

ARKANSAS METHODIST

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

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

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No. 30.

DO GOOD, O LORD, UNTO THOSE THAT BE GOOD, AND TO THEM THAT ARE UPRIGHT IN THEIR HEARTS. AS FOR SUCH THAT TURN ASIDE UNTO THEIR CROOKED WAYS, THE LORD SHALL LEAD THEM FORTH WITH THE WORKERS OF INIQUITY; BUT PEACE SHALL BE UPON ISRAEL.—Psalm 125: 4-5.

THE REVIVAL NEEDED.

We want a revival of genuine religion in the church. God is always ready to revive his people when they are prepared to submit to his conditions. God is not pleased with worldliness, nor with self-seeking, nor with laziness. If we prefer these things to godliness, unselfishness, and spiritual activity, we should not be disappointed if God refuses to send the revival. If we are living in sin and indifference, we cannot have the revival until we consent to have these things driven out. Let us, then, not deceive ourselves by holding to sins and praying for a revival. Newness of life is the result of revivals. We can not have the new life and cling to the habits and activities of the old. We talk of the perplexities and turmoils of this old world as if they had all grown out of the war. All the evils spring from sin. War is merely a passing incident in the program of sin. Overcome sin, and the solution of the world's troubles, will appear. We need new hearts, new purposes, new habits, and activities. Let us become willing to have these and then pray for the revival. It will come in transformed lives, and through our transformed lives God can stir our churches and our communities. Submitting ourselves completely to God's holy will, let us pray for the revival to begin in our own hearts.

"QUIT OR GIT!"

The press reports announce that at a recent session of the German American National Conference resolutions were adopted demanding that our government seek to effect a revision of the treaties of Versailles and St. Germain, promising support to such senators as La Follette and Jas. A. Reed, and demanding the immediate legalization of the sale of wine and beer.

There are German-Americans in our country who are among our best and most loyal citizens and who deserve our utmost confidence and respect, but they are not found making such absurd and vicious demands. There are some people who never learn and do not know when they are well off. Let them behave or go where the institutions please them. We do not need them. Let them "quit or git."

WHO IS TO BLAME?

The people who believe in high standards of morality find fault with the moving pictures because many of the pictures are vulgar and indecent. A moving picture director is thus quoted: "One of my pictures is proving a remarkable success. It isn't a good picture, but it draws. Why does it draw? It is filled with 'hokum,' the sort of stuff that you and I regard as silly trash. But the public eats it. Pictures are produced to make money. Remember that when you criticize them, I am not saying that they should not be criticized, but when you ask me why we don't make better pictures, all I can say is, it is because we cannot run the studio at a loss."

The moving picture people say that they are compelled to take what the producers present.

It is like the argument between the public and the daily papers, and will be settled in the same way. The pulpits and schools and homes must teach what is right and insist upon having it. If they persist, there will at last arise producers of good

pictures and papers, and the vile will be outlawed. Public taste and public conscience must be cultivated, and we must not tamely submit to the exploitation of the vile and unseemly before our children.

VACATION RELIGION.

It is a standing joke that many church members, when they take a vacation, also allow their religion to go on vacation. As teaching in Sunday School, collecting church money, and singing in the choir are vigorous activities, it is permissible to let such things drop. But the soul must be fed and properly exercised, as well as the body. If you go where there is a church, attend and hear new preaching and learn other methods from other kinds of Christians. If you have your automobile, do not demoralize the neighborhood by Sunday frivolities, but seek the aged and the shut-ins and the tired mothers, and help them to go to Sunday School and church, or gather up the young people and carry them to Epworth League. Carefully observe the Sabbath and do not by carelessness contribute to its decay. Enjoy your outing, but do not bring reproach upon your Lord's cause by treating it with indifference. Find new activities and form new habits, but see that they harmonize with God's plan. Then you will return refreshed to your regular labors and take up your religious routine without shame and self-reproach. Let soul and body be refreshed and strengthened in your vacation; and it will be a glorious and memorable experience.

TRY IT.

During the next two months, as the result of the protracted meetings, many thousands of new converts will be taken into the Church. They are ready for new activities and new plans for life. If the pastor passes on to new meetings and the collection of his Conference claims, these converts with little instruction will drift back to their old habits, and, by the time the new pastor comes after conference, they will be cold and backslidden. If the preacher would, immediately after the reception of new members, induce them to subscribe to the Conference Organ, and advise its reading, many backslidings would be prevented. The reading of the Bible and Book of Discipline are primary, but the Church paper presents Bible truth and Church rules in a form that enables the new members to understand and apply them every day. Investigation will undoubtedly reveal the fact that the backsliders are rarely found among the constant readers of the Church papers. Pastors, you know that this is true. It is within your power to start your new converts with the defense and stimulus of their Church paper. Will you try it? Can you, in view of the possibility of their backsliding, afford to receive new members and leave them without this defense?

THE "KEPT PRESS."

Certain radical papers are in the habit of referring to the big newspapers as the "kept press," signifying thereby that these big papers are under such financial obligations to big advertisers and special interests that they dare not impartially express themselves editorially or through their news columns on social and economic questions.

A recent writer in *The Dearborn Independent* says: "The daily newspapers are, as a rule, self-supporting and profitable. Their circulation is voluntary. No one is compelled to pay for them, or to advertise in them. But it is precisely the self-supporting papers that are called the 'kept press' by the radical publications which live by frantic passing of the hat, or subscription to which

is made compulsory on members of labor unions which have guaranteed the support of such papers. In the eyes of the regular newspapermen it is only the 'kept press' that denounces others as 'kept.'"

This writer admits that there have been a few "kept" daily newspapers, but usually such papers have a short career. It is demonstrably certain that the papers which are incessantly crying "kept press" are almost the only papers in this free country that are not free to present both sides of social and economic questions. They are organized and frequently subsidized for the express purpose of propaganda and are not at liberty to present anything that calls that propaganda in question. Unfortunately the readers of these organs of propaganda often read little else, and become filled with prejudice and suspicion against all others. That is not good Americanism.

OTTERBEIN COLLEGE AND WESTERVILLE.

As we completed our Commission work Thursday, and I had come to Columbus expecting to stay two or three days. I decided to go out Friday morning and see Otterbein College, and Mr. W. C. Everett, manager of our Dallas Book House, who is on the Commission, found it possible to accompany me. We took the Interurban, and, passing through a fine farming country, in fifty minutes were at Westerville. As we were starting to find the College Bishop Clippinger was passing in his car, and, recognizing us, picked us up and carried us over the splendidly paved streets to see the lovely town. It is about the cleanest and most peaceful town of 3,000 I have ever seen. This may be due to the fact that Otterbein College made it, and twelve years ago it was selected to be the home of Anti-Saloon Headquarters. Every street is paved and all lawns have unusually fine grass and shade. It would seem to be an ideal place to live.

Before seeing the town we found President W. G. Clippinger, brother of the Bishop, who gave us much information. As a Summer School for Christian workers was in session at the College, we were invited to the devotional exercises and introduced, and made brief addresses, our first experience before a United Brethren audience. This first session is well attended and successful. As our time was limited we were not able to go through all the buildings, but did examine the First Church, a beautiful and commodious structure across the street. Some facts concerning this oldest college of the U. B. Church follow. They are taken with modification from the Church Year Book. Seventy-five years ago the property of Blendon Seminary, a Methodist school abandoned after Ohio Wesleyan was established, was purchased for \$1,300. The assets have grown until now they are over \$1,000,000. In the beginning the college had strong men as instructors. Now there are five members of the faculty holding the Ph. D. degree, 9 holding the A. M. degree, and five who have almost completed the work for a doctor's degree. While Otterbein went through a long period of struggle, within the last fifteen years it has grown rapidly in buildings, endowment, and student enrollment. Now there are nine modern buildings on the campus. Its Y. M. C. A. building was the first among college Association buildings. It furnished the first Y. W. C. A. State secretary in the world, and its Y. M. & W. C. A. were the first college Associations in Ohio. It is simply a college, but its enrollment last year was 503. Its seventy-fifth anniversary has just been celebrated, and a movement has been inaugurated to raise \$1,050,000. To this the Carnegie Corporation proposes to give \$75,000, and the General Education Board \$250,000. These

(Continued on Page 3, Column 3.)

THE ARKANSAS METHODIST

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A. C. MILLAR

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PERSONAL AND OTHER ITEMS.

Before you become stubborn, make sure you are right.—Forbes Magazine.

Hard times are not coming, it's merely easy times that are going.—Business Language.

Modern civilization is like an electric light—bright, but very easily broken.—Forbes Magazine.

The man who has done his best is a success whether the world thinks so or not.—Forbes Magazine.

Rev. F. R. Hamilton of Harrisburg states that he is in the midst of a revival. He is doing his own preaching.

Rev. L. A. Smith of Sherrill and Tucker called last Thursday. He reports work in his charge as moving along well.

Rev. W. H. Hansford of Campbell, Mo., writes that he had a great revival during the month of June at the close of which there were thirteen who offered themselves as life service volunteers.

Mr. C. E. Hayes, treasurer of Little Rock Conference Sunday School Board, announces that, as there have been few Sunday School Day offerings received, he will make no report this week.

Mrs. Weaver, wife of Rev. Lester Weaver, of Corning, won the \$100 prize which was offered by Dr. L. E. Todd, for the best article on Superannate Endowment. It has been published in the *Christian Advocate*.

Rev. A. E. Holloway, presiding elder, writes: "Rev. Charles Franklin, our pastor at First Church, Searcy, who underwent a very serious operation for appendicitis last week, is doing nicely and will soon be ready for work." This is good news.

Rev. J. D. Kelly of Cecil writes: "We are having a fine meeting. Eight conversions to date. The old fashioned method. An influential man of sixty-six was converted and immediately went to work for Jesus. He got religion before Bro. Jernigan or I knew it. Great crowds."

Rev. W. T. Thompson, pastor of Pulaski Heights Church, Little Rock, is at Newark this week assisting Bro. J. E. Snell in a revival. Bro. Thompson assisted Bro. J. W. Thomas, pastor of Third Street Church, Hot Springs, in a meeting which closed July 9. Sixteen members were received as a result.

The *Pacific Methodist Advocate* comments vigorously upon the fact that the University of California offers courses in "aesthetic dancing" and "swimming," which are popular among students who need a few credits to make up the required number. The next thing will be courses at the moving pictures with laboratory work in courtship.

The Commission on Constitution, authorized by General Conference, is announced as follows: Bishops—W. A. Candler, Collins Denny, W. F. McMurry; Clerical—J. E. Harrison, J. A. Anderson, J. L. Clark, M. L. Carlisle, C. W. Tadlock, W. A. Christian; Lay—S. B. Adams, J. L. Kelly, C. B. Ames, M. E. Lawson, J. E. Cockrell, J. T. Allison.

Oxford University has conferred upon Chief Justice Taft of the Supreme Court of the United States the degree of doctor of civil law for his contribution "to the friendship between England and America and his distinguished services as a lawyer and jurist." At the same time John Masefield, the poet, received the degree of doctor of letters.—Ex.

Cornell College at Mt. Vernon, Iowa, has formulated a \$5,000,000 expansion program, the completion of which will triple its present financial resources and will greatly increase the building facilities, including extensive dormitories for men and women. About \$2,400,000 including four large gifts and subscriptions totaling nearly half of the \$5,000,000 has been subscribed during the past twelve months.

Official information has been received from the National Headquarters of the Red Cross in Washington, designating the period between Armistice Day, November 11, and Thanksgiving Day, November 30, as the annual membership Roll Call period of the American Red Cross. Roll Call this year will be conducted as in previous years, each Chapter being in charge of the work of re-enrolling members in its own district.

There have been some signs of late that the national business situation might improve a little too fast, manifestations of a tendency to rising prices in directions where they could reasonably be considered a bit premature. The present is a good time to sound warning against any general effort to put up prices of those necessities that the mass of consumers must buy. Such a movement, I feel, would just at this juncture be likely to prove untimely, and to bring unfortunate consequences.—D. R. Crissinger, Controller of the Currency.

A decision to enter upon a development project calling for the raising of \$1,500,000 for the institution was announced by the trustees of Dakota Wesleyan University at their annual meeting. It will begin in May, 1923. A million dollars of the money raised will be used in increasing the endowment of the school, while the remaining \$500,000 will be devoted to buildings, among them, another dormitory, a library, and a building for the school of music. The entire Methodist Conference of South Dakota is backing Dakota Wesleyan.

The placement of the stone of South Dakota in the Washington Monument a few days ago leaves but four States—North Dakota, Idaho, Arizona and New Mexico—not represented in the monument erected to the memory of the first President of the United States. The stone of Texas was added to the monument in 1915 at a ceremony held on San Jacinto Day. Idaho is reported as cutting the stone to represent that State and the matter of representation is before the Legislature of North Dakota. Arizona and New Mexico have not yet taken action.—Ex.

A cable to a New York newspaper is authority for the statement that the liquor trade of the constituency of Lady Astor is prepared to spend \$50,000 to get her out of the British House of Commons. Lady Astor recently took the position that it was more important to relieve the burden of taxation on sugar and tea before cutting the spirits and beer taxation, and that it would be prejudicial to the national interests to try to stimulate the consumption of spirits and beer, saying that drunkenness among women has doubled since the armistice.—Bulletin.

Rev. Jas. M. Workman and Miss Sue Sparks of Fordyce were married Monday, July 17, at the home of the bride by Dr. J. M. Workman, father of the groom, and Dr. W. R. Richardson, pastor at Fordyce. The groom and bride are both graduates of Henderson-Brown College. Bro. Workman is in charge of the Epworth Methodist Church, New Haven, Conn., while taking a theological course in Yale University. Mrs. Workman will do special work in the Wesley House of New Haven. Bro. Workman expects to finish his theological work in June, 1923, and return to the Little Rock Conference for appointment.

After ten days in Ohio and Michigan, with a day in St. Louis in a consultation with Rev. C. O. Rans-

ford about Western Assembly affairs, the editor is at his desk, refreshed and ready for hard work. Correspondents who are writing about questions which do not require immediate attention are asked to be patient, as the editor's time is so completely filled that secondary matters must be postponed. Drs. Winton and Ransford of the *St. Louis Christian Advocate* gave the editor a pleasant welcome and facilities for a few hours of necessary correspondence. It was sad to learn that Dr. J. E. Godbey, former editor of this paper, was lying ill at Barnes Hospital. He has grown old beautifully and the light will not fail him at eventide.

The Tuskegee Institute report on lynchings for the first six months of 1922 shows that the crime is not decreasing. The number of victims was 30. This is six less than the number for the first half of 1921, but it is eighteen more than the corresponding period in 1920. Of the thirty persons put to death this year twenty-eight were negroes and two whites. Eleven were charged with the crime of rape and nineteen with other offenses. Five were burned at the stake, and the bodies of three others were burned after they had been put to death. The states in which lynchings occurred and the number in each state are as follows: Alabama, 1; Arkansas, 2; Florida, 1; Georgia, 4; Louisiana, 1; Mississippi, 7; South Carolina, 1; Oklahoma, 1; Texas, 12.—Ex.

The Brotherhood of Locomotive Engineers have a Co-operative National Bank at Cleveland, Ohio, which is a success and may be an example that will encourage the organization of others. It opened in November, 1920, and in May, 1922, it had about \$15,000,000 in deposits coming from all parts of the U. S. During its first year this bank, after earning expenses, paid its stockholders 6 per cent, set aside 20 per cent as surplus, and one year after its opening issued the first dividend check ever paid by a national bank, paying over 5 per cent on savings. The enterprise grew out of the study of the little cooperative banks of Europe. The bank has its own fourteen story building. A fine feature is that this bank has drawn out much money that had been hoarded by people who were previously afraid of banks.

The first international convention of the World League Against Alcoholism will be held in Massey Hall, Toronto, Ont., November 24-29, inclusive. It is expected delegates will be present from at least 60 nations. It is certain that such men as Dr. Robert Herod, Lausanne, Switzerland; Lef Jones, labor member of the British parliament, and Dr. H. H. Russell, Westerville, O., founder of the Anti-Saloon League, all three of whom are joint presidents of the World League, will be present. Many other men and women prominent in temperance reform the world over, will be on the program. A constructive program for intense campaigning for world Prohibition will go forth from convention. Additional particulars about the gathering may be obtained by addressing Dr. Ernest H. Cherrington, General Secretary, Westerville, Ohio.

In the recent death of Dr. J. F. Goucher, the Methodist Episcopal Church has lost one of its most illustrious sons. He was seventy-seven years of age, a graduate of Dickinson College and had been a member of the Baltimore Conference since 1869. Although a pastor of some of the leading churches of Baltimore, he had given a large part of his life to educational and missionary enterprises. For nineteen years he was president of the Woman's College (now Goucher College) of Baltimore, and he assisted in establishing many schools in China, India, and Japan. As a fraternal delegate to our General Conference in 1894 and a member of the Commission on Unification, he was well known and appreciated among us. He was one of the great leaders of world Methodism and made his impress upon almost the whole Christian world.

A man was about to stop his church paper. He was busy and did not have much time to read. Why pay the price of the paper when he had so little time to devote to it? But a thought flashed through his mind; The church paper is absolutely necessary to the success of the Church. The Church cannot do without it. It is maintained by the subscriptions of church members, and cannot be maintained without these subscriptions. "If I stop my subscription, I am aiding in the killing of one of the necessary institutions of my Church. Why should I seek to evade my part of the cost of this necessary agency?" This thought prompted him to reach for his check book and send a check for his renewal. He was right. His Church paper was indispensable to the Church. He was a church

"The Arkansas Methodist In Every Methodist Home In Arkansas"

member. If he had any sense of loyalty or interest in his Church he could not be indifferent to that which was indispensable to its success. He would bear his part of the cost. It is not always and solely a question of personal taste or convenience, but a question of giving the Church a means of publicity without which its work would be a failure.—Central Methodist.

Prof. and Mrs. Hiram M. Perkins, of Delaware, Ohio, givers of the most of the fund for the new Perkins telescope at Ohio Wesleyan University, have saved all their lives for this very purpose. The salary of Prof. Perkins was never over \$1800, and that only at the end of his teaching career. The only outside financial help he ever received was half interest in his father's 360 acre farm. Prof. Perkins was marvelously successful in his investments, especially in banking. He never cashed his dividend checks, but continually invested them in seven per cent securities. He claims never to have lost a cent in any of these ventures. After their fortune began climbing to \$50,000, to \$75,000, and then considerably past the \$100,000 mark, they still maintained their frugal style of living. Mrs. Perkins, the daughter of a minister, learned economy in her youth and has practiced it all her life. Although her marriage took place away back in 1868, she is still spry enough to do her own housework, and has never employed a maid. They have lived and saved for the purpose of providing this \$250,000 gift, so that young men and young women might be impressed by the majesty and power of God as they gaze through the great telescope.—Western Christian Advocate.

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 * Those who are paying up arrears now have *
 * our heartiest appreciation, because this is *
 * that part of the year when collections are *
 * meager. Doubtless others who read this will *
 * look at the address label, calculate the amount *
 * past due, add \$1.50 to extend the subscription, *
 * draw a check for the amount and mail it to *
 * the Arkansas Methodist. It is an easy thing to *
 * do, and yet many forget or defer it, and thus *
 * contribute to the difficulties of making a good *
 * paper. *
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MISS BELLE H. BENNETT DEAD.

At her home in Richmond, Ky., on July 20, Miss Belle H. Bennett, aged 69, passed away after a protracted illness. She is known among us as a great leader of our women in their missionary enterprises. A woman of large information and extensive observation, she had vision of great things to be done and the will to undertake them. One of the first to advocate "laity rights for women," she lived to see the cause triumph and was elected by the Kentucky Conference a lay delegate to General Conference, but the illness which terminated fatally prevented her from taking her seat. A truly great character, devoted to Christ and the Church, she has gone to her reward. Her monumental achievements will not soon be forgotten by our people who loved and honored her as the saintly, trusted leader of our women's missionary forces.

BOOK REVIEW.

The Leopard Prince: A Romance of Venice in the Peril of the Bosnian Conspiracy; by Nathan Gallizer, author of "Castel del Monte," etc.; published by The Page Co., Boston, Mass.; price \$2.00.

This is a romance full of tragedy, but of the old-fashioned courtly kind. The descriptions of Venice are striking, and enable one to know the weird old "City of the Sea" as it is hardly possible in historical narrative. After many narrow escapes the hero wins, and intrigue is defeated. The heroine, chaste and courageous, holds our admiration and sympathy to the end. In this book one can find instruction and thrills for a summer outing.

A GREAT PUBLISHING HOUSE AND A FINE CITY.

After returning from Westerville Bro. Everett and I decided that we would go down to Dayton and see the United Brethren Publishing House. We were accompanied by Bro. L. F. Sensabaugh, our Oklahoma Sunday School man, who also is a member of the Commission.

Arriving at Dayton about 2 p. m., we quickly found the House, as it is only two blocks from the railway station. Dr. W. R. Funk, the publishing agent, who is entering upon his seventh quadrennium, was expecting us, and soon gave us opportunity to see

the big plant. It is a four story, reinforced concrete, fire-proof building over 200 feet long and about 150 feet deep. It is admirably arranged for light and ventilation and convenience, and is equipped with many big presses and linotypes and other machinery for printing, engraving and binding. One of the most noticeable things is the ample space for all things. Here in addition to books and much contract work, are published the Telescope, the connectional organ, with 25,700 circulation, 53,400 Watchwords, 13,000 Otterbein Teachers, 23,350 Boys' Friends, 26,250 Girls' Friends, 163,000 Advanced Quarterlies, 56,000 Youth's Quarterlies, 26,000 Junior Quarterlies, 17,000 Primary Quarterlies, 27,750 Lesson Leaves, 12,000 Pupil's Lesson Stories, 35,250 Picture Cards, and 800 Picture Wall Charts. When we remember that the total membership of the United Brethren Church is 364,229, this is a large output of literature. The fact that the young people's paper, the Watchword, corresponding to our Epworth Era, has a circulation of 53,400, is a great tribute to the loyalty of the young people, of whom 62,703 are in their Senior Christian Endeavor and 29,558 in their Intermediate and Junior Societies. The Book sales are large. A system of industrial democracy among the employees prevails, but I did not have time to learn its details, but Dr. Funk claimed satisfactory results.

On the site formerly occupied by the Publishing House, in the heart of the retail district, the Church owns the highest office building in the city of 152,000, and it was built and is used for an investment.

We met a few of the general officers—Dr. J. M. Phillippi and Dr. W. E. Snyder, respectively editor and associate editor of the Religious Telescope, and Dr. J. W. Owen, associate editor of Sunday School literature, but had no time for fellowship.

In his car Dr. Funk carried us over a part of the city and enabled us to see that it is a place of substantial buildings, beautifully shaded streets, and comfortable homes. As my readers know this is the headquarters of the National Cash Register, and its big buildings and parklike grounds are objects of which every citizen may justly be proud. Its grounds suggest a university campus rather than a business concern.

The river which flows through the city and a few years ago in an unprecedented overflow caused tremendous damage, is now confined by levees which are concreted on one side and sodded and planted with trees on the other, combining beauty and protection. On the bridges great boxes of flowers are maintained.

The Old Soldiers' Home is here, but we lacked time to see it. Originally for veterans of the war between the States, it now cares for some 4,000 invalids of the World War.

Fifty years ago the United Brethren established at Dayton Bonebrake Seminary, their connectional theological school. The old location in the southern part of the city will soon be abandoned and the institution will move to a beautiful 26 acre campus on the north side where a fine administration building and large modern dormitory are nearing completion. Here the young preachers and other Bible students may make their preparation for religious work. During its history more than 1,200 students have been enrolled and 447 have graduated. The president is Dr. A. T. Howard, formerly missionary bishop. That is the kind of leadership to generate the missionary spirit. This is a truly great institution.

After seeing the sights we had the pleasure of dining at the Gray Manor Club as Dr. Funk's guests in company with several interesting gentlemen. Then Bros. Everett and Sensabaugh took their train for the West and I went to a hotel to write and wait for a train to Detroit.

Dr. Funk proved himself a princely guide and host and we shall long remember our half day in his company. Under his management this Church has created one of the greatest denominational publishing houses in America. Many of our people will want to become better acquainted with the activities of this fraternal Church. Let them send 35 cts to the U. B. Publishing House, Dayton, Ohio, for the Year Book, which gives much information.—A. C. M.

A GREAT UNIVERSITY.

Ever since I as a youth began to think about colleges and universities, I have had a consuming desire to see the University of Michigan which, as the first of the great institutions fostered by the Western States, has been the pioneer and exemplar of that type of education. Then the

career of President Angell, ambassador to several foreign countries and great public servant in many capacities, has been an inspiration. Consequently, when I found that with little extra expense I could spend a Sunday at Ann Arbor, I made my plans accordingly.

Leaving Dayton, Ohio, Saturday morning on the "Big Four," I saw a fine agricultural country in Ohio and Michigan, and caught a glimpse of Toledo and Detroit. The location of the stations gives opportunity to see little as the traveler passes through these cities. At Detroit, having a half hour, I strolled out but did not reach the business district. The Union Station is an immense office building and around are many viaducts. The street cars run to the station and unload passengers into a covered way, something worthy of imitation elsewhere. Going west I looked out at Dearborn, the village where Ford's remarkable paper, "The Dearborn Independent," is published. There is nothing remarkable about the place as seen from a car window.

Arriving at Ann Arbor about dusk, I found a quiet hotel and got a good night's rest. Early next morning I began looking for the University campus. It begins about six blocks from the court house, and, as I saw it, covers probably a hundred acres. There is no special architectural beauty about the buildings, nor do they follow any one style; but they are large and convenient and close together. Concrete walks anticipate every cut-off, hence there are few bypaths. The Library, Gymnasium, and Science Halls are immense, and a new Hospital, not quite finished, is very large. A student club house, just outside the campus, affording meals and recreation, is quite attractive. The campus is splendidly shaded. As it was Sunday all buildings were locked and the campus was deserted, although a summer school was in session. The physical features of the University met my expectations, but I regretted that I could not see the real University, the faculty and students at work.

At 10:30 I worshiped with the Methodists at their First Church, splendidly located a block from the campus. The order of service was not strictly Methodist, and the sermon by the pastor was just fair. The big auditorium was filled. A small Wesley Hall provides for student activities. The location is strategic.

Ann Arbor, a city of 20,000, in the undulating uplands, has well paved and shaded streets, home-like residences, and every appearance of thrift. In proportion to size and the prestige of its university, Ann Arbor is not the equal of our attractive university town of Fayetteville, and there is no comparison in scenic surroundings. A little river runs nearby and is dammed. It was swarming with Sunday bathers.—A. C. M.

OTTERBEIN COLLEGE AND WESTERVILLE.

(Continued from Page 1.)

don't make better pictures, all I can say is, it is he offers are a recognition of high standing. Beyond question the balance will be raised by the Church. This college with its long history of good work is worthy of the name it bears and the denomination behind it. We were charmed with the cordial reception accorded us and with the quiet beauty and dignity of the whole college plant and surroundings.

Of course, we must see the National Anti-Saloon League Headquarters; and Bishop Clippinger conveyed us to the office and turned us over to Dr. E. H. Cherrington, editor of the American Issue and manager of the printing establishment. Here is one of the best and most complete printing plants in the country devoted to the publication of literature for the promotion of nation-wide and world wide prohibition. In twelve years this million dollar property has been erected and its whole aim is to provide the printed message for the destruction of the liquor traffic. The printing plant is fire-proof and well lighted and ventilated. It stands back of a lovely grass plot and with its up-to-date machinery affords ideal conditions for the employees. The offices are in remodeled residences. The character of Dr. Cherrington can be seen in this great plant. Our readers will be pleased to know that Dr. Cherrington is a layman of the Methodist Episcopal Church and a member of the Unification Commission. He has sane ideas on Unification and will do his part to work out a sensible plan.

With only three hours for this survey of two great institutions, we returned to Columbus well paid for the time required, and under deep obligation to those who had contributed to our objectives.—A. C. M.

CONTRIBUTIONS.

LEAVES FROM MY NOTEBOOK.

By Bishop James Cannon, Jr.

January 13.—It having been definitely settled (?) that this steamer would sail next Tuesday, I was able to settle down with some pretense of order and try to use my time. I had a poor breakfast—sardines, strong cheese, jam, and sour bread. The charges of the A. B. C. Hotel include a free bottle of wine for lunch and dinner; and as I had to pay for it, although not drinking it, I managed to exchange the wine for carbonated water and am drinking nothing else.

I began to get together my traveling equipment. The A. B. C. Company offered to sell me one of their regular iron beds with high iron frame for mosquito net and springs and mattress for three hundred and twenty-five francs, about twenty-three dollars, and the flesh approved these purchases, especially as the collapsible cot which I did purchase cost three hundred francs. But as a loyal follower of Wesley I resisted the temptation to "ease and needless self-indulgence," for I knew that it would be greatly in the way on the deck of Yser and that it would be a heavy load to carry over the hills and through the swamps, whereas the collapsible cot could be handily carried by one man.

Following my usual plan, I tried to get acquainted with the shopkeepers. I bought most of my stuff from Oliphant & Company, a firm from Manchester, England, which has many branches in different parts of Africa, which are in the nature of department stores. The manager of the Kinshasha branch is a French Jew named Salmon, who is married to an Irish woman named Dillon from South Dublin. Her sister, Miss Dillon, and a French Protestant woman from Nenchatel run the dry goods, shoe, clothing, and candy store, while a Frenchman named Boulanger and his wife, from Dijon, are in charge of the hardware, groceries, etc. As it turned out that I finally stayed at Stanley Pool eight days I saw more of these people than anyone else except the British missionaries; and as they had been in the Congo for some time, I traded my experiences of the past five years in Europe and America for their Congo lore. They took much interest in

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helping me purchase the right things, even advising me against purchases I might have made, although I think they were thoroughly loyal to their company in the prices of things I did buy. For my regular travel garments, I bought khaki pants and shirt and heavy army shoes. But as I was to meet Belgian officials and attend some meetings where khaki would not be quite appropriate, I bought some light-weight white-and-cream-colored clothes. As none of them would fit, a Congo tailor, who carried on his business on the front porch of a store across the way, was called in. He was an intelligent-looking negro who measured me with great gravity and made his notes with his finger nail on a soft plank. He promised haste, as I was eager to get the white clothes so that I could get off my heavier dark ones. He was better than most tailors. He not only made the alterations correctly, but he was only two hours later than he promised, which, considering he had no watch, was satisfactory. For his time in measuring and working he charged me only \$1.20, and yet he is said to have made enough money to own a well-furnished home.

I had already found that the helmet which I bought in Antwerp at the risk of losing my steamer was a mistake. It was round and blew off in any ordinary wind unless a chin string was used to keep it in place. I therefore traded that helmet for another of different shape which would not blow off in any ordinary breeze. The ladies assured me that the new one was much more becoming, and I reckon that they were honest about it; but I have decided that whichever shape I have on is least becoming and have, therefore, ceased to waste time on the topic. I was assured that the Congo mosquito was the most cunning and treacherous animate thing in existence, except a few tsetse flies and that he would perforate your ankles with such dexterity that no man could use his hands quickly enough to prevent bites. I therefore bought a pair of white canvas mosquito boots. Later on I saw such a bargain in black boots at only \$2.10 for the pair that I could not resist the appeal to my bargaining instinct and bought them and to justify myself put them on at once and put the white ones in my trunk. Yes, I confess that I bought a trunk. I hesitated a long time, but in one of the Portuguese stores there was a corrugated metal trunk at a great bargain, about \$9, and I finally yielded to temptation and bought it (and I did take it with me through the Congo and South Africa and brought it home with me.)

But my advice to the transient traveler in Africa is to travel with as little baggage as possible. A small hand mirror, some needles and thread, and some extra buttons seem to be a necessity, some tin boxes of Cadburys chocolates for the missionary wives, and some white duck sleeves to slip on and off as mosquitoes might suggest. I had given considerable thought to my diet. I had set out from home with the fixed purpose to do the work assigned me and to get back in time for the meeting of the Board and for the General Conference and to maintain my health and vigor if possible. If I were to get sick, I could not do my work successfully; if I were to get sick, I would probably be obliged to stop and lose time and fail to get home by April 15. I decided that care in the amount as well as in the quality of food and drink would probably prevent sickness. Therefore I bought one hundred and twenty bottles of soda water, two dozen Libby's potted tongue, forty-eight tins of Nestle's milk, two dozen cans of South African jam or preserves,

three dozen of Huntley's assorted biscuit, and some smaller items. I knew that this diet would not be heating and that there would be no chance of sickness from infected food. Of course I expected to eat much more native food, especially eggs, fruit and chickens, but I am not going to take any chances; and when there is some bread or strong goat or indeed any kind of goat or any food or drink which is of uncertain nature, I will have ample to sustain life, even if it becomes monotonous sometimes.

I was surprised at the large supply of dry goods carried by the store and asked the manager what sale he had for the women's dresses and underwear. He said that they sold some of the most expensive underwear, skirts, chemise, stockings, and even corsets to the negro women who live with European—chiefly Belgian and Portuguese—men. They either live in the homes of the men all the time and are known locally as their "black wivés," or the men at night go to the homes of the women in the native village. There is no concealment in such matters. These things are not done in a corner. The native women literally "glory in their shame" and spend the money received from their concubinage mostly on white women's clothes. Whenever a native woman is well dressed it is generally true that they are concubines or prostitutes, and they flaunt themselves over the other women and are very frequently, if not usually, the object of envy on the part of other black women. They told me that certain black women were permitted to live in the servants' quarters of the hotel, subject to the call of Europeans coming into Kinshasha from Europe or from other parts of the Congo. They said that on Saturday and Sunday night they drank and danced at the A. B. C. Hotel till two in the morning and that those who had rooms at the dining-room end would not be able to sleep, for they were so noisy that the persons in the nearby houses could not sleep. (And yet we are assured that the Europeans do not get drunk on light wines and beer.) The people living near by had sent a petition to the commissioner of the district requesting relief, but he attended the dances and paid no heed to their petition. (I was told later that the commissioner has no white wife but has two black women living openly in his home.)

In the evening the view from my window overlooking Stanley Pool was enchanting. The moon rose full while the sunlight glow was over the water. The pool showed for miles in the moonlight, with the hills rising on every side in the evening glow. I sat for nearly an hour, resting, thinking, occasionally writing. Six hours later the folks at home would look on the same beautiful moon; for while the palm, mango, banana trees, the lake, the river, the hills, and the plains are not the same and our surroundings the people, and the houses are different, the heavens are the same. The same moon and stars shine upon us all alike. St. Paul doubtless had the thought of the order of the heavens when he exhorted the Phillippians "to shine as luminaries in the world." I thought of what the moon would see as it shone on Lara and my girls and boys with their husbands and wives and the bright, happy-hearted boys at Emory Academy. I received a wireless which indicated that something occurred to change the plans outlined before I left, and I might have worried about it. But I have for many years ceased to distress and enfeeble myself by conjecturing what may happen while I am away. The work

which I have been doing seems necessary for the best interests of His kingdom. It has called me from home to a greater or less extent for nearly thirty years, but more than ever before during the past four years. Perhaps I may have a quiet billet later on as my natural strength abates and my physical powers weaken. In the meantime the apostle has given us the word of peace and power, "casting all your care upon him." Why? "For he careth for you."

After dinner I took a walk in the moonlight without my hat, and before I knew it I had gotten nearly to the native village. As I went along the main road or avenue a full-dressed negress overtook me and jabbered away at a great rate. I could not understand her words, but from her clothes and actions I decided that she was full sister to the women who accost you on the streets of Paris. Soon a man came out of a side street, and she enlisted his aid. It was my first experience at night alone in this strange land. It is almost a habit for me to walk the streets of cities where I may be stopping and watch the city lights, especially at night before retiring. I have had some strange, illuminating, and helpful experiences. I was not alarmed, and yet I did for a moment question the wisdom of strolling about in such a community with no knowledge of the language. The man tried a little broken French, but I purposely declined to understand; and as it was not his quarry, he soon desisted. But the woman persisted, and finally, putting her cheek in her hand, she simulated sleep and, pointing to the house into which she entered, gesticulated and jabbered and started to seize me by the arm and pull me; but I raised my arm, and uttered such a decided "No" that she scuttled like a rabbit into the house, and I saw her no more.

Almost immediately a man stepped from under the broad leaves of a banana tree, which had fully concealed him, and spoke to me in English. I was startled for the moment, but he spoke up promptly and asked if I was not the gentleman who had bought the mosquito boots that morning. I said that I was, but I did not see how he recognized me at night. He said that he was the clerk who had sold me the boots and that I had my handkerchief between my collar and my neck when I bought the boots just as I had now. At first he made no reference at all to the woman and her conduct. He told me that he was a member of the Church of England, had been in Kinshasha three years, and had left his wife and children in Sierra Leone. He said that there was a great demand for negroes from the Gold Coast to work for the European firms doing business in the Congo because they were better educated, and the wages paid were so attractive that many men left their families and came to the Congo, intending to return in a year or so, but they usually stayed longer. The conditions were such that it was a great strain upon their morals. Some of the men stood firm, some made no effort to resist, while others affected a compromise by "taking over a woman" during their stay in the Congo whom they called their "Congo wife" and with whom contract was made that she was to be a wife only for that time. He then said that when white men came to the native village after dark they were supposed by the natives to be looking for native women and that the woman who spoke to me thought that I was looking for some one but did not like her. He said that the women did not have any shame and did not hesitate to ask the native men to aid

them, as she had done. He furthermore said that the work of the missionaries was greatly hampered by the fact that nearly all of the Europeans who came to the Congo took "black wives;" and when its missionaries tried to persuade the negroes to live moral lives, the negroes pointed to the government officials and said the white men did not think it was wrong to "take black wives," even if they had white wives at home, and why it was wrong for natives to have wives in different places? I asked him if he had taken over a "Congo wife," and he said: "No, not yet."

We walked all through the village, and just as we reached the official boundary line of "White Kinshasha" the bugle blew, and he asked me if I would shake hands with him, for he was always so glad to meet his own people. They were better than the French, and especially than the Portuguese, for the Portuguese were hardly white people; they came out and lived in huts with the native women. I shook hands with him and told him I thought he had been away from his wife and children long enough, that he had better go back to Sierra Leone before he "took over a Congo wife." He seemed to be very grateful that I was willing to talk with him and wondered if he might go back to Sierra Leone and take his wife and children to America.

It had been a full day, and after writing up my journal I went to bed.

I RISE TO SAY

That one of the most unethical and uncalled-for things a Methodist preacher can do is to pay frequent visits to his former parishioners after he has been sent to another charge. He may disclaim any intentions of meddling with, or prying into things, still, to say the least of it, his visits are apt to arouse suspicion, cause gossiping and thereby do harm.

Occasionally we find a preacher who seems to think it is all right to return to his former charge and marry the young folks, bury the dead, baptize the babies, inquire into the conditions of things in general, and report to the elder. If I were his elder such a man would invariably get a long move.

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It is equally as bad for parishioners to follow up their former pastor with visits and arrange to have him in their homes frequently. The fact that he is a worthy lovable man does not make it right. It is wrong, and is almost sure to prove hurtful. The preacher who violates this rule of ethics sins against his own people and his brother minister, and the people who do so sin against their pastor and the people of the other charge. Fortunately for us we have very little of this imprudence, but the little we have is too much.—Observer.

THE SMALL COLLEGE.

The small college is coming into its own again.

In the early days an American college education was to be had only in small institutions. Harvard a hundred years ago had no more students than Amherst or Williams have today. The very phrase "small college" was given a special flavor by Daniel Webster in his famous apostrophe to Dartmouth before the United States Supreme Court.

But not long after Webster's time the pendulum of education began to swing the other way. Money was given and students flocked to the big universities. The cry was all for vocational education, for training that enabled a man to get a lucrative job in industry or finance, for physicists and chemists and engineers, for schools of mines and laboratories and hydroelectrical research equipment.

Against this flood tide the small colleges struggled on—sometimes, valiantly, sometimes foolishly, but always feebly. For the small college cannot either in teaching staff or equipment compete with the great endowed or State universities in furnishing a training in applied science or scientific research.

But all the time the small college has had a function, a peculiar function, which it too often either forgot or neglected—a function which during the recent graduating season was recalled by more than one college president and by several distinguished Commencement speakers. Secretary Hughes and President Harding both referred to it in effective educational addresses.

That function is, not the discovery and dissemination of new facts in science or philosophy, but the development of character or personality of the individual student. It was this that President Garfield had in mind when he defined the ideal college as a log of wood with Mark Hopkins at one end and a student at the other.

If any failure is to be ascribed to the great university, it is the failure to assure this personal contact. Of the undergraduates that passed through Harvard during William James' incumbency how many failed to come into vital touch with that great spirit that now regret what they lost!

That this vitalizing intercourse may, and does, exist at the small college was illustrated by a delightful incident at Bowdoin's Commencement. In conferring the honorary degree of Doctor of Science upon Professor William Albion Moody, of Bowdoin, President Sills used these words: "Thirty-eight years teacher of mathematics at his Alma Mater who has made generations of freshman tremble and generations of graduates rise up to bless him for having inoculated honest intellectual habits."

At this characterization a ripple of appreciative laughter and applause swept over the graduating class, which, clad in academic gowns, sat in front of the dais. Not one of them, however often he may have flunked in Professor Moody's classroom, or how ever small the residuum of mathe-

matical formulæ which his mind retained, but felt a sense of gratitude, not for equations he had been taught, but for the impress he had received of an upright, high-minded, clear-seeing, straight-thinking, honest-hoping personality.

For this kind of education there are needed no laboratories, no rich equipment of apparatus, no complicated and expensive machinery—only a black-board, a few choice books, a love of truth, a desire to know what the noble minds of the past have done, and a great spirit of human sympathy and a divine yearning for the future of the race. These the small college can possess, and the colleges or universities, large or small, that do possess them will give us our future leaders.—The Outlook.

THE COLUMBUS MEETING.

In harmony with announcement made in these columns, a meeting was held in Columbus, Ohio, July 12, 13, attended by commissioners of the Methodist Church, South, and of our own Church. Those from the South numbered thirteen, while our commission counted eleven, with one visitor. The secretaries of the meeting were instructed to prepare a statement for the press. As that has not been placed in our hands yet, these few words are passed on to Telescope readers.

A part of our commission was designated at the General Conference, and the remaining part provided for at the same time and place. This was done just to meet such conditions as have arisen, the commission standing through the quadrennium. Its function is to meet with a similar body from any other denomination that chooses such a course. More than that, such is its duty.

The season was one of fine fellowship, exchange of views occupying the time and providing the scope of the discussion. Plans were made to cultivate mutual acquaintance, for these two churches have not known each other very well. Tentative arrangement was made for any future meeting that may seem desirable.

The above comprehends in a general way all the action that was taken, although the discussion naturally covered a wider range. Paragraphs appearing in the daily press followed the range of discussion rather than the action of the commissions. The official pronouncement will be given to Telescope readers as soon as received from the secretaries, Dr. E. B. Chappell and President W. G. Cilppinger.

Some of the visitors ran out to look over Otterbein College. Dr. W. C. Everett, of the publishing interests, Dallas, Texas, Dr. A. C. Millar, editor of the Arkansas Christian Advocate, and Dr. L. F. Sensabaugh, in the Oklahoma Sunday-school work, stopped in Dayton and were piloted through the Publishing House by Dr. W. R. Funk. All these representatives were fine-spirited men, fellowship with whom is to be appreciated.—J. M. P. in Religious Telescope.

FATHER AND SON.

There is an old saying "boys will be boys" but today some good people are ready to add "but not when I am around." There are some men and women who seem to be continually at war with the child life about them. They cannot understand it. If they have a pet kitten and it bites or scratches them, they say it didn't know any better, and probably they had hurt it, but if the boy misbehaves, they say it is just the devil in him; and it never enters their heads that the boy is at least as good as the kitten. Yet the boy has really a soul and is really a human being, at least in embryo; and he is worth more than all our prize cats and dogs, and

all our pure-bred colts and calves. And it is safe to say that he is neglected more than any of them. It is inconceivable that we should go to any man at night and ask him where his pure-bred \$10,000 colt is, and that he should say, "I don't know." Of course he would know; he would make it his business to know. And yet some men don't know where their boy—bone of their bone, flesh of their flesh, and worth more than all the pure-bred stock in existence—is spending his evenings.

One thing the boy needs is a father who is cognizant of his existence. The father who remembers to make money but forgets his boy is making a fearful mistake. There is no one to whom the boy looks up so naturally as to his father. There is no man whom he is willing to trust so implicitly as "dad." And when the father becomes so immersed in bonds and stocks, in business and pleasure, that he forgets his own boy and fails him in his hour of need, that father is sinning against his own soul and sinning most grievously. We never remember hearing a sermon upon this, but tragic illustrations lie all around us.

Next to the father, the boy needs brothers. The only son is a lonely lad. Boys need boys, and God intended boys to grow up in a family group with brothers to play with, and keep them in order, and incidentally trim them into good citizenship. We were reading an article the other day on the "gang" spirit in boys, and we wondered a little at the author's treatment of it, until it suddenly dawned upon us that the boy he was talking about was the "only son." God meant the average home to have plenty of boys and girls, and there seems to be nothing that will civilize and Christianize a boy like a few good brothers. And they do it so naturally, it is almost a pleasure.

And a boy is one of the most human things we know. He is suspicious of the man who forgets his name and calls him "Johnny," and he



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is still more suspicious of him if he says, "Johnny, my boy." That's the limit. The ordinary boy seems to like noise rather than music, prefers food to silver spoons, enjoys a baseball match more than a prayer meeting, has no love for long speeches, would sooner be outdoors than indoors, and prefers a tennis racket to a volume of poems. Some people get mad at him because he's a boy; some people think he has no religion because he is short on prayers; some are suspicious of him because he is too honest to pretend to like what he does not like; but to the man or woman who takes him as he is and uses him well, he is loyal to the death. And the boy's religion is a real religion which in its simplicity and downright sincerity is worthy of our admiration.

What are you doing for your boys? Merely scolding? Better quit it! The boys need you, your time, your interest, your wisdom, your money—but not your scolding. They are asking, inarticulately, for bread; do not give them a stone. They want men; don't try to give gold as a substitute.—The Christian Guardian.

NOT TRUSTWORTHY.

We do not vouch for the following that is going the rounds of the Church press, but we do know that there is truth in it, whether it actually took place or not: "In a thriving Western town the members of a church belonging to one of the denominations which recently made a nation-wide canvass for five subscriptions to Church benevolences met in a congregational meeting and solemnly voted to repudiate all the pledges which its members had made. The fact having become known to the president of the local bank, he immediately instructed his cashier thus: 'I want you to get a complete and reliable roll of members of this church and note all the business and property owners in this list; then send each of them a letter saying that he is asked not to apply hereafter to this bank for any credit. Say that people who repudiate their signatures on pledges that they have given to the Church have not a record which justifies this bank in a risk of lending them money.'—Christian Advocate.

THE MONEY VALUE OF THE CHURCH PAPER

The California Christian Advocate is making some investigations to ascertain the money value of the Church paper. Of course, the larger value of the Church paper is that which comes through the service rendered as a medium of Christian education and religious culture. This is the primary reason for publishing Church papers. But the Church paper is of large value to the Church as a medium for money-raising. We published statements some months ago from different people showing that they had paid into one of our Boards a total of some \$45,000 as a direct result of reading the Christian Advocate. And we have been told again and again that it is easy to trace the contribution of money to the Church to information gained through reading the Christian Advocate. Read this quotation from the California Christian Advocate: "During the past year the California Christian Advocate has published almost 350 pages of material for the immediate purpose of promoting the various departments of Church work for which it received no cash com-

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penation. At the current advertising rates, this space would have cost the various benevolent Boards the sum of 16,900. In other words, the California Christian Advocate rendered a service to the Church which would have cost just that much in cash if paid for. Possibly some one will raise the question as to whether it was worth that much. The natural answer would be that those who prepared that material thought it was worth its publication or they would not have sent it in to the paper. Therefore the assumption is that it was worth at least what it cost." The assumption is a reasonable one; yes, a very modest one.—Christian Advocate.

PLAIN WORDS FOR PLAIN PEOPLE

Assassination of non-union workmen or of law officers is the most assured way to destroy organized labor. The repudiation of an agreement to submit to the decision of an arbitrator upon whom both sides have agreed to determine what is fair in a wage contention is dishonest, and is another way to discredit and destroy all associations of wage workers.

Assassination gets those who connive at it and those who execute it into peril of death, certainly into prison, and this causes self-respecting and law-abiding members of labor unions to withdraw from them and others to refuse to have anything to do with them.

The commotions and violence that have characterized the Chicago building trades are a disgrace to American labor unionism, and there is an urgent call for a general protest against and an emphatic repudiation of such methods and actions.

Cave-man tactics are incompatible with modern ideas of cultivation, and if there is ever to be harmonious and amicable relations between employers and employees the latter must take a determined stand against outlawing and violent or tricky methods. Men of bad character should be kept out of place and power in labor unions. Such organizations must be respectable if they are to achieve their aims, and to that end respectable men must be chosen as their officers.

Co-operation is the key-word of the time in which we are living, but no self-respecting man is willing to co-operate or to have anything to do with crooks and strong-arm men or "gunmen."—Labor World.

THE FLYING SCROLL OF METHODISM

There is a power in the spoken words of men that carries them across the plains and lifts them to the mountain peaks. There is a force that will impact them on unheeding ears and sustain them before the attention until they grip the heart and command the will. For man's spoken word has an influence over the human spirit that approaches the divine. Indeed, God has used man's speech through the ages as an expression of his own voice. He has sealed the spoken word of man as a gift of his favor. He inspires its eloquence and follows it by the operation of his Spirit to the saving of multitudes of men.

But there comes a time when he declares that his will is accomplished "not by might nor by power, but by Spirit." When the might of man and the power of his voice fail, then the spirit of the written word is called into use, that the will of God may be accomplished. For the gospel of the living God is destined to go forward in this world by the power of the spoken word and the spirit of the written word. One appeals to the spirit of man through the hearing of the ear, and the other through the seeing of the eye. These are two means

ever to be yoked together for the proclaiming of the message of the Christ. When they are divorced, the words fail with the hearing and find no permanent value. The message of the prophet perishes from the earth if it is not written in a scroll for the meditation of men when they are alone with their hearts and their God. For the spoken word must appeal through the emotions to the will for direct action, or fail. While the written word can make its quiet appeal to man's power of sustained thinking, and by its spirit encroach upon his will until after deliberation the entire man is taken over into a new conviction, to remain there permanently.

God hath ordained that the power of the spoken word and the spirit of the written word shall carry the message of the gospel of his Christ to the spirit of man as the evangel of the ages.

Every great religious movement has from its inception been more than the voice of a man crying in the wilderness. Every great prophet has come not only with a voice, but with a scrip. He has his scroll, upon which he has written his message for man to read and meditate upon. All men who would become leaders of a permanent movement have found they must have more than a voice. While many of them have spoken eloquently and earnestly and continuously, nevertheless those who have accomplished things that remain to bless mankind have always depended upon the support of the printed page.

It has always been true of the Christian reformers. The Protestant Reformation began with great preachers like Savonarola, but the men who secured its development and gained recognition for it as a permanent movement were that group of men who not only were able to preach, but also to write. Martin Luther was a mighty preacher, but he was also the writer of many pamphlets and tracts and sermons and commentaries. He was a controversialist par excellence with his pen. Indeed, his great act that startled the world, the writing of his ninety-five theses, which he did not preach in the pulpits, but nailed to the door of the church in Wittenberg, was for the people to read. For at that moment the pen was mightier than the tongue. But a closer scrutiny of that reformation reveals the fact that it was not brought about by great preaching alone: it was the result of the scattering abroad of multiplied pages of literature. John Calvin was a voluminous writer, Erasmus the scholar and Melancthon the saint were prodigious workers, producing volume after volume and hundreds of tracts as they fought for their new conception of Christianity.

The great Wesleyan movement was not solely the product of great preaching. It produced preachers of marvelous ability who swayed large audiences by a matchless eloquence, but the moment the message began to crystallize and men sought to think about it, that they might pronounce upon it a more deliberate judgment, it demanded the support of the printed page.

Then John Wesley began to write. He became Methodism's first author and publishing agent. He rode five thousand miles and preached five hundred sermons annually, but he somehow found time to write so much that his literary output average seven volumes for every year of his life.

Methodism was fathered by the power of the spoken word and mothered by the spirit of the written word.

When these two means have been properly related for the proclaiming of the gospel, the church has gone forward and her evangelistic power has not abated. But control has been

lost of the reading of the people. The leaders have permitted the coming in of all sorts and kinds of literature which does not contribute to the spiritual life and the constant exercise of faith in Jesus Christ. The propaganda of the flying scroll must be again released and thrown out to the four winds of the heavens.

Of all churches Methodism must face this responsibility. Her capacity for producing literature surpasses any other religious organization in the history of Christianity. The success of her future depends upon the yoking together pulpit and press. She must break the shackles of commercialism from both. They must be free to give more than they made. One must say to the other: "I can not get along without you. You can not get along without me. We must work together to the same end."

For only in this happy combination is found the secret of power for the advancement of the kingdom of Christ. A principle is laid down in Holy Writ that startles us by its proposition. "One shall chase a thousand, and two shall put ten thousand to flight." The spoken word may reach its thousands, but the multiplication of the power of the world by its appeal, both to the ear and the eye, is not a hundred or a thousand, but ten thousand.

Let him who would multiply his ministry, not by a thousand, but ten thousand, take notice of the multiplication of his power as a minister by the support of the written word.—Western Christian Advocate.

DO YOU SEE ANY HARM IN IT?

A question often asked the pastor is, "Do you see any harm in certain questionable amusements and pastimes?" To my way of thinking all such questions are out of order. Christianity is aggressive and positive and calls for but one question. "Is there any good in it?" The keen-eyed business man is not looking for a place to lose money but a place to make more money, so his inquiry is, "Is

COULD HARDLY STAND AT TIMES

Hips, Back and Legs Would Have That Tired Ache

Everett, Washington.—"For several years I have had trouble with the lowest part of my back and my legs would ache with that tired ache. I could hardly stand on my feet at times. I was always able to do my work although I did not feel good. I saw Lydia E. Pinkham's Vegetable Compound advertised and having heard several praise it I decided to



try it. I feel first-rate at the present time. It has done wonders for me and I keep it in the house right along. I always recommend it to others who are sick and ailing."—Mrs. J. M. SIBBERT, 4032 High St., Everett, Washington.

To do any kind of work, or to play for that matter, is next to impossible if you are suffering from some form of female trouble. It may cause your back or your legs to ache, it may make you nervous and irritable. You may be able to keep up and around, but you do not feel good.

Lydia E. Pinkham's Vegetable Compound is a medicine for women. It is especially adapted to relieve the cause of the trouble and then these annoying pains, aches and "no good" feelings disappear.

It has done this for many, many women; why not give it a fair trial—now.

there any money in it?" And when he turns down a proposition his expression is. "I don't see any money in it." The hungry man goes on search for something to eat, so it is left to reason that a Christian, seeking to know and to do the will of the Christ, who saved him from sin, will seek those things that feed the hungry soul, and give food to the heart that seeks to know the divine.

"Safety first" is a sign we often see as we pass along the highways. Why not make that the note of the Christian life? Worldliness has, in all past experience, sapped the Christian of spiritual vitality, and shorn him of Christian influence. It has dulled his appetite for spiritual food and quenched his thirst for righteousness, and under its domination we have all seen Christian fervor grow cold and church loyalty fade away.

We, as Christians, must come to see that while we preach and work for high tide Christianity, we have before us a high tide of worldliness and unless our tide of moral and spiritual life is backed by a true heart—yearning for soul-food and correct inquiry before God, the high tide of worldliness will submerge our longings and we will be found weaklings when we should stand strong in the Lord and in the power of His might.

If we are to be strong and cope with the hightide of social worldliness, and vitalize the social atmosphere where we live so as to make Christian life strong and powerful as well as enjoyable, we must no longer quibble about the danger lines and turn our search lights on highways seeking

safety first, and moral and spiritual strength.

David set the inquiring saint a good example in the fifteenth Psalm, when he inquired, "Lord who shall abide in thy tabernacle, who shall dwell in thy holy hill?" This the saint must do and then wait with a hunger and a thirst that will take no denial until the Lord answers with a clearness that gives no place for doubt.

To all such inquirers let me give this safe counsel. When the church of Jesus Christ calls in question an act of mine, and when I would call in question the indulgence of the most saintly of God's children, all quibbling should end. A thing that can't be endorsed and recommended to the best of God's saints is unsafe for the children and youth of community life.—W. F. Evans.

INSPIRATION AT JUNALUSKA

At the moment of greatest physical and mental lassitude for those who are forced to spend their summers in city or town, Lake Junaluska extends an offer not only of physical and mental stimulation, but of the most profound spiritual inspiration.

The delights of cooling breezes blowing fresh across the broad lake, the vision of glorious sunsets over tall mountains, the joys of long hikes which uncover the beauties of nature in constant succession are not more inviting to the worker in Christ's vineyard than the wealth of spiritual food which is spread with lavish hand on the program of the 1922 conference.

Perhaps never before has a program been arranged of more useful and purposeful significance to the Christian worker than the series of studies which are to extend over a period of a week in this North Carolina mountain retreat, from August 7 to 13. The general subject will be "The Social Principles of the New Testament," and the speakers who will present successive subjects are men and women who have plowed down into the subsoil of their different fields through years of actual experience and experimentation.

After a formal opening of the Conference on Mondays, successive days will be devoted to a special phase of the social problem. Tuesday will bring a general survey of New Testament principles applied to the social advance. Wednesday will reveal these principles in relation to the Southern racial problem. Thursday will produce a discussion of industrial relations and Christian principles by men who have actually evolved a Christian basis in industry. Friday will take up the most timely discussion of the Christian church and the abolition of alcoholism. The closing day will be devoted to Christianity and the public health movement.

Such is the material of the conference. To present this material, a remarkable gathering of Christian leaders in various lines has been provided. Dr. W. A. Smart, of Emory University, will lead the daily study, while Dr. S. C. Mitchell, Dr. Thomas Carter, Dr. O. C. Helming, Earle Deane Howard, Dr. R. R. Moton, Professor George Carver, Dr. Ernest H. Chessington, Dr. Howard H. Russell, Dr. W. B. Wheeler, Reverend George R. Stuart, Miss Anna A. Gordon, Mrs. Luke Johnson, Will W. Alexander, Mrs. Mary Bethune, Dr. J. P. Faulkes and Burr Blackburn will lead the discussions on particular phases of the subject.

Not only for the duration of the conference but for as many weeks as can be spent on vacation should the Christian worker plan to spend at Lake Junaluska. Situated in the famous Waynesville country, it is unsurpassed for its scenery and health. J. Dale Stentz, Lake Junaluska, N. C., will furnish all necessary information and make reservations.

Woman's Missionary Department

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

MISS BELLE H. BENNETT, LL. D.
 "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

In the death of Miss Belle H. Bennett, July 21, our Methodism loses one of its most beloved members; a great leader; a woman with scholarly attainment endowed with rare intellectual gifts and spiritual graces.

She was Christ-like in character, the Fatherhood of God and Brotherhood of man being experienced in her daily life.

In youth she dedicated her heart, mind and wealth to God for the uplift of humanity. She helped to establish the W. C. T. U. in Kentucky and mightily aided that and other organizations in the glad achievement of Prohibition.

In Missionary endeavor Miss Bennett was not only a devoted, capable and zealous worker, but she inspired hosts of others, men and women, to greater devotion and greater zeal for the Master.

As she labored for the salvation of her own people in the Southland, she also worked and prayed for the heathen in the uttermost parts of the earth.

She gave splendid service in the Kentucky Conference Women's Foreign Missionary Society and also as a member of the Central Committee of the Woman's Parsonage and Home Mission Society which was appointed by the Church Extension Bd., M. E. C. S. Later she became the honored President of the Kentucky Conference Woman's Home Mission Society.

In 1910 when the General Conference invited the Woman's Boards of Foreign and Home Missions, Miss Bennett so greatly beloved by the women of both organizations, was chosen President of the Woman's Missionary Council, M. E. Church, South. At once she became in a very near and real sense the leader of the women of Southern Methodism and through her influence great and noble things have been accomplished by the Missionary Council for the ongoing of God's kingdom.

Miss Bennett reached the heights of responsibility and honor through her faithfulness and all-worthiness in every line of duty. I remember that in 1889 when the Woman's Board of Foreign Missions, M. E. C. S., held its annual meeting in Little Rock First Church, she, a young woman of deep consecration, vigorous in mind and body, was one of the central figures in that assemblage of older and notable women of the M. E. Church, South. Among those pioneer mission workers were Mrs. Juliana Hayes, Mrs. H. D. McGavock, Mrs. F. A. Butler, Mrs. Parke, Mrs. Wightman and our own Mrs. Hotchkiss with many others high in office and now precious in the memorials of the church militant. These godly wise women were stirred by the impassioned appeal of the young woman, Miss Belle H. Bennett, for the establishment of a training school for missionaries, and they yielded to her arguments and pleadings. They lacked money, but authorized Miss Bennett to go through the church and raise the necessary funds. With faith in men and supreme faith in God, she assumed the great and laborious task and went forth to conquer. Our Searritt Bible and Training School was the result of her holy

ambition united to exacting and excessive labors. Through its doors hundreds of missionaries have gone out to many lands to spread the glad tidings of Christ the Redeemer. This is a monumental work worthy of Miss Bennett's great heart and consecrated brain!

Miss Bennett's life was filled with deeds of loving sacrifice and Christly endeavor and we of the W. M. S. loved her dearly. A few months ago we were grief stricken by news of her serious illness, and throughout the Church united prayers ascended that she might be sustained and comforted. In tender mercy God soon called her Home where there is neither pain nor sorrow, and all is peace and joy and praise forever more.

It was my sweet privilege to claim Miss Bennett's sympathetic friendship for more than thirty years. Her little visits in our home are remembered with the High Days of the many happy years vouchsafed to me. We are bereft in the death of our beloved and honored leader, but God's work will go on.

"Calm on the bosom of thy God,
 Fair Spirit, rest thee now!
 E'en while with us thy footsteps trod,
 His seal was on thy brow."

—Virginia C. Pemberton.

"This is the gospel of labor; ring it,
 ye bells of the kirk:
 The Lord of love came down from
 above to live with the men who
 work."

**OUR PROGRAM FOR AUGUST.
 The Coal Mines.**

- Hymn.
- Bible lesson: "Favor and Disfavor." (Mark vi. 1-6.)
- Leader:—
- Business.
- Missionary news. (Bulletin and church papers.)
- Hymn.
- Four four-minute women tell "Who, Why, and What in the Coal Fields of Oklahoma, and West Virginia." (Information for leaders.)
- Period of intercession in charge of Prayer Committee.
- Hymn:
- "O God, who workest hitherto,
 Working in all we see,
 Fain would we be and bear and do,
 As best it pleaseth thee.
 Our skill of hand and strength of limb
 Are not our own, but thine;
 We link them to the work of him
 Who made all life divine."
 (Sing to tune Coronation.)

**NORTH ARKANSAS CONF.
 W. M. S.**

The Junior Missionary Society of Clinton met at the Church with 30 members present on July 16, and had the following program:
 Opening song: "I'll Be a Sunbeam."
 Song by all.
 Minutes read and roll called by Sec. Song, "More About Jesus."
 "What we saw from Sugar Loaf."
 Leader's Lesson.
 Reading by Eileen Pate.
 Story, "Noah's Trip to Brazil," Wilma Bradley.
 Dues were collected by Treasurer, Baby Division, \$1.25; Junior Division, \$1.55.
 The following committees were appointed: Program, Musical, Good Or-

GIRLS! LEMONS

BLEACH SKIN WHITE

No. 128
 Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day, then shortly note the beauty and whiteness of your skin.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

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

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**

**For Mental Depression
 Take HORSFORD'S
 ACID PHOSPHATE**

Refreshing tonic for that tired feeling—mental or physical. Soothes nerves, induces restful sleep. Invigorates, aids digestion. Delicious in fruit juices or water. All druggists.

Hendrix Academy



Hendrix College has taken a big step forward in separating the Academy from the College.

Location Of Academy

In a beautiful oak grove immediately in front of the Main Building just outside of the campus.

Building

The new Academy building, including dormitory, will be ready in September.

Faculty

R. E. Womack, one of Arkansas' ablest educators, is Headmaster. He has a strong faculty of men.

High Grade Academy

Hendrix College proposes to maintain a high class Academy which combines the advantages of connection with a great college and of separate grounds, buildings and faculty for the Academy. The advantages of being a part of a strong college are access to college lectures, entertainments, activities, hospitals, and a stimulating college atmosphere; supervised study hall both day and night, and personal supervision of Academy dormitory by Academy teachers residing in the dormitory.

Maximum Results

These conditions will secure the maximum educational and moral results. This is the first time that the people of Arkansas have been offered this high type of an Academy. For information address: The President's Office,

Hendrix College
Conway, Arkansas

der, Social Service, and for Birth-day exercises. We had 8 new members: Prayer for Bennett College was led by Sister Crow.—Beatrice Parks, Supt. of Study and Publicity.

L. R. CONF. W. M. S. Treasurer's Report, Second Quarter, 1922.

Adult receipts	\$4528.09
Y. P. receipts	378.57
Junior Division	312.28
Baby Division	36.37

Total receipts	\$5255.31
Bal. from 1st quarter	785.60

Total	\$6040.91
Dues to Council Treas.	\$1991.95
Pledge to Council Treas.	2324.82
Specials to Council Treas. ..	263.00
Retirement and Relief	45.65
Scarritt Loan	28.40

Total to Council Treas.	\$4653.82
Total Conf. Fund Expended..	609.64
Balance on hand	777.45

..... 20.5.?	(?!?!)
	\$6040.91

Summary.

Certificates bearing int.	\$1470.30
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Quarterly cash receipts	5255.31
Value of supplies	3184.21
Local reported	8051.09

Grand quarterly total	\$16490.61
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The specials for the quarter are from Lake Village; Lakeside, Pine Bluff; First Church, Little Rock and Warren.—Mrs. S. W. C. Smith, Treas.

Y. P. CONFERENCE AT ARKADELPHIA.

So much was written beforehand by me as to what to expect at our Summer Conference that now I feel that I should let some one else do all the writing about what did happen! But I do want to say just a few words in regard to our delightful week together at Henderson-Brown.

I had never even attended a Summer Conference of any kind before, let alone presided over one, so it was all a new and truly delightful experience to me. I had dreaded it so much, but can sincerely say that it proved to be a very delightful surprise, in that the wheels moved almost without a hitch, and everyone seemed satisfied and happy all the time.

The greater part of the success of this sixth annual session of ours was due to the splendid body of more experienced women who so nobly stood back of their new and untried Supt. Never could anyone have had more capable or more loyal co-laborers and supporters. The girls themselves seemed to enter into the spirit of helpfulness and to each lovely girl who attended is due a part of the success of this Assembly.

Throughout our six days of work and play, it was endeavored to inform and inspire our girls to greater things in our church and missionary world. May the keynote, "Life Service," grow and live long in the lives of all who attended our Young People's Conference.—Mrs. J. G. Moore, L. R. Conf. Supt. Y. P.

NORTH ARKANSAS CONFERENCE. CENTRAL AVE. AUX. BATESVILLE.

I've just kept still as long as I can. We have so many good meetings that I don't write about, but this time I must tell you about the splendid meeting we had on July 11th, in the League room at the church. First our Pres. and Sec. sent out invitations in the form of posters, and in response to the fifty invitations sent out we had forty-three present. We had the usual devotional meeting with the playlet that was in the helps a splen-

did program, with a beautiful solo, "The Old Rugged Cross," rendered by Miss Eltie Eady. After the closing prayer a social hour was enjoyed. We had been playing the capsule game for the past quarter so each one revealed her capsule by presenting her with a small gift as a token of love. You have no idea how well it worked and how delighted everyone was.

I haven't seen a more congenial and happy crowd in sometime. Delightful refreshments of cake and cream was served, and everybody left feeling refreshed. Our prayers are that the good spirit of the afternoon will keep up and that we may add many more to our roll.—Mrs. M. N. Johnston, Sec.

SEARCY DISTRICT.

On June 30 a group meeting of Searcy District was held at Kensett, with our District Sec., Mrs. E. A. Holloway in the chair. Most of the ladies drove over in cars and after we were so pleasantly greeted by the pastor, Bro. Albright, and the ladies of the church, we felt ready to open our morning program.

Mrs. Holloway gave us a talk on "The District Outlook." Mrs. Charles Franklin followed with a talk on the work of the Young People. Mrs. A. P. Strother on the Junior work and the importance of Child Nurture. Mrs. E. Benbrook, a splendid talk on "Exchanging Visits and Social Life;" Mrs. Dr. Albright on Study Classes.

The 12 o'clock luncheon was served to almost forty in the church with ease by the ladies of the Kensett church. It was much enjoyed.

After a short noon-tide recess and much enjoyed social time, Mrs. Laura Smith led the devotional hour and her talk on Stewardship was very fine. We were fortunate in having with us Mrs. Hatcher who was returning from the League Assembly at Galloway College. She said she was appearing before us with more love for the Master in her heart than ever before for it was a wonderful treat and inspiring indeed to be with that body of young people at Galloway College.

While Mrs. Hatcher talked several hours on "The Conference Outlook," we felt we could listen forever and were loathe to go.

Mrs. Holloway is doing splendid work. Has organized five new auxiliaries in the short time she has been with us as District Secretary. We that were fortunate enough to attend this meeting are longing for another group meeting. May our service be greater each year.—Mrs. A. P. Strother.

NORTH ARK. CONFERENCE.

One of the group meetings of Fayetteville District was held at Gentry, June 22. This was a very helpful and spiritual meeting. The District Secretary, Mrs. W. B. Oliver, presided.

You will enjoy Conference on Life and Work, Lake Junaluska, August 7-13.

Cured Her

Rheumatism

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 508 Olive St., E-304, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

Rev. Downs of Prairie Grove led the devotional service.

Mrs. Oliver introduced Mrs. R. A. Dowdy, Conference Corresponding Secretary, and she spoke on "The Conference Outlook." This was followed by the District Secretary on "The District Outlook."

Mrs. J. H. Zellner, Conference Superintendent of Supplies, gave a very interesting talk on "District Supplies."

She told about Spoffords Receiving Home in Kansas City, which was very instructive. She announced the appointment of Mrs. Sherman of Gentry to the office of District Supt. of Supplies. Mrs. Dowdy led the quiet hour. Bible lesson taken from the 14th chapter of St. John.

A volunteer dinner was served by the Junior Missionary Society of Gentry. In the afternoon Rev. W. V. Womack of Siloam Springs led the devotional with Scripture lesson from 13th chapter of St. John. Reports from the Junior Missionary Societies were given as follows: From Siloam Springs, Harold Womack; Centerton, by Mrs. LeRoy; Bentonville, Mrs. Elliott Berry, and from Gentry by Miss E. Hardy. These reports were splendid. A young lady of the Missionary Society of Gentry favored the meeting with a reading.

Gentry's auxiliary gave a little play-let representing a Missionary Society that did things all wrong.

Mrs. O. L. Smith, of Siloam Springs, gave a splendid paper on "How to Catch and Hold a Missionary Member."

Our District Secretary, Mrs. Oliver, was responsible in part for the great success of the day, by her usual capable management and personal charm. Gentry responded nobly and entertained in a courteous and hospitable manner.

All auxiliaries of the county were represented and reported with the exception of Rogers.—Mrs. B. L. Miller, Secretary.

Castle Heights MILITARY ACADEMY

Things you look for in a school for your boy—sympathetic, intelligent leadership that understands boys. Opportunity for complete mental, physical and moral upbuilding. Academic and Commercial courses. Military Training and all acceptable athletics. Here a strong faculty of University-trained experts assures your boy proper development in all lines. Modern, complete equipment. Recognized by leading universities. For illustrated catalogue, address COL. C. M. MATHIS, A.M., L.L.B., Pres. Box R Lebanon, Tenn.



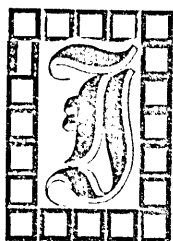
For the Up-building Of Manly Boys

METHODIST BENEVOLENT ASSOCIATION

Gives Southern Methodist Men And Women Safe LIFE INSURANCE AT

ACTUAL COST J. H. Shumaker, Sec'y. 29 Broadway Nashville, Tenn.

EDUCATION



It is no disgrace to be poor; it is sometimes a disgrace to be rich; it is always a disgrace to be ignorant. Ignorance implies lack of ambition, not lack of opportunity. An education is a guarantee of one's willingness to work and his ability to accomplish. Every step of the way to learning must be won by hard labor; there is no royal road. An education, however, is worth every effort that it takes—not alone because of the financial return, but for the ability that it gives one to secure and enjoy those things in life that are worth while. Let us help you.

J. M. WORKMAN, Arkadelphia, Ark.

Henderson-Brown College Catalog on request

Epworth League Department

MRS. CHARLES DAVID CADE, Dalark, Ark. 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, at Dalark, Ark., and should reach her not later than Saturday before date of publication.

THE RECORD PARTY

Here is a good hot-weather party which should interest everyone with any love for music, and that includes most Leaguers.

Everyone—or nearly everyone—nowadays owns some kind of graphophone or talking machine. Probably you own one of these delightful music machines and will be glad to know how you may use it in a new form of entertainment for your "crowd." You may have the party in the house or out-doors. It hardly matters. It is a very simple matter to arrange for the affair, and it is as informal as it is original and interesting. Nearly everyone enjoys listening to records, you know.

First, of course, invitations should be sent out. The notepaper may be decorated with a bar of music at the top, if you care to arrange this. Below is written this verse:

Come join our record party—a jolly one! Let's see
If you can catch and hold a tune and name the tune, maybe!
So come and bring a record, some operatic air,
A jig, or song, or medley—something for which you care;
And join our jolly party that comes a week from now
And have a very happy time with all of us somehow!

When the invitations are off, you will have time to plan for the party itself. It isn't much to do and you can do it at odd moments as you find time.

You will need to prepare a program for your concert—but this program is only for your own use, remember. Go over your records and select ten that are very well known—or if you like, select twenty. You will play only a portion from each so that you might as well use the larger number of records. Make a list of the records you choose and number them in the order in which you intend to play them. The idea of the stunt is to see who can identify the largest number of musical selections played. These are not played from start to close but you are to place the needle on the central portion of the "tune" and let it run a few bars and then remove it. Everyone has a tallycard and pencil attached. The numbers are written or printed on these cards. As each record is played, each listener writes down his guess as to the name of the air played. It may be some Scotch song like "Highland Laddie" or it may be a portion of "Tannhauser," or even some well-known air like "Old Black Joe." The needle is placed in the record and you hear a familiar bit—what is it? You know well enough, yet on the spur of the moment, you stop to think. You are given exactly two minutes by the clock—and then you have to listen to the next and name that. Yes, it is fun, isn't it! Everybody is laughing—but it's simply not fair to tell. If you do, you'll not get a prize—not even a booby prize!

After all the program is run through, have the guests exchange tally cards and correct them. Read through the names of the airs played. Award to the one who has succeeded in correctly guessing the most of them a picture of some noted composer, a record, or a piece of music. As for the booby

—a funny little ten-cent store record will do for him! He may be allowed to play it for the assembly.

The next feature of the party is to take the records which have been brought in by guests. Upon each one, as it is handed in, one writes the name of the guest. This is not on the record itself but is written on a small sticker label that is pasted on the center of the record. These records are returned to those who lend them as they go home.

Now, read the names of ten of these lenders and play their records as they come to your hand without telling who brought each one. These records are played entire. Guests must try to guess who has brought each of the ten records, as well as its title. Needless to say, there will be much fun in the guessing. After all have been played, the lists are corrected and again the winner is awarded a prize, even though—ten to one—nobody has been able to succeed very well in guessing many of the airs played and identifying them with the ones who brought them. If everybody needs a booby prize, so much the funnier!

Next, you may pass around a big envelope such as records are sold in. Into this has been placed names of well-known musical selections. Better use well-known songs with which everybody is familiar. These may be popular songs of all sorts. There should be one for each guest. The title with pin in it is placed in a small sealed envelope which, in turn, is dropped into the big envelope. This big envelope is used as a sort of grab-bag from which each guest is allowed to take out one envelope which he must not open until directed.

At a given signal, each guest opens his envelope and pins its contents on the back of his right-hand neighbor. Then each must guess the name of the song that is pinned upon his own back! It can only be done by asking questions of everyone and these are only answerable by "Yes" or "No." The first to guess his name

Renew your health by purifying your system with



The purified and refined calomel tablets that are free from nausea and danger.

No salts necessary, as Calotabs act like calomel and salts combined. Demand the genuine in 10c and 25c packages, bearing above trade mark.

is given a little plaster Victor dog as a prize.

For refreshments at the party, one may have almost anything that seems best. If you have your guests sit down at table, you may decorate with big records on which very small dishes of flowers are set. Low bowls may be put in the center of records without injuring the records if you place at the center of each record a circular dish of blue blotting paper. This does not touch the record itself anyway and it is a pretty way to carry out the idea of the record party.

Afterward, have informal games like "Magical Music," and "Going to Jerusalem" and use your records for the music of the game. You may play all the old favorites and even such childish games as "Hide the Thimble," playing loud with doors of the machine open when one is "hot" and low with closed doors when one is "cold." It makes jolly good fun, even for grown-up folks who have not played it for years!

You will be sure to find the record party a successful one and want to try it again, maybe, with the folks of your Junior League or Girl or Boy Scout troop. Even the tiny children may have their own version of this fun if you have the "Bubble Books" and certain educational records with which they are more or less familiar by having heard them at school or at home. Let the kiddies guess the names of the tunes just as the older folks did. They will surely enjoy the fun as much as their elders, though you will probably have to leave out of your program some classical selections which the elders know better than the kiddies. Nevertheless, everybody knows certain songs and you can beg or borrow them from your friends who will be glad to help you out with a day's loan of a needed record "for the party." The children's table for refreshments may have a little Victor dog at each place as a favor.

And, again maybe you know of some shut-in to whom you wish to send a gift. There could be no gift for such a shut-in that would be more appreciated than a music machine, be it large or small. Where each member of the society contributes a dollar, the machine is easily purchased and the record party may be the eventful donation party. Even the minister's family might appreciate such a party. And everybody who comes may bring a record for the new machine!

O yes, better try the record party, some time soon and see for yourself that it really is a jolly sort of thing! —Patten Beard, in Epworth League.

CONWAY DISTRICT EPWORTH LEAGUE CONFERENCE.

The Epworth League Conference for the Conway District will be held at Gardner Memorial Church, North Little Rock, August 15 and 16, and every pastor in the District in company with a large band of Leaguers or prospective Leaguers, is earnestly urged to be present for this program. Special efforts have been made to arrange the proper program for this season of the year, and no pastoral charge can afford to miss the benefits which will be derived from this Conference. Write me at once how many will be going from your Church.

Let all the young people take any

**Girls! Girls!!
Clear Your Skin
With Cuticura**

Sample each (Soap, Ointment, Tablets) of Cuticura Laboratories, Dept. V, Malden, Mass. Sold everywhere.

musical instruments which they may have, thus adding to the pleasure and interest of the program.

All right! Everybody bound for District Epworth League Conference! —Noel S. Chaney, District Secretary.

EPWORTH LEAGUE RALLY AT ENGLAND.

The first County Epworth League Rally was held at England, Arkansas, Sunday evening, July 16. The meeting was one of the most inspiring I ever attended, not only because the program was good, but because of the good attendance and the interest shown by those attending. Besides England, the following Leagues were represented: Stuttgart, Sherrill, Tucker, Pine Bluff, Carlisle, Lonoke, Mabelvale, and Little Rock (two Leagues). All the Leagues were well represented. Stuttgart was first with more than twenty, but Lonoke was a close second.

Before the meeting supper was served on the church lawn. Everybody enjoyed the social hour as well as the sandwiches, iced tea and ice cream, and we want to take this opportunity of thanking England for their fine hospitality.

The twelve Leaguers from Little Rock thoroughly enjoyed every minute of the time, even the trip back home which included getting off on the wrong road, punctures, etc.

As District Secretary, I wish to thank Bro. Baugh for planning the meeting and inviting us down there, and I feel sorry for all the other District Secretaries because they do not have Bro. Baugh in their District. If it is not out of place for me to do so, I would like to ask that the other pastors in the Little Rock District keep this good work going. Who will be the next?—Ada May Smith.

PROGRAM.

Epworth League Rally, England, Arkansas, July 16, 1922.

Subject: In Earnest or Trifling.
7:00 p. m., Sandwiches and iced tea on church lawn, served by England Leaguers.

8:00 p. m., Song, "Onward Christian Soldiers."
Prayer.

Special music.
Offering.

Song, "Jesus Calls Us."
Address, "An Earnest Welcome, Mr. J. E. Robinson.

Address, "In Earnest as an Individual, Mr. Ray Monk, Vice Pres.
Address, "A District In Earnest," Miss Ada May Smith, Dist. Sec.

Address, "In Earnest about Life Work," Mr. John G. Gleck, Volunteer.
Song, "Lead On O King Eternal."

Epworth League Benediction.

PINE BLUFF DISTRICT EPWORTH LEAGUE INSTITUTE.

First Church, Pine Bluff, July 25 and 26.

Tuesday, July 25th.

AFTERNOON SERVICE.

2:00. Registration.

Prayer, by Rev. J. L. Dedman.

2:30. Welcome address, Mr. Geo. Heister.

Response, Mack Laws.

3:00. Junior and Intermediate Work, Mrs. Frances Bormann.

3:50. Fundamental League Work, Mr. Lewis B. Gannaway.

4:00. Classes will be conducted in the following manner:

First Department by Miss Edna Livingston.

Second Department, Miss Gean Blakeburn.

Third Department, Miss Jerrine Oates.

Fourth Department, Mr. Joe Wilson.

4:45. Appointing committees.
5:00. Adjournment.

EVENING SERVICES.

7:30. Vesper Service, by Dr. Trimble.
Round Table Discussion, Miss Bess McKay, of Hope, Ark.
Social Hour.

Wednesday, July 26th.

MORNING SERVICE.

6:30. Sunrise Prayer Meeting, Mrs. E. R. Steel.
Standard of Efficiency, Rev. Stanley T. Baugh, Chm. Epworth League Board.

9:30. Conference Objectives, Mr. Neill Hart, Pres. Little Rock Conf.

10:00. Mount Ida Work, Miss Audrey Wharton.

10:30. Reports from Committees. Reports from delegates.

11:00. City League Union and Inter-League Unions, Mr. John Pope.

12:00. Lunch will be served in Club Rooms of the Church.

1:00. Directed recreation.

1:30. Prayer Rev. E. R. Steel.

1:50. District Pride, Mr. Leslie Helvie, District Secretary.

2:15. Adjournment.

Mr. Ray Monk, Vice-President, Little Rock Conference, will preside. A special committee will meet you at the train and take you to the home that has been arranged for you. It is very necessary that we know just how many to expect. A special committee is also at work planning for your entertainment. Come and let's make this institute the greatest ever.

You will enjoy Conference on Life and Work, Lake Junaluska, August 7-13.

CHILDREN'S DEPARTMENT.

THE FUSSING PLACE.

I have to go to the Fussing Place
When I am vey bad;
And mother has such a sorry face,
And her eyes look sad.
But she says in just the firmest tone,
"The boy that fusses may stay alone,"
When I have been bad.

At first I pretend I do not care,
And I hum a tune
And walk off with my head in the air.
But pretty soon
I begin to hate the Fussing Place,
And to be there seems a great disgrace.
So I stop my tune.

And then I think of mother's eyes
With that sorry look;
And soon I think it is time to surprise
prize
Her over her book.
So I hunt up a smile and put it on
(For I can't come out till the frowns
are gone).
How happy she'll look!

The Fussing Place? Oh, it's where
you're sent
When you are naughty and mean.
And there you must stay till you're
good again
And fit to be seen.
It's up in the attic or under the stairs
Or seated on one of the kitchen chairs,
And O! you feel mean!

Enlarging At Henderson-Brown

President Workman of Henderson-Brown College has just secured valuable property for the President's residence on the campus. This change was made necessary because of the need of more dormitory space for girls. The residence formerly occupied by President Workman will be occupied by the young ladies of the Senior Class. Mrs. Alice Weffer of Nashville, Ark., will chaperone the Seniors. This leaves additional room in the main dormitory.

**Spend Your Vacation
In The Ozarks**

*--they're Picturesque---they're Rugged--
they're Healthful---they're Cool---
and they're Near*

Combining many of the pleasures of the lake and mountain country, the Ozarks have the additional advantage of being close to home so that you may enjoy an entire vacation at an expense not much greater than the cost of a railroad ticket to distant resorts.

"Vacations in the Ozarks"

a 64-page illustrated folder, will tell you all about the attractions of these nearby resorts. It's free. Write:



A. P. Matthews,
Division Passenger Agent, Frisco Lines,
1430 Exchange Bldg., Memphis, Tenn.

But it doesn't matter much where it is—

This old Fussing Place—
For the very spot that seems so bad
When you're in disgrace,
It's nice enough when you're loving
and true.

So it's not where you are, but how
you do,

That makes it a Fussing Place.
—Annie Willis McCullough, in Ex.

THE WEATHER FACTORY.

Isabelle waked one morning feeling cross and grumpy. She had been riding through dreamland on a nightmare, and the lively steed had backed into a thistle field and thrown her on the thistles. At least she looked that way. When she stumbled out of bed she could not manage a simple smile. The corners of her mouth might just as well have been hitched to her shoestrings.

"It's lovely day!" the family said. "I don't think so," Isabelle answered. She puckered her eyes and peered up at the cloudless sky. "It wouldn't surprise me a bit to see rain in a little while," she said sulkily.

By noon she was so tired of herself that she crawled off into a corner of the sofa and hid her face in a cushion.

Presently she felt something run lightly along one of her arms. Thinking it was the kitten, she slapped at it and said crossly, "Go away, Midge!"

But the thing, whatever it was stood still on her chest and began to jump lightly up and down. Isabelle opened her eyes and saw a slim little fairy in a yellow silk dress.

"Well, has it rained?" asked the fairy.

Isabelle was so astonished she could hardly speak. "No-no-no," she stammered after a while.

"You said it would, you know," the fairy continued. "But perhaps that was because you were rainy inside, you see."

"Who are you, please?" faltered Isabelle.

"I am Ray of Sunshine, one member of a large family," her visitor answered. "At this time of day I am very busy, and so I can't stay any longer. But see here; don't you think a visit to the weather factory would do you good?"

"To the what?" asked Isabelle, puzzled beyond words.

"The weather factory," was the answer. "I'm coming for you tomorrow at daybreak and take you there. Goodby!"

With the last word, Isabelle's shining visitor ran lightly down her other arm and disappeared over the edge of the sofa.

Early the next morning the fairy came back, according to promise, and led Isabelle away.

"The weather factory," she explained as they went, "is the place where fairies make the weather. They have just finished making today; you must see it before they send it out."

Inside the great building, which seemed to have trees for walks and clouds for a roof, hundreds of fairies were gathered round the thing they had made. The new day looked more like a beautiful shimmering veil than anything else. It was sheer and filmy, and full of lights and spangles. Isabelle did not wonder that the fairies were happy over it.

"It's the loveliest day we ever made!" one of them cried, clapping her hands.

"But yesterday was just as beautiful, you remember," another fairy said. At that Isabelle felt a little twinge.

NEWS OF THE CHURCHES.

EVANGELISTIC SINGER.

Pastors who desire my services though August and September will write either Norris Greer (evangelist), If you need a preacher and singer write either Norris Green, (evangelist) Lepanto, Ark., or John W. Glover, Cabot, Ark.

FREE LITERATURE.

Free Literature on Christian public education will be furnished to pastors who are planning to preach on some phase of that subject on the day of prayer for public schools, the second or other convenient Sabbath of September. This literature consists of a packet of pamphlets together with a copy of the September educational number of The Christian Statesman, the official monthly journal of the National Reform Association—usual price 20 cents per issue. It may be obtained by addressing a postal to the National Reform Association, 209 Ninth Street, Pittsburgh, Pa., requesting the literature and magazine, and stating where this notice was seen.

Was yesterday beautiful? It had not seemed so to her. But the fairies must know, of course, since they made it.

The head fairy sighed a faint, soft sigh as she looked at the new day. "I wonder how this day will come back to us?" she mused aloud. "Sometimes we send out perfect ones, and by night they're all torn and spotted with the mean things that people say and do."

A small fairy dressed in blue and white, whom the others called Cloudlet, spoke up. "Like yesterday," she said. "Don't you remember that great blot in one end of yesterday? My, somebody must have been cross to make such a blot!"

At that the whole crowd of fairies put their hands over their eyes and sighed. All those little sighs together sounded like an April wind in a pine wood.

But suddenly Ray of Sunshine darted a quick look at the rest and said, "Sh-h!" The other fairies peered through their fingers to see what she meant and then clapped their hands over their mouths.

"She is the one that made the blot," Ray of Sunshine whispered. The whisper was very soft, but Isabelle heard it. She bowed her head.

Just as that moment a clock chimed five, and instantly the fairies were alert. They took up the piece of fabric they had made and carried it to a broad window. Two of the largest and strongest fairies climbed up and pushed it out over the sill. They held to the two corners for a moment or two, while the long veil-like thing fluttered in the wind; then they let go, and it went floating away into space. Isabelle watched it out of sight—such a beautiful thing shot through with threads of gold and embroidered with silver and pearls.

The head fairy closed the window with a click and blew sharply on a reed. It was dawn, and that is closing time in the weather factory. The fairies trooped out, singing and skipping. They took their wings from the wing rack, put them on and flew out to other tasks.

Isabelle opened her eyes—she was in her own bed at home.

Scrambling down, she rushed to the window and leaned out. "Oh, what a beautiful day!" she cried.

And the corners of her mouth looked for all the world as if they were hitched to her hair ribbon!—Maria Conde, in The Youth's Companion.

JELLO Ice Cream Powder



HOME-MADE ICE CREAM

TWO packages of Jell-O Ice Cream Powder cost 25 cents and make one gallon of ice cream. One package of the powder and one quart of rich milk make two quarts of ice cream.

Stir the powder into the milk and freeze it. That is all there is to do and anybody can do it. All grocers sell it.



The Genesee Pure Food Company—Le Roy, N. Y.

GREENWOOD REVIVAL.

We closed a three-weeks tent meeting here in Greenwood on last Sunday night, under the direction of Evangelist W. Hardy Neal, and these are some of the visible results: Something like 50 conversions and reclamations; 37 have given their names for membership in the Methodist Church, while the Baptist and the Presbyterian churches will each get several members as a result of the meeting; several new family altars were erected, and still others signed the tither's pledge. From every standpoint it was a great meeting. I doubt if Greenwood ever had an evangelist in it who so won the confidence and love of the people. This was attested by the vast throngs that came night after night to hear him preach his wonderful sermons, and by the most liberal offering that was made him for his great service to us. We praise God for the coming of Bro. Neal to our town, and enthusiastically recommend him to any pastor or church wanting evangelistic help.

Neal will meet every demand, however exacting. Going back to visible results, I want to add the fact that 14 young people consecrated themselves as life-service volunteers. What a thrilling sight that was!—J. E. Lark, P. C.

GARDNER MEMORIAL.

A few nights ago we received one of the most agreeable poundings that any parsonage family ever witnessed. It consisted of all kinds of good eats in abundance, with some beautiful glass ware. Also some money. Truly, "Our lines have fallen in pleasant places."

Everything is moving along finely with a degree of success. Our congregations are holding up well during the summer months. Our presiding elder, Rev. W. B. Hays, held our Third Quarterly Conference the 14th. He always brings us a message of cheer and good hope.

Rev. W. B. Hays has promised to help in our revival meeting which is to begin the first Sunday in Sept.—

Yours in the work of the Master.
Edward Forrest, P. C.

Safe College Home For Your Daughter



Safe in mental, religious, and physical development. Thirty-three years of efficient service.

Galloway College, Searcy, Ark.

An "A" GRADE COLLEGE offering standard courses for the A. B. Degree, with excellent advantages in Expression, Art, Domestic Science, and all departments of Music.

Safety, Scholarship, Character

We are bidding for the girl from the careful home.
For catalogue or room reservation, address

J. M. Williams, President.

A REVIVAL

Rev. B. E. Robertson of Russellville is holding one of the greatest meetings at the old New Hope Church that has been for years.

There has been a number of conversions and the old church that has been gone for the past few years has been reestablished with a nice class. Bro. Robertson is truly a great preacher and any one will be safe in getting him to help them in their work.—A Member.

HOLLYWOOD.

We have just closed a very fine meeting at Hollywood, conducted by the Grover Cleveland team. Brother Cleveland was ably assisted by his good wife at the piano and Mr. Gillespy of McClellan, Ark., who led the singing. Mr. Gillespy is a good gospel singer, earnest and consecrated and a good personal worker. I think he has some open dates. Brother Cleveland's sermons are real gospel messages, gripping convincing and stirring to action. He never says an unkind or foolish word. He is one of our very best evangelists.

The meeting resulted in fifty or more conversions and nearly fifty accessions to the different churches. It is regarded as the best meeting held in Hollywood in many years. Rejoice with us.—J. J. Mellard.

MT. VERNON.

We closed our revival at Mt. Vernon Sunday night July 16. We had good interest throughout the revival. There was one addition to the church on profession of faith. Bro. T. C. Chambliss of Pauburn was with us and did the preaching. Bro. Chambliss brought us old time gospel messages throughout the revival.—He is one of the best helps that I ever worked with and I can truthfully say that I have never enjoyed the association with a man more than the week spent with him. I began our revival at Mt. Olive last night, July 20.

Brother pray for us that God may wonderfully bless by giving us many souls.—W. A. Patty, P. C.

LAST CALL FOR JUNALUSKA.

The time is now very short for those who are planning to attend the wonderful week of inspiration and rest at Lake Junaluska from August 7 to 13. Reservations should be made at once to J. Dale Stentz, Lake Junaluska, N. C.

And who will fail to attend who can possibly arrange to be present? Never before has a program of such purpose and power been prepared for those who are working earnestly in behalf of God's kingdom on earth. And the presentation of each subject is to be made by highly qualified authorities, whose very personalities breathe inspiration.

"The Social Principles of the New Testament" is the general subject, to be treated minutely in daily sessions of the conference. The great problems which are confronting the churches in everyday life are to be called up for discussion by those who are meeting each particular problem successfully. After listening to the addresses and discussions, those who are present can return to their work with broader vision and surer hopes of success in forwarding the work in their own communities. Especial divisions of the social problem to be discussed are: The Southern race problem, industrial relations and Christian principles, the abolition of alcoholism, public health and finally, world peace. One of the features of the conference will be the discussion of this last great subject by Dr. Sidney L. Gulick, of the Federal Council of Churches, under the title: "A Warless World."

Other speakers to be heard include Dr. W. A. Smart, of Emory Univers-

ty, who will lead the daily study; Dr. S. C. Mitchell, Dr. Thomas Carter, Dr. O. C. Helming, Earle Deane Howard, Dr. R. R. Moton, Professor Geo. Carver, Dr. Ernest H. Cherrington, Dr. Howard H. Russell, Dr. W. B. Wheeler, Rev. Geo. R. Stuart, Miss Anna A. Gordon, Mrs. Luke Johnson, Will W. Alexander, Mrs. Mary Bethune, Dr. J. P. Faulkes and Burr Blackburn. Added to the wonderful inspiration of the meetings, there is the ever attractive surroundings of the conference location to bring a benediction to weary bodies and minds. The natural beauties of Junaluska added to the wealth of spiritual food which awaits makes the conference this year the pre-eminent vacation spot. Write at once for reservations.

GREAT REVIVAL AT SCOTLAND.

On Friday night after the District Conference closed at Clinton Bro. Edwards of Valley Springs came to our town to start a meeting which proved to be the greatest meeting we ever attended. Bro. Edwards came filled with the Holy Ghost and the people all loved him at sight. He was fearless in his preaching and was not afraid to tell the people what the Bible taught. From the most saintly soul in the church to the roughest man that heard him all would say he is telling us the truth and we love a man like that. The crowds that came could not more than half get in the house. He preached the old time power that God could save now as in days of old. There was no way to tell how many conversions there were, for there were conversions in the house, on the roads and streets. A great number of our very best young people joined the church. Some will join the Baptist church later. On Saturday afternoon, the 15th, Bro. Edwards preached on the streets of our town on the purpose of life. Perhaps there was never a street scene like it in the world, and I am sure Scotland never had one. At the close of the sermon he invited big men and women to come for prayer, and I don't think there were but few that did not come. They would walk across the street with tears streaming from their eyes and say "Pray for me." Some found God there and then. On Sunday morning at 7:30 o'clock he preached on heaven and its beauty, following that with a flower service and none sat with dry eyes. We had never seen a service of that kind before, but the only way to tell you about this service is to tell you to read about Pentecost, for we certainly did have it right there at Scotland. If you ever have a chance to hear Edwards don't fail to do it. He is to us the greatest evangelist of the South. May God send him back to us again.—A Friend.

SUMMER SCHOOL FOR RURAL AND CITY PASTORS AT S. M. U.

I am sending with this note a copy of the report of the Committee on Findings at the Summer School for Rural and City pastors at Southern Methodist University. This was a fine school, carried on by a choice faculty. The program covered some of our most timely and present-day subjects, such subjects as no pastor can be indifferent to if he is going to be an efficient leader. The day is on us when our ministry must consist of men who can in practical ways bring to men struggling with their burdens such messages as have a Bible background for present-day needs. Not only should they be able to deliver such messages from the pulpit, but able to organize and to direct the forces which make for the community's best interests physically, mentally and morally. In other words the present-day Bible message must be one adapted to the needs of the

whole man, a message practical and demonstrable.

The school covered a wide field consisting of eight or more subjects. We were allowed to take courses for credit which covered two subjects. We were allowed to visit lectures delivered on as many as two other courses. The evening lectures on the faith, religion and work of St. Paul by Dr. Andrew Sledd were very eloquent, inspiring and instructive.

Little Rock Conference had only two representatives, Bro. Robertson of Eagle Mills and myself. Bro. Brewer of Benton was there two days. Bro. LeRoy of the North Arkansas Conference attended the full session. We boys with our books, tablets, and pencils were made to feel that we were again happy rollicking school boys. Everything went off in a pleasing and helpful way.

Many thanks to those who made it possible for me to have and to enjoy such an opportunity.—Jesse L. Leonard.

Report of Committee on Findings.
We, your Committee on Findings, respectfully submit the following report:

WHEREAS, our Board of Missions has undertaken as a new, but we hope a permanent, part of its program the holding of a series of intensive schools for the more adequate training of our City and Rural Pastors for their specific tasks; and,

WHEREAS, such a school has been very efficiently conducted at Southern Methodist University and is now nearing a close; and,

WHEREAS, we fully appreciate the fine, constructive program offered, and its scholarly presentation by Doctors Zumbrunnen and Ruff, and their able corps of instructors; therefore,
BE IT RESOLVED, First; That such a school be held at S. M. U. be made permanent, and that it be extended to cover a period of fifteen days.

Second; That we recommend that the Boards of Education and of Missions of the patronizing Conferences cooperate fully both as to support and securing attendance.

Third; That we recommend that the Summer School of Theology for Undergraduates be held in connection with this school.

Fourth; That we recommend to all our Presiding Elders that they bring to the attention of all their preachers the importance of this school; that they make an effort to attend it themselves and to make it possible for all their preachers to attend.

Fifth; That we recommend that much more publicity be given the School, using the General and Conference organs; that a separate catalog be issued for this School outlining courses, giving instructors and texts and that this be distributed at least thirty days before the opening of the School.—J. Fisher Simpson, H. C. Willis, J. P. Lawton, Marcus M. Chesneur, F. Claude Adams.

OUR FOREIGN TRADE SHOWING.

Loss of the huge war business that swelled American exports to dizzy heights during the world struggle has fostered in the minds of man pessimism over the foreign trade prospects of the United States. There seems an impression that all our foreign trade expansion during recent years was due to the war boom, whose collapse has left us worse off than before. Especially has there been gloom over the South American field, in which it is represented that German dumping, facilitated by the slump of the mark, was elbowing us out everywhere.

Such assumption is refuted by the figures of the Department of Commerce, made public by Secretary Hoover,

er, which show that 1921 foreign trade exceeds the 1913 trade by more than two billions, the figures being \$6,994,100,000 compared with \$4,258,400,000.

As compared with the rivals over whose strides in foreign commerce there have been so many gloomy reports, Mr. Hoover shows that our trade, on the basis of pre-war comparisons, is nearer normal than that of the United Kingdom, of France, or of Germany, the ratio of 1921 to 1913 exports being for this country 191, for the United Kingdom, 101, for France 121, and for Germany 36.

America thus has no uphill fight in the foreign field; it has merely to hold and increase its lead. It is of paramount importance that our foreign trade should not be permitted to suffer in the pending tariff revision.—Labor World.

DIVORCE.

Our Church will be in danger of being misunderstood because of the action of the General Conference in tabling a report of the Committee on Social Service. The report recommended legislation which was practically impossible of fulfillment. To demand of persons about to be married a written statement of the causes of separation and divorce would be to demand more than any preacher would get. At least, the demand would be most difficult of enforcement.

Then the report recommended the necessity of a law whereby each preacher should fill out a report of all declinations to officiate in questionable marriages, said report to go to the presiding elder and the presiding elder to make a written report to his bishop in charge. Here was ecclesiastical red tape which would never be measured. In the discussion growing out of these drastic requirements, the recommendations were laid on the table. Then some made the point that the teeth having been taken out of the measure, there was no use to adopt the balance of the report. Here the General Conference, perhaps, erred.

It was all done at a night session, when the delegates were worn with three sessions that day. The laying on the table meant only a tangle which tired delegates were unable to straighten out; so they disposed of it the best way they knew under the circumstances. This leaves the law of our Church just where it was. If anybody thinks that we have no law on the subject, he needs to read our Discipline and find out for himself. Here it is: Paragraph 162. Ans. 21. "The ministers of our Church shall be prohibited from solemnizing the rites of matrimony between divorced persons, except in case of innocent parties who have been divorced for the one Scriptural cause."

The theory of the advocates of drastic legislation was that a law without a penalty falls by its own weight. But the penalty in the proposed law was as elusive as the case now stands. If a preacher should not write to his presiding elder of his doings in regard to such cases, who would be the wiser? Who could enforce the requirement? And how would a preacher go about making somebody give him a written account of divorce proceedings?

The situation in society is bad enough, but let no fair-minded person conclude that our Church is backstepping in the matter. Let our preachers tighten up in their consciences and make diligent inquiry into the facts in the case before officiating at any marriage. In Virginia the marriage license tells the story in part. In Tennessee the law is distressingly lax. A wholesome regard for the Book, as well as for our Discipline, should bring about the needed alertness which should put divorcees

on notice that they will have to go elsewhere for ministers to officiate in unscriptural marriage contracts.—Midland Methodist.

PERFUMED, PEPPERED, AND POISONED BIBLES.

Not only must Bibles be attractively bound and well printed, but some of them must be perfumed, peppered, and poisoned as well. Bibles going to the Gilbert Islands contain in the binding glue and the paste which fastens the cover a mixture of oil of cloves, cayenne pepper and corrosive sublimate. It seems that the book worms of the Gilbert Islands are more pious than those in other places and have a particular pleasure in devouring the bindings of Bibles, so that this appetizing and fatal menu awaits their attacks upon the Scriptures.

Twelve hundred such Bibles have been sent recently by the American Bible Society on their fifteen thousand mile journey to Ocean Island by way of Sydney, Australia.

Rev. Hiram Bingham, the famous missionary translator, gave his life to the preparation of the Bible in the Gilbertese language.

The Bibles are printed and bound by the American Bible Society in New York and a consignment is shipped every few years to the Gilbert Islands.

IGNORANCE OF TOBACCO COSTS DEARLY.

By Will H. Brown.

Dr J. H. Kellogg tells of a business man who came into his office, much excited, saying his own physician had informed him he had tobacco heart, and could not live longer than two years. The man declared he must live ten years more, in order to develop a business enterprise in which he had induced his friends to invest, adding:

"I am absolutely indispensable to the business. If I fail the whole thing will fail and my friends will lose every dollar of their money. Tell me, doctor, how I can keep on my feet ten years more."

Dr. Kellogg replied: "Your safety margin is used up; Your reserve strength is gone. Your heart, liver and kidneys have carried such a heavy burden, done so by years of overwork, that they are worn out. You are like a man whose once bank balance of millions has been reduced by extravagance to a few cents."

As Dr. Kellogg paused, the man read his thoughts, and saw there was no hope. He sprang to his feet, strode excited back and forth, pulling his hair out by the roots. Suddenly he paused and shrieked: "Why didn't I know this before? Why didn't some one tell me what tobacco would do to a man? If I had ever dreamed that tobacco would injure my health or my business, I would have cut my throat as soon as I would have smoked."

This shows the great responsibility resting upon those who do know of the evils of tobacco, to inform those who do not know, especially the rising generation.

WHAT IT MEANS TO BELIEVE IN CHRIST

Our discussion of "belief" and "faith" is not complete without a few paragraphs devoted to the above question. In Greek, as well as in English, to believe on or believe in has a meaning which may clearly be distinguished from to believe. If we say that we believe a certain person, the phrase is merely a short cut to saying that we believe what he says: If we say that we believe in him, that combination of verb and preposition implies something quite different. It expresses what we in common words describe as our confidence or faith in that man. It is not merely that we

accept his word though it implies that. We go further and mean that we rely on his integrity, that we hold him to be a person of honor as well as of truth.

In Greek the corresponding preposition is "on" rather than "in." So in the New Testament English we find not seldom "believe on the Lord Jesus Christ." The phrase was probably always Greek rather than English, for it never became acclimated in our language. We continue to say "believe in." As a result of special or technical phrase, so to speak, to describe our faith in Christ.

This is not amiss. It is fortunate rather than unfortunate that we should have acquired such a form of words. For our faith in Jesus is different—in degree, if not in kind—from our faith in our other friends. We feel as if something very special and significant is implied when Paul says, "Believe on the Lord Jesus Christ and thou shalt be saved." Let us for a moment see if we can penetrate to the real heart of that special meaning which we give to these words.

In Paul's day there was doubtless considerable difficulty, especially among the Greeks, who were proud intellectually, in getting men to accept the truth about Christ. That difficulty has largely disappeared. Some men affect to be hindered by it. But the truth is that the position of Jesus Christ in the world's thought today is radically different from that which when Paul preached he had attained to, when the Apostle had to ask the submission of Greek and Roman to a poor Jewish peasant. It is rather idle for any man now to pretend that acceptance of Christ as a fact, as a phenomenon, as a personality, puts any strain upon his thinking. The intellectual skeptic has practically always something hiding behind his doubt which is the real reason why he holds back.

That something is in nearly every instance one or another of two or three results of believing in Christ. Shall we not explore those implications for just a moment?

First of all is the discovery that Christ is a friend, not an enemy. Our native consciousness of wrong and of wrong-doing makes us both timid and suspicious. We do not naturally think of God as our friend. "The natural man knoweth not the things of God." We have to overcome this state of suspicion and distrust. We have to stir our own hesitant wills to action. Some time, somehow, we must speak the word: I will arise. The first discovery we make then is that when we do so decide, we can. We had not believed it. Many voices had cried to us, Your case is hopeless. Men cannot lift themselves. But when the test is made, and we strike out to get nearer to the Master and away from our old selves, we can always do it. All men can do it. Any child can do it. An unseen Hand is stretched out. We are able.

The sense of this and the discovery which along with it we make, that the face which awaits us is a smiling face, the face of a Friend, is one of the keenest joys that life can bring. It seems to make all things new. We look out upon a new world, and like the men and women whom Jesus cured of disease, we feel in us new life.

Now at first this may seem not essentially different from finding a new human friend. We are glad because one whom we had not before even known has become our friend. But if the consciousness of a difference does not come at once, it will soon grow up in us. We find that we have made a friend who is a friend with power. There is a magic, life-giving quality about the personality of Christ that never fails to impress

itself upon any soul who is united with Him spiritually. It is thus rather than by processes of reasoning that we reach our faith in the divinity of Christ. Some who believe in Him are not prepared to use the word divinity. Their minds balk at certain metaphysical difficulties. But no true companion and friend of Jesus fails to find that there is divineness in Him.

That conviction has a very wide range. It alters our views of moral values. Just as we are in the habit of consulting our earthly friends in reference to the ordinary questions of life, so, henceforth, we begin to refer all moral questions to this new Friend. His standards gradually become compelling for us. When we can get a clear word from Him, there is no appeal, no further searching.

Now the moral standards of Jesus Christ are such that for them to begin to rule in any human life is a revolution. It is a deep-seated, wide-reaching, final alternation in life's values. Old things have passed away; all things become new.

This is the real meaning of faith. If it does not operate like that it is not faith. We may be believing things about Christ, and even accepting the truth of things which He said, but until we begin to feel ourselves dominated by His judgments in the realm of moral ideals, we have not really believed in Him.

Now this is, from the purely theoretical side an immense and fundamental alternation in life's values. The standards of Christ shine out above the low aims of this world as the sky with its stars of light seems far above the earth. Yet this enlightenment and lifting of the moral level of our thinking is not the final word of faith. As our ideals rise, our conduct must also undergo an adjustment. It is idle to admire, and even to profess, those shining principles of the moral life, unless we also conform our conduct to them. The moral standards of our Lord are not merely theoretical. Far from it. If He stood for any one thing above all others it was for reality. He had a passion for it. How can men know the truth of your doctrine. He said over and over, unless it is truth for you? You must live it. This, according to Him, was the whole of religion. Not, to be sure, a mere outward observance of rules and regulations, but the joyous and vital living through of those high standards of self-control, good-will, love, which are at the heart of Christ's life and must be the vital center and motive of all who are his.

To live as Christ would have us live is an enormous task. It would be, and is, impossible, but for that singular personal power which He exerts upon men. Not only do we experience it when first we feel the touch of His life upon ours—that joyous sense of lightning and power—but in the hard strain of daily discipline, when we are striving in little things to make our lives conform to His, again and again will come to us that mysterious sense of Himself. "Ye shall receive power," He said to His disciples. And they have. "My strength is made perfect in weakness," He told Paul. Something like that He has whispered to all of us. And when we heard it, we have taken heart.

Nothing could be more disheartening than to undertake to lead a Christian life without this sense of reinforcement by personal contact with Christ. It is discouraging enough at best. The one thing that most of us get out of it is a sense of failure. It would seem as though we are not for that sort of thing. But after a life of sincere effort, we are sure to come out with our sense of what Christ is and means tremendously augmented. It is in this school as in no other that

we learn what it means to believe in the Lord Jesus Christ.—St. Louis Chr. Advocate.

TRACTS FOR THE TIMES By S. H. Wainright, Tokyo.

Not every one can write a pamphlet. Not every one has taught us that in the Christian Literature Society of Japan. A very small proportion of the manuscripts sent in to us is suitable for use in Christian propagandism.

Upon reading the two pamphlets written by Rev. Wm. Hamilton Nelson, Editor of the Pacific Methodist Advocate of San Francisco, Cal., I was struck with the style and forceful characteristic of this writer.

In one pamphlet he asks, "Who is Anti-Christ?" In a discussion limited to thirty-nine pages he applies the searching test to Eddyism, or Christian Science. I have read many books and pamphlets on the subject of Christian Science, but nowhere have I found in small compass and suitable for use by pastors and Christian workers, so cogent a refutation of the errors of Christian Science as I have found in this pamphlet. The discussion is interesting from beginning to end and very illuminating. The author does not leave a shadow of doubt as regards his main contention that Eddyism is Anti-Christ.

Take such statements as the following: "Jesus recognized disease; Eddyism does not." And again "Jesus healed men instantly by the power of God residing within himself, while Eddyite healers get themselves well 'heeled' by establishing the come-back system of treatment which requires a long series of demonstrations often extending over a period of months or years until the patient is either restored by nature or dies." Another distinction he mentions, between Eddyism and the method of Jesus, is tersely expressed in the statement that Eddyism does not resemble Jesus in healing because of its failures. Once more, not only with satire, but with a plain statement of truth, does the author deal with this deadly teaching. "Eddyism is an imminent, deadly peril."

The subject is discussed in relation to sin, salvation, prayer, the personality of God, of the Holy Spirit, and of Christ and from other points of view. Every pastor, worker, and intelligent member of the church should read this pamphlet and induce others to read it.

Christian Science, he shows, is not only a method of treating disease, a deluded method at that, but it undermines the essential Christian doctrines. Its teaching about disease can never be any more deadly than its perversions of Christian truth.

In another pamphlet similar to this in style and size entitled "Is Jesus Coming Soon?" one will find in the author's discussion of Adventism, Russelism and similar doctrines, the same wholesomeness, penetration and forcefulness found in the discussion in the pamphlet on Christian Science. Dr. Nelson's books are readable. They meet the needs of the hour; they supply to busy men and women a refutation of besetting errors ardently propagated among the American people at the present time. No better investment could be made than to purchase large quantities of these pamphlets for wide dissemination. They are issued in the publishing house at Nashville, on sale at Dallas, Richmond and San Francisco. They are sold at the amazingly small price of fifteen cents per copy or \$1.50 per dozen.

I repeat that Dr. Nelson is peculiarly gifted as a writer on subjects of this nature. He should be given a wide audience throughout Methodism, through the sale of the pamphlets. It

is to be hoped that he will find time to take up other subjects and discuss them in the same spicy and effective manner exhibited in the two booklets already published.

THE ORGANIZATION OF CHRISTIAN AMERICA

The thorough organization of Christian America to christianize the world is the only hope of civilization, for great as our church and evangelical movements are we can never win a great Christian world-war against the united forces of evil with divided forces of separated companies, regiments and divisions, but we must have a strong, aggressive association of all denominations to christianize our American cities that have become modern Babylons of vice and crime, the citadels and strongholds of evil that must be captured before the world can ever be evangelized, and if we can solve this great problem, all other problems will take care of themselves.

But in order to christianize and save our cities we must have great Christian auditoriums where the Gospel shall be preached every night by the pastors of the various churches in succession and these religious services must be followed by the best moving pictures, interspersed with high class music, community singing and patriotic addresses. These auditoriums will replace the present-day crime-breeding, character-perverting movies, and other low classes of worldly amusements that are rapidly undermining and destroying our highest ideals of Christian character and will soon become great community centers of attraction where the multitudes, a majority of whom never attend churches, may gather and hear a great Gospel preacher in a great way and at the same time be entertained, instructed, inspired and transformed into ideal Christian citizens, while the free-will offerings from these auditoriums will become immense and can be used to extend the great work.

An organized Christian should be strong, virile and aggressive and never compromise with evil, but stand foursquare for the enthronement of Christianity, the Christianizing of our literature, daily press and public schools, the sacred safeguarding of womanhood and childhood, good government and strict law-enforcement and the suppression of every evil detrimental to the public welfare. There is no question of personal liberty involved in a great organized effort to christian-

ize America. This has become a public necessity and a matter of national self-preservation, also a business proposition, as it is becoming well understood that permanent national prosperity is dependent on moral and spiritual conditions, and that capital's greatest investment is in spiritual, moral and educational progress, in order to insure the safety and permanence of national prosperity; and the greatest need of Christian America today is vast sums of consecrated money without which the world can never be christianized and transformed, but if we will organize and concentrate our efforts on Christianizing the cities, then the financial and all other problems that now menace the peace and safety of the world will have been solved.—Chas. R. Robertson.

REASONS WHY THE YOUNG MINISTERS SHOULD KNOW GREEK.

The question as to what studies will best equip one for one-hundred per cent efficiency in promoting Christ's Kingdom presents itself naturally to every young minister. The well-nigh universal opinion is that a four-year college course, which tones up and develops all one's faculties, should be the foundation and background for whatever other schooling one may take. The tendency in all professional and technical schools is to insist on a college course as a pre-requisite to entrance into those schools. Years of experience and observation have proved the wisdom of this.

Assuming then, that our young minister is either contemplating going to college or is already in college, we find him wondering what subjects to take. Of course he has heard from some source that Greek is hard, perhaps from some one who has tried to take it, but it was like a slippery raw oyster with some people—it was "hello" and "good-bye" immediately after with that person. Our friend is normal and, because he is, is desirous of avoiding all obnoxious ordeals as much as possible. He is certain to be tempted to take some easier course instead of Greek if the curriculum will permit it. Here is where he needs a little advice as to the value of Greek to his future success. The knowledge that an experience, however disagreeable, is going to be for our welfare gives us the spirit of the crusader and the will to win. To some for whom all languages are difficult, it might not be best to study Greek as far as future use of it is concerned. But I am sure that the discipline and development alone received in mastering a hard subject will mean increased power and efficiency. Whatever subject is hardest ought to be of most value to the one taking it.

The minister is looked upon as an authority or expert in religion, as a lawyer in law or a physician in medicine, etc. He is expected to know the Bible, whether he does or not. If he does not know the original language in which the New Testament is written, his knowledge will always be incomplete and secondary of our Lord's matchless teaching. The deeper things and the underlying currents of truths will be just beyond his reach. He will remain in the dawn and will not realize the full light of day. That confidence which comes from certain, positive knowledge as to the meaning of a vital passage of Scripture, which is in the possession of the New Testament Greek scholar will not be full grown in the minister who is ignorant of the language the Apostle Paul preached in and wrote in. It is an unspeakable thrill and sensation to know that you know a thing—especially to have first-hand knowledge of a fact or statement as it came from the pen of the inspired writer. Then every truth stands out in a brilliant setting and woos one through its new

charms and naturalness.

One of the fears that I used to face was—even after I became a pastor but before I studied the Greek New Testament—that I would have difficulty to make enough sermons for a prolonged pastorate. Now, I have come to see such inexhaustible sources for preaching that I fear I'll never have adequate opportunity to express the impressions that are clamoring for expression. The difference comes through seeing the Gospel truth in new settings and with fuller meaning. Every paragraph, and often every verse, suggests thoughts to you that otherwise you would not have received with the same force even if you had read several commentaries and sermons on that particular passage. The preacher is effective in proportion as he reflects the spirit of Christ and gives expression to His teachings. If that is true, why not really know what our Lord said? One Greek word is often capable of three meanings. The translator gives you but one. Wouldn't you like to know the others? No translation adequately and fully expresses the meaning of an original language. You can only hope to know in part what the New Testament writer put into those Greek words if you do not learn to read the language in which he wrote. It is more satisfying to talk to a person when you can look into his face than it is over a telephone. It is even more satisfying to read the actual words one wrote than to read a translation of them. One way is direct, the other is indirect.

There are more reasons now, moreover, why one should know the Greek New Testament than ever before, due to the unparalleled light that is coming upon the New Testament through the discovery of the papyri (papers) and inscriptions that were written. The study of New Testament Greek has been revolutionized by the increased and intensified light coming upon it through the unearthing of these contemporary records. It is much easier now to understand the real genius of the vernacular Greek of the New Testament times. All Greek commentaries written fifteen years ago are more or less unsatisfactory now because the writers did not have the benefit of the knowledge we now have. The best New Testament Greek lexicon is that by Thayer. But it is woefully out of date now due to the numerous new meanings being found for New Testament Greek words as a result of careful study of the papyri records. The revised version, modern, as it is needs to be revised again soon, for scholars are discovering daily better interpretations for certain passages than those found in the Revised Version. It is my conviction, after a careful study of the conjunctions and prepositions alone in the Greek New Testament, that marked improvements can be made in the translation of these connections in at least one thousand passages of Scripture. Many passages are vague and indefinite because these connectives are not properly translated. Then when you consider the new meanings being discovered for verbs and nouns, etc., you begin to sense the vast possibilities and to estimate the importance of studying Greek at this particular time in the world's history. The grammarians are making these discoveries, the commentators get their information from the grammarians, so if you depend upon commentaries to aid you, you may have to wait several years before you get the benefit of what has already come to light.

Take for instance one phrase of Greek in the interpretation of the New Testament, that of the tense of verbs, and their significance. There is an extra tense in Greek called "aorist," by which a fact may be

stated as merely having occurred, and it expresses the opposite of continued action. The present and imperfect tenses express continued action. The demands made for Christian character, and the necessity of it in the genuine Christian, are all the more compelling when read in the Greek New Testament because of the meaning of these tenses. For example, in I John, 2:1, we have: "And if any man sin, we have an advocate with the Father." The word for "sin" in Greek is in the aorist tense which does not express "continuance" in a thing. Or this passage of Scripture does not claim that the habitual continuous sinner has an advocate, but rather the occasional sinner has. In I John 3:9 we have "Whosoever is begotten of God doeth no sin—and he cannot sin." The last word is a verb in Greek and it is in the present tense, which expresses continued or habitual action. So this passage does not teach that a Christian never commits a sin, but rather that he does not have the habit of sinning. Sinning is foreign to his desires and purposes. God has put His nature into him and his impulses and motives incline him to the life that is pleasing to God. The question of sin in the life of the Christian and the necessity of righteous living are problems that we see in their proper relation at once as we read the genuine New Testament message on them as it stands in the original. In a word, we see through the eyes of the writer and catch from him what he considered most vital. The hollow form of the world is substituted by the real living idea that the word is the material expression or symbol of.

Thus, the young minister needs to know the Greek Testament that he

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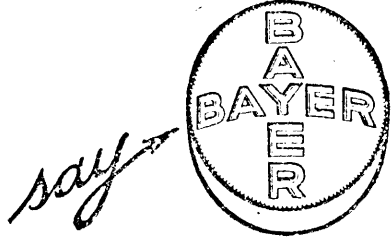
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may first know accurately the will of the Lord, that he may sense and catch the spirit and zeal of the inspired writer, and that he may declare the matchless Gospel with such authority and effectiveness that he will in the largest measure be instrumental in helping to do what Jesus purposed, "to seek and to save that which was lost."—J. E. Mantey in Baptist Standard.

A GOOD BOOK

As I go among the people as a Methodist preacher I am frequently asked for a brief right-to-the-point treatise on Methodism. The average layman wants the gist of the matter. He has neither time nor inclination to wade through huge volumes. Yet he does want, and ought to have, the essentials of our faith and practice, otherwise he can hardly be able to give "reason for the hope." Until now, I have been puzzled to know what to recommend to these anxious inquirers. There have been many books, but the one to fill the gap named had not been accessible.

Rev. George Stanley Frazer, Litt. D., pastor of First Methodist Church, South, Sheffield, Alabama, author of "Christianity and the Man of To-day," and founder of the Methodist Men's Club, has just turned from the press (Methodist Publishing House, Nashville) a book bearing the title "Methodism, Its History, Teaching, and Government," with introductions by Bishop William F. McDowell, of the M. E. Church, and Bishop Edwin D. Mounzon, of the M. E. Church, South.

The book referred to is most timely. The author goes straightway to the heart of our truth. There is no superfluous padding. In a charming, engaging style facts and principles are set forth which are bound to make their appeal to the laity, the new Church member and to the preacher himself. The book is most suitable as a gift to classes being admitted into the Church membership, and to all who desire to be informed about our institutions and tenets.

The author evinces extraordinary insight. The accuracy of statements concerning historical data, the interpretation of the chief doctrines which have made our Methodism and the presentation of the government of our Church which has given expediency to our growth are of peculiar value. There is in this new book a treasury of information which will be warmly welcomed by the people called Methodists, and by all those who seek the real truth of the Wesleyan Movement.—O. T. Cooper, Presiding Elder, Sherman District, Texas.

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THE APPEAL OF THE CROSS!

In the morning of our Lord's crucifixion certain men passed in front of the cross. We read in the sacred record that they spoke to him words of scorn. One of the things that these men said, as an evidence of his helplessness, "He saved others; Himself He cannot save." But what these men spoke as an evidence of the helplessness of Jesus Christ, the angel of the redeeming record in Heaven wrote as the eternal principle of the cross for our Lord and likewise for ourselves.

It was literally true that Jesus Christ could not save Himself in the lower sense and save men in the higher sense. It is likewise literally true of us; that we cannot save the wondering children of God in the higher sense if we are to make an effort to save ourselves in any lower sense. More and more, as we grow older, and we trust more mature in our faith and in our habits of life, do we come to understand that after all the cross is somehow the very center of our holy religion. All of those movements in Christian history that have discontinued the doctrine of the cross have been largest in their beginning, have always lost the meaning of Pentecost and have directly come to the point where they did not have power enough in them to pump a force of missionaries over any of the seas of the great world.

Whenever, likewise, any individual Christian man begins to deem and to discount the doctrine of Calvary, that man is on his road to a place of weakness in his faith and likewise to a place of inertia in his Christian service. Yet that doctrine of the cross is, if you please, a universal teaching of our Lord. I hesitate to engage in any parallel that may seem to any of you in the least degree irreverent. Jesus said one day to the men who were following him superficially, "If any man will be My disciple, let him deny himself and take up the cross and follow me."

He still points that uncompromising finger toward the cross beams of wood, and from the beginning of Christian history down to this glorious night of this convention, Jesus Christ has never lowered the terms of discipleship. The only men and women here who are in reality the disciples of Christ are the men and women who take up the cross in order that they may follow him. That law is a universal law in the kingdoms of this world, which in all their deeper meaning, are already the kingdoms of our Lord and of His Christ.

That doctrine in the same way, dear friends, lies at the very heart of our Christian faith and you cannot take the doctrine of the cross out of our Christian faith without mutilating that faith beyond any real recognition, and likewise, without extracting the heart and the glory and the power of that faith forever.

That doctrine of the cross I sometimes think on its human sides comes to its highest expression in what we might call the field of evangelism. When men and women set out to save this world to Christ and leave out of consideration the meaning of the cross for themselves, they are simply going on a jaunty errand from which in due season they will return despondent and defeated.

Let me state to you one case in my own experience. I am exceedingly anxious that with that perfectly splendid emphasis that we are now putting on the program of religious education, we shall not drop out of our program a proper emphasis upon adult conversion. God still waits to be gracious to the men and women who stand in the midst of their years, and who have gone beyond what we are in the habit of calling the ordi-

nary period of decision.

One such man was under my pastorate—a man that when I became his minister was 73 years of age—the freight train master of the Boston & Maine Railroad System in my New England. He got on my conscience. He was a regular New Englander, of an old New England family, as steady as he could be. He had held his pew in the church for more than half a century. Now, you westerners can make fun of the New Englanders in some regards, but I want to tell you this: When a New Englander belongs to a church, you can put a palace up on the other side of the street and the New Englander will be in his own place steadying the ark of God Almighty, even if he does bring an asbestos blanket along in case his minister recently come from the west invites him to catch fire. He is a very steady sort of an individual, and Uncle Joe Robinson was just like that.

I used to write him letters about his duty to Jesus Christ. Dear friends, we do not use the postal system of the United States for God like we ought to use it. We need a great revival of postal Christianity in our country. Uncle Joe never answered any of my letters; he never said anything to me about them.

When the matter had gone on for five years under my pastorate and that man was 78 years of age, and had not given his heart to God, I sat down at the end of what seemed to be a fruitless effort and wrote him a letter that bore evidence of Gethsemane and Calvary and had a heart-break on every last one of its pages. I met him on the street the next day and he never said a word about my letter; and I waited until Thursday evening, and acting on my own conscience, I determined to carry the campaign of God to that man's soul. I walked up Washington Street in ———, Massachusetts, and rang his bell and Uncle Joe came to the door, and I said to him, "I want to talk religion and I want to see you alone."

Dear friends, I would have given \$50 in cash if I could have evaded the responsibility of ringing that doorbell. Uncle Joe would have doubled it for me if he could have kept me from it. But I went in and sat down and I told him he was getting to be an old man; that the sands of life were running out; and I believe all his normal sympathies were for my Master. I did feel in a sense that I had failed unless I was able to present him as a trophy to my Lord, and I stood by it for two hours, and before I went home that night, Joseph C. Robinson came to his knees with me in prayer to God and gave his heart once and for all time to our Lord and Master.

At the next communion of that church I had the privilege of baptizing him when he was 78 years of age, and as I stood in the pulpit after that baptism waiting to receive him into the brotherhood of the church, his splendid daughter sent a note up by the usher asking if she, likewise, might have the privilege of joining the church that day with her father.

And when I went to leave that man as his pastor to come out into Indiana, he took out of his pocketbook a letter and handed it to me, and on the back of that letter was my own handwriting, and in the envelope was exactly that letter with the heart-break in it, and he said to me, "From the day I received that letter down to the present, I have never been without it in my pocket, and I shall carry it to the day of my death." On the day before he died, he sent his old minister word that everything was bright toward heaven, and by God's grace he would me there in due season. He said to me that somehow he could not get in through the revival door,

and that in fifty years, I was the only preacher that had brought the case of our Lord squarely to a personal issue with him.

Dear friends, even as we need a revival of public evangelism in the United States of America, so do we need a revival of private evangelism everywhere.

God Almighty in the very meaning of our Christian faith makes every Christian man and every Christian woman a priest and priestess, mediating between the hearts of His children and the hearts of the heavenly Father, but there was no easy road for Him. He saved others; He could not save Himself. We cannot save ourselves in the lower sense if we are going to save men and women in the higher sense.

You may remember the two young men who came to Christ in that far-off day and they wanted special places in His kingdom; one on his right and one on his left. Jesus put to them the piercing question, "Are you able to drink the cup that I shall drink, and to be baptized with the baptism where withal I am baptized?" And, perhaps, not understanding the depth of his reply, they said unto him, "We are able." Are you aside, dear friends?

As we come here to the final session of this perfectly wonderful convention, and as we stand more real in the presence of our Lord and Master than we shall stand in the presence of any human being in this great gathering, are we able to answer his question with that word of consecration that takes into account the Gethsemane and Calvary and will not evade either as the price of bringing this world home to God?

If we can get this doctrine of the cross not simply into the faith of our people but, likewise, into the efforts of our people, we will have a wave of holy religion sweeping from the Atlantic to the Pacific, and men and women everywhere will be flocking to the altars of the Most High.

Perhaps God sent me half-way across this continent that I might speak tonight this simple word about the cross in the service of our Lord, and that then I might step aside directly, leaving all of my hearers here within sight of the cross, and on that cross the one whose hands still point uncompromisingly to our minor crosses, and who invites us into the fellowship of his sorrow and his suffering as the Christ of this world's redemption.

Oh, Master of all our souls, give us the grace—the grace of the cross, and to help every last one of us not to be defeated as thou dost point to the rude beams of wood as the price of our present consecration and likewise the price of our future glory.

Amen and Amen.—Bishop Edwin H. Hughes in Central Christian Advocate.

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OBITUARIES.

MANN.—Mrs. Virginia Mann, daughter of Captain Stephen Winstead, was born in Person Co., N. C., June 6, 1833, and with her parents moved to Arkansas and settled in Dallas Co. in 1857. She was married Nov. 16, 1871 to John S. Mann to which union were born four children, three sons and one daughter all of whom still live, and are among the leading people of Dallas Co. Her husband preceded her many years to the other world, leaving her alone with her children to suffer much the privations and afflictions of many winters. Her life was ripe for the change. She professed faith in Christ and joined the M. E. Church, South in early life. She loved the church and enjoyed attending the camp meetings. Her life was that of sunshine and gladness notwithstanding her afflictions and sorrows. She seemed to look on the bright side of life. She was a good mother and loved her children. She left the stamp of her life and christian faith upon her children as is indicated by the type of character found in the Mann Brothers and Mrs. R. K. Higgs of Princeton, Ark. She was esteemed and loved by all who knew her, and truly her children loved and honored and cared for her noble hearted as they are. She will live long in the memory of her children and friends.—M. K. Rogers, Pastor.

HERRING.—Mrs. Alma nee Howell Herring was born at Byhalia Mississippi Feb. 7, 1870, and died at her home near Crockett Bluff, Arkansas County, Arkansas May 10, 1922. She was married to W. S. Herring Jan. 1, 1890. Sister Herring was a great sufferer for many months before she died but bore her extreme sufferings as only a devout servant of God can. She was well educated and had had a bright and sunny disposition naturally but when Gods love came into her heart and she joined the M. E. Church, South, at Old Shilo now on the Roe Ct., her life was all aglow with that light that comes from on high. Sister Herring was the light in not only her home but in the community where she lived and every where she went. She leaves a sorrowing husband, one sister Mrs. Pauline Jones of Millersburg, Kentucky and one brother, W. P. Howell of Almyra, Ark. and a large circle of close friends to mourn their loss. She was the daughter of P. N. and Mrs. Elizabeth Howell. Truly a good woman has gone from earth to live in that

brighter clime. May God especially comfort the lonely husband. Her remains were laid to rest in the cemetery at Crockett Bluff by the tender hands of friends on May 11, 1922 there to await the sounding of the trumpet of God when the dead in Christ shall rise first.—Her Pastor, F. R. Canfield.

GREEN.—George Willis Green was born in Hardman Co. Tennessee, Sept. 17, 1845. His mother died in his infancy, and he was left under the care and protection of Mrs. Asbury Daniel for two years. It was about this time that his father was married to Miss Hightower and then he was taken home again. He accepted Jesus Christ as his Lord and Master in his early life. He was married to Miss Martha Ann Manf Jan. 16, 1863 to which union were born five children. On Apr. 19, 1875 she departed this life and left him alone with his children. On Dec. 2, next following he was married to Miss Rebecca Holmes, but on Jan. 9, 1909 the death angel visited his home and took from him his second wife. He was again married Dec. 23, 1910 to Mrs. Mary H. Lea who with three of his children survive him and mourn his departure. He passed from the walks of this life May 29, 1922. It was not the privilege of the writer to know Bro. Green until the latter part of his life, but he was known only as a good man. He was a prominent citizen and from early life a member of the M. E. Church, South. He was a leading factor of his church and also in all the religious and social thinking of his community. He was a man of strong conviction; yet, he had great love and sympathy for the people among whom he lived. He loved the young people very dearly and did all he could to lead them to Christ and develop them in right living. Hence, he had a large place in their thoughts and affections. Truly Bro. Green was a good man, for he died in the faith. He was for many years the superintendent and then a teacher in the Sunday school of his church; and many of his community date their earliest and strongest religious impressions to the influence of his life and labors as a Christian. May he live long in the thoughts and affections of his many friends and relatives who esteemed him so highly and loved him so dearly.—M. K. Rogers, Pastor.

LOWE.—Mrs. Margaret Lavinia Lowe was born Nov. 13, 1850 in Lincoln Co. Georgia and died at her home near Batesville, Arkansas, July 1, 1922. With

her father Wm. G. Morgan she came to Arkansas in 1868. She was reared in a religious home and was converted at the age of nine years and joined the Methodist Episcopal Church, South, and remained true to her church throughout the remainder of her life. Her father's family was among the first members of old Lee's Chapel Church. She was married to Julius B. Lowe, November 21, 1878, who preceded her to a better land seven and one-half years ago. She has been so lonely since that her desire for heaven intensified. Five children were born to this union all of whom are now living. Each child having given his heart to God in early youth. This fact tells men more than my pen possibly can. No monument our hands might build would tower so loftily, for the monument of lives in the service of God reaches throughout eternity. Aunt "Retta" as she was called by her many nephews and nieces was modest and unassuming in all things.— She was pure in every thought word and act, yet always conscientious and faithful to every trust. Always faithful to her church attendance health permitted and was so pleased to have her pastor visit her home and enjoyed making his stay pleasant and comfortable. For convenience her membership together with three of her children had recently been removed to Central Avenue Church, Batesville. She was always frail and delicate in health, but all her married life was shielded so lovingly and tenderly by her devoted husband being thus enabled to rear her children. Aunt Retta was ever hopeful never murmuring, though her sufferings were intense so much of the time. But while she was hopeful yet her earthly house was in order and she lived ready to go when called. The devotion of her children was one of the sweetest things I ever witnessed. They were always ready to do what mother wanted, putting her first in everything, caring for her so tenderly counting nothing a sacrifice that added to her comfort or pleasure. God is ever mindful of the children who thus love and honor their parents. The children are Mrs. Nora Higgins, J. D. Lowe, Miss Pauline Lowe, Gus Lowe and W. N. Lowe all of whom were with her when the end came. She leaves four grandchildren also three sisters, they are Mrs. Howard Bagotts of Desota, Mo.; Mrs. Rebecca Nelson of Batesville; and Mrs. Vera Massey of Batesville. Funeral services were conducted by the pastor, M. N. Johnston of Central Ave. Church, and her body laid to rest in Lee's Chapel cemetery by the side of that of her late husband, in presence of a large crowd of sympathizing friends and relatives and beneath a cover of beautiful flowers. "Thy will be done in our hearts and lives."—A niece, Mrs. W. T. Morgan.

SMITH.—Cecil Dow Smith, youngest son of Judge E. L. and Mrs. Mary C. Smith was born in Faulkner county, near Martinville, February 2, 1898. Besides his father, who is the honored judge of Faulkner county, he is survived by his Christian mother, two devoted sisters Miss Apsa Smith, Mrs. Anna Leonard, and five noble brothers, Dodson, Spires Abner, Frank and Carroll Smith. When about fifteen years old he was converted and joined the Methodist Church to which the family belong, of which he remained a member until death. He was a fine large young man and gave promise of a long and useful life. He had been a student in Hendrix college preparing for noble endeavors. He had promise of a bright future. A few hours before the end came, Cecil said to his dear father, "Can't you pull me out of this." Never before had he made a request of his father that he could not grant. This is a debt every one must pay for himself. "Death loves a shining mark." In the death of this fine young man we can only submit and say the will of God be done. He was laid to rest in Oak Grove Cemetery, Conway, Ark., in the presence of a large congregation of sympathizing friends and a rich profusion of beautiful flowers. Dr. C. J. Green and the writer officiating. The Methodist choir furnishing appropriate music.—D. J. Weems.

PHIPPS.—Fred Phipps was born March 27, 1884, near Maynard, Randolph County, Ark., and died at Corning, Ark., May 25, 1922. He leaves a widow, two small children, a widowed mother Mrs. Rhistry Phipps, and a sister, Mrs. J. F. Arnold to mourn his loss. He was a member of the M. E. Church, South, and the I. O. O. F., and K. of P., and M. W. of A. Lodges. His death came as a result of pneumonia contracted May 10. He has left many friends to mourn his loss. He was held in high esteem by his fellows in business and was kind and obliging to those who needed his assistance.—Lester Weaver, P. C.

WOODWORTH.—The angel of death has invaded the ranks of our membership, and has called from the turmoil of this life, to her heavenly home, our beloved sister, Mrs. L. B. Woodworth, who was one of our efficient officers and a loyal member. On the evening of July tenth, when the crimson colored clouds were gathering in the western skies, and the tired day was slowly pillowed to rest, the soul of our dear sister winged its flight to its maker and she quietly and peacefully fell into the arms of Jesus, surrounded by her devoted husband and other relatives, the object of whose tender care she had been during her prolonged illness, which she patiently bore without murmur or complaint.

Sister Woodworth lived a sweet Christian life, one that will always be an inspiration and benediction to us, and which endeared her to a large circle of friends, who, with us, realize that "Earth's loss is Heaven's gain"—so it is not necessary to pluck any gems from the diadems which crown the brows of her friends, to bedeck her crown for it is resplendent with its own brilliant glory. In the death of Sister Woodworth, the Woman's Missionary Society of Asbury M. E. Church, South, has lost one of its most faithful and sweet spirited officers, her words of counsel and good cheer, and her true christian disposition are a golden heritage to us, and will tend to guide our footsteps along the pathway of right. In further token of esteem for our dear Sister, we shall set aside a page upon our minutes books for this memorial to be suitably inscribed and also a copy be furnished the family of Sister Woodworth and to the Arkansas Methodist, our church paper, for publication.—Mrs. Oscar Murrie, Mrs. Gus Caple, Mrs. E. P. Ingram, Committee.

QUARTERLY CONFERENCES

- BATESVILLE DISTRICT. (Third Round.) Melbourne Ct., at Old Philadelphia, July 29, 2 p. m. Newburg Ct., at Franklin, July 30 2 p. m. Bexar Ct., at Wideman, Aug. 1, 2 p. m. Inka Ct., at Pleasant Grove, Aug. 2, 2 p. m. Calico Rock Aug. 3. Wolf Bayou, Aug. 6. Yellville Ct., at Ware's Chapel, Aug. 13, 2 p. m. Lead Hill Ct., at Eros, Aug. 16. Salado Aug. 20. Newark Aug. 26-27. Umsted Memorial, Aug. 27-28. Batesville, Aug. 30, 8 p. m. Central Avenue Aug. 31, 8 p. m. H. Lynn Wade, P. E. CONWAY DISTRICT. (Third Round in Part.) Naylor, at Mt. Olive, July 29-30. Conway Ct., at Holland, July 30-31. Dover, Aug. 5-6. Russelleville, Aug. 6-7. Pottsville, at Shady Grove, Aug. 12-13. Atkins, Aug. 13-14. Springfield, at Hill Creek, Aug. 19-20. Plummersville, Aug. 20-21. Conway, Aug. 22. W. B. Hays, P. E.

- FT. SMITH DISTRICT. (Third Round.) Winslow, July 29-30. Ft. Smith, July 30. Ozark Sta., Aug. 6. Ozark Ct., Aug. 6-7. Hackett, Aug. 9. Greenwood, Aug. 13. Van Buren Sta., Aug. 13. Mulberry, Aug. 16. Clarksville Ct., Aug. 20. Lamar, Aug. 27. Clarksville Sta., Aug. 28. Van Buren Ct., Sept. 9-10. Midland Heights, Sept. 10. G. G. Davidson, P. E.

- MONTICELLO DISTRICT (Third round) Monticello Ct., Andrews Chapel, July 22, 23. Monticello, 8 p. m., July 23. New Edinburg, Hebron, 11 a. m., July 24. Portland, 11 a. m., Aug. 6. Jerome, 8 p. m., Aug. 6. Halley, 11 a. m., Aug. 13. Arkansas City, 8 p. m., Aug. 13. Fountain Hill, P. Chapel, 11a. m., Aug. 19. Snyder, P. Grove, 11 a. m., Aug. 20. Hamburg, 8 p. m., Aug. 20. Mt. Pleasant, 11 a. m., Aug. 27. Crossett, 8 p. m., Aug. 28. Hamburg Ct., Hollands, 11 a. m., Aug. 29. Ingalls, Sardis, 11 a. m., Sept. 3. Southern Camp, 8 p. m. Sept. 3. —W. P. Whaley, P. E.

- SEARCY DISTRICT. (Third Round Complete.) McClelland & Gregory, at McClelland, July 30-31. Scotland Ct., at Arcey, Aug. 5-6. Clinton & Shirley, at Shirley, Aug. 6-7. Marshall, at Pleasant Grove, Aug. 13-14. Bellefonte Ct., at Batavia, Aug. 16-17. Harrison Sta., Aug. 19-20. Leslie, at Denard, Aug. 20-21.

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