was gleaned of the movements and life history of migrants.

Recently the Bureau of Biological Survey of the Department of Agriculture assumed control of the experiments in this direction. It seeks to extend interest throughout the country so that the percentage of birds under observation may be increased. With this end in view department circular 70 has been prepared for distribution, and will be sent on application. The method has been to band fledglings. This has established the age of the bird. By the second method which calls for the systematic trapping and banding of adult birds, exact lines of travel, speed of flight, and other items of interest, many of them having direct bearing upon the study

of bird life, and useful in the administration of the migratory bird treaty act, will be ascertained. As Federal trapping permits are required under the law for the work, these must be obtained from the Bureau of Biological Survey.

H. S. Osler of Lake Scugog, Ontario, trapped 200 ducks last season and banded them. Most of them were black ducks and mallards, but in the bunch were a few blue winged teal. Many of the birds were killed near home, but the bands and reports have been received from Ohio, Indiana, Kentucky, Tennessee, Arkansas, Mississippi, Louisiana, and Texas, while one of the blue-winged teal was killed near Port of Spain in the Island of Trinidad, more than 2,500 miles from the place where they were banded. Here is an instance of the surprising results banding may yield.—Argonaut.

MINDING.

"How do I make him go where I want to?" asked Jimsie. "That's easy. If I pull the right rein, he turns to the right; that's all. He always minds."

"And you can teach the goat all that?" asked Uncle Wesley.

"Sure," answered Jimsie.

"Queer that boys aren't so smart as goats," said his uncle.

"They are heaps smarter," answered Jimsie indignantly.

"So?" questioned his uncle. "Seems to me I heard some boy's mother say this morning that her small son never came when she called him, and she didn't know what she was going to do to teach him to mind. I think she would like to be able to pull a rein to have her boy go where the rein told him to."

"Humph!" said Jimsie slowly, "I think I'll go and do that errand right now."

And before Uncle Wesley could answer, the great team under Jimsie's guidance had turned off down the street.—Jewels.

HOME OF POPULAR PLANTS.

The chestnut came from Italy. The onion originated in Egypt. Tobacco is a native of Virginia. The nettle is a native of Europe. The citron is a native of Greece. Oats originated in North America. The poppy originated in the East. Rye came originally from Siberia. Parsley was first known in Sardinia. The pear and apple are from Europe. Spinich was first cultivated in Arabia.

The sunflower was brought from Peru.

The mulberry originated in Persia. The gourd is an Eastern plant.

The walnut and peach come from Persia.

The horse-chestnut is a native of Thibet.

The cucumber came from East Indies.

The quince came from Crete.

Horse-radish is from Southern Europe.

The radish is a native of China and Japan.

Pears are of Egyptian origin.—American Primary Teacher.

A VERY KIND GOOSE.

Geese are always thought to be very stupid creatures, but perhaps they are so because they never had the chance of going to school!

There are some geese that have been

NEWS OF THE CHURCHES.

CHURCH EXTENSION.

The North Arkansas Conference Board of Church Extension will meet in First Church, Fort Smith, Ark., Wednesday, November 23, 1921, at 10 a. m.

Wednesday afternoon at 3 o'clock the Board will give representatives from churches asking aid an opportunity to be heard, but hereafter, in accordance with resolutions passed by the General Board, all applications will be investigated by some member of the Board previous to the annual meeting. Therefore, from January, 1922, all information must be in the application or given to the Conference Board representative that investigates the application.

All applications for aid from the Conference Board must be in the hands of the secretary not later than November 8, 1921, to be placed on the Calendar. There is not much show for an application not placed on the Calendar.

Blank applications may be procured from the secretary, but please state what kind of application you want.—John Score, Secretary, 803 Garland Ave., West Helena, Ark.

ZION AND GOSHEN.

We have just closed a good meeting at Zion. Twenty-eight conversions and 23 additions and the church wonderfully revived. Rev. A. H. Dulaney, Conference evangelist, did the preaching, and did it well. He is safe, able and full of the Holy Ghost. His work will abide. This is the second meeting he has held at that place, and both were successful. The entire mem-

taught to do things, however, and they do those things in a very clever way, so that makes me think that if every goose had the chance of going to school no one would call geese stupid any more.

Just to show you how clever a goose can be, I will tell you a story of one that lived in France. Every Sabbath, when an old blind woman wanted to go to church, the goose took hold of her dress with his beak and pulled her gently along the road to the door of the church. Then, when the old woman was inside, the goose spent the time in strolling about the churchyard. But when the church service was over the goose was always waiting at the door until the woman came to be taken back.

Once a gentleman said to the old woman's daughter, "Aren't you afraid to let your mother come alone?" "Oh, no, sir," said the daughter, "we are not afraid, as the goose is with her."—Exchange.

Connectional Benefit Brotherhood Methodist Benevolent Association

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

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

For information write

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

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

About the middle of August I landed in Conway, intending to locate in that town for school advantages. After staying there for some time, I met up with Dr. James A. Anderson, whom I had met before, in the General Conference of 1906, at Birmingham, he then being editor of the Arkansas Methodist. I recognized him at once, and in conversation he asked me to take charge of Walnut Tree Circuit and try to organize the same for another year. I promised to investigate and come over and preached at two of the churches. Later I decided to come and do what I could. I began a meeting at Chimilie's Chapel the second Sunday in September, which resulted in much good to the community and the reception of five members. You could hear many remarks like the following: "It begins to look like old times." On the closing Sunday of the meeting I think there was hardly a dry eye in the house. If I can succeed in reaching all the churches as I did Chimilie's, I think there will be no trouble in getting old Walnut Tree Circuit raised from a dead level to a living perpendicular—R. W. Thompson of the Memphis Conference.

The "backbone" of the heated season is certainly broken in these parts. A steady rain is now falling and the cool air is so perceptible that doors and windows are closed, and those who are not will call for a quilt. Yesterday, in company with Mr. J. B. Fitzhugh, I motored through the rich sections of Newark and Magness. Crops are fairly good and an extra effort is being put forth to gather the cotton now while the price is good. In spite of the whining and complaining last spring of hard times, the landowners and the tenants are in good spirits now. Corn and pumpkins are plentiful, and cotton, now bringing 22 cents, which they raised on a 15-cent basis, makes them all joyous. But it is lamentable that so few openly and freely express their thanks to the Giver of All Good for these financial blessings.

Saturday, September 17, 1921, our beloved superannuate, Rev. F. M. Smith, celebrated his eightieth birthday by giving a dinner to some 40 of his near friends. He said that had

There's no longer the slightest need of tolling ashamed of your freckles, as if there don't are 100,000 is guaranteed to remove all the homely spots.

Simply get a tin of OTCINE-MADE-A-MINUTE strength—your doctor's druggist—and apply a little of it A.H. and B.H. morning and you should soon see that even the light freckles have begun to disappear, while the light ones have vanished entirely. It is so easy to use that more than one ounce is needed for a complexion that is not and gain a beautiful clear complexion.

To assure you for the double strength tubine this is sold under guarantee of a day back if it fails to remove freckles.

We have just closed one of the most wonderful meetings our church has enjoyed for a number of years, our beloved pastor doing most of the preaching, having associated with him Brother Rubb, who also did some good work. When our pastor came to us nearly three years ago we loved him from the first, but as time has passed on we find ourselves more in love with him. First, because of his wonderful and powerful messages to the children of men. We have never listened to such messages as he brought us. During our revival a goodly number of souls saw the light and nine united with our church. Second,

We began our revival meetings the third Sunday in July on the Walnut Ridge Circuit. Our first meeting was held at Mt. Zion Church. I did my own preaching at this place, save a few sermons Bro. S. G. Watson preached for me on Monday night of the second week. Tuesday following our presiding elder held our third Quarterly Conference. We had a splendid conference and good reports. Brother Hays preached two fine sermons. Rev. Claude Holifield of Black Rock preached Friday night, and Rev. S. G. Watson the closing sermon. Closed the meeting after two weeks' hard battle with 101 conversions and reclamations and about 42 additions to the Methodist Church. Our second meeting was at Richwoods. I did my own preaching at that point, assisted by my local help. We closed after nearly two weeks with 72 conversions and reclamations and about 30 additions to the church. We went from Richwoods to Old Walnut Ridge and Joblin. These two points united their forces and erected a large arbor. Rev. S. G. Watson of Hoxie assisted in this meeting and did the preaching until Tuesday night of the second week, at which time he was called

Up to this time we have had a very good year, no one has suffered for any-

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

Not Only For Chills, Fever and Malaria
BUT A FINE GENERAL TONIC

If not sold by your druggist write Arthur Peter & Co., Louisville, Ky

thing which could be furnished by either preacher or parishioner, and we feel that we have done what we could. There is no dissension to be found existing on the circuit anywhere. All is in harmony and brotherly love prevails throughout.

We have held all our meetings, and in most instances had revivals of the old fashion, revivals in the Bible way, and our people in many of the churches are greatly revived and are determined to be better people than they have been in the past. We have received twenty-eight into the church on vows and baptism, six by certificate, and six or eight to be received yet. Some of them will be received into the church September 25.

We are expecting to round out the year in good shape, as we have fever yet gone to the Annual Conference without being in full on all reports, and by the help of God and a loyal people we expect to go in the same old way. Why should we not?

We have had as ministerial help in our different meetings the following brethren: W. C. Hilliard of Benton helped us in our meeting at New Hope, and did good preaching of the old gospel kind; T. M. Armstrong of Hazen was with us a few days at Bryant. He is a forceful preacher. At the Salem campmeeting we had with us the famous evangelist of our own, John B. Andrews, and we must say he is the strongest preacher for righteousness that we have heard in many days. Andrews fights sin in every form. He loves the sinner, but hates his sins, he caused many of our people to think on the way they were going. He is the best expository preacher I ever heard. He sticks to the Bible in every particular. Long live Andrews. T. D. Spruce visited our camp meeting and preached for us in his usual earnest and great way. W. R. Jordan came also and preached one of his great sermons. Old Bro. Harding of the Soldiers' Home preached for us several times. He is a great old man. Velma Banks, one of our newly licensed local preachers and a product of the Salem Church, preached once, and I can truly say it

LEOPARD CANNOT CHANGE ITS SPOTS

**Mr. Dodson, the "Liver Tone"
Man, Tells the Treachery
of Calomel.**

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into your bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

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

was great. W. C. Hilliard preached once, and Brother Taylor of Benton (Baptist preacher) once, and preached a great sermon. We had a great meeting.

Let us say again, brethren, we expect to go to the City of Pine Bluff and attend the Annual Conference in the right way, and we will be there at the right time.

Brethren of the Conference, pray for the Bryant Circuit that this may get to be a better work, and a better people, and pray for us as preacher and family that we may be more fruitful in the vineyard of our Lord. Our hearts desire and prayer to God for our people is that they might be saved from their sins and from an awful eternity, where there is no light.—W. T. Hopkins, P. C.

MEETING AT McHUE.

On August 19 we closed a very successful meeting at Oak Valley on the Desha Circuit. The meeting ran nearly two weeks and was a real revival. We had large crowds, fine order and a good interest from the beginning. As a result of the meeting we had 21 conversions and 19 additions to the church.

Rev. Jas F. Jernigan did the preaching and it was well done. Brother Jernigan never tires, but begins each service with new strength and brings every message with great power. We were glad to have such a man with us and feel that the church was greatly strengthened by his work.—Eric J. Reaves, P. C.

MEETINGS AT OGDEN AND BENLOMOND.

I have just closed a meeting at Ogden. Only ran four days. Weather was so awfully warm we simply could not stand it, especially at night. Had large crowds and of course they added to the heat.

We promised to go back the last of October and hold another meeting. Rev. C. A. Fuller, pastor at Winthrop, came over one evening and preached a helpful and interesting sermon. We had a greater move that night than at any time during the meeting and had one confession. Nearly everyone in the house responded to his proposition at the close of the sermon, and the next day our good presiding elder came in and spent the afternoon with us and preached on repentance. It was a helpful sermon.

I haven't heard so many compliments in a long time on a sermon. All seemed to enjoy it.

Brother Simmons is one of the most consecrated men I have been with in a long time. All of my people at Ogden, and other folks as well, said many good things about him.

We took into our church one of as good men as I ever met. He was baptized in infancy and he said that baptism was good enough for him. We have some others who will join later. We have a number of Methodists in Ogden who are out of the fold. We expect to try to bring them in soon.

I am now engaged in a meeting at Benlmond. We have with us Brother Knight, who is the pastor here of the Presbyterians, and he has Brother Jackson, a Presbyterian preacher who lives in Camden helping us. We are holding our meeting in our church, which is the only church here except the Campbellite's church.

Brother Jackson is a good preacher. We take it time about. Had large congregation last night. I filled two of my appointments yesterday at the Wright's chapel at eleven and at Brownstown at 3:30 p. m. Took into our church at Wright's Chapel five members, father and mother and their three children.—J. A. Hall.

AMITY AND GLENWOOD.

We are coming near the close of the Conference year, and feel some unusual responsibility in closing the work of the charge for this year.

We have two preaching places and a good Sunday School at each place. Taking the two schools together we have a small gain in enrolment.

We have one Epworth League at Glenwood, doing fairly well. Our revivals for the charge, I think, will average very good. We ran ten days at Glenwood, assisted by Rev. W. W. Nelson, and received a class of 20 into the Church, 16 by baptism, one infant baptized, and four by certificate.

Our meeting at Amity ran for 14 days. This meeting was a union meeting. Brother Miller, pastor of the M. E. Church, and his people came together with us at our church and put forth a united effort. We received four by baptism, Brother Miller two by baptism, making a total of six for both churches.

Our third quarterly conference is in the past, and we are scheduled for the fourth, October 15-16, at Glenwood. Our Presiding Elder, Brother Cummins, is one of the most lovable characters I ever met, and one of the best Presiding Elders I have ever served under. He knows how to make a poor little preacher feel good, and make everybody love him, both as preacher and Presiding Elder.

Owing to our health conditions, our third quarterly conference granted us a two weeks' vacation, to go to Hot Springs and take a rest and treatment, but for the lack of finance to go on we took a little rest at home, and have made some improvement in health, for which we feel very thankful.

We can hardly understand what it means to fail in our physical health, as we have always been very strong and vigorous and able to do our work with great ease, but more than a year ago we felt the sting, a nervous breakdown came. We learned what we had never known before, but a thirty days' rest and treatment in Hot Springs put us a-going again, enabling us for the hard winter and spring work, but as the summer came on we could feel the disease coming to us slowly, but God in his goodness has kept us able to keep going most of the time. Now as the autumn is slowly coming, we are slowly improving and we hope this will continue and we will be able to close up the work of our charge in the very best shape possible.

The finances of our charge are not what we would like for them to be, but our people have been hit hard in many ways, making the hardest lull this preacher has ever had, yet as in all places we have some of the best people we ever served, while others are not doing much, have never done much, will never do much for the church.

We are looking to God for success, and we believe it is coming in some way.—B. E. Mullins.

REVIVALGRAM.

Protracted meeting closed at Knoxville, Sunday, the 25th, with 103 conversions, 119 applying for church membership, about 70 per cent for the Methodist Church, balance to the Baptist. In spite of an all-day rain, 58 were received into the Methodist Church Sunday. Stevenson and Davidson make an irresistible team. This makes a total of 345 conversions on Lamar Circuit for the year, with 182 additions to the Methodist Church, and half as many to other churches.—Byron Harwell, P. C.

REVIVAL AT GURDON.

We have just closed a meeting at Gurdon which continued 19 days. We built a large arbor adjacent to the church. Rev. Grover Cleveland and wife and Mr. J. J. Harris were the leaders. Brother Cleveland preached a week before calling penitents. He is one of the strongest, soundest, and sanest evangelists I have heard. Mrs. Cleveland rendered good service at the piano, and Mr. Harris is one of the best choir directors I have met.

Great crowds came to the services almost from the beginning to the close. There were about 119 reclaimed and converted, 41 made application for membership in our church and 19 for the other churches of the town.

The whole community was brought under the influence of the meeting and many were reclaimed who had lost all interest in the church.

One young man 19 years old gave himself to the ministry and will leave this week for Hendrix. We had the best choir I have heard in many years. Our church has been greatly strengthened by this great meeting.—W. W. Nelson.

TAKES CARE OF 5 CHILDREN

**Mrs. Taylor's Sickness Ended
by Lydia E. Pinkham's
Vegetable Compound**

Roxbury, Mass.—"I suffered continually with backache and was often despondent, had dizzy spells and at my monthly periods it was almost impossible to keep around at my work. Since my last baby came two years ago my back has been worse and no position I could get in would relieve it, and doctor's medicine did not help me. A friend recommended Lydia E. Pinkham's Vegetable Compound and I have found great relief since using it. My back is much better and I can sleep well. I keep house and have the care of five children so my work is very trying and I am very thankful I have found the Compound such a help. I recommend it to my friends and if you wish to use this letter I am very glad to help any woman suffering as I was until I used Lydia E. Pinkham's Vegetable Compound."

Mrs. MAUDE E. TAYLOR, 5 St. James Place, Roxbury, Mass.

Backache is one of the most common symptoms of a displacement or derangement of the female system. No woman should make the mistake of trying to overcome it by heroic endurance, but by Mrs. Taylor's experience and try Pinkham's Vegetable Compound.

**WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION**

**PARTY CLOTHES BAD
TASTE FOR OFFICE.**

Much is being said and written in Arkansas about proper clothes for the school girl. The same remarks can be readily applied to the office girl or business woman. She should be attractively and neatly dressed, but this does not necessarily mean expensively dressed. When a girl is dressed simply and becomingly her characteristics have decided force. Simplicity is the keynote of proper dress.

A leading factor in good dressing is suitability. Often the office employee wears clothes that would be very appropriate for a dance or party, but are decidedly unsuitable for work. The clothes for office must afford proper protection. Silk hose, transparent blouses and delicate dresses are not suitable. The dress must allow freedom of movement and unconsciousness of presence of clothes to permit efficient service as no one can accomplish the desired results who is handicapped by the displayed ideals of the fashionable modiste or the alternating thoughts of work and dress on the part of the employee.

Our dress must command the respect of those with whom we associate in business transactions. Transparent blouses, extremely low necks, and rolled stockings are not conducive to respect but to adverse criticism.

Employed girls should wear clothes made of good substantial material, selected for its wearing qualities and pleasing in color and style.

The older sisters of the family who have passed from school into the business world should also feel the responsibility of setting the example in dress for the younger sisters of the family.

The feet must be comfortable and unless they are properly fitted in sensible shoes they are very apt to cause pain and detract from the efficiency of the wearer. The human body is built so that a person may walk or stand with ease and natural grace, but when the equilibrium is disturbed by putting a high heel under the point used for most of the human weight, it is very natural for physical ailments to follow.

It must be remembered that the hair is another very important item in proper dress. The hair must be arranged becomingly according to the shape of the face.

A young lady was being considered to fill a very responsible position. Her qualifications and experience were satisfactory, but after an interview she was denied the position as

the employer remarked: "Her hair is too untidy. She could not demand the respect of the public." A glance at the back of your hair in a hand mirror will often surprise you. Adopt the habit as it may promote your success in your business career.

The office does not furnish a good setting for an evening costume as an office is a means for obtaining necessary ends in the business world. The advancing woman in business today is the woman who has a serious mind, a pleasing and attractive personality and the ability to accomplish real work.—Y. W. C. A. News.

TWO WEEKS OF INTENSIVE EVANGELISTIC WORK IN MEXICO.

During the twenty-four years of service as missionary in Mexico the ever present problem has been how to reach the people with the message. There are no people on earth more disposed to receive it than the Mexican people once they are brought face to face with it. But in order to reach them a wall of prejudice, built through all the period of Catholic domination, must be scaled. A point of contact must be found. For the present at least the problem is solved as the following facts will demonstrate:

On the invitation of Rev. L. B. Newberry I left El Paso on April 6 with a stereopticon outfit to help him in an evangelistic campaign in the western part of the State of Chihuahua. On the 8th Brothers Newberry, Riseno, Bible colporteur, and I left Chihuahua City in a Ford car. The first town reached was Santa Isabel, a very fanatical place where there never had been a Protestant preacher. After finding a place to spend the night we interviewed the mayor and asked permission to exhibit some religious and educational views for the benefit of the people. The request was granted and he suggested the outside wall of his office fronting the main plaza as the most appropriate place. Then everybody co-operated in disseminating invitations, so that by the time it was dark the major part of the population was present. A series of pictures on the Life of Christ were placed on the screen and each one was explained in evangelical terms as it was put on. Everything said was intended to present Christ as the only and all-sufficient Savior of men from sin, the only way to heaven and the only medium of approach to the Father. Although the service was in the street and the audience composed of all classes the attention was rapt and the behavior perfect. A cathedral audience could not have been more solemn, attentive and respectful. After the presentation of the Life of Christ I put on three temperance pictures. Brother Briseno commented on them and made a telling speech for the cause of prohibition. Then he offered Bibles, Portions, Testaments and temperance literature for sale. It all sold like hot cakes to hungry men. I asked Briseno when we got through what he thought of it. His reply was, "Wonderful!" Brother Newberry affirmed that "such a stunt had never been pulled off in Mexico before."

We spent the next night in Cusiririachic, a considerable mining town, and held preaching service in a pri-

vate home with a small group of church members, without the pictures. After that we visited the towns of Padernales, Guerrero, Minaca, Bachiniba, Cruces and San Buenaventura.

The authorities and people co-operated everywhere leading service gladly without charge. In two places we used private corrals as there were no suitable auditoriums. In Guerrero we used the casino and the municipality furnished the electric light for the occasion (they had not had light for a month previously) without charge. In Cruces the public school building served. We agreed that a conservative estimate of the audiences would range from three to five hundred. In all of the places visited we did three things, viz.: gave the gospel message through the pictures and viva voce, sold Bibles and Portions, and taught prohibition.

Brother Newberry was afraid false impressions might be made by not announcing that we were Protestants. It was therefore decided that between the presentation of the two sets of pictures the announcement should be made. If it made any impression at all on the audience there was no visible manifestation of it.

From San Buenaventura the brethren returned to Chihuahua in the Ford leaving me to find my way back to El Paso by a different route. I naturally felt tired and lonely and there were long distances and two days between me and home. I took the road for Casas Grandes in the open Ford that carried the mail. The ride through the sun developed a first class headache. But after an hour's rest I decided to take the train for Pearson. In conversation with the conductor I learned that the moving picture man from there was on the train. He was interviewed and permission obtained to use his hall and machine for the night; provided his associates were willing. He would let me know at the telegraph office thirty minutes after arriving. We got there at 7 p. m., found my man, got his permission to use the hall and his promise to operate the machine leaving me free to take the platform and comment on the pictures. The next thing was to get the audience. I took a turn through the town, down one street and up another, scattering invitations and asking everybody I met to invite everybody else. When I got back to the hall the movie man had opened the doors and turned on the lights and the people were coming. We took the pictures back to the operating room and arranged them in order so there would be no trouble in putting them on. I returned to the front, entered and mounting the platform faced a full house. While the people were still coming I began speaking on the Life of Christ as the pictures were thrown upon the screen. These were followed by a set on the Good Shepherd. I talked for more than an hour and never in my life have I had greater liberty in presenting the Christ, nor a more appreciative audience in receiving the message. The memory of that service will remain with me always. When the service was over the people left as if they were going out from the presence of God. I spoke to many of them as they passed out. As I stepped out I met the movie man with the pictures all arranged and a wonderfully happy

smile on his face. I slept in the train and left at 7 o'clock the next morning. A young man on the train who was present and to whom I again preached Christ, said there were at least six or seven hundred people present.—J. H. Fitzgerald.

THE STORY OF A MISSIONARY OVERCOAT.

Thirty-one years ago, to be exact, in January, 1890, on reaching Japan and finding the cold very damp and penetrating, I purchased a heavy overcoat. It was of English make, of heavy cloth, and reached almost to my ankles. I found it very serviceable during the severer part of each winter, especially on trips around the district, while travelling on trains, boats and jinrikisha. Many were the nights while sleeping on the floors of small Inland Sea boats, or in drafty Japanese hotels, not daring in fireless rooms to undress, but buttoning myself in my long coat and using my blanket and two Japanese quilts, I would do the best I could until morning. However, all my precautions did not prevent an attack of bronchopneumonia, on account of which I was invalidated home, and that caused our sojourn in South Georgia and my membership in that Conference.

But to come back to the overcoat. Japanese pastors have small salaries. How some of them manage to live on them I do not know. Tales could be told how, recently, pastors' wives have been forced to sell some of their better clothing in order for the family to live. On leaving Japan I gave the coat to a native pastor who, because of his limited salary, always purchased his suits at a second-hand shop. That was fourteen years ago, after I had used it for sixteen years. I saw my friend, the pastor, last week, and, wonderful to relate, he still has the coat, and, though it has

10 MOST POPULAR BULBS
GOLDEN
SACRED LILY
PURITY
FREESIA
5 Tulips, including Darwin, Parrot and Mayflowering; Giant Crocus and Poet's Narcissus.
10 large bulbs
Mailed for 25 cts.
Beautiful and complete Catalogue Free. Shows great variety of Bulbs, Hardy Perennials, Window Plants, Seeds, Berries, Fruits, etc.
John Lewis Childs, Inc., Floral Park, N. Y.

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

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles' Heart Treatment

A Tonic and Regulator recommended in Functional Heart Disorders.
SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

been in constant use, it looks as good as new. He gave me the history of the garment as follows: Being a smaller man than the former owner, he had the coat cut down and then used it for seven winters. He then had it dyed and used it for another Sabbath of years. And now, after fourteen years, he has had the coat turned and it looks like it would last for at least another term of seven years.

Why have I told the story of this remarkable coat? Certainly not to emphasize its value, for its first cost was less than twenty dollars, or the splendid quality of the cloth of which it was made—but for the missionary interest connected with it. If the Holy Spirit thought that the sentence "the cloak that I left at Troas with Carpus, when thou comest, bring with thee", in order to protect the worn and wasted body of his aged servant, lying in a Roman dungeon, was worthy of inspiration, perhaps the recital of the history of this garment is not out of place even in a missionary record. The man who used it for the past fourteen years is one of God's most faithful and useful servants. He has even been called "the Paul of Japan." Though pastor of a large city church, he spends three or four months of each year in evangelistic work and holds an annual convention in a mountain retreat, for the deepening of the spiritual life. He told me that he uses the coat constantly on his winter evangelistic trips, while travelling on the trains and boats, and everywhere he goes he says he tells the history of the coat and of its wonderful service in the extension of the gospel.—W. E. Towson, Kyoto, Japan.

Engineers in New York City are planning subways and trackage to accommodate the population 25 years hence, when it is expected to reach nine millions, and the traffic to be cared for will be five billions a year. The church of tomorrow will be determined largely by what they inherit. Do we see far down the coming times and are we building not alone for the eternities, but for the generations immediately ahead?—Exchange.

OBITUARY.

POYNTER.—Mrs. Sarah Ann Poynter (nee Burris) was born near Center Valley, Pope County, Ark., March 31, 1862. Passed from this life, August 9, 1921. She was married to Y. B. Poynter in the year 1877. To this union were born three sons and five daughters. One son and three daughters are yet living. The illness that preceded the death of Sister Poynter was long and painful, but she bore it like a heroine. In fact, she was a heroine. She was converted and joined the M. E. Church, South, in 1878, and lived a consistent Christian until death. She was always loyal to the church and active in all departments of the work of the church. She was elected steward at the fourth quarterly conference of 1918, and a better steward the writer has

never known. Her near relatives living are: Her husband, Y. B. Poynter of Dover, Ark.; her children, Mrs. Rufus Smith of Oklahoma, James Poynter of Dover, Mrs. Roy Baird of Russellville, and Mrs. Lavinia Berry of Dover. Her brothers are J. J. and W. H. Burris of Appleton. All of her children are active members of the M. E. Church, South. James Poynter is one of the best Sunday school workers in the bounds of the charge where he resides. Sister Poynter lived a very useful life. Her influence as a Christian friend and helper is being felt far and near. Those who had been blessed by her life came for miles to the funeral that was held in her church at Dover at 9:30 a. m., August 10. It was impossible to seat the multitude of friends who came. We laid her to rest in the Old Lake Cemetery. Her husband, no doubt, will feel lonely at the loss of a faithful companion, her children will yearn for the touch of a mother's hand, many men and women will mourn the loss of the Sunday school teacher of their childhood, and the church will feel that one of her most mighty workers has gone, but while we feel our loss we rejoice that Sister Poynter lived well, died well and has gone home to God.—R. P. Bates.

JONES.—Mrs. Herbert J. Jones, nee Bertie Johnson, was born June 28, 1895, and passed to her final reward July 14, 1921. She was taken ill and passed away very suddenly. She leaves a host of friends and relatives to mourn her departure. She was converted at the age of 15 years and united with the church. She was always ready to do church service, and to aid in any worthy cause in her community. She was prominent in the social and church life of the town of Mineral Springs, where she lived. She will be greatly missed in her home, community and church. She leaves a devoted husband who is greatly bereaved on account of his loss. May God's blessings rest upon him, and may he continue to look to God, source of all comfort, for his comfort in his great affliction. May he abide strong in the Lord until he comes face to face with his beloved companion on the shores of sweet deliverance.—Her Pastor.

JONES.—J. P. Jones was born January 5, 1877, and passed to his eternal reward on August 23, 1921. He professed faith in God and united with the church when but a boy, and for a number of years has been prominent in official relations to the same. He was active in Sunday School work, and very progressive and enthusiastic in all the affairs of the church. He was the pastor's friend. He was very sacrificing, a large contributor to the finances of the church, being a tither. He and his good wife ever kept open doors for the young people of the town, and the ministers of God always had a home there. He was unstinting in his service, wherever the pastor needed him. He was prominent, not only in the church, but in all the affairs of the town of Mineral Springs. The people having honored him as mayor, he was serving his second term. The church, the home, and the town will greatly miss the sudden taking away of this man. He leaves a host of friends and relatives who mourn his departure. May God remember his wife and four children who are left to mourn his going away, and may this family be an unbroken one in heaven above.—His Pastor.

HUMPHREY.—Mrs. Viola Humphrey died at her home in Jenny Lind, Ark., July 17, 1921. She was the older daughter of J. T. and L. A. Reeves, who moved from Tennessee to this state and resided in Altus many years. Mrs. Humphrey was well known and highly esteemed by all who knew her. She had a large circle of friends and acquaintances throughout this county. Early she professed religion and joined the M. E. Church, South. She was a consistent member, always faithful and never more at home than when engaged in doing church work, giving cheerfully of her time and strength until failing health called a halt. No doubt there are more children who will remember Mrs. Humphrey as their Sunday School teacher than any other who came into their lives; and, oh, the number of little hearts she made happy at the "Yule tide," when all love the "cheerful giver," up to the last minute, training them in their respective parts, dressing the tree, and seeing that every little one was remembered. She was in her glory. Her strong characteristic was dealing with children by whom she was universally loved. My own children were members of her Sabbath School class. They loved her through life and will hold her memory in lasting reverence. Very touching were her bodily afflictions for years, yet I never heard her murmur. She always met you with a smile, usually busy and beaming with happiness about her daily task. Cheerfulness was her "watchword." Through it she accomplished more than many of more physical strength, seemingly the impossible for one so frail. She was a great sufferer in her last illness, but there were patience and faith, and hope and love. It was the closing of a wonderful life, passing so peacefully to her God into the Great Beyond. She is dead—no praise can be flattery. She has gone to her grave in full pride, leaving a spotless name and many sorrowing friends. The world is better for her having lived. What greater legacy could she leave to her only child. Funeral services were held at

AT THIS SEASON

LOSS OF APPETITE

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

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

Take Hood's Pills if you happen to need a laxative—they don't gripe

Public School Sunday October 9

Governor McRae has designated the week of October 9-15 as "Public School Week" in Arkansas.

By official proclamation he asks that every Protestant minister in the State preach a sermon on Public Education Sunday, October 9.

If it is not expedient for you to comply with this request, it will be appreciated if you will read the Governor's proclamation to your congregation and invite a teacher, school board member or other public spirited citizen to make a four-minute speech in behalf of our public schools.

A manual of facts and figures has been prepared and mailed to you. If you have not received it, please drop a card to James J. Harrison, State Capitol, Little Rock, and another will be sent.

GOVERNOR'S PROCLAMATION.

Believing that the Forward Education Movement in undertaking the task of lifting Arkansas from 45th position in educational rank is engaged in the most important business in the State and deserves the active support not only of teachers, but of all other public spirited citizens as well, I hereby designate the week beginning October 9 as "Public School Week."

I call upon the citizens of Arkansas during this week to give first place in their thought to our public schools. I direct attention to the fact that only about half of our 675,000 children of school age attend school, that only 12,500 students were enrolled in our high schools in 1917-18, and less than 1,000 were graduated. I specifically request the co-operation of the press, pulpit, county and city superintendents, principals, teachers, women's clubs, community and civic clubs, commercial bodies, county and city officials, school boards, and other agencies and organizations interested in public welfare in bringing home to the people of the State the imperative need for educating all our children.

I commend to the people of the State the three-fold program of the Forward Education Movement for the next year.

1. A \$100 professional library for rural teachers in every county.
2. The organization and supervision of "Opportunity Schools" for the 100,000 adult illiterates of the State.
3. A survey of the public school system from the one-room rural school through the State Normal.

I urge every teacher in the State to enroll as an active member of the Arkansas Educational Association, and trust that at least 25,000 public spirited laymen will enroll in the Citizens' Section.

Given under my hand and the great seal of the State, at the Capitol at Little Rock, this 24th day of September, A. D. 1921.

THOS. C. McRAE, Governor.

OBSERVE "PUBLIC SCHOOL WEEK," OCTOBER 9-15, 1921

Held Under Auspices of the Forward Education Movement

J. L. BOND,

State Superintendent Public Instruction.

A. B. HILL,

President Arkansas Educational Association.

HAMP WILLIAMS,

President Citizens' Section.

JAMES J. HARRISON,

Director Forward Education Movement.

the residence by Rev. J. E. Lark. Her remains were taken to Ft. Smith and buried by her husband in Oak cemetery.—Mrs. N. B. Burrow.

BALLARD.—Frances Morning Ballard (nee Webb), was born August 23, 1847, and died August 25, 1921. She was converted at the age of eight years, and lived a Christian life until death came. She leaves three children, one daughter and two sons. She was a constant sufferer for nearly four years. She was a very patient sufferer. She had a strong faith in God, and left the pleasing testimony that she was ready to go. Hers was a life worthy of being exemplified in the life and character of her entire posterity. May the blessings of our Heavenly Father be upon those who mourn her departure.—Her pastor, C. F. Messer.

FARRIOR.—Mrs. Julia McIntire Farrior was born in Holmes County, Mississippi, May 2, 1841, and departed this life September 3, 1921, from the home of her daughter, Mrs. J. G. Jackson, of 1613 Rock street, Little Rock, Ark. She was married to Edwin Walton Farrior, of Carroll Parish, Louisiana, June 24, 1859. They moved to Dardanelle, Ark., in 1872, and there she lived till 1912, when she moved with her husband to make her home with her daughter, Mr. Farrior, the husband, died in 1890. She united with the Methodist church in her early married life and lived a life of beautiful loyalty, devotion, consistency and helpfulness. This writer was her pastor for some years and he was inspired by her noble womanhood and her genuine sainthood. Her life was glorious in its real goodness and its gentle ministries. After an eventful pilgrimage of 80 years she went unafraid to her day of crowning. Death was to her only a blessed transition—a going home. Besides Mrs. Jackson, she leaves two sons, E. W. Farrior, of Dardanelle, and G. A. Farrior, of Little Rock; also a brother, Charles McIntire, of California. It was beautiful to see six of her eleven grown grandsons, and one grand son-in-law acting as pallbearers—Vernon L. Jackson, Wayne Jackson and Harry Farrior Jackson of Little Rock; Raymond Farrior and Julian Farrior of Tulsa, Oklahoma; Edwin W. Farrior, Jr., of Memphis, Tenn., and L. C. Bosser, of Little Rock. Mrs. Farrior was a beloved member of the Winfield Memorial Methodist Church, Little Rock. A brief service was held at the Jackson home, by the Rev. William B. Hogg, after which the body was taken to Dardanelle, where the funeral and burial were conducted by the Rev. H. H. Griffin, pastor of the First Methodist church. The active pallbearers were: Congressman H. M. Jacoway, Judge T. E. Wilson, Dr. Ben Cunningham, Thomas Johnston, Wiley Cotton, of Dardanelle, and Charles Evans of Little Rock. Her life was enriched by her three children, her 21 grand-children and her nine great-grand-children, all of whom loved her with a beautiful affection and tenderness. It was of such a mother that Coleridge says: "A mother is a mother still, the holiest thing alive." Such a life is a benediction to the world and an exemplification of the power and beauty of Christianity.—P. C. Fletcher.

KING.—Mrs. Effie King, daughter of Mr. and Mrs. W. W. Souther, was born December 22, 1885. Converted and joined the Methodist Church when 11 years of age. Married to Mr. L. A. King, May 22, 1904. This union was blessed with four children, two boys and two girls. Sister King died at her home in Taylor, Ark., Sept. 13, 1921. From the time of her conversion till the time of her death she was a faithful devout Christian. She was a noble woman, loved her home, her family, her God and her church. She suffered long and much, but bore her suffering with great fortitude and patience. A good woman has gone to her reward on high.—J. A. Biggs.

DRUMMOND.—Mrs. Lula Prichard Drummond was born near Macon, Ga., November 4, 1864, and died at her home in Newport, Arkansas, August 29, 1921. Between these dates are recorded the deeds of this good woman and mother in Israel. On December 21, 1881, she was happily married to Mr. Albert B. Drummond near Dyersburg, Tenn., where she had grown to womanhood. For forty years these two streams flowed in one channel of unbroken companionship. To them was born one daughter, Mrs. F. B. Morehead, of Newport, with whom they made their home. In 1882, Sister Drummond dedicated her young life to God and joined the Methodist Episcopal

Church, South. She never took a vacation in her church work in all these years. She was among the first to visit the parsonage when we came to the Newport, and her last visit was to the parsonage only two or three hours before her going away from us. The end was peace, only about one and one-half hours, marked her sufferings, and then the end came as peacefully as an infant on its mother's breast. The poor will miss her calls and help as will also the sick miss her cheer and sunshine. We will all miss her, but none like the dear home circle from which she has gone. Our church has lost one of its most faithful members, and the community an ever ready helper of the poor and needy. Peace be to the sorrowing ones.—Her pastor, W. F. Evans.

QUARTERLY CONFERENCES

BATESVILLE DISTRICT.

(Fourth Round.)
Yellville, Sept. 24, 3 p. m.
Cotter, Sept. 25, 8 p. m.
Mt. Home, Sept. 26, 3 p. m.
Calico Rock Circuit, at Olive Branch, Oct. 1, 2 p. m.
Calico Rock, Oct. 2, 3 p. m.
Bexar Circuit, at New Hope, Oct. 4, 2 p. m.
Melbourne Circuit, Oct. 5, 3 p. m.
Evening Shade Circuit, Oct. 8, 2 p. m.
Desha Circuit, at McHue, Oct. 12, 2 p. m.
Floral Circuit, at Pleasant Plains, Oct. 13, 2 p. m.
Mt. View, Oct. 15, 2 p. m.
Moorefield, Oct. 19, 3 p. m.
Umstead Memorial, Oct. 22, 8 p. m.
Charlotte Circuit, at Walnut Grove, Oct. 29, 2 p. m.
Newark, Oct. 30, 8 p. m.
Kenyon, at New Prospect, Nov. 5, 2 p. m.
Tuckerman, Nov. 6, 2 p. m.
Swift, at Arbor Grove, Nov. 8, 2 p. m.
Minut, Nov. 9, 8 p. m.
Oil Trough, at Aydlotte, Nov. 10, 2 p. m.
Bethesda, Nov. 13, 2 p. m.
Batesville, First Church, Nov. 16.
Central Avenue, Nov. 17.
Let the trustees be ready with their reports on property.
H. LYNN WADE, P. E.

BOONEVILLE DISTRICT.

(Fourth Round.)
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.)
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.
Childerster Circuit, Nov. 26-27.
In spite of hardships Camden District will bring up good reports at Conference.
R. H. CANNON, P. E.

CONWAY DISTRICT.

(Fourth Round.)
Beebe, at Beebe, Oct. 1-2, 11 a. m.
First Church, North Little Rock, Oct. 2, 7:30 p. m.
North Quitman, Oct. 7-8, 11 a. m.
Quitman, at Sulphur Springs, Oct. 8-9, 11 a. m.
Rosebud, Oct. 9, 7 p. m.
Conway Circuit, at Conway, Oct. 15, 11 a. m.
Conway, First Church, Oct. 16, 11 a. m.
Vilonia, at Vilonia, Oct. 16, 7 p. m.
Naylor, at Naylor, Oct. 21-22.
Greenbrier, at Greenbrier, Oct. 23, 11 a. m.
Greenbrier, at Union Grove, Oct. 23, 7 p. m.
Cato, at Concord, Oct. 29-30, 11 a. m.
Jacksonville, Oct. 30, 7 p. m.
Pottsville, at Pottsville, Nov. 5-6, 11 a. m.
Dover and Appleton, at Dover, Nov. 6, 7 p. m.
Springfield, at Springfield, Nov. 13-14, 11 a. m.
R. C. MOREHEAD, 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.
Clarksville Circuit, Nov. 6-7.
Winslow, Nov. 9.
South Ft. Smith, Nov. 10.
Lamar, Nov. 12-13.
Clarksville 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.)
Blytheville Circuit, at Yarbrow, Sept. 24-25.
Blytheville, First Church, Sept. 25.
Blytheville, Lake Street, Sept. 29.
Dell and Armorer, at Armorer, Sept. 30.
Rosa and Clear Lake, at Rosa, Oct. 1-2.
Luxora, Oct. 2-3.
Gilmore and Turrell, Oct. 7-8.
Osceola, at 11 a. m., Oct. 9.
Wilson, at 7 p. m., Oct. 9.
Trinity Circuit, Oct. 15-16.
Truman, Oct. 16.
Monette, Oct. 17-27.
Lake City, Oct. 23.
Lepanto, at 11 a. m., Oct. 30.
Marked Tree, at 7 p. m., Oct. 30.
Jonesboro, First Church, Nov. 2.
Whitton and Bardstown, Nov. 4-5.
Tyronza, at 11 a. m., Nov. 6.
Marion, at 7 p. m., Nov. 6.
Jonesboro, Fisher Street, Nov. 9.
Black Oak, at Caraway, Nov. 10-11.
Manila and St. John's, Nov. 12-13.
Leachville, Nov. 13-14.
Fisher and Hickory Ridge, at Hickory Ridge, Nov. 15.
Bay and Union Grove, Nov. 19-20.
Brookland, at Brookland, Nov. 20-21.
R. E. L. BEARDEN, P. E.

LITTLE ROCK DISTRICT.

(Fourth Round.)
Mauumelle Circuit, at Roland, Saturday, 11 a. m., Oct. 1.
Keo Station, Sunday, 8 p. m., Oct. 2.
Tomberlin Circuit, at Tomberlin, Saturday, 11 a. m., Oct. 8.
Oak Hill Circuit, at Oak Hill, Sunday, 11 a. m., Oct. 9.
Hazen and DeWalls Bluff, at Hazen, Sunday, 11 a. m., Oct. 16.
Des Arc, Sunday, 8 p. m., Oct. 16.
Carlisle Circuit, at Hamilton, Saturday, 11 a. m., Oct. 22.
Carlisle Station, Sunday, 11 a. m., Oct. 23.
Lonoke, Sunday, 8 p. m., Oct. 23.
Austin Circuit, at Smyrna, Saturday and Sunday, 11 a. m., Oct. 29-30.
Asbury, Sunday, 8 p. m., Nov. 6.
Bryant Circuit, at Sardis, Saturday and Sunday, 11 a. m., Nov. 12-13.
Bauxite, Sunday, 8 p. m., Nov. 13.
Hickory Plains Circuit, at Bethlehem, Saturday and Sunday, 11 a. m., Nov. 19-20.
Forest Park, Monday, 8 p. m., Nov. 21.
Henderson, Tuesday, 8 p. m., Nov. 22.
Capitol View, Wednesday, 8 p. m., Nov. 23.
Pulaski Heights, Friday, 8 p. m., Nov. 25.
England, Sunday, 11 a. m., Nov. 27.
Twenty-eighth Street, Sunday, 4 p. m., Nov. 27.
Highland, Sunday, 8 p. m., Nov. 27.
Winfield Memorial, Monday, 8 p. m., Nov. 28.
First Church, Tuesday, 8 p. m., Nov. 29.
JAMES THOMAS, P. E.

MONTICELLO DISTRICT.

(Fourth Round.)
Monticello Circuit, at Bethel, Oct. 2, 11 a. m.
Monticello Station, Oct. 2, 7 p. m.
Dumas, Oct. 9, 11 a. m.
McGehee, Oct. 9, 7 p. m.
Lake Village, Oct. 16, 11 a. m.
Radora, Oct. 16, 7 p. m.
Arkansas City, Oct. 23, 11 a. m.
Watson, Oct. 23, 7 p. m.
Wilmore, Oct. 30, 11 a. m.
Portland, Oct. 30, 7 p. m.
Mt. Pleasant, at Rock Springs, Nov. 6.
Wilmar, Nov. 6, 7 p. m.
Crossett, Nov. 11, 7 p. m.
Hamburg Circuit, at Antioch, Nov. 12, 11 a. m.
Montrose, Nov. 13, 11 a. m.
Snyder, Nov. 13, 7 p. m.
Hamburg, Nov. 14, 7 p. m.
Hermitage, Palestine and Camps, at Hermitage, Nov. 20, 11 a. m.
Warren, Nov. 20, 7 p. m.
New Edinburgh, at Wheeler, Nov. 21, at 11 a. m.
Tillar, Nov. 23, 11 a. m.
Dermott, Nov. 23, 7 p. m.
Fountain Hill, Nov. 27, 11 a. m.
Pastors will have correct list of trustees of church property, a report from trustees, report from W. M. S., and be prepared to nominate officers for new year. Full attendance of officials important. Should determine salary for next year, make plans, etc.
W. P. WHALEY, P. E.

PARAGOULD DISTRICT.

(Fourth Round.)
Gainesville, Oct. 1-2.
Black Rock and Portia, Oct. 8-9.
Pocahontas, Oct. 9, P. M.
Pocahontas Circuit, Oct. 10-11.
Maynard, Oct. 12-13.
Rock Springs Circuit, Oct. 15-16.
Reactor, Oct. 16, P. M.
Smithville Circuit, Oct. 22-23.
Imboden, Oct. 23, P. M.
Manmoth Springs, Oct. 24, P. M.
Salem, Oct. 25, P. M.
Ash Flat, Oct. 27.
Ravenden Springs, Oct. 29-30.
Walnut Ridge Circuit, Oct. 30-31.
Walnut Ridge, Nov. 1.
Hoxie, Nov. 2.
Lorado, Nov. 5-6.
Paragould, East Side, 7 P. M., Nov. 6.
Paragould, First Church, 8 P. M., Nov. 6.
St. Francis, Nov. 12, A. M.
New Liberty, Nov. 20, A. M.
W. B. HAYS, P. E.

PINE BLUFF DISTRICT.

(Fourth Round.)
Sheridan Circuit, at New Hope, Oct. 1-2.
Sheridan Station, Oct. 2, at 7:30 p. m.
Gillett Circuit, at Campshod, 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.

PRESCOTT DISTRICT.

(Fourth Round.)
Caddo Gap and Roseboro, at Pleasant Hill, Oct. 1-2.
Gurdon, Oct. 2, 8 p. m.
Mt. Ida and Womble, at Mt. Ida, Oct. 9, 2:30 p. m.
Blevins Circuit, at New Hope, Oct. 13.
Amity and Glenwood, at Glenwood, Oct. 15-16.
Delight Circuit, at Delight, Oct. 22-23.
Murfreesboro, Oct. 30.
Orchard View, Nov. 5-6.
Hope Mission, at Hopewell, Nov. 12-13.
Prescott, Nov. 13, 8 p. m.
Whelen Springs, Nov. 19-20.
Trustees and Women's Missionary Societies will be prepared to submit written reports.
J. H. CUMMINS, P. E.

SEARCY DISTRICT.

(Fourth Round, in Part.)
Russell Mission, at Russell, Oct. 1-2.
Judsonia and Bradford, at Bradford, Oct. 2-3.
Fakes Chapel Mission, Oct. 8-9.
McCrory Station, Oct. 9-10.
Let all trustees of church property bring in written reports as required by the Discipline. Let all pastors see that all reports for the fourth quarter are gotten up. Do not expect adjourned session. All questions except the financial questions are to be answered as we make this round.
A. E. HOLLOWAY, P. E.

TEXARKANA DISTRICT.

(Fourth Round.)
Fouke, at Pleasant Hill, Oct. 2. Conference at 2:30 p. m.
Spring Hill, at Bethlehem, Oct. 9. Conference at 2:00 p. m.
Stamps, Oct. 9, at night.
Hatfield, Oct. 16. Conference at 2:00 p. m.
DeJueen, Oct. 16, at night.
Dierks, Oct. 17, at night.
Horatio, Oct. 23. Conference at 2:30 p. m.
Ashdown, Oct. 23, at night.
Egger, Oct. 29-30. Conference at 2:30, Saturday; place announced later.
Mena, Oct. 30, at night.
Lockesburg, Nov. 6. Conference at 2:30 p. m.
Lewisville, Nov. 13. Conference at 2:30 p. m.
Umpire, Nov. 16. Conference at 2:30 p. m.
Bradley, Nov. 20.
First Church, Nov. 23, at night.
Foreman, Nov. 25, at night.
College Hill, Nov. 27.
Fairview, Nov. 27.
Questions 13 to 21 are very important. Let the pastors see that the answers to each of these are ready, especially No. 15.
J. FRANK SIMMONS, P. E.

The next time
you buy calomel
ask for



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

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

Cuticura Soap
—Imparts—
The Velvet Touch

Soap, Ointment, Talcum, etc., everywhere. For samples
address: Cuticura Laboratories, Dept. V, Malden, Mass.

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

• Gray's Ointment

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