

ARKANSAS METHODIST

4 "SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

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

VOL. XLI.

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No. 36.

VERILY, VERILY, I SAY UNTO YOU, EXCEPT A CORN OF WHEAT FALL INTO THE GROUND AND DIE, IT ABIDETH ALONE; BUT IF IT DIE, IT BRINGETH FORTH MUCH FRUIT. HE THAT LOVETH HIS LIFE SHALL LOSE IT; AND HE THAT HATETH HIS LIFE IN THIS WORLD SHALL KEEP IT UNTO LIFE ETERNAL. IF ANY MAN SERVE ME, LET HIM FOLLOW ME; AND WHERE I AM, THERE SHALL ALSO MY SERVANT BE; IF ANY MAN SERVE ME, HIM WILL MY FATHER HONOR.—John 12: 24-26.

A PRACTICAL METHOD.

We read much of moral degeneracy in Germany, and yet there are hopeful indications. The universities are crowded with students, and the students on certain occasions have shown strong moral initiative. The following is a case in point. In the city of Dresden many shops were selling obscene picture cards, and the police seemed unable to prevent it. Finally the high school and university students took the matter up and in two weeks the objectionable cards disappeared. Their method was for one student after another, at short intervals, to step into a shop and say that he would like to make some purchases, but would not do it on account of the display of obscene cards. The effect was fine, and soon the shops responded by withdrawing them.

Is it not possible to use a similar method here? If a moving picture show is exhibiting indecent films, instead of saying nothing and merely staying away, if a considerable number of people would go to the ticket office and say that they would like to patronize the show, but as certain objectionable pictures were being shown, they would not go at all, the reason for decreased patronage would be known, and doubtless would cause a change in policy. Public pressure brought to bear upon the pocketbook has a wonderful effect. Where an evil can be reached in that way, it should be tried.

AN IMPENDING DISASTER.

A denominational organ, like the Arkansas Methodist, is intended primarily to promote the various interests of the denomination which it represents. It is fundamentally a religious journal and must not neglect the distinctively spiritual interests of its readers. This does not mean, however, that its main object is to publish sermons and discuss prayermeeting topics. It is expected that the pastors will do this.

There are great public questions involving righteousness, which can be treated better by an editor than they can be in the pulpit; and Methodism has always recognized its obligation not merely to its members but to the whole community to attack evil in public life as well as in the individual. The church papers were the first to discuss the liquor traffic and contributed more than all other periodicals to overthrow the saloon. Without espousing the cause of any political party, the church papers have exposed rottenness in politics and public life. This paper has opposed the liquor traffic from its first issue, when the secular papers did not dare to oppose. Then the politicians tried to keep the Church from taking any part in such matters. Now the politicians would not respect a church paper that kept silent. We have opposed race-track gambling, immoral shows, Sabbath desecration, lynching, and dishonest elections. Our constituency has always approved.

Now a subtle attack is being made by radicalism upon the integrity of our Constitution. If the stable Constitution can be weakened, then the forces which oppose government and the churches can have better opportunity to destroy both. We believe it is a patriotic and religious duty to warn our people of the hidden danger, and so we are

endeavoring to expose the fallacies in the arguments of those who have initiated Amendment No. 13.

If it is adopted, we virtually throw our Constitution into the discard and open the way for all kinds of radicalism. If that innovation wins, it will so differentiate our Constitution from all others that the other Southern States will be ashamed to own us as a kindred State. Readers, are you going to sit idle and suffer that disgrace? Will you help us to warn the people of the threatening danger?

CO-OPERATE WITH THE COLLEGE.

Young men and women of our Methodist homes are preparing to enter college. There should be the heartiest co-operation between home and college to start the student right. If your children have faults and weaknesses, let the college authorities understand and do not shield the children from proper discipline. They will be homesick. Do not encourage them to visit home before the holidays. Every day lost at the beginning of the session militates against success. The colleges will make something out of your boy and your girl if the home training has been good and you do not now interfere with college discipline. If Christian character has not been established, there is a period of danger in even the best college when the student finds himself in new surroundings. The first month in college usually determines whether the youth has the stuff in him that justifies the cost of a college course. Petted weaklings are soon discovered and exposed. Such discovering is tragedy, but it is necessary. If strength and nobleness are found, they will as surely develop into enduring character. Remember that the college must take your children just as you bring them, and if you have failed the college will probably fail. If you have done your part well, the college will return an improved product of which you and the college may be proud.

OUR YOUTH CAN DO IT.

Certain writers and business men are raising the question whether the young men growing up in the business world will be able to take the place of the older men who have created great enterprises. When the present managers began all things were simple. Now they are complicated. Can the young men of today master these complications and maintain what has been attained?

The editor of *Forbes Magazine* says: "I believe that there are men in the thirties and the forties, not to say fifties, who are capable of developing into even bigger men than those at the top today. Young men cannot always demonstrate what is in them so long as they are confined to subordinate positions. Give them supreme responsibility, and I feel confident that some among them will exhibit supreme ability. To my mind, the stars of the younger generation, in steel and in other lines of endeavor, are bigger and broader and better men than the men of the older school. Their ideals are higher. Their business morals and practices are cleaner. They are less arrogant, less autocratic, less domineering. They are more democratic. They know better how to get along amicably with workers. They have a deeper understanding of public opinion and the power of public opinion. Most of them realize how unsatisfying the mere accumulation of enormous wealth is. They want to be well regarded by the rank and file of their fellowmen."

We quite agree with the above position. The young brains are just as good as the old ever were, and the youth of today by formal education and environment have tremendous advantage over their fathers. It is purely a question of paying

the price. The modern youth who takes life easy will find it hard and will not reach the high places. But the youth who today concentrates and bears burdens will have the training and strength for the biggest tasks of tomorrow.

It has always paid to educate. It pays better in every way today. It will pay still bigger dividends tomorrow. The strongest and best men who ever lived used only a part of their faculties. We would not undertake to forecast the possibilities of the youth who submits himself to the most rigid discipline and cultivates his powers and has a high objective.

Young men, young women, who of you are preparing legitimately for the larger responsibilities? Some of you can outstrip the greatest men of our age. Are you beginning in time? Are you conserving health? Are you utilizing the experience of your elders? or will you waste time by learning for yourselves what others by painful effort have already gone through? Are you getting everything possible out of your school? Are you forming good habits? Are you taking Christ into your life? You can meet the requirements. Will you?

PLAY SAFE!

In his recent work, "Problems in American Democracy," Prof. Williamson says: "In all states where direct legislation is applied, it is said, so few persons actually vote that legislation is really determined by a small minority of the votes. Again, the ease with which the initiative and referendum may be set in motion allows so many measures to be brought before the people that they cannot vote intelligently. It is also said that direct legislation is primarily the instrument of the propagandist, because in many cases cranks and professional agitators monopolize the privilege of circulating petitions."

This criticism is undoubtedly valid. While many of the best men of our state favor Amendment No. 13, it will be found that most of them have not studied its implications and consequences, and it is certain that every Socialist and I. W. W. who votes will support it. These radicals will support it, not because it gives them all they want, but because it is a step toward breaking down constitutional government. This is no time to weaken our Constitution and throw ourselves without safeguards into the hands of the radical agitators. If you believe in playing safe you will work and vote against Amendment No. 13, which, if adopted, would brand our good state as a victim of Socialism.

DANGER OF UNREGULATED PUBLIC OPINION

In his admirable book, "Problems in American Democracy," Prof. Williamson says: "The growing power of public opinion brings with it increased possibilities for good, but also increased possibilities for evil. In an important sense, this is the age of the propagandist, the crank reformer, and the subsidized newspaper, the age of the agitator who spreads lies through anonymous letters, unsigned posters, and irresponsible whisperings. The individual must be constantly on his guard against this flood; he must recognize that public opinion is often capricious, and that a sudden hysteria may inflict untold injury. The morality of the mob is inferior to the morality of the individuals composing the mob, because in a mob the sense of power is dominant and the sense of responsibility is suppressed. Properly speaking, a mob depends upon physical contiguity, but the coordinating influence of rapid transportation and communication may create a mob spirit between individuals not physically in contact. When propaganda lashes into a passion groups of people in

(Continued on Page 3, Col. 3.)

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PERSONAL AND OTHER ITEMS.

About 23,000 of the teachers of Pennsylvania attended summer courses this year.

Last Monday at First Church, Pine Bluff, Dr. Stonewall Anderson preached a Labor Day sermon.

The Alaska Agricultural College and School of Mines will soon be opened near Fairbanks, Alaska.

The administrative board is asking for \$1,000,000 for buildings for the Michigan Industrial School for boys.

The summer session of the Kansas State Normal at Emporia was very successful, as 3,272 students were enrolled.

The Illinois Legislature is to be asked for an appropriation of \$2,400,000 for the University of Illinois this winter.

Dr. Theodore Copeland reports a great meeting at Maypearl, Texas, in which were 100 conversions and sixty accessions.

It is announced that Bishop Dickey will make his residence in Waco, Texas. He has charge of three Texas Conferences.

Bishop Moore is expected, on return from Brazil, to arrive in Dallas, Sep. 12, and make his permanent residence there.

While the population of South Dakota is only 636,000 its Normal and Industrial School enrolled 1,200 in the summer school this year.

The University of Southern California, a Methodist institution, has conferred the degree of Doctor of Music on Mme. Schumann-Heink.

Rev. P. O. Whittle, in the class of the second year, has been transferred from the Denver Conference to North Arkansas Conference.

The opening sermon for Hendrix College will be preached, Sunday, Sept. 17, by Dr. O. E. Goddard, pastor of McKendree Church, Nashville, Tenn.

Rev. J. W. Jenkins, our pastor at Marshall, reports a meeting at Snowball with 12 conversions. Rev. W. M. Edwards of Bellefonte did the preaching.

The Southern Christian Advocate and the Baptist Courier of South Carolina have entered into a circulation contest during September and October.

Prof. M. J. McHenry, professor of Chemistry at Hendrix College, last week submitted to an operation for appendicitis, and is reported as recovering rapidly.

Dr. O. C. Lester, who about twenty-five years ago was professor of Latin at Hendrix College, was last year acting president of the University of Colorado.

The School of Architecture of the University of Pennsylvania is said to be, scientifically and artistically, the leading institution of its kind in the United States.

The United States Naval Academy at Annapolis has selected the Carnegie Institute at Pittsburgh, Pa., to give advanced courses in metallurgy to its graduate officers.

Last Friday Rev. J. W. Nethercutt, our pastor at Redfield, was severely injured in an automobile accident, and is now in a critical condition in a hospital in our city.

The report from the Denver and Illinois Conferences, whose sessions have been held, indicate that Bishops McMurtry and Darlington are putting new life and hope into them.

If you want to defeat the nefarious Amendment No. 13, give the arguments against it to the editor of your local paper. He is receiving the arguments for it from its advocates.

Rev. S. M. Davis reports a revival at Brookland with Rev. O. L. Martin as the preacher. There were 150 professions, and 97 additions to the Methodist church and 50 additions to the Baptist church.

At a meeting at Lone Oak school house near Blytheville there were 65 conversions and 14 additions. Rev. W. M. Duncan is the pastor. The preaching was done by Rev. J. A. Gowen of Monette.

Rev. I. L. Claud of Yellville reports a meeting at Cedar Grove with 22 conversions, and at Pleasant Ridge with 50 conversions and 22 accessions. Presiding Elder Wade helped in the meeting at Yellville.

Rev. J. J. Decker reports a great revival at Hunter with 147 conversions and reclamations and 68 additions to the church. Rev. E. T. Miller and Rev. J. L. Gillespie, of McClelland, were the leaders in preaching and song.

It is claimed that the purchasing power of farm products in June expressed in terms of commodities that farmers buy, was 72 per cent of what it was in 1913. The farmer usually gets the worst of all changes in values.

Rev. S. B. Mann of Columbus writes of a great co-operative meeting in which there were 47 conversions and 23 accessions to the Methodist Church and 22 added to the Baptist Church. Rev. J. A. Biggs of Stamps did the preaching.

Rev. J. R. Nelson, pastor at Marion, writes that Evangelist Burke Culpepper has closed the most remarkable meeting ever held in that country. People came fifty miles to the services. That was possible because of improved roads.

Columbia University enrolled 13,000 students in the summer courses this year. A thousand courses were offered. Most of these students are teachers or mature students who are making a few points to be used in some other institution.

Bishop Denny is announced to preach on every charge in North Wilkesboro District of Western North Carolina Conference. It is a mountain district and no bishop has ever made such a trip there. We look for great good from such supervision.

Tuesday Rev. J. C. Johnson, our pastor at Bryant, with his wife, two daughters and grandchild, came in to see us. Brother Johnson is rejoicing over the good campmeeting at Salem. He brags on the preaching of Rev. J. A. Henderson and Dr. R. W. McKay.

Amendment No. 13 has already cost the taxpayers nearly \$12,000, and this year it will cost about \$4,000 more. If it becomes a part of the Constitution, an unlimited number of amendments may be submitted, and the cost will be enormous. Are you willing to pay it?

Rev. C. A. Waterfield has been transferred from the Memphis Conference to Denver Conference and stationed at Colorado Springs and Rev. R. E. Dickenson, who had long served Colorado Springs, has been transferred to Northwest Texas Conference and appointed to Vernon.

According to the Boulder (Colorado) Camera, Hon. L. B. Leigh, one of the prominent business men of this city, an official member of First

Church, who with his family is spending the summer at Boulder, is taking a course in Philosophy at the University of Colorado.

Rev. W. A. Steel writes that on Aug. 15, at the Park Avenue parsonage, in Hot Springs, he performed the ceremony which united in marriage Rev. W. C. Hilliard, Little Rock Conference evangelist, and Mrs. Addie Mayberry of Roe, Ark. A few of the relatives and friends were present.

When the Arkansas travelers under the guidance of Professor Marinoni of our University came to the Italian town of his birth and a demonstration was given in his honor, Mrs. Fred Elza of Benton represented the Americans in one of her characteristically felicitous and appropriate speeches.

One third of the estate of the late Prof. Luther T. Townsend, who for twenty-five years held the professorships of Hebrew, Chaldee, and the New Testament Greek Languages at Boston University, is bequeathed in equal parts to the Boston School of Theology, Dartmouth College, and Tilton Seminary. The value of the estate is not known.

The last issue of the Richmond Christian Advocate gives a picture of the new building of the Publishing House at Richmond and a fine account of the activities of that Branch House. It is a large, modern, five-story building, built with the earnings of that Branch. In 1912-13 the total sales were about \$60,000; in 1921-22 the sales were \$298,000. This is fine.

One of the admirable things in the customs of the Methodist Protestant Church is that when a new member is received, the pastor presents him with a copy of the Church Discipline furnished by the local church. Why should not our pastors do the same thing, and also give a subscription to the church paper? It would soon make good members.

English Composition Manual by Walter W. Parker, professor of English in the Central Missouri State Teachers' College, is an admirable booklet and would be good for students of English Composition in other schools. The price is 20 cents, and it is sold at the College Store, Warrensburg, Mo. Prof. Parker is a graduate of Hendrix College and son of Rev. J. A. Parker of Little Rock Conference.

It is said that practically all the railroad presidents and other chief men in railroad service have risen from the ranks. Most of them began at the bottom and worked up. That is probably the reason why the railway executives are holding out so firmly against the strikers. One of the laws of human nature seems to be that masters who have risen from humble circumstances are the hardest on those whom they direct.

On account of the stiffening of entrance requirements at Syracuse University, eighty students of last year's College of Liberal Arts class will be unable to return. A few of these may be permitted to go back as a result of successfully passing supplementary examinations. The number who failed is the largest in the history of the University, and is an experience that will be felt by a great many of the larger colleges and universities.—Ex.

Rev. R. M. Archibald, presiding elder of Albertville District in Alabama, believes in getting young preachers into the schools. During twenty-two months on the District twenty young men have been added to the ministry. Ten will be in high school, one in the State University, and seven in Birmingham-Southern College. That is the right kind of presiding elder. He is a brother of Rev. L. M. Powell of Little Rock Conference.

Sending in his fourth round, Rev. J. W. Harrell of Pine Bluff District reports that his District is in advance of last year on all lines. He has, with his wife and three sons, had a great automobile trip to Dallas and by way of Winnfield, La., where he visited his father, hale and hearty at eighty-seven. The trip of 1100 miles was made without even a puncture and at a cost of about \$40. Bro. Harrell hopes to do some good work for the paper on this round.

Rev. A. M. Shaw, formerly of Little Rock Conference, now pastor at Oakdale, La., has written a book, "Shorten The Line," which seeks to settle the "Fundamental Question," and is a plea for tolerance, unity and peace. The manuscript is in the hands of our Publishing Agents, and has been commended very highly. It will soon appear, and Brother Shaw would appreciate it if his Arkansas friends would make advance orders dropping him a card at Oakdale, La.

"The Arkansas Methodist In Every Methodist Home In Arkansas"

Professor W. M. Proctor of Leland Stanford University, in a recent address, advocated the admission to college of young men and women who have not had early advantages, but who desire a college education and have a definite object in life and are sufficiently mature to do profitable work in the colleges. By the use of practical psychological tests and the rearrangement of some of the courses this could be done, and the most desirable class of students secured.

The Constitution and Discipline of the Methodist Protestant Church is profitable reading to all who are interested in the progress of Methodism. When that Church was organized in 1830 it was a protest against certain things in Methodism which were objectionable. It is remarkable how many of the innovations have been adopted by Episcopal Methodism. The book may be ordered of the Board of Publication of the Methodist Protestant Church, Baltimore or Pittsburgh.

The most extensive system of student government ever used in any Arkansas educational institution will go into effect with the opening of the regular term of the University of Arkansas this fall. The system was adopted by the students of the University with the assistance of President J. C. Futrell and other members of the faculty, and students officers and committees to head the new organization were elected at the annual student election held in June.—Bulletin.

While Amendment No. 13 was probably written in Arkansas, it was undoubtedly inspired by men outside our state who have selected Arkansas as a state where they may exploit their Socialistic ideas. The paper that has constantly urged No. 13 upon the voters of Arkansas, has also advocated the Plumb Plan for nationalizing the railroads and the Henry George Income Tax. If No. 13 is adopted, we may expect its advocates to initiate a Single-Tax amendment and other radical propositions. Is that what you want?

Dr. S. A. Steel is preparing to publish a new book, "Home Life in Dixie During the War," but cannot afford to bring it out until he is assured of a sale of a sufficient number to cover expenses. It will undoubtedly be an intensely interesting book and many of our readers will want it. Let those who expect to buy it drop a card to Dr. S. A. Steel, Mansfield, La. He wants no money in advance, but will appreciate orders now so that he will know what to depend on. The price will be \$2.

The Denver Annual Conference, at its late sessions at Trinidad, Colo., appointed a committee to arrange for a semi-centennial session of the conference in the fall of 1923. The first session of the conference was presided over by Bishop George F. Pierce, in Denver, Colo., August 27-29, 1874. The senior bishop, Warren A. Candler, also of Georgia, at the suggestion of the presiding bishop, W. F. McMurry, was formally invited to attend the semi-centennial session next year and deliver a series of addresses or sermons.—St. Louis Chr. Advocate.

The Central Illinois Conference, at its Springfield meeting just terminated, voted to raise \$1,250,000 for development purposes. Illinois Wesleyan University at Bloomington, Illinois Woman's College at Jacksonville, the Wesley Foundation at the University of Illinois, Chaddock School for boys and Hedding College are the Methodist Episcopal schools which will be benefited. The Conference Claimant's fund will also be aided by the proceeds of this fund which will be raised this fall. No definite action on the proposed removal of Hedding College from Abingdon to Stockton was taken.—Ex.

Last Sunday at both services at First Church President J. M. Williams of Galloway College occupied the pulpit. He has never been licensed to preach, but he undoubtedly preached two strong wholesome sermons, one based on the Ten Commandments the other on the parable of the Rich Fool. The first was an appeal for obedience to law and the other was a protest against a commercialized and pleasure-loving life and a plea for recognition of spiritual values. Many former Galloway students were present. President Williams is one of our greatest school men and is making a large place for Galloway College in the life of our state.

The delinquent subscriber is the problem of the church paper. It is impossible for the publisher

to know how he feels about the matter. He may be behind because of circumstances beyond his control, but with no thought of suspending his subscription. He may be resenting the fact that the paper is still sent to him after his time has expired. There are many of both classes, we find. But it requires the personal touch to learn with which one is dealing. Only the pastors can help us at this point, for we cannot have personal knowledge of each individual of the thousands who take the paper. Will the pastors be kind enough to help out?—Ex.

Miss Mary E. Heartwell, a superintendent of a Florence Crittenden Home for twenty-five years, says: "We should not blame too harshly the girl who strays from accepted righteousness. Mothers have so surfeited themselves with gadding about to clubs, bridges and luncheons, and nerve-wracking bargain-hunting expeditions that it is a wonder the daughters left to their own destinies, have a single remaining decent thought in their minds. No girl wants to go wrong, but she will almost invariably yield to temptation when she has been petted by a doting blind mother and made to think that she is exempt from shouldering any of the duties of the household. Unchaperoned motor rides constitute one of the biggest factors in swelling the numbers who are given aid at the Crittenden Home."

Dr. George Twynham, Superintendent of Religious Work in Poland, says: "At present we are favored by a visit of Rev. Walt Holcomb, one of our general evangelists, who has just closed a revival campaign in the city of Warsaw. This is really the first organized revival to be held in this city, and right from the beginning there developed much interest. It must be remembered that the majority of the people are either associated with the Romish or the Greek Orthodox Churches and the evangelistic setting and declaration of the truths of the Word are full of more than ordinary interest to them. Bro. Holcomb has had a great welcome amongst us; thousands of people have waited upon his ministry with a keen and lively desire to know and understand the plan of salvation, which has been so clearly and forcibly presented by the American evangelist. In all there were approximately one hundred persons, who came forward and evidenced their desire to start the new life. Brother Holcomb is now holding special services at Grudziadz. From that point he goes to Chodziesz and then to Danzig. I am sure he will meet with a hearty welcome at all these places, and am confident of a great revival being the result of his visit in these cities."

This is what some of the Hendrix graduates of 1922 are getting ready to do: B. F. Allbright of Harrison, principal at Van Buren; W. L. Baugh, Jr. of Searcy, teach history at Ft. Smith; J. R. Bingham of Conway, student at Columbia University; W. J. Clark enters the Little Rock Conference; J. D. Clary of Fordyce, teach English at Pine Bluff; F. R. Harrison of Fordyce, teach English and history at New Madrid, Mo.; J. T. Hayes of Little Rock will specialize in business in an eastern university; Miss Lillian House, of Conway, teach at Fordyce; H. M. Lewis will preach in the North Arkansas Conference; S. D. Morehead of Conway will take Business Administration at Columbia University; E. S. Nunn of Searcy, principal of high-school at Wainwright, Okla.; Miss Helen Pittman of Summers, teach at Prairie Grove; Miss Foy Ross of Havana, teach history at Wainwright, Okla.; Miss Ruby Salters of Conway, teach at Wynne; J. T. Thompson of Tillar will study journalism in an eastern university; E. E. Walden of Paragould, teach in Hendrix Academy; G. D. Williams of El Dorado has a position with the Bank of Commerce in his home town. We should like to get information as to what the other members of this class and the recent graduates of our other church schools expect to do during the coming year.

COMMENDING OUR BUSINESS MANAGER

Dear Dr. Millar: I wish to congratulate you and the other members of your Arkansas Methodist Board upon securing the services of the Rev. J. C. Glenn of Foreman, Arkansas, as your business associate. I have been personally and intimately acquainted with Mr. Glenn for a number of years, and I feel certain you could not have made a wiser choice in the selection of a business manager for your great paper. I have also had the opportunity to know of his pronounced success as manager of the National Clothing Company, of this city, prior to his joining the Little Rock Conference. During his connection with this well known commer-

cial institution he made an enviable reputation as a business man, exhibiting an ability rarely found in men much more mature in age and experience. I have also had a good opportunity to know of his work as pastor of our church at Foreman.

I have just returned from a visit to Foreman, where I have a number of relatives and personal friends, many of whom are members of Mr. Glenn's church. The results obtained during his pastorate there are, in the judgment of those familiar with the facts, nothing less than phenomenal. The membership has been greatly increased and the spiritual life of the church has been wonderfully quickened. In fact, he has succeeded to a remarkable degree in winning the hearty support and sympathetic cooperation not only of his own members but of the entire community.

It is my prediction that Mr. Glenn will bend every energy, and exert every possible effort to inaugurate and prosecute such plans as will make for the financial success of our invaluable church organ. I wish him and all connected with your good paper the greatest possible success.

Yours very cordially,

L. C. Holman.

(Mr. Holman is superintendent of our First Church Sunday School and manager of the Real Estate Department of the Southern Trust Co.—Editor.)

BOOK REVIEW.

The Rising Temper of the East; by Frazier Hunt; published by The Bobbs-Merrill Co., Indianapolis; price \$2.50.

If you do not read this book, you will miss your opportunity to understand the restless world today. The writer has visited China, India, Japan, Korea, Egypt, Palestine, the Philippine Islands, Australia, Haiti, and Mexico. He interviewed Gandhi, the saint of India, and men of all classes in the Orient and countries of disadvantaged people, and found everywhere the same feelings and purposes. The men who have been exploited because of their weakness and ignorance are yearning for knowledge and strength to throw off the yoke of their oppressors. It matters not that the rule of the European or American has been beneficent, that conditions are better than in the long ago, there is a desire for independence and self-government that stirs the billion people of these backward races. The writer predicts revolutions and disorders until self-government is obtained; and then still greater struggles among the different classes in the efforts to secure readjustment. There is little prospect of peace and order. The knowledge of the world gained in the great war has started the governed races on a quest that will keep the whole world in an uproar for years to come. The only hopeful feature of the situation is the glimpse the author gives of the work and influence of the Christian missionary who creates discontent and brings the cure. No matter what books you have read get this one.

DANGERS OF UNREGULATED PUBLIC OPINION.

(Continue from Page 1.)

widely separated areas, democracy becomes the most dangerous form of government; there is no sure hand upon the helm, the people control en masse, in a burst of passion they may lay waste the social heritage of centuries."

In view of that danger we need something to stabilize. In our carefully written Constitution we have that stabilizing element; but Amendment No. 13 would sweep that away, and make our Constitution as mobile as a running river. In these days of Bolshevism and rampant Socialism, is that what the people of Arkansas want? We need to protect ourselves from the quick work of the irresponsible propagandist, the man who is itching to get his name in the newspaper by advocating something bizarre and unusual. Beware of this silly amendment which puts the great majority of our people in the power of a radical minority.

* * * * *

* 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.

* * * * *

Shall We LOSE The

Arkansas Methodist

This Is A Question
Fraught With Great Import

We are strenuously endeavoring to continue publication with a debt approximating eight thousand (\$8,000.00) Dollars hanging over our heads.

The Arkansas Methodist Is In Financial Peril

I consider it my duty to inform the pastors and laity—the men and women—who have been giving it such splendid support that they may do their part to save it.

Why Is This So?

1. Because we have been trying to publish the paper on too small a margin.
2. Insufficient revenue from advertising due to small circulation.
3. Because of hundreds of unpaid subscriptions.

THE ONLY WAY

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CONSCIENCE AND COMMERCE

By Bishop W. A. Candler.

The world has seen how impossible it is to maintain righteousness in international relations by mere force. For a time many people believed that the instruments of warfare had become so deadly that no nation would be reckless enough to go to war with another, and that all questions would be settled by the peaceful process of arbitration. But this delusion was shattered by the World War. All parties to that conflict knew in advance the awfully destructive forces which would be engaged in it once it was begun.

We are now told that since the war closed more destructive agencies have been invented, and that every added day brings some device for the overwhelming of armies and the devastation of peoples. Nevertheless these instruments of destruction will not restrain the nations from conflicts. Already the "next war" is being predicted. Each nation will risk hitting the first deadly blow, and no one can tell which of the hostile belligerents will strike first.

Meanwhile, it might be apparent that the nations of the earth are being drawn into closer and closer contact. Trade expands with the swiftness of eager greed and international competition runs rapidly towards international conflicts. Points of friction multiply and zones of danger widen daily.

From all these facts, it is manifest that a profounder sense of right and a deeper devotion to righteousness must become universal, or in the absence of such saving forces mankind must be involved in the most awful conflicts. Which shall it be, more conscience or more war?

While international relations thus call for more conscience in men the internal agencies of domestic commerce demand with equal imperative the same thing. The lines between employee and employer are being drawn more sharply every day. Increased bitterness in industrial relations is seen on all sides. Both parties to the strife are growing in power. Wealth increases among employers and powerful associations are created among employees. When a conflict arises between the parties who must unite to produce industrial prosperity both they and the general public suffer fearfully.

All this is illustrated in the strikes in the coal mines and railway shops. It is said that the railway strikers alone have already lost \$300,000,000.00 and that the railway owners have lost as much. It is impossible to compute how much the general public has lost. In the meantime these conditions of conflict threaten to make multiplied thousands of fireless homes during the coming winter in which helpless women and children will shiver and suffer and die. Such possibilities of pain, it would seem, should appeal to all parties to these conflicts and bring a speedy settlement of the strife. But it is to be feared that they will not be thus humanely

affected. The love of money, whether it be in the breast of the employer or the employee, is always heartless and cruel. Its ear is deaf to conscience while its grasping hand is not stayed in its efforts to seize the spoil which it covets.

It is evident that we cannot cure these evils by the application of physical force alone. The President may appeal to the Congress for legislation and the Congress may respond to his appeal by the passage of the wisest statutes; but unless more conscience prevails between all classes, conflicts will become more bitter and more destructive with every added year.

A recent writer has said: "We must discover new motives or life will become sordid and desolate and the world become a sty and a slaughter pen." What he says points to a great truth, but his words are not altogether accurate. We must not find new motives but we must revive the old motives of conscientious living. Much may be new in the discoveries of science and the inventions of industry, but there is nothing new in the essential principles of right living. The trouble with us is that multitudes of people foolishly think the old morality is obsolete and should be thrown on the scrapheap with the old mechanical devices. These people indulge the delusion that the principles of righteousness are as fickle as the changeable conditions of the industrial and commercial world.

But commerce cannot be conducted without conscience, and all parties may as well understand and appreciate this fact without further delay or discussion.

There can be no return to normalcy until men return to the normal and eternal laws of right. Neither the power of capital nor the unions of labor can successfully defy the Lord God who will execute judgment against every selfish and unholy thing.

All the people will do well to pause and consider the inevitable outcome of prevalent conscienceless strife if it is to continue unchecked. Unscrupulous conflicts in which men engage, without the fear of God or the love of their fellow men in their hearts, must overthrow civilization. Class will rise against class and nation will rise against nation until life will become intolerable.

Let us indulge with caution the delusion that our civilization cannot be overthrown. Great civilizations before our time have perished and most, if not all of them, have perished by suicide. They slew themselves with the love of luxury and with the greed of gain. So Babylon and Nineveh fell. By the same destructive force the Roman commonwealth was dissolved. From the same source came the bloody revolution in France a little more than one hundred years ago.

Our civilization may go the same way. In it there is no power of self-perpetuation in the absence of obedience to God's law. In the World War more than three hundred billions dollars worth of the fruits of human toil were burned up and above seven million men were killed in battle. In the miners' and railway strikes there has already been a loss of not less than one billion dollars. Acts of violence have been perpetrated and human lives have been taken for no other reason than that the men slain wished to work. To kill a man simply because he obeys God's command that all men should labor, is simply horrible barbarism. It is cold-blooded murder without any extenuating circumstances. Such acts nullify civilization. They are simply savage deeds.

The people of the United States are valuing money too much and appraising human life too cheaply. Such greed of gain and murderous indiffer-

ence to the sanctity of life is as godless a combination of motives as it is possible for a human breast to contain.

Again, let it be asserted and re-asserted that there must be more conscience in commerce or presently there can be no commerce at all. All classes must be revived and purified in their moral natures. Too many have forsaken the altars of the Church, profaned God's Sabbath Day and forgotten the Divine law. Capitalists are in their offices on Sunday and laboring men in their unions. Thus both classes remove themselves from the moral influences which would make them live together in brotherly kindness, and adopt habits which feed the greed that brings them into conflict. Both parties must speedily repent, or they all will likewise perish. Things cannot go on like they are. Inhuman and God-defying proceedings must cease or intolerable consequences must follow. The worldly principles of greed are not practical. They lead men to destruction.

Men of the world have been accustomed to dismiss as wholly impracticable the moral principles of Christianity. With an affectation of superior wisdom they have sneered at the Sermon on the Mount as an "iridescent dream in the political and commercial worlds." Well, they have had their way, and what has been the outcome?

Did the worldly wisdom of their deceitful diplomats and mad militarists prove a practicable basis for preserving peace and preventing war? If Christian principles had been observed would the result have been worse? Is that a practicable system which being carried out kindles a conflagration in which above \$300,000,000.00 is consumed and 7,000,000 precious lives lost? Surely obedience to Christ could not have led to more direful results.

Is the worldly wisdom which prevails in the commercial and industrial world practicable? If so, why this state of war between capital and labor? Why these horrible strikes, from which immense losses to all parties arise and out of which perils spring which threaten the very life of civilization? Why these barbarous murders of men for no other offense than their going to work? Would conformity to Christian principles be more impracticable than the worldly wisdom which culminates in such results?

No, the plain truth is that the teaching of Jesus Christ embodies the only practicable plan of life. Worldly wisdom never has been practicable in any age nor in any land. It has ended in ruin always and everywhere, and to this end it will run in our times more quickly than ever.

The central principle of worldly wisdom is self-interest, while the dominant motive of Jesus is unselfish service. The pursuit of self-interest leads straight to ruinous conflicts. The spirit of unselfish service makes for peace and prosperity.

The man of commerce and of industry must accept the Christian view of life, and consent to serve. They have tried out to a shameful finish the theory of making all others serve them. Manifestly their principles are impracticable. Even commerce must be dominated by conscience, or destroyed for lack of it.

SOLDIERS MUST LEARN TO SHOOT

Suppose a regiment of fighting troops had in it a man who could not shoot. He could milk cows and keep books and run a street car, but he could not shoot. He knew nothing about a gun or any other instrument of war.

What would happen in the case of such a man?

He certainly would not be a soldier,

no matter what he might call himself, and to designate him as one would be a misnomer. And if a country had a large number of such men and called them an army it would constitute a false pretense.

So the very first thing the army would do with such a rookie would be to teach him how to shoot. The powers that be would take him in hand the next day after his enlistment, and they would not cease their instruction until he could hit the bull's-eye every shot.

Failing he would be sent back to the farm. For soldiers must shoot or give up the gun. And the army shoulders the whole responsibility of teaching them the art.

Now the Church calls itself an army, and its workers soldiers. Then it should certainly adopt the policy of an army. If it has any recruits who cannot shoot, it should teach them—at once and thoroughly. For a company of untrained volunteers are about as effective in Christian service as a regiment of rookies who cannot shoot would be on the field of battle.

These remarks are induced by a glaring situation in our Church.

There are hundreds of "life service volunteers" in the Church. They are promising and aspiring young persons, the pick of the Church.

But many of them are stenographers, clerks, school teachers, and the like. The number attending college is negligible in many cases, and few of them seem to be looking in that direction with any degree of confident expectancy.

They cannot shoot. They are not trying to learn. They are not being taught. Therefore, they are not soldiers.

So when we talk of our 5,000 volunteers for Christian service we are like a colonel bragging about a regiment composed of men who could not hit a balloon with a blunderbuss.

Unless these young people of ours get into college and secure a training for the high and holy tasks to which they have dedicated their lives, we have no right to trifle with language and say we have an adequate number of volunteers. They are not properly volunteers at all.

Now the responsibility of training these recruits is—or should be—on the Church, just as it is on the army in the case of embryonic soldiers.

Many of these boys and girls have no money. It requires many years of time and several thousand dollars to get the complete equipment needed by

Loss of Appetite— That Tired Feeling

Thousands take Hood's Sarsaparilla as their tonic medicine for that tired feeling, nervous weakness, impure blood, and testify that it makes them feel better, eat and sleep better.

Hood's Sarsaparilla has given entire satisfaction to three generations in the treatment of general debility. It restores the appetite, relieves that tired feeling, enables the system to resist infectious diseases.

Hood's Sarsaparilla aids digestion and makes food taste good. A good cathartic is Hood's Pills.

Healthy, Happy Babies

The best way to keep baby in crowing, contented health is Mrs. Winslow's Syrup. This safe, pleasant, effective remedy regulates the bowels and quickly overcomes diarrhoea, colic, flatulency, constipation, and teething troubles.

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the efficient preacher or missionary. And it is not fair for the Church to place the whole burden upon these youngsters.

Isn't it enough for them to give their lives? To forego all hope of wealth and luxury and hope of most of the comforts of life, in order to serve in hard places a Church which counts its wealth almost in billions!

We plead for justice and fairness toward our young volunteers. Let us train them. Let us send them to college until they are workmen that need not be ashamed. Let us not continue this policy of which we ought to be heartily ashamed—which brings disappointment to ten times as many consecrated youth as ever stand at last in pulpit or in a mission field.

And what shall we do? We can at least pay the pledges that we have made to the Christian Education Movement and thus build up the Christian Workers' Educational Aid Fund—the fund used especially for training our young volunteers.

That fund now has in it nearly \$45,000, the net amount thus far received from the pledges. In addition to this, the Board of Education has a total of \$21,000 in other similar funds.

That is all. Just calculate how far the interest in this will go in giving full college and university training to the many volunteers who need assistance.

It is a serious fact that we are "tagging behind" almost every other great denomination in the world in the provision made for training our volunteers. Can we then hold our own, think you?

We need a million dollars in the Christian Workers' Educational Aid Fund. That is the minimum. Here benevolence finds one of its greatest opportunities. Methodists everywhere, great and small, rich and poor, should count it a privilege to assist in so worthy a cause.

Pay the Christian Education pledges. This is the very least that you can do. This is simply honesty—and do not even the Gentiles the same? Then increase your pledge. Make a special pledge to the Aid Fund. Count it your greatest privilege to have a share in building up this fund which will teach our Christian soldiers how to shoot.—General Conference Board of Education.

EPIGRAMS FROM EUROPE.

By Walt Holcomb.

From Edinburgh a delightful detour may be made through the country of Robert Burns and Sir Walter Scott. The Burns country is the loveliest spot of all. It is no wonder that he wrote his immortal verses. The pleasures of the peasantry have been sung by him to immortal fame. His home was in the open. In one room he kept his dairy and in other he kept his diary. His democracy was unquestioned. His brotherhood was

strangely like that of the Master. "A man is a man for a' that." His sense of religion was expressed in his motto for his father's grave as he summed up the essential qualities of his life. He left the world smiling, which will be grateful as long as the printed page is read. While he may have been fond of his "toddy" in the old tavern with his jovial friend, Tam O'Shanter, it is very doubtful that he was a dissipated man. The Bridge over the Doon comes up to the Burns description. All honor and glory to the Immortal Burns.

Sir Walter Scott discovered to the world the famous Trossachs. In writing *The Lady of The Lake* and *Rob Roy* he incorporated the findings of a trail he blazed through this weird and wonder-country. The appearance of his books started humanity flowing toward the lakes, hills and dales of the Trossach section. It was a wonderful investment for Scotland as it has brought the literary world to their door. Loch Lomond is the beautiful lake where the passenger enters upon the voyage to the Trossach from Glasgow. Then into another, and other sleepy waters held in by towering mountains, until the clouds veil the peak. Over mountains and through vales and dales to the last lake, and a slow auto trip through and beyond the bristled trees and hills.

The Shakespeare country is not as plaintive as that of Burns or as picturesque as that of Scott, but it is more ordinary. Stratford-on-Avon will forever be famous as the home of William Shakespeare. The simple, thatched-roof house where lived Ann Hathaway and Shakespeare. They roamed in the plains and loved in the home. The sweetest note he sounded was that of love. Perhaps, that accounts for the Shakespearean grip upon our hearts. He was also fond of deer hunting, and while trying to escape the officer after killing a deer out of season he jumped over the wrong end of tumble-down-bars and the sheriff caught him, and the judge fined him. In Shakespeare's room Thomas Carlyle and Sir Walter Scott carved their names on the window glass with a diamond point. Other prominent visitors left their names, but the remorseless hand of time has erased them. The magic wand that he wielded over the human heart and sung its sweetest melodies and showered them upon future generations will forever place humanity under grateful obligation.

As a Methodist to me the place of the most compelling interest was Oxford. While a walk on High Street is the goal of those who drop off at the City of Universities, the trip would have been incomplete without a visit to Lincoln College, where John Wesley spent twenty-five years of his busy life, as student and tutor. In the room where he organized "The Holy Club" one feels the warmth of the fires he kindled in the beginnings of Methodism. The walls seemed to have absorbed some of the holy enthusiasm, which is felt by kindred spirits. In the chapel where he preached is the old, high enclosed pulpit that you climb up by a ladder. It is not conducive to freedom and liberty, but John Wesley was not dependent upon physical surroundings for the effect of his appeal, but a great methodical mind and a warm heart could not be held within the narrow bounds of an enclosed pulpit. Methodists feel their hearts strangely warmed in the presence of such holy association.

Birmingham is the greatest industrial city in Britain. The place was crowded as a Wesleyan Conference was in session. Tourists were compelled to seek lodging in private homes. While there is much work, great numbers are out of employment

throughout the British Empire. Wages are not as high as in America, while living expenses are much less. The extreme Socialists are telling the poorer working class not to pay their rent, but feed their wives and children with the rent money. There is evidence of abject poverty on every side. It still remains for a Christian Brotherhood to provide for and protect the weak and unfortunate of this big old world. The Gospel of Christ is the only remedy for the ills of humanity.

London is the great center where all roads lead. It is renowned for business, finance, churches, cathedrals, gardens and palaces, and all other achievements which make a world city. It is a short run from there to the English Channel any route you may select. In some places it is only a few hours across. Ostend is the favorite way to Brussels. It is the world's famous water resort. The ocean churns the North Sea into the delight of tourists to splash in the waters and splurge on the shores, while the children frolic in the sand dunes. The hotels look like forts or palaces as they line the waterway for miles. Here the Germans had a great submarine base, including the near-by town of Zeebrugge. The shattered and scattered wrecks of the Vindictive are in this port, which was sunk by the commander to block the exit of the German battleships. This is the first effect you see of the world-war as you approach Belgian soil.

On the way from Ostend to the Capital of Belgium, the lovely lowlands are filled with old and odd cities. Quaint and queer architecture is seen everywhere. The public squares are brilliantly lighted in every town as this is a festival week. Carnivals are being held and the streets are so crowded that you can scarcely get an automobile through them. Such drinking of beer, wine and liquor reminds you of the day of the saloon in America. Even the little children are guzzling beer. The social evils associated with the saloon are open and brazen. It is going to be a long and fierce struggle to wipe the liquor traffic from the face of the earth, and it will be preceded by preaching the Christ to the entire world.

Brussels, Belgium.

ARMY CHAPLAINS SOON TO RETIRE

The recent action of Congress reducing the enlisted personnel of the men and officers of the Army calls for the separation of some 2,000 officers, including fifty Chaplains, from the service prior to December 31, 1922.

Believing that the spiritual welfare of the men of the Army would suffer, the General Committee on Army and Navy Chaplains strove to prevent the drastic cut proposed which would have brought the number of Chaplains down to 105. The final action secured brings the number down to 125.

A Board has been appointed to decide upon the separations. Already, through retirements and resignations made in view of the circumstances, 26 of these men are about to be separated from the service. The remaining 24 will be eliminated by the Board. We are informed that this elimination will be conducted on the fairest possible basis, but, nevertheless, we are quite sure that there will be a number of men who are among the very flower of the Chaplaincy returned to civilian life. There will be from thirty to forty Protestant chaplains of various denominational affiliations who will be available for pastorates or other lines of service suitable to ministers of the Gospel. There are all picked men. They

have shown their loyalty to their country and to the Church through the service they rendered in time of war and their willingness to continue such service for the spiritual interests of the men of the Army in even more spiritually trying times of peace. They made sacrifices to enter the service, suffering violent wrenches from the regular line of ministry in which they had been engaged, and now, through no fault of theirs, they are returning to civilian life. They deserve the greatest possible consideration and the best possible treatment at the hands of the Churches to which they belong.

The General Committee on Army and Navy Chaplains, appreciating the difficulties in immediately placing these men in the proper lines of service, desires to help by giving information to all churches and church leaders seeking pastors or desiring service in which ministers of the Gospel may properly be engaged. We will soon be able to furnish any desiring it with a list of names of the men who are or who are likely to be separated from the service and are available for pastoral or other lines of religious work and can furnish definite information concerning them.

The Committee desires also to be in position intelligently to inform the chaplains who are separated from the service of suitable vacancies.

In order that we may render service in the lines indicated it will be helpful to have notices of pastoral and other vacancies suitable for chaplains returning to civil life, and we earnestly ask readers to advise us as to openings, locations, salaries, etc. This information as gathered by us will be furnished those seeking pastorates and at the same time we will be glad to furnish those seeking pastors with detailed information concerning individual men who are available.

Address Rev. E. O. Watson, Secretary, 937 Woodward Building, Washington, D. C.

EUROPEAN TRAVEL LETTER.

It was blessed indeed to hear the gospel according to Jesus Christ and John Wesley preached in "Rome, the Imperial City of the Caesars." On Sunday morning, August 6, we attended service at the Methodist Church, and though it was in Italian, we could enter into the spirit of the occasion and partake of the Lord's Supper.

Before we left Rome, with its myriad attractions, we visited the new Methodist College recently erected on the highest prominence on or about the city, on "Monte Mario," also known as "The Eighth Hill," and on

Dodson's Liver Tone

Instead of Calomel

Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an iron-clad, money-back guarantee that it will regulate the liver, stomach and bowels better than calomel, without sickening or salivating you—15 million bottles sold.

Rub-My-Tism, antiseptic and pain killer, for infected sores, tetter, sprains, neuralgia, rheumatism.

Piles

are usually due to straining when constipated. Nujol being a lubricant keeps the food waste soft and therefore prevents straining. Doctors prescribe Nujol because it not only soothes the suffering of piles but relieves the irritation, brings comfort and helps to remove them.

Nujol is a lubricant—not a medicine or laxative—so cannot gripe. Try it today.



Nujol
A LUBRICANT—NOT A LAXATIVE

the point where Julius Caesar encamped his army more than 2,000 years ago. It looks down upon St. Peter's and the Vatican, the immortal Tiber River, the Alban hills, the Tyrranean Sea and "The Eternal City." Dr. B. M. Tripple is the President, and is accomplishing a great work among the Latin peoples.

While we were in Rome great excitement prevailed as the result of a general strike throughout Italy, proclaimed by the Socialists in connection with the Cabinet crisis. The King's troops patrolled the streets day and night; the palaces and public buildings were guarded by soldiers. In front of our hotel—"The Hotel Royal"—which is located only a few blocks from the King's palace, machine guns were stationed. The royal troops were ready at any moment to deal with the enemies of the State should they "start something."

From Rome, we had an eighteen hour train to Milan, which has been a city of importance since remote antiquity. Here it was that Constantine the Great, in A. D. 312, issued the Toleration Act preparatory to the establishment of Christianity as the state religion. Here also is the third largest cathedral of the world, St. Peter's Rome, of course, being the largest. It is a Gothic edifice built entirely of white marble. The roof is adorned with 98 turrets, and the exterior with over 2,000 statues in marble. The effect is fairy-like, especially by moonlight.

We were happy to leave the intense heat of Italy and get into the Alps of beautiful Switzerland. The route of the St. Gothard railway between Italy and Switzerland is one of the most remarkable railway journeys in the world. The St. Gothard Pass is one of great beauty and grandeur. From the Italian frontier to Lucerne there is a succession of exquisite views—lovely lakes encircled by mountains, gloomy ravines, precipices, chasms, torrents, snowy peaks, fertile valleys. Winding, crossing and recrossing the glistening steel tracks pierce the Alps through 76 tunnels, several of them circular, and over 324 bridges. One of the tunnels is more than nine miles long, and lies more than 3,000 feet below the bottom of the mountain lake of Sella, and 1,000 feet directly under the village of Anderswilt.

Our stay of some days in Lucerne was indeed glorious. It is one of the most popular of the Swiss Alpine resorts. It is surrounded by lakes, wooded hills and snow-clad peaks. Likewise were we charmed with Interlaken. Here one gets a view of the Alpine majesty in all of its charming splendor—"God's thoughts piled high." From Rigi's lofty summit, to which we ascended amid the clouds and eternal snows, we could see for hundreds of miles over a landscape the like of which cannot be reproduced on earth.

From Interlaken, we traveled by rail until we reached Montreux, where we took a boat a distance of sixty-five miles across the beautiful Lake Geneva, whose waters are a deep blue. As we sailed along toward the Harbor of Geneva, we were surrounded on the one side by the shores of Switzerland and on the other by France.

When we disembarked at Geneva, we stepped from the gang-plank upon the identical spot where the Empress of Austria, the wife of the late Francis Joseph, was assassinated.

We have found Geneva, "The Cra-

dle of the Reformation," a most beautiful and interesting city. Its rich history dates back to B. C. 58. Julius Caesar makes mention of the place in his Commentaries.

We enjoyed our visits to the home, the church, the college and the grave of John Calvin, the great reformer and theologian. Here he lived for twenty-two years and here he died in 1564. We also visited the old church where John Knox preached. Well may Geneva be called "The Rome of Protestantism."

We also visited the house where Rousseau, the great Genevese author and philosopher was born, June 28, 1712. Here Voltaire also did much of his work.

We visited the old "Town Hall," a remarkable structure dating back to 1552. In the assembly room of this building the "Red Cross" movement of the world was organized, August 22, 1864.

Of course, while in Geneva, we have visited the headquarters of the League of Nations, a lovely building facing the lake and overshadowed by the Alps, while Mt. Blanc towers in the distance. We likewise have found delight in visiting St. Peter's Cathedral, begun in 1060, and Catholic property till Calvin, Knox, Farel and Beze "ushered in the morn of God's resplendent day." The magnificent Reformation Monument recently erected on the campus of the Geneva University is one of the most attractive and unique memorials of the world.

We have fallen in love with Switzerland, called "the playground of Europe." Her people are prosperous, happy, and law abiding. My ancestors on my father's side came from Switzerland, descending from the Nechards and DeStaels, who belonged to the nobility. The delightful memories of these ten days spent amid her snowy mountains, her glittering glaciers, her blue romantic lakes, her multi-colored Alpine flora, her beautiful woods and her gracious people, will remain to refresh us and bless us as long as life's journey lasts.

We go from here to Paris, then to the battle fields of France, thence to London.—P. C. Fletcher. Geneva, August 16, 1922.

CHURCH GIVING

The Churches of America raised during their last respective fiscal years at least a half billion dollars.

Reports from the various religious bodies gathered by the Federal Council of Churches and published in its Year Book of the Churches give the exact figures as \$498,424,084, but they do not tell the whole story. Owing to the various methods of gathering statistics in the different churches some of the reports include only part of the total amounts raised. Some for instance, report missionary offerings only. In many cases the figures represent a minimum.

Of the total raised, the combined Methodist bodies lead with \$130,730,497. The Roman Catholic Church is second with \$75,368,294. The combined Baptists are third with \$60,798,534.

The standing of the leading denominations according to the official figures of each is:

| | |
|-----------------------------|--------------|
| Methodist Episcopal (N.) | \$85,934,000 |
| Roman Catholic | 75,368,294 |
| Presbyterian (North) | 47,036,442 |
| Southern Baptist Convention | 34,881,032 |
| Protestant Episcopal | 34,873,221 |
| Methodist Episcopal (S.) | 33,859,832 |
| Northern Baptist Convention | 21,926,143 |
| Congregationalists | 21,233,412 |

These figures show that each of the 46,242,130 church members of the country gives at least \$10 per year to the support of his church and its work.

From the figures available the 1-

104,029 members of the Protestant Episcopal Church are the most generous of the larger communions, their average gift being \$31.59 a year. The 397,058 members of the Presbyterian Church in the United States (South) are second with a per capita gift of \$30.54. Third place is held by the members of the Presbyterian Church in the United States of America (North) with an annual gift of \$27.31 each.

The Congregationalists give \$25.92 each while the Northern Methodists give \$21.82 each. Other large communions according to the figures available give as follows: Northern Baptists, \$17.48; members of the United Lutheran Church in America, \$14.75; Southern Methodists \$14.43; and Southern Baptists \$10.90.

Fuller returns from some of the churches might change this standing considerably, but these figures are the best available from the facts obtainable.

The per capita gift of the Roman Catholics of the country is \$4.21, but that church includes in its membership "Catholic population" and most of the Protestant Churches include only communicant members. A fair comparison on a common basis would show Roman Catholics as \$11.80 per capita. For many years the Roman Catholics were considered the most generous of all churchmen, but in recent years the leading Protestant communions have adopted new methods of raising money such as the every member canvass, and many of them have undoubtedly forged ahead of the Roman Catholics in per capita gifts.—Bulletin of the Federal Council.

THERE ARE NO VESTED RIGHTS IN A JOB.

One of the strongest arguments that could be made for the creation of Industrial Relations courts, patterned after that established in Kansas, and which labor unionists have derided and denounced with fanatical vindictiveness, is found in the strike of the railroad shop craftsmen. Here we have country-wide turmoil that imposes hardship upon millions of the inhabitants and at a cost impossible of approximate estimation.

The strike was unnecessary because it was formented by Bolshevik propaganda, and it was called by coerced and timid leaders who knew it was unwise, and who also knew that it was lost before it had really been entered upon. It was an insurrection against the decision of a lawfully organized court to which appeal had been made.

This strike, more definitely than any that have heretofore disturbed the country, has lost for tens of thousands of men their so-called "priority rights,"—not in all cases, but in too many cases where men were coerced or persuaded to join in the strike, and by doing so threw up their jobs, by which act forfeiture of "priority" ensued.

One notion that has been sedulously cultivated by the railroad and some other of the powerful unions is that every union man has a vested right in his job, and that only a union man has such right. They must abandon this idea. The plain cold headed fact is that no employee has any such right. When he engages to work he does so in consideration of the payment to him of a certain amount of money per hour, per day, per trip or per month of per year. Whatever gratuities that, through complacent superiors, have granted have come to him—and which are now claimed as "rights"—are merely generous consideration because of service and the outgrowth of custom. There is always selfish interest in the selection of men for positions that involve executive or constructive talents, hence men experienced in the business of

the concern and familiar with the duties to be performed are selected to replace those who have died, resigned or have been transferred elsewhere. Length of service is not the consideration—else many a track-repairer would be eligible for president of the company, general manager, or other high places in the service of such companies as the Pennsylvania, Baltimore & Ohio, Reading, Erie, and other of our older railroads.

There is no vested right in an office or a job, and leaders and others who are contending for the so-called priority rights are merely stalling to camouflage the folly of having called a strike that was lost from its beginning as acceptance of the wage figures determined by the Labor Board amply attests.

Manful surrender to the inevitable denotes wisdom, and this is what the shop craftsmen should promptly do.—Labor World.

SHALL I GO TO COLLEGE?

Many of our young people having finished the high school course in the spring are now trying to decide whether to go to college this fall, or take up the work of life without further educational preparation. Fathers often say to their sons, "I will send you to college or I will give you a piece of land, or small stock of goods to start life with, but I can't do both. Now choose for yourself which you will take." Or if the father is unable to do either of these things, the boy just ready for college must decide whether he will try to work his way through college, or work out a start in life for himself. We never see a boy trying to settle this question but our heart is tremendously stirred, and knowing how much is involved in it we wish we could help every such young man to reach the only wise decision. It is a question the settlement of which can not be postponed, and except in rare cases the decision once made, with all its bearings on happiness and usefulness and destiny, is irrevocable.

Except in the cases of the few who have already decided on one of the learned professions in which college training is a fully recognized sine qua non of success, most young people try to settle the question of whether the money invested in highly commercial plane of whether or not it will pay in dollars and cents; whether the money invested in higher education will prove a good business investment; whether they will be able to make more money with a college education than they can without it.

This is a very low plane on which to seek a settlement of this all important question of whether to go to college, and we wish heartily that we could get all young people to see that "getting on in the world" as the goal of existence is one of the bitter illusions of life. The supreme question is not how to get on, but how to get up, and since the real success or failure of life is to be measured in terms of helpful service to others and not money-making, even if it could be demonstrated that higher education did not enhance a man's capacity to make money, he ought to seek the larger development of himself for the sake of the larger service it would enable him to render God and his fellow men.

But if any insist on settling it on this low utilitarian basis, we are glad

666

Cures Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe.

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**

Hendrix Academy



Time Of Opening Changed

The academy will open September 19 instead of September 13 as heretofore announced.

Building

The new building including dormitory will be ready at the opening. It is a beautiful brick structure located in an oak grove facing the main College Hall.

Faculty

R. E. Womack, one of Arkansas' ablest educators, is Headmaster. He is ably assisted by a faculty of strong men. Bennie Mayo, one of Arkansas' best coaches heads up academy athletics.

Rare Opportunity

The Hendrix Academy combines the rare advantages of connection with a standard college and of having its own grounds, building and faculty. The academy will have supervised study hours day and night and personal supervision of academy dormitory by academy teachers residing in the dormitory. By affiliation with the college the academy students will have the benefit of college lectures, entertainments, lyceums, and a stimulating college atmosphere.

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

Academy Opens Sept. 19

to be able to meet them even on this plane and tell them that it does pay to go to college, and a college education will prove the very best of investments, even if you stay on the farm. Many years ago Cornell University took the record of 573 farmers in a typical agricultural district, and classified their earnings according to their education. It was found that 398 who had attended only the district school earned an average income of \$318 for their labor, while 168 who had attended high school earned an average of \$622 each, and ten who received some college training earned an average of \$847 each. The high school trained farmer earned twice as much as the man who stopped with the district school, and the college trained farmer earned nearly three times as much.

Much more recently the United States Bureau of Education in making a report of the value of education to the farmer found that of the tenant farmers in the middle West the labor income of the man with a high school education averaged \$526 more than that of the man with only a common school education. And a further increase of \$453 is earned by the man with a college education; making the difference in labor income of the common school graduate and that of the college graduate \$979.—Southern Chr. Advocate.

"WESTERN ASSEMBLY AN ASSURED FACT."

Now that it is all over and I'm back on the job I can scarcely realize that I've been on a vacation. The real purpose of my outing, and but for it I perhaps would not have "vacationed," was the meeting of the Western Assembly Executive Committee scheduled for August 17 and 18 at Fayetteville. Although, on account of my being sick, was late in arriving at the meeting; however, I caught Dr. A. C. Millar, of the Arkansas Methodist, Little Rock, who is President of the Assembly Commission and from him learned that much constructive work had been accomplished. Those in attendance were: Dr. A. C. Millar, C. O. Ransford, Revs. W. J. Johnson, W. H. Matthews, D. H. Hotchkiss, W. T. Whitesides, A. J. Weeks, C. R. Wright and Messrs. J. W. Blanton, W. Erskine Williams, F. S. H. Johnston, J. W. Sims and Prof. Beeson. A charter has been obtained from the State of Arkansas, and the corporate name is fixed as Western Methodist Assembly and East Mountain will henceforth be known as Mt. Sequoyah, so called after the famous Cherokee chief, who ruled over that band of friendly Indians, and who, it is said, "rendezvoused" in or about Fayetteville.

All matters pertaining to the contract with the city of Fayetteville were closed up and the city will begin at once the construction of a road from the city to the assembly grounds. A firm of landscape architects have been employed to prepare plans for the grounds and E. M. Rath, a local engineer, has been employed as superintendent of construction. He will prepare specifications for a sewer system and the laying of water mains, clean up the grounds, etc., and secure bids for doing the work.

The large residence on East Mountain will be remodeled and used as the administration building and other buildings will be constructed. I am making no effort to describe in detail just all that was decided upon, but am giving some notes.

The Western Assembly is now an assured fact, and next June when the exodus starts from Texas, Oklahoma, Missouri and Louisiana, and the Arkansas contingent falls in there is going to be a crowd headed for one of nature's most beautiful spots, and

thereafter the Ozarks will be best known as the section which can claim Mt. Sequoyah, the permanent summer home for vast body of Methodists west of the river.

In my letter from Bentonville last week I unintentionally did Missouri a great wrong, though in doing so I honored Arkansas. In my reference to Rev. H. C. Hoy I said he was a product of Arkansas. Ministerially he is, as he began his career as a preacher in that State, but Missouri claims him as a native son, just as it claims Dr. C. C. Sealeman, Dr. Geo. M. Gibson, and a host of other divines of national and near-national reputation, who achieved fame after coming to Texas. Big, grand old Texas just reaches out for these Missouri boys and "shows 'em" how to "hit the gait," and in a little while they class up with the Texas "native sons," and the Arkansas, Tennessee and Mississippi contingent which have made good in Texas.

But speaking of Rev. H. C. Hoy, that Bentonville preacher, he is some real man. Saturday he drove up to the Weather Bureau and loaded Mrs. Parker and my "boss" and "little me" into his big car, and, before you could say "Jack Robinson," if you were mind to call that name, he was headed for the Missouri State line, eleven miles north of town. Of course to the uninformed there is nothing suggestive about a drive to the Missouri State line, but we got nothing for our drive except the anticipation. I believe it was "one long and three short blasts" of horn that the preacher gave, but I don't think he was really on as nary a "bootlegger" showed up. I am satisfied now that Preacher Hoy was just "stringing a city chap—that's all.

From the Missouri State line we drove down Sugar Creek and to Bella Vista, thence through Bentonville and Rogers to White River. The objective was the panorama, the most entrancingly beautiful sight my eyes ever beheld in or out of Arkansas, Colorado or anywhere else. "See America First" is the slogan often used by resort "boosters," but I would say, "See Arkansas' panorama first," and then see it again.—Jeff in Texas Christian Advocate.

FARM FOR SALE NEAR COLLEGE TOWN.

An 80-acre farm north of Hendrix College; 3-4 mile from city limits, near a hard-surface road; four-room house; small barn; two wells. Fine place for orchard, truck or poultry; 1 acre in strawberries; peaches, apples, pears, plums. White neighbors. Family can have all the advantage of college town and live cheaply on farm. Low price for cash. For information write Durham & Co., Conway, Ark.

Deafness



Perfect hearing is now being restored in every condition of deafness or defective hearing from causes such as Catarrhal Deafness, Thickened Drums, Deafness, Relaxed or Sunk Drums, Thickened Drums, Hearing and Hearing Sounds, Perforated, Wholly or Partially Destroyed Drums, Discharge from Ears, etc.

Wilson Common-Sense Ear Drums
"Little Wireless Phones for the Ears" require no medicine but effectively replace what is lacking or defective in the natural ear drums. They are simple devices which the wearer easily fits into the ear where they are invisible. Soft, uniform and comfortable. Write today for our 168 page FREE book on DEAFNESS, giving you full particulars and testimonials. **WILSON EAR DRUM CO., Incorporated** 1152 Inter-Southern Bldg. LOUISVILLE, KY.

Dickey's Old Reliable Eye Water
relieves sore eyes. Refreshes and strengthens a tired eye. Doesn't burn or hurt. Get genuine in Red Box. 25c all druggists. Bottle free to Ministers. **DICKY DRUG CO., Bristol, Va.**

Commending Henderson-Brown.

Magnolia, Arkansas.
July 28, 1922.

Mr. J. W. Rogers,
Arkadelphia, Ark.
Dear Sir:

Overton, Jr., has just handed me your letter, requesting a \$10.00 room fee. I am enclosing check to cover.

I want to thank you and the rest of the faculty for the good work and good influence that you have thrown, not only around my boy, but around a great many boys and girls. You are engaged in the greatest work in the world and long after every man and woman teacher in your school has passed away their works will follow them. I know from a small school experience that next to a mother, the teacher has the opportunity of helping shape and mold the view and inclination of a great many boys and girls.

Yours truly,
O. S. Anderson.

SUCCESS?

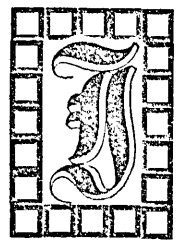
One man of our acquaintance earns \$15,000 a year. Another man we know just as well, earns \$3,000.

If you were asked to tell us which is the more successful, the chances are, ten to one, that you would answer, "Why, the one who earns \$15,000 a year." If you made that answer you would be wrong. No man's success can be measured by the size of his income.

It happens that the \$15,000 man spends far more than he earns. He is in debt all the time, and if his income ceased for any reason, he would be dead broke.

The other man who earns only \$3,000 a year, not only lives within his income, but carries a life-insurance policy for the protection of his family, and as a result of his thrifty habits has \$10,000 scattered around in various savings banks and in one co-operative society. Perhaps more important than the money this second man has, is the peace of mind that is his. He has played the game of life according to the rules, and is conscious of the fact that he has done good work. He enjoys life because his mind is not cluttered up with worries over debts and other negative things.—Tom Dreier in Forbes Magazine.

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

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.

I love the sacred book of God,
No other can its place supply.
It points me to the saint's abode,
And bids me from destruction fly.
Sweet book! in thee my eyes discern,
The image of my absent Lord;
From thy instructive page I learn,
The joys His presence will afford.
But while I'm here thou shalt supply
His place, and tell me of His love;
I'll read with faith's discerning eye,
And thus partake of joys above.—Selected.

SUGGESTIONS FOR BIBLE STUDY GROUPS.

For Bible study classes the discussion method is urged rather than the lecture method.

A Bible discussion group differs from an ordinary Bible class in the method by which it is conducted.

In the ordinary Bible class the lecture method is used, and the leader, in as effectual a way as she can, presents the truth in the Scripture passages.

This method brings to bear on the group the personality of a strong woman who has thought the lessons through. If the message is strong, it causes women to think for themselves.

In the discussion group a problem is presented or a topic chosen, questions are asked, and the members of the group are led to see how such a situation was met in Bible times and to relate the truth in the Word to present-day life.

The discussion method is preferable because:

1. It is easier for the average leader to secure and hold interest.
2. It is the more democratic method.
3. It is more likely to lead to personal thinking.
4. It is more effective in leading to action.

The secret lies in the questions. Questions should go to the heart of the problems under discussion. Not the kind which can be answered by "Yes" or "No," but questions on which there is more than one possible basis of opinion or action.

Patience and tact will secure discussion.

A leader should avoid doing all the talking. Sometimes a brief lull in the discussion is the most fruitful part of the period because people are thinking earnestly on the questions for discussion.

The leader should state the question or topic for discussion. She should guide the discussion and hold it to the point.

She should summarize the discussion. Definite conclusions should be reached. A group will think and talk its way through to united conviction. Liberty of expression should be encouraged. Some of the best questions for discussion will come from the group itself. If possible, bring everybody into the discussion. If there is a difference of opinion, or if there are real queries in the discussion, the leader should summarize them frankly.

Know the group. Know the truth to be presented. Be prepared with leading questions which will promote discussion. Work out the application.

Work out the introduction or approach, how to capture the interest of the group at the opening, make the problem live, and lead up to the main

points in the examination of the Scriptures. Use the blackboard and write down the topics for discussion and the suggestions to the group.

Things To Remember.

Report your class to your Conference Superintendent of Study and Publicity. Fill out an enrollment card and the suggestions to the group. Broadway, Nashville, Tenn.

FIGURES FROM COUNCIL TREASURER'S REPORT.

From Mrs. F. H. E. Ross' report for second quarter of 1921 and 1922 we learn our financial standing in the affairs of the Woman's Missionary Council. For the second quarter of 1921 Mrs. Ross received from the Conferences and other sources \$180,771.48, and for second quarter of this year (1922) she has received \$331,849.09—a gratifying increase, is it not? Our share is: North Arkansas Conf. for second quarter 1921 paid \$4,097.13; L. R. Conf. for second quarter 1921 paid \$4,171.70 and for second quarter 1922, \$4,653.82. Both need to bestir ourselves mightily this last half of the year.—Mrs. W. H. Pemberton.

IMPORTANT NOTICE.

Miss Ellasue Wagner, a member of Publication and Publicity staff, will have charge of Depository of Literature. Hereafter send all orders for our Missionary Council literature to: Literature Headquarters, Woman's Dept., Board of Missions, Room 522 Lambuth Building, Nashville, Tenn.

THINGS TO REMEMBER.

A beautiful life-like photograph, 12x14 inches, in sepia finish has been made of Miss Bennett for the benefit of those societies or individuals who desire an artistic portrait of this great leader for framing. Price, \$2.00. Order from Mrs. B. W. Lipscomb, Fifth Floor, Lambuth Building, Nashville, Tenn.

ASHEVILLE (N. C.) DISTRICT EXHIBIT.

(Mrs. W. H. Pemberton).

One Sunday we attended morning services in Black Mountain Methodist Church and heard an excellent sermon from Rev. Dr. W. H. Willis, presiding elder of Asheville district. His text was: "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." He said his theme might be called "Keep on keeping on" and that strength necessary in order to do that was assured us as long as we are faithful to our God and do his will. He finely pictured the eagle who soars above the dust, smoke and storm-clouds gaining a broad vision and pure air with relief from disturbances below. And so the Christian may rise above petty cares, may bask in the sunshine of God's love, and

METHODIST BENEVOLENT ASSOCIATION

Gives Southern Methodist Men And Women Safe

LIFE INSURANCE AT

ACTUAL COST

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

gain a broad vision of His plans and purposes.

After the sermon copies of the Asheville District Exhibit were distributed and I found it a very interesting little sheet published by Dr. Willis. On the cover were pictures of the P. E. and 22 of the 29 pastors (7 not being sent in) of the district—a group of sturdy, safe-looking men.

Under various aptly chosen heads Dr. Willis presents facts concerning the District; and among Things Worth Mentioning he says: "With possibly one or two exceptions all our pastors could be returned for another year without harm to either church or preacher"—a fine tribute to pulpit and pew which will be remembered by the Bishop at the approaching Annual Conference.

Improvements seem to have been general in the district. Since last summer the people at Black Mountain church have installed a furnace and beautified the interior of the building, and the progressive young pastor, Rev. G. R. Jordan, has put the laymen in charge of his prayer meeting with good results. The Methodists at Hendersonville, one of the very popular summer resorts of this section, have plans for a \$120,000 church.

With a picture of the new Ford presented Dr. Willis by friends on the district, his appreciation is happily expressed, and as there's "no record of such good fortune ever overtaking any other presiding elder, the explanation is that no other district contains such royal good fellows."

Under District Conference Doings, I learn the official attendance was 130. Isn't that very fine for a mountainous country? Pastors of the district are exhorted to hold revival services, to pray, plan and organize for victory, to have all machinery in readiness for the new year; not to neglect the assessment for district work—"the fund which will be needed to fit up the parsonage for the new P. E." The Laymen are exhorted to pay their pastors in full—if it takes the annual tug, go to it; hearten the pastor in his effort to secure collections." Get this hint, "In certain instances the hard-worked and lightly paid pastor would step high and look mighty good in a new suit for Conference."

The revival notes are enheartening and the Honor Roll names the 17 churches that had paid in full for 9 months.

This is Dr. Willis' fourth year in charge of Asheville District and the church has prospered in his hands. He is much beloved and his removal through the time limit will be regretted by many friends. He has a diversity of gifts, and to my mind, his vivacious "Exhibit" lacks very little of being a model sheet. I wish the churches showing largest number of subscribers (in point of membership) to their Conference Organ had been shown in the Honor Roll.

And I wish the laymen of Asheville District had manifested enough appreciation of this worthy and helpful little paper to prevent a deficit in the cost of its publication. Until our people show a deep concern (reaching even to their pockets) in religious literature, our homes will suffer and there'll be a succession of flappers in our land—boys and girls unworthy of their great heritage in Methodism.

Sleeplessness. You can't sleep in the stillest night of your digestion is bad. Take Hood's Sarsaparilla—it strengthens the stomach and establishes that condition in which sleep regularly comes and is sweet and refreshing.

For Brain Fatigue
Take HORSFORD'S
ACID PHOSPHATE

Especially effective in rebuilding impaired nerve force, and invigorating the nervous system. Aids digestion. A wholesome tonic. Buy a bottle. At all druggists.

Sunday School Department

REV. C. N. BAKER.....Field Secretary, Little Rock Conference
406 Exchange National Bank Bldg., Little Rock, Ark.

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

REV. R. M. HOLLAND AND MAGNOLIA GO ON HONOR ROLL.

A check for \$40.00 just received from Superintendent W. O. Williamson of Magnolia places that school and its pastor on our Conference Honor Roll. Thank you. This came just in time to help most. Who will be next? We have a suspicion that DeWitt and Rev. S. R. Twitty belong on this list by now but Mr. Hayes' office is closed this (Saturday afternoon) and we cannot get the official confirmation. Anyway Superintendent "Mack" Montgomery wrote us a mighty good letter that helps out some. We wish also to acknowledge good letters from Rev. Frank Musser and Rev. W. T. Menard sympathizing with us in our severe financial crisis while trying to carry on the work.—Clem Baker.

AT PRESCOTT THIS WEEK.

When this issue of the Methodist reaches the readers we will be just closing our Standard Training School for the Prescott District. Do not know how we will feel then, but just now we feel mighty good over the prospects for a great school. All the members of the faculty will be on hand for business at the first session Sunday afternoon.—C. B.

ALL ABOARD FOR CAMDEN.

Next Sunday, September 10, we begin our Training School for the Camden District at Camden. The first session of the classes will be at 7:00 p. m. Let all delegates try to be on hand for the first class. The faculty for Camden consists of as good men and women as we have brought to any school in the state. Wonder how Camden and Prescott will compare in attendance?—Clem Baker.

FOWLER IN THE PINE BLUFF DISTRICT.

As we write these notes Brother Fowler is packing his grip for a six weeks campaign in the Pine Bluff District. Do not know how he will come out, but I do know one thing: If all the brethren where he is to be will give Fowler half a chance at the workers he will leave them with the finest Sunday School interest they have ever had. Fowler does not make much noise but he delivers the goods just the same. And his goods are getting better all the time. The Little Rock Conference is the only Conference that has a man like Fowler and we ought to appreciate what we have in him even more than we do.

MONTICELLO DISTRICT ORGANIZES FOR TRAINING SCHOOL.

The Field Secretary met with the District Officers and representatives of the local school at Warren Friday night to plan for the First Session of the Monticello District Standard Training School to be held at Warren the week of October 15-20. Our workers in that district and the Warren people are intensely interested and loyal to our program and we predict one of the best schools of the year for this district.—Clem Baker.

COURSES AND FACULTY FOR WARREN SCHOOL.

The following are the courses and teachers for the Monticello District School to be held at Warren: Primary Organization and Admin-

istration, Mrs. T. M. Salter, Instructor.

Junior Organization and Administration, Mrs. Clay E. Smith, Instructor.

Intermediate-Senior Lesson Material, Mrs. L. A. Smith, Instructor.

Principles of Teaching for Bible Classes, Mrs. F. T. Fowler, Instructor.

The Church and Its Work, Dr. Paul B. Kern, Instructor.

Problems of S. S. Administration, Rev. Clem Baker, Instructor.

BOARD OF MANAGERS FOR WARREN TRAINING SCHOOL.

The following were chosen as the Board of Managers for the Warren School: W. P. Whaley, Roy E. Faucett, J. J. Harrell, O. L. Landers, Mrs. J. R. Wilson, J. D. Baker, C. L. Tarlton, Noel Martin, W. L. McLeod, W. M. Brown, A. L. Moody, and Carl Hollis. This is an unusually strong board and will put the school over in fine shape.

OFFICERS FOR WARREN SCHOOL.

Chairman Board of Managers, Rev. W. P. Whaley.

Secretary Board of Managers, Noel Martin.

Treasurer Board of Managers, A. L. Moody.

Chairman Publicity Committee, Mrs. W. P. Darby.

Chairman Enrollment Committee, Mrs. J. R. Wilson.

Chairman Entertainment Committee, Rev. J. D. Baker.

Chairman Finance Committee, A. L. Moody.

Chairman Arrangements Committee, C. L. Tarlton.

Dean of the School, Rev. Roy E. Faucett.

WARREN TO FURNISH FREE ENTERTAINMENT TO ALL GUESTS.

The people of Warren have shown their old time Southern hospitality by opening up their good homes and offering free entertainment to all representatives from all the schools of the Monticello District who will come to the District Training School. Let every school begin now to plan to send its workers to Warren.

REPORT OF WORK DONE IN THE TEXARKANA DISTRICT BY THE ASST. FIELD SECRETARY.

I finished my work in the Texarkana District August 26, having spent a little over four weeks in the District.

The following circuits were visited and meetings held: Richmond Ct., five meetings, three schools visited; Hatfield Ct., one meeting, one school; DeQueen Ct., three meetings, one school; Spring Hill Ct., three meetings, three schools; Fouke Ct., five meetings, five schools; Doddridge Ct., three meetings, one school; Paraloma Ct., two meetings, one school; Winthrop Ct., one meeting, one school; Horatio Ct., five meetings, three schools; Egger Ct., five meetings, four schools; Making a total of ten circuits visited and thirty meetings held with the workers of twenty-two schools.

The following schools adopted the C type Program of Work: Doddridge, Silverina, Pleasant Hill, Holly Springs and Genoa on the Fouke Circuit; Richmond, Wilton and Wallace on the Richmond Circuit; Hatfield; Chapel Hill and Gilham on the DeQueen Circuit; Fairview on the

Spring Hill Circuit; Highland, Acorn, Cherry Hill and Dallas on the Egger Circuit; Horatio and Walnut Springs on the Horatio Circuit; Graveley on the Winthrop Circuit; Ogden on the Paraloma Circuit; making a total of twenty schools in this District adopting the new program of work.

Some of the schools I visited have made considerable progress since my visit to them last year and the spirit with which they are now taking hold of the work assures us that they will be able to accomplish even more this year.—F. T. Fowler.

THE ASSISTANT FIELD SECRETARY IN THE PINE BLUFF DISTRICT.

The following is the schedule for the Assistant Field Secretary for the Pine Bluff District beginning Sunday, September 3.

Redfield, Sept. 3.
Sherrill, Sept. 4-5.
Tucker, Sept. 6.
Gillett, Sept. 7-8.
Roe Ct., Sept. 10, 11, 12, 13.
Swan Lake, Sept. 14, 15.
Pine Bluff Ct., Sept. 17, 18, 19, 20.
Star City Ct., Sept. 21, 22, 23, 24.
Rowell Ct., Oct. 1, 2, 3.
Rison, Oct. 4, 5.
Sheridan, Oct. 6, 7, 8.

GENERAL ELEMENTARY COUNCIL MEETING.

The General Elementary Council of the Southern Methodist Church, which is composed of the Conference Elementary Superintendents, approved Elementary Instructors, and certain other women who are outstanding workers with children, held an informal meeting recently at Lake Junalusak, N. C.

Reports from standing committees on Children's Week, Music Reports and Record Books, Pictures and Stories and the Home, were received.

The Music Committee reported a very interesting item and that was the proposal of Mrs. Crosby Adams, a celebrated composer, to write a book on instrumental music for use in Beginners' Departments, this book to be submitted to the Council for approval and promotion. Mrs. Adams will also write a song book for Beginners. Both of these proposals were eagerly accepted by the Council.

In connection with the children's Week report the Council voted that our Children's Week for 1923 be held October 14-21, and that each Conference observe it that week or as near thereto as possible.

Those present at this meeting were: Mesdames W. B. Ferguson, L. P. Hanner, J. N. Watts, M. M. Hughes, T. M. Salter, F. T. Fowler and W. F. Cann; Misses Annie Woody, Ethel Smither, Georgia Keene, Mary Lemmon, Cornelia Brickhouse, Marie Parham, Lola Lawler, Hazel Covington, Nannie Baker, Marie McDonald, Caroline Hess, Lynda Ramey, Roberta Smith, Mary Alice Jones, Pauline Suddath, and Minnie E. Kennedy, members; Mesdames Guthrie, Cook and Harwell, and Misses Hodnett, Albright, Killingsworth and Gresham visitors.

THE FT. SMITH TRAINING SCHOOL.

The Ft. Smith Teacher Training School, which closed its third session Friday, Aug. 25, marked another epoch in advancement in Sunday School work in this District. In spite of the intense heat the enrollment reached 175 and the attendance each night was more than 200. The school was well planned under the management of Rev. G. G. Davidson, Presiding Elder of the District, who was Dean of the school. A great Union service of all our Methodist churches in Ft. Smith and Van Buren marked the opening of the school Sunday night. The enthusiasm which

ran through the entire school was exhilarating. There was not a dull moment. The work done was of the highest order. The six courses offered were all well attended, and every class was highly pleased with their instructor. Our efficient Field Secretary, Brother Wheeler, worked day and night for the school and to him belongs very largely the credit for its success. The closing moments of the school were full of deepest interest when 92 teachers came forward and were awarded certificates of credit for regular work done in the school and four special certificates were given to pupils too young to be entitled to regular units of credit. 22 Sunday schools of the District were represented in the school and twelve preachers took credit for work done. While the number of credits awarded was very gratifying, yet the school cannot be measured by these, as twice that number were regularly under the instruction and in the midst of the enthusiasm of the school and no one could fail to get a new and larger vision of their work, and not one can go back to their old methods of work. Brother Hook and his church were untiring in their hospitality and rendered large service in making the school a success.—Report-er.

THE BEST CATECHISMS.

The Infant Catechism, prepared by Mrs. Thornburgh for young children, is the best for giving little ones correct ideas on Scripture subjects. Catechism No. 2, prepared by Geo. Thornburgh, is fine for older children. These have long been used in Arkansas Sunday Schools. You need them. A dozen of either kind sent postpaid for 50 cents. Order of Arkansas Methodist, Little Rock, Ark.

Epworth League Department

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

DO WE PLAY TOO MUCH?

The friendly critic said, "Don't think I'm a spoil-sport. But aren't you Epworth League folks putting a little too much emphasis on fun, games, play, recreation, or whatever you call it? Remember, after all, yours is a religious organization."

The friendly critic has some reason on his side, and he possesses a fair shade of ability to make allowances.

A great change has come over the circumstances of young people. They are surrounded by many artificial incitements to pleasure-seeking which did not exist at all in their parents' time. Amusement at a price is offered in bewildering variety. Some of it is so-so. Much is hopelessly bad.

This expansion of amusement as a business has been very swift. The processes by which young people get moral training in the home are slow, and there is not much allurements about them. There is our difficulty, in brief.

Nothing is gained, and much is endangered, by bold, unrelieved prohibitions. Negatives are worse than useless. Not much is gained by providing in the League social activities so prim that they might be labeled "dull, but safe."

The commercial amusement people make their wares alluring. Whether

what they offer is decent or not, they present it so that it will be attractive. It appeals to something which is in the very nature of youth.

The only way to compete with these amusement providers is to match them in attractiveness while carefully avoiding any intimation of their doubtful or evil features.

The young people's society in the church has one great advantage over the amusement monger. It helps its youth to provide their own fun. And that is rather sensible. Youth loves action and participation. It prefers putting on a home talent performance to watching passively something which may be much more elaborate.

The Epworth League capitalizes both these possibilities. It seeks to make its play attractive, and it lets the young folks themselves in on all the processes.

It is not easy, this attempt to interest young minds and bodies in wholesome play. The whole business is managed by amateurs instead of professionals. There is no money in it. Often the church is without the necessary facilities.

And yet—what if we did nothing? What if we limited ourselves to denouncing the amusement promoter and all who patronize him? What if we said by our actions, "Here is the church. If the young people want to come, they are welcome; if they want to go to the devil, they can't blame us."

The League's play program, ideal in its purpose, is yet a long way from being ideal in its methods. But at least it is seeking, in positive and constructive ways, to hold our young Methodist life to the church by providing really alluring pleasures—pleasures which bring no sorrow with them.—Epworth Herald.

EPWORTH LEAGUE CAMP.

Of the many interesting outdoor entertainments the Malvern Epworth League has afforded, the camp at "Arrowhead Lodge" was by far the best of them all. Plans were being formulated a week before hand, and the chairmen of the different committees were busy all the time trying to get everything in order for a perfect time.

At six o'clock Monday morning, a large truck made trips to the homes to get all the provisions. Several boys volunteered to go to the camp-site and get everything in readiness for the campers, and at five o'clock that afternoon, forty or fifty Leaguers left town, a care-free and happy crowd. They enjoyed a brief swim before supper, and at a late hour, (after bathing the place with "skeeter skoot" and "sweet dreams") retired for the night.

In the early morning all enjoyed the refreshing "dips" before breakfast, and the good swim later in the afternoons.

One great feature of the camp was the prayer-meeting Wednesday evening. About twelve cars full of people came out and held prayer service. The songs, prayers and talks were enjoyed by all and it made the Leaguers feel good to think the older people were so interested in them. They surprised us by bringing us "food which was fit for a king," and it was doubly appreciated for the supplies had just about given out.

Thursday we broke camp and re-

turned home at six o'clock that evening. We cannot thank our patient chaperons enough for their highly appreciated aid, and we hope we can all participate in such wholesome recreation again sometime, and I think we shall for our pastor, Rev. J. A. Henderson, has announced that the church has decided to lease the place and hold camp meetings, picnics, prayer services, and Epworth League Camps. That's fine.—Cala Sue Henry.

MABELVALE LEAGUE.

A very interesting program was rendered by the Mabelvale Epworth League Sunday evening, Aug. 27, as our regular missionary program. Miss Carrie Meyer was leader. The subject was "Our Border Neighbor—Mexico." Scripture readings were given by different members of the League. A duet, "Dear to the Heart of the Shepherd," was sung by Misses Louise Cochran and Susie White.

Talks were then made by other members of the League. Then followed dialogue between Mexico and America, Mexico being represented by William Shepherd, and America by Miss Louise Scott. Both were dressed in suitable costumes.

The dialogue was followed by the song "America," sung by the congregation, after which we were dismissed by the League benediction.—Louise Cochran, Corresponding Secretary.

A POOR HUNTING PRACTICE.

One difficulty which every critic must meet is that, if his target is worth shooting at, it is in motion. He may manage to hit the place where it had been a while ago. But every farm boy who has hunted cottontails knows that hitting the place where the game was even five minutes ago is a slow way of collecting the makings of a rabbit pot pie.

The average critic of religious ideas and institutions in general is a poor hunter. The late Bob Ingersoll to the end of his life used up most of his ammunition shooting at doctrines that had not been preached in Protestant churches since his youth. The churches had beaten him to it. They had changed their position before he had ever thought of attacking it.

The critic of missions rarely shoots where his quarry is, and not always where it was. Some members of Congress and labor leaders and after-dinner speakers of many varieties may be depended on, even yet, to aim their guns at missionary effort "which provides underwear for the inhabitants of the African jungle."

It is much the same with critics of preaching, of the church's benevolent work, of education, of Sunday Schools and of the Epworth League. If any aim is taken at all, it is at some point where there is now nothing but the track of the game. The game itself has moved on.

Within a year a noted speaker has scolded the preachers for too much preaching about heaven and the hereafter. As a matter of fact no other great platform in America speaks so consistently and so boldly for the Kingdom of Heaven here and now, for social justice and economic righteousness, as does the Christian pulpit.

The Epworth League is considered a fair target for jesting criticism, but for the most part the critic deals with conditions that have passed, if ever they existed. The target is in motion, and the critic doesn't know that.

One thing marks all these amateur sportsmen. They break the first law of the hunter, which is, know the habits of the game you seek.

They do not go to church, so that they have no first-hand knowledge of what the preacher talks about. They do not read religious papers, and so

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cannot know what the churches are thinking about. They have borrowed their remarks against missions from such recent writers as Charles Dickens. And of course no one of them ever stayed through an Institute.

This suggests the surest method of confuting such critics and bringing their criticism to confusion. Put them through a simple intelligence test.

You will find that their answers reveal a mentality, on the subject before the house, of about D minus; say that of a ten-year-old illiterate.—Epworth Herald.

GIRLS! LEMONS

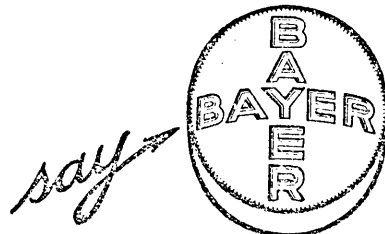
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CHILDREN'S DEPARTMENT.

MY AFTERNOON TEA.

The Four-o'clocks announce the hour;
The Daisy stops to prink;
The Rose is flushed, the timid dear—I'm rather nervous, too, I fear.
All's ready now, I think.
Beneath the apple blossom tree
I entertain my friends at tea.

Upon my mossy table there
I place each tiny cup;
Relief my busy hand receives—
The sun comes trickling through the leaves
And promptly fills them up.
What more delicious can there be
Than acorn cups of sunshine tea?

Aristocratic are my guests,
And in position high,
Arrayed in crimson, blue, and brown—I never saw a finer gown
Than wears Miss Butterfly!
I'm so delighted, for I see
That most successful is my tea.
—Elizabeth Knobel, in The Continent.

THE GREEN CAT.

On the very first warm, sunny day of the year the postman brought little Anne Mason a letter. Dicky Brent, her next-door neighbor, was there when the letter arrived.

"It's from Aunt Lucy!" cried Anne joyfully. "She always writes on a typewriter."

Dicky remembered Anne's pretty young aunt who had several times driven out in her car to see the little girl.

The two children took the letter in to Anne's mother. It turned out to be a very puzzling letter.

Aunt Lucy was going away on a long journey, she said. That was easy enough to understand. "And I am going to send you my little green cat to stay at your house while I am gone." Aunt Lucy had written that too. And what could it mean?

"Her little green cat!" exclaimed mother. "Why, Lucy never owned a cat in her life."

"She would hardly own a green cat anyway," observed father, who had been listening.

"Who ever heard of a green cat?" scoffed Dicky. "I never did—not even in a circus."

"She says we must make it work for us," mother went on. "What a strange way to speak of a cat!"

But Anne was determined to make the best of things. "Well," she said, "Malta and Fluff are pretty lazy, you know, and there are lots of mice. I think it will be fine to have a new cat."

"Not a freak cat!"—began Dicky, but mother interrupted.

"Oh, here's a postscript on the last sheet. Lucy says, 'Your daddy will know how to attend to it. Tell him to call at 105 Broad Street and get it the next time he is in town.'"

Father seemed rather red in the face. "Well, upon my word!" he said. "What's come over Lucy, I should like to know?"

"There's something queer about this," mother said. "Well, when you go to town on Thursday with Dicky's father you can clear up the mystery. I suppose Lucy meant to say white cat or black cat, of course."

"Broad Street is a business street," father went on grumbling. "I shouldn't think she'd leave a cat of any color there."

All that morning Dicky chuckled about the green cat that was coming.

But Anne took the matter very seriously. "It must be a strange, bluish-gray, and Aunt Lucy just calls it green," she said. "Oh, I'm crazy to see it! I wish Thursday would come."

At the breakfast table on Thursday father said, "Look here, Anne, don't you want to go to town with me and help bring home that everlasting cat?"

Anne was delighted, of course. What could be pleasanter than to go to town in Mr. Brent's car and bring a green cat home?

That afternoon Dicky, full of curiosity, watched impatiently for her return. When he saw his father's car coming he hurried over to the Mason's yard. When the car drew up at the gate there was little Anne, sitting very straight on the front seat beside Dicky's father. Her own father was nowhere to be seen.

Anne's eyes were sparkling as she clambered down.

"Where's your father," Dicky asked. "And where's Aunt Lucy's green—"

"Coming," said Anne. "Look." She turned and pointed toward a cloud of dust.

Before Dicky could say anything more a second car drew up at the gate. Anne's father, looking very much pleased about something, got out.

Dicky was dazed. "But where's the green cat?" he insisted.

Anne could not keep back her chuckles any longer. "It isn't a green cat; it's a green car," she said. "O Dicky, Aunt Lucy wrote a 't' instead of an 'r.' It was her car that she was talking about. And she wants us to use it while she's away. Now, isn't that fun?"

Anne's father looked a little uncomfortable. "It wasn't much fun going round inquiring for a green cat. However, all's well that ends well."

Malta and Fluff came down the walk and rubbed, purring, against Anne's legs.

"See how pleased they are," Anne said. "I do believe they had been dreading that extra cat."

Dicky rubbed his forehead. "Well, I'm pleased too," he said. "But I should like to see a green cat, all the same."—Daisy D. Stephenson, in The Youth's Companion.

SARAH JANE, ASSISTANT M. D.

Sarah Jane lived with Dr. Knipe, and in some of his cases even the kind and wise physician would not have known how to get along without her assistance. She never looked at people's tongues nor felt their pulse like the doctor did, but she was often worth more than medicine to some of his patients. Indeed, Sarah Jane might have been regarded as medicine, since it is something that helps cure people when they are sick; for sometimes medicine is fresh air or sunshine or exercise or even a good laugh.

Sarah Jane was a little black-and-tan terrier, so small that in very cold weather the doctor carried her in the pocket of his great fur coat. Often when the doctor and the fathers and mothers of the sick boys and girls were unable to get them to do what was needful for their recovery, the doctor would say, "Oh, I understand this case; all he needs is a dose of Sarah Jane," and she would come to their assistance.

There was Helen Bath, who would not not take the milk the doctor had ordered; so the next morning when he came he brought Sarah Jane with him.

"Sarah Jane, you show Helen how a little lady takes her milk when the doctor orders it." And Sarah Jane sat up on a chair beside the doctor and looked very obedient as he fastened his handkerchief about her neck. Then the doctor took from his medicine case a little glass and a tube, poured some milk into the glass, and as he held it Sarah Jane slowly drank it through the tube.

Helen laughed and thought she might drink some, too, if she had a small glass and a tube like Sarah Jane used.

Helen really got to like the milk, and she would ask for it every hour; but she could not drink it without the little glass tube.

"Sarah Jane, you show Harry how

to take it, will you?" and she jumped up on a chair, opened her mouth, and the doctor gave her some out of a special bottle. Harry laughed and opened his mouth and thought it great fun to take it every time the clock struck the hour.

Charlie Lewis had broken his leg by a fall, and when it was taken out of the cast he was afraid to try to put his foot to the floor, for it hurt him every time he attempted to do so.

"Well, never mind today, Charlie. I'll bring my little assistant with me tomorrow, and she will show you how to do it."

The next morning the doctor and his assistant came to see Charlie.

"Charlie, this is my assistant," said the doctor. "Speak to Charlie, Sarah Jane."

Sarah Jane stood up on her hind feet and said, "Bow! wow! wow!" which, the doctor said, meant "How do you do?"

"Now, Sarah Jane, show Charlie how you walk when you are lame." And she started off on her two hind feet, limping a bit as she went.

"You try it, Charlie, and see if you can do as well," kindly urged the doctor. Charlie tried; and though it hurt him some, he persevered and was soon able to run about as well as ever.

All the boys and girls wanted the doctor to give them Sarah Jane, but he always said: "Come, Sarah Jane, we must go to some one else who needs us."—Exchange.

AN "ALL RIGHT" BOY.

On day after the public school closed for the summer vacation, the maid at my house came up to my study and said that there was a boy down at the door that wanted to see me.

"Did he tell you his name?" I asked.

"No, sir."

"And he did not say what he wanted?"

"He did not, sir."

I was very busy, but I thought I would go down and see what the boy wanted. I found him sitting in my hall waiting for me, and if I had given voice to my thought when I saw him, I would have said, "What a fresh, rosy, clean-looking boy!"

He rose to meet me and said with charming politeness and frankness. "Excuse me for troubling you, sir, but I am looking for something to do. I noticed that your grass needed cutting, and I thought that I would just call and ask you if you would let me cut it."

I noted that the boy looked me right in the face as he made this request, and I noted also his manly bearing. He stood up straight, and he did not mumble his words, or act as if he were frightened or in any way ashamed of asking for work. He did not look to be more than fourteen years of age, and I said:

"You do not look strong enough to use my lawn mower. It is very large, and so is the lawn. I think it would take you all day to cut the grass and trim up the borders."

"Then I would earn that much more money, and I need to earn all that I can. You see I have a good deal of muscle."

He crooked his arm as he spoke to show me how the muscle swelled up in his sleeve. Then he added:

"I am very anxious to get work while there is no school. It is pretty hard for my father to keep me in school nine months of the year because he has but a small salary and there are four children younger than I at home. I want to get work to help father out. I have a chance to go to the country and stay all summer on a farm where I could earn my board, but I'd like to earn more than that, and then mother needs me at home mornings and evenings."

The perfect sincerity of the boy

and the honest look in his brown eyes pleased me, and I said: "You may try your hand cutting my grass, but if you find the work too hard, you'd better give it up."

"Thank you," said the boy. "It will have to be pretty hard work if I give it up. If you will get me your lawn mower and a rake and grass shears, I will go right to work, and if I do not do the work as you want it done, I wish that you would tell me so."

He hung his light coat on the branch of a tree, pushed back his sleeves, and went right to work. I watched him as I sat at work by my study window. The day grew warm, and I could see that the boy's face was flushed with heat. It was hard work pushing the mower over the lawn but the boy kept at it. It took him nearly all the forenoon to cut the grass with the mower, and when twelve o'clock came I went out and said to him:

"Do you live far from here?"

"Yes, sir; I live away over on the south side of the city."

"Then you need not go home to dinner. Stay and eat dinner with me."

"Thank you, but I do not want to give you any trouble."

"It will not be any trouble."

"Then I will stay."

I liked the boy more and more. I liked his direct manner of saying things. He did not "hem and haw," as the boys say, nor did he "beat around the bush" in any way. He came to the table clean as a pin and he ate like a gentleman, thereby showing that he was well bred even if he was poor.

It was about four in the afternoon when the maid again appeared at my study and said that the boy was through and that he would like to have me come down and see if his work suited me. When I went down there was a look of real pride in the boy's face as he said:

"It looks nice don't you think so?"

"Indeed it does," I said heartily, for the boy deserved this praise. The borders were all so neatly trimmed; not a corner had been neglected. Every small weed had been pulled out of some flower beds, and the gravel walks had been raked. I liked the boy's honest pride in his work. He had a right to feel proud of it, and I think that the satisfaction he felt in the thoroughness of his work pleased him more than the money he received. The money was of secondary importance. To do the work well was of the first consequence.

It happened that a friend of mine had asked me only the day before if I could tell him where he could find a bright, tidy, ambitious boy who would like a good place in an office during the summer months. Here was the very boy for my friend. He was a boy who was tidy, honest, manly, and who took genuine pride in doing his work just as well as it could be done. I told the boy to come to me the next day and I would take him with me to see my friend in his office. The boy was on hand at the appointed time, and my friend engaged him on the spot. Three weeks later I met my friend, and I asked him, "How is that boy doing?"

"Fine!" was the hearty reply. "I have raised his wages fifty cents a week, and if he wants a steady place when he is out of school, he can have it with me. He does his work just as well as it can be done, and he is proud of it when it is done. He is all right."

That is what I think.—Zion's Herald.

NEWS OF THE CHURCHES.

REVIVAL AT NASHVILLE.

Mr. W. P. Forbess, choir director of Highland Methodist Church, Little Rock has just returned from Nashville where he directed the singing during the Methodist revival. The pastor, Rev. F. P. Doake, secured the services of the Rev. Walter Scott of Arkadelphia. Bro. Forbess was very



W. P. FORBESS, CHOIR DIRECTOR, HIGHLAND CHURCH, LITTLE ROCK

much impressed with the able sermons delivered by Evangelist Scott. As a result of the great revival practically the whole town was stirred while in Nashville Bro. Forbess organized a splendid Junior choir which did effective work during the meeting, and which will render helpful service to the church in the future.

Rev. F. P. Doak the efficient pastor, is universally loved by his people. There were eleven accessions to the church.

Bro. Forbess, an honored member of Highland church, is a business man. But he finds time to devote to this all-important work, when he feels his services are needed.—Reporter.

A GOOD REPORT

I have closed my summer's work and am now planning to return to Hendrix College for the school year.

I have done revival work through the vacation and the Lord has blessed the places I have worked with a revival of religion.

The first place I preached was on the Bellefonte Circuit in the mountains of Newton county. The meeting lasted one week and resulted in fifteen conversions. From there I went to Salado to assist Rev. Porter Weaver in a meeting. While we had a hard fight to win there, the Lord gave us a real revival and perhaps more than 150 souls were saved there in a little more than two weeks.

From there I went to the Iuka Circuit to assist Verner Bruce in a meeting at Flat Rock church. The Lord gave us victory there and in ten days we had about thirty-five conversions.

I do not know how many additions to each place, as I had to leave before the reception of members was completed.

I went then to Missouri and held a two weeks' meeting which resulted in twenty-five conversions and about that many additions to the church.

I have enjoyed the summer a great deal because I have not lost any

time and the Lord has blessed the efforts I put forth to win the lost.—J. L. Rowland.

YELLVILLE.

Since July 6, we have been almost continuously engaged in revival work on the Yellville charge. It has not been easy, but I can truthfully say I enjoyed the work and in four meetings which I have held, there were seventy-five who professed faith in Christ and thirty-two joined the church.

A good Sunday School organization grew out of the meeting at Cedar Grove. In this meeting there were twenty-two conversions. Pleasant Ridge led them all in number of conversions. Fifty people were happily converted in this meeting, twenty-two of them joined the church, and the last Sunday of the meeting fifteen new pupils joined the Sunday School.

Rev. H. L. Wade, our presiding elder, helped me at Yellville. He did some excellent preaching, which was enjoyed by all who heard him, and I am sure was very profitable to the town.

Bro. Wade is at home in Marion County. The people of this county feel proud that they have given the Methodist Conference such men as H. L. Wade, R. E. L. Bearden, J. W. Cantrell, L. B. Summers and J. W. Black. There are very serious problems religiously, in these mountain counties of Arkansas, but two years of hard work and close observation in this county have convinced me that here is the church's great opportunity. And preachers who had rather do a piece of work than satisfy their ambition, will find here the opportunity of their lives. This is a delightful place to work, and if the Conference thinks, as I do now, this scribe, will climb the hills another year.—I. L. Claud, P. C.

A GREAT REVIVAL AT MARION

Marion and Crittenden counties have been blessed with one of the greatest and most far-reaching Revivals in the history of the counties. Rev. Burke Culpepper, one of our general evangelists, came to us Sunday, Aug. 13, and we at once launched a county-wide campaign for God and his church. The meeting was held in a large tabernacle which was soon filled to overflowing, every town and village in the county were represented in the meeting, and the pastors gave most hearty co-operation. The interest soon swept beyond county lines and people were coming for fifty miles and more.

Culpepper is no doubt one of the greatest evangelists in the South. As a preacher he is in a class to himself. There is just one Burke Culpepper. Mr. John U. Robinson, music director, is great in his leadership of worship in song. He is man among men. To know him is to love him.

Card playing, dancing, Sunday baseball, Sunday picture shows, lost many of their devotees. There were many conversions and renewals. The meeting marks the beginning of a better

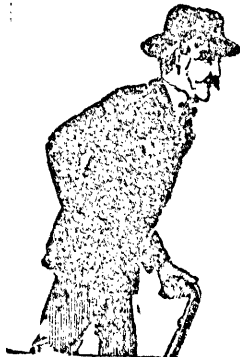
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day for our church town and county. The love, prayers, and good wishes of all our people go with Bro. Culpepper and Robinson as they go from us to the Lone Star state for another battle for God and his kingdom.—J. R. Nelson, Pastor.

A GREAT REVIVAL AT BROOKLAND

One of the greatest meetings of Northeast Arkansas closed Sunday night with 150 professions, 97 additions to the Methodist Church and 50 additions to the Baptist church. The Church, the Sunday School, the Epworth League have all taken on a new life, and we are advancing by leaps and bounds. Our young people are taking a remarkably active part in all interests of the Church.

We commend Bro. O. L. Martin, the evangelist, for his clear and profound Scriptural teaching, the wonderful messages that he brought to the people from time to time thoroughly holding their attention to the last word, and how our hearts did leap for joy as men and women came forward and accepted Christ as their personal Savior. The Barcarfers, singers and helpers with Bro. Martin, are wonderful as personal workers and have endeared themselves to our people by their great interests in the souls of the lost. It is with great pleasure we recommend the evangelist Martin and Barcarfers in revival meetings.—S. M. Davis, P. C.

REVIVAL AT LONE OAK SCHOOLHOUSE, MISSISSIPPI COUNTY.

W. H. Duncan, pastor in charge of the Mission station at Lone Oak, Mississippi county, Arkansas, assisted by Rev. J. A. Gowen of the Monette Methodist Church, closed the greatest revival ever held at that place, which lasted for two weeks.

This was an old-fashioned revival, in which the spirit of the Blessed Master directed all forces. There was no prejudice or discord among the different denominations of the community, but all went to work, united for salvation of lost souls.

Many Christians were greatly revived, and there were sixty five conversions, fourteen additions to the church, and eighteen infants were baptized. The people here all like

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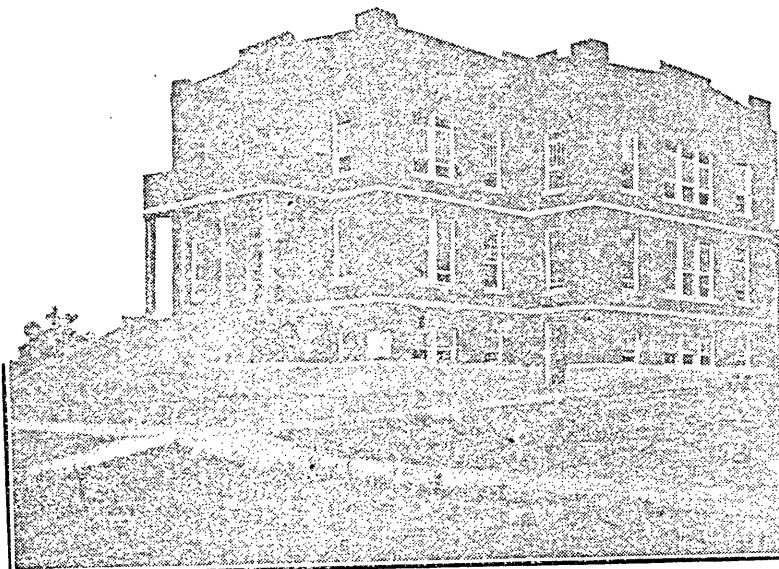
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9 LEES CO. D

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NEW CHURCH AT IMBODEN

The work of excavating was started Oct. 24, 1921. The first service was held in the building July 16, 1922.

The pastor made the plans and superintended construction.

The building is 48 x 75 feet exclusive of steps. There is a full basement with furnace room, coal bin, kitchen, pantry and a main room of 2180 square feet floor space. The main floor has an auditorium of 2,672 square feet, pastor's study, W. M. S. room, two toilet rooms, and vestibule and stair halls. The balcony floor has rooms for two departments of the Sunday School, one young people's room and 1,000 square feet of balcony floor.

The cost with furnishing is a little less than \$20,000 and is all paid, except \$3,500. Every thing will be finished from basement up.—J. F. Glover, P. C.

Bro. Duncan and he is doing a great work.

Rev. J. A. Gowen of the Monette Church, who assisted him in the work during this meeting met the approbation of all the people.

We heartily recommend Bro. Gowen, to any community as a true and faithful Christian revivalist who is a great power in the pulpit and never fails to elevate any community in which he labors.—T.H. Stubbs.

GREAT REVIVAL AT HUNTER.

We have closed a wonderful revival here. Nothing like it has ever been known in this part of the country. Bro. E. T. Miller of McClelland, preached for us. He was assisted by Rev. J. L. Gillespie of McClelland as leader of the song services. Every evening our tabernacle was filled with people who came from far and near. A great work was done for the Master. There were 147 souls reclaimed and converted. The meeting closed with 68 additions to our church.—J. J. Decker, Pastor.

REVIVAL AT SNOWBALL NEAR MARSHALL.

We closed a five days' meeting at Snowball on Sunday, August 20. Bro. W. M. Edwards, pastor on the Bellefonte Circuit, did the preaching, and Mrs. Ahrens of Batavia looked after the music. Up to and including Saturday night there had been twelve conversions, and in the great service Sunday morning, which began at nine o'clock and lasted until almost one o'clock with only ten minutes intermission, there were many who gave their hands, saying by that they desired to start out on a new and better life. It is to be regretted that Bro. Edwards could not have remained with us longer, as we are convinced that, could he have remained for five or six more days, we would have had one of the greatest meetings that part of the country has ever had. Brother Edwards preaches as only a man can preach who is filled with the Spirit of God. Mrs. Ahrens' playing and singing is inspiring and uplifting in every sense of the word. We are glad that we were permitted to labor with these consecrated servants of God for the salvation of sinners.—J. W. Jenkins, P. C.

COLUMBUS.

We closed a co-operative meeting last night with the Methodist and Baptist and Presbyterians. There were 47 conversions and additions to the different churches, 23 of whom joined the Methodist church 22 joined the Baptist church, and 2 joined the Presbyterian church.

This was one of the best meetings I ever attended, and the old town of Columbus is in better shape spiritually than it has been in many years. Bro. Biggs, of Stamps, did the preaching, and it was well done. His sermons were logical and sane. There were only four or five left out of the kingdom in our town and community. This was truly a great meeting.—S. B. Mann, P. C.

THE CENTENARY BULLETIN.

The Centenary Bulletin for September has just come from the press. We believe that it carries such information concerning the Centenary as our people ought to have. Its distribution will help in the collection of Centenary pledges. The Publicity Department will be very glad to send to any pastor, or local treasurer, such number of copies as may be requested. Write to John S. Chadwick, Centenary Building, Nashville, Tenn., making request for such number of copies as you think you can use to advantage. These will be sent free of charge.

WHAT OF THE MISSION PASTOR?

There is due to this date on individual pledges to the Centenary, \$15,000,000. Had you thought what this payment of this amount would mean to the men on the mission charge of the home Conferences? It would make available \$1,500,000 additional to be used in the mission charges of our Annual Conferences—an amount sufficient to put on a real Conference mission program for 1923. And it would mean that the financial burdens that rest upon many of our faithful pastors would be lightened. These men need every dollar of this due on Centenary pledges.

Just to make the case plainer, let us see what additional amounts would be available for some of the Annual Conferences if pledges are paid to date this fall. The Alabama Conference would have \$49,000 additional for

appropriation to its mission charges; the Baltimore Conference \$37,000; the Central Texas, \$60,000, East Oklahoma; \$27,000; Florida, \$34,000; Holston \$57,000; Kentucky, \$22,000; Little Rock, \$40,000; Louisiana, \$33,000; Louisville, \$30,000; Memphis, \$69,000; Mississippi, \$21,000; North Alabama, \$68,000; North Arkansas, \$40,000; North Carolina, \$72,000; North Georgia, \$94,000; North Mississippi, \$36,000; North Texas, \$55,000; St. Louis, \$24,000; South Carolina, \$66,000; South Georgia, \$119,000; Tennessee, \$45,000; Texas, \$52,000; Upper South Carolina, \$37,000; Virginia, \$88,000; West Oklahoma, \$26,000; West Texas, \$35,000; Western North Carolina, \$65,000; Western Virginia, \$17,000.

These figures represent ten per cent of the amounts due by the Annual Conferences on Centenary pledges. Of the amount paid by each Conference during the next several months, whether it be part or all due on pledges, ten percent will be returned to that Conference, to be appropriated for 1923 by the Conference Board of Missions. In the payment of your Centenary pledge, you make possible a large program in your Conference and make some contribution to the support of your own mission pastor.

THE RIGHT USES OF MUSIC IN THE PROGRAMS OF THE CHURCH.

If music in the church is to take up time simply while the preacher finds the text; if it is to be a means whereby somebody shows off and advertises some vocal gymnastics for the praise of all the relatives; if it is simply to fill up gaps between the testimonies of very slow-speaking saints; if it is to be a separate program from the program of the minister—a sort of sideshow of amusement, amazement, and distraction; if it is to have no quality or purpose or personality that is religious—then it has no place in the program of the church. Like fire, music in the church is a fine servant, but a mighty poor master. If the music runs the church program, or if there is a wall of separation between the choir leader and the preacher, between the work of the choir and the prayer of the church, it has no place in the church.

But it does have a rightful use and place so great that human mind cannot measure it. The right uses of music in the church entire, in every department, are so many, so holy, so efficient, that one is awed before the attempt to discuss them. And rightfully so, for some of the most holy purposes of God have been committed to the service of music. When the good news was first given to men on the pasture fields of Bethlehem, with an angel messenger came a heavenly host, singing. From the beginning the Christian message has been accompanied by singing. God made a spiritual, evangelistic use of music in the announcement of Jesus' birth and in the prophecy of his world redemption.

The music is not a mere church accomplishment, but is a real factor in the church program. The entire program is built about the message. The music is not to divert the mind from the sermon, either in the personality or the theme of the singer. Becoming dress, evident sympathy with the song, and a reputable character are essential. While I am not a fanatic on the subject, I believe that singers must have at least pronounced sympathy with the church and the Christian life and far better if they have a conscious experience in salvation, especially in evangelistic or invitation songs. Singers not Christians may be united in choir work, but their solo work should be limited to patriotic, secular, or anniversary occasions. The music in church services should be a

blending with one consistent plan of the minister. He is ex-officio chairman of the music committee. He may delegate the details, but he must never abdicate. The music is to make the message effective by helping prepare the congregation to receive it.

No matter what else the church may do, its highest function is to provide a place for quiet, secure, helpful worship. A church may be a place of instruction, of instructive lectures; but if it fails to provide the people with an atmosphere of worship, it ought to tear down its tower and chisel down its name. Worship is the food for the soul. The first notion of temples, of holy places, of altars, was that of worship to Deity. Worship is the adoration of God, the consecration to God, the attempt to find the will of God and to commune with God. It is the greatest act of humanity. Man is aided in his worship by orderliness, by pleasant surroundings, by freedom from interruption, by the sanctity of the place, by the behavior of the minister, by the conduct of his fellow worshippers. Places of worship very justly should be pleasant, beautiful, clean, orderly, and marked by evidences of thoughtful care. Ash heaps, weeds, mud holes, have no place outside a church any more than dirt and rusty pipes and cobwebs and disorderly chairs and books and a mess of litter have place inside. When a man comes with his family to meal-time, he likes cleanliness, cheerfulness, and the evidences of neatness and order. How much more, then, does he like his place of worship clean, neat, and kept in reverence. To enable man to hear the voice of God better, to enable him to "feel his presence near," to enable man to understand God's love and grace better, is a use of music incomparable.

In the choice of hymns the minister has a privilege of unusual value and influence. Many hymns are chosen at haphazard without any apparent study of occasion or effect. No pastor should slight the choosing of hymns. No pastor should delegate the choosing of hymns to anyone else. The singing of hymns is important, not in the fact that one or two are sung, but it is all-important what hymns are sung. The opening hymn should be uplifting, invigorating, cheerful, and changing the spirit of folks who almost without exception come rather weary, worn, often irritable, or depressed. The opening hymn never should be subdued, soothing, depressing, or mournful. That there is need for a quieting influence, I admit; but it should come through joyful uplifting rather than through sad memories. For examples:

530—"O thou, in whose presence my soul takes delight."

629—"Thou, whose almighty Word, chaos and darkness heard."

434—"O, sometimes the shadows are deep."

1—"O, for a thousand tongues to sing."

19—"Come, thou fount of every blessing."

383—"Onward, Christian soldiers" (we need some militant hymns.)

649—"Praise the Saviour, all ye nations" (all missionary hymns.)

The second hymn should be assuring, comforting, answering to the inner needs. Examples:

528—"Peace, perfect peace."

531—"O thou, whose bounty fills my cup."

523—"Father, whate'er of earthly bliss."

446—"If on a quiet sea."

376—"O, for a heart of calm repose."

The third should be one of consecration, activity, or acceptance.

410—"Lord, speak to me that I may speak."

408—"Lead on, O King eternal."

402—"Hark, the voice of Jesus calling."

384—"Forward! be our watchword."

416—"The Son of God goes forth to war."

420—"True-hearted, whole-hearted."

348—"Take my life and let it be, consecrated."

The evening hymns should be of a different character. The "prayer" hymn—that is, a hymn which in itself is a prayer—can be used often, especially after a song service. Examples:

59—"Now the day is over."

57—"Day is dying in the West."

51—"Thus far the Lord has led me on."

47—"Sun of my soul."

48—"Abide with me."

43—"Again as evening's shadows fall."

52—"Silently the shades of evening."

The church music is not for the Sunday preaching service alone. It belongs to every department. It should be in mind in the Sunday school and League singing. The children early should know some of the great hymns like, "How firm a foundation," "Joy to the world," "Silent night," and "Rock of Ages." The people should learn to sing some hymns without books. They should be encouraged to request hymns. It is good to make the congregation partners, in the evening service especially.

Church music should be standardized. In travel experiences one seldom finds two Sunday schools using the same books. At night churches seem to use fifty-seven varieties of singing books, published mainly for profit to the publishers.—O. W. Fifer in Western Christian Advocate.

THE PREACHER'S CAPITAL

Woodrow Wilson once said that the ministry is the only profession that consists in "being something." All other professions and vocations consist in doing something, with no particular demand upon character. This assertion is to be taken with some reservations, and perhaps was meant to be. Character counts in any legitimate vocation. But it is true that the ministry is the one vocation in which character is an absolute necessity. No gifts that the preacher may possess will atone for the lack of character. When once the people lose confidence in his integrity, he had as well resign his pulpit. His flights of oratory will reach no greater height than the plane on which his life is lived. However eloquent he may be, people refuse to hear him if they don't believe in him. They will go to hear him deliver an address on some secular theme, if he is a man of recognized ability; but one thing is certain—they will not go to hear him preach the gospel. This proves that character is the chief capital with which the minister of the gospel does business for the kingdom.—Religious Telescope.

OBITUARIES.

PARSONS.—Mr. O. M. Parsons, after three days of intense sufferings, departed this life and entered into rest on June 19, 1922. He was born Dec. 21, 1881. He was married on April 18, 1906, to Miss Mary Pecanty, to which union were born two boys and one girl. The little girl preceded him to the glory world. He leaves a wife and two boys and several brothers and sisters. As a husband and father he was a model, kind and thoughtful, anticipating every want. As true in friendship as the needle to the magnet. As a church official and member he was always in his place and carried his part for his church was the pride of his heart. As a citizen and business man he was above suspicion, honored, loved and trusted by every body. Being loved by every body, he is missed by every body. No man ever lived a truer, purer cleaner life than O. M. Parsons. He applied the principles of Christianity in every act of his daily life. There was just one question he

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT.

(Fourth Round.)

Dalark Ct. (Friendship) Sept. 16-17.

Friendship Ct. (Friendship) Sept. 23-

asked about every proposition. "Is it right?" Every where O. M. Parsons was a prince among men. Next to his wife and two boys his going was perhaps a greater loss to his brother, A. G. Parsons, than to any one else.—J. R. Dickerson, Pastor.

STEVENS.—Mr. P. S. Stevens born in Covington, Tennessee, Jan. 5, 1849, came to Bowie Co., Texas with his parents when he was four years old. Later they came to Texarkana, Ark. He was married to Miss Lucinda Nix, December 17, 1884. They were never blessed with any children of their own, but reared three—Mrs. Rosie Earnest, Mr. Henry Gale, and Mrs. Angie Moore. Brother and sister Stevens joined Fairview Methodist church more than twenty years ago. After nearly two months of severe sufferings he went to his reward on July 26, 1922. Fairview has lost a good faithful member. He was a kind, tender husband. He applied the principles of Christianity to his every day life. He was accounted a good man wherever he went. He trained the three children to be Christians. They were brought up in the church. In the intense suffering before his death he never forgot his family, his friends, his church nor his pastor. He prayed earnestly for all of them, then asked for dying grace. It is all right; I am ready to go. Then after a quiet peaceful sleep, he passed triumphantly to rest. "Blessed are the dead which die in the Lord."—J. R. Dickerson, Pastor.

HANCOCK.—Mrs. Senah Elizabeth (Harben) Hancock was born March 3, 1845, at Jasper, Tenn., where she lived for a few years, then moving to Ducktown, Tenn., with her father and mother. Here she lived until near the close of the civil war, when her family moved to Georgia. She was then sixteen years old. During her sixteenth year she was converted and joined M. E. Church, South. In 1871 she married J. S. Hancock at Gainsville, Ga. She was the mother of nine children, six still living. In 1886 her family moved to Section, Alabama, and in 1906 they moved to Monette, Arkansas, where she lived until the time of her death July 21, 1922. She was a faithful mother and housewife never forgetting her household on any occasion. She was always ready to help the sick and needy and reared her children as a Christian mother should. She leaves to mourn her loss, a husband one daughter, Mrs. J. W. Watson, and five sons, Arthur, Alvah, Wiley and Crawford of Monette, and Burl of Little Rock and six grandchildren and a host of friends.—A Friend.

ELLIOTT.—Mamie Alice Elliott, daughter of Mr. and Mrs. T. P. Elliott, Kerr, Ark., was born June 16, 1914 and died July 17, 1922, leaving to mourn her going her father, mother, two half sisters, Mrs. Chas. Earles and Mrs. John Fein of North L. R., two brothers, a sister and a host of relatives and friends. Mamie Alice was sick but a few days. All that loving hands could do was done for her, but God called her home. Especially kind and attentive was the family physician, Dr. Brewer. Dr. Jas. Thomas held a very attractive funeral service in the home July 18, using for his text, "Suffer the children to come unto me." Then all that was mortal of our darling was laid to rest in beautiful cemetery to await the Resurrection Morn. Her grave was covered with beautiful flowers. Mamie Alice was devoted to the church and dearly loved the Sunday School. She began attending Sunday School when but two years old at South Bend Church. She always began her lesson by folding her tiny hands and saying: "Now may I lay me down to sleep. Amen." For several months she had been going to Scott's Sunday School. A memorial is being started through the Scott's S. S., but by a member of another church to perpetuate her memory in the life of some little child in the heathen lands who does not know of Jesus and his love for the little children of the world. Thus her influence will go on to bless the world.—Her first S. S. Teacher, Mrs. Weidemyer.

BURGESS.—Mrs. Louis Pearl Burgess, wife of Dr. L. E. Burgess, was born at Plumerville, Ark., Feb. 11, 1883, and died at her home in Lamar, Ark., Aug. 9, 1922, as the result of injury received in a car accident October, 1921. However she was about her Christian work as if she had no trouble until six days before her death she became delirious. She is survived by her husband and daughter Emma and son Thurman who were students at the State Normal and Agricultural Schools at Russellville last year, and a half Bro. J. B. McClure of Lubbock, Texas. At the tender age of seven she was left an orphan, but was reared by the kindly hands of an uncle. At the time of her death she was a teacher in the Methodist Sunday School and Secretary of Woman's Missionary Society. She was ever willing to do her duty and it seemed she could not do enough, and in giving her up we say Johnson Co. has lost a noble character and her place can never be filled. But our loss is heaven's gain. The last effort to save her life was an operation, but she did not awake in this world. Her last words were a prayer. Funeral services were conducted at the family residence in Lamar Wednesday by the Rev. J. B. Stevenson of Russellville.—A Friend.

24. Fearcy Ct. (Grant Chapel) Sept. 30-Oct. 1.
Third Street, Oct. 1. 8 p. m.
Central Ave., Oct. 8. 11 a. m.
Park Ave., Oct. 8. 8 p. m.
Benton Station, Oct. 15. 11 a. m.
Leola Ct. (Leola) Oct. 15. 8 p. m. Conference 16, 10 a. m.
Lono Ct. (Clear Creek) Oct. 21-22. Conf. 21, 2:30 p. m.
Malvern Station, Oct. 22. Conf. 8 p. m.
Okolona Ct. (Okolona) Oct. 29. Conf. 3:30 p. m.
Sparkman & Sardis (Sardis) Nov. 4, 11a. m., 3 p. m., 8 p. m.
Holly Springs (Provident) Nov. 5, 11 a. m., Conf. 3 p. m.
Carthage Ct. (Tulip) Nov. 5, 8 p. m. Conf. 10 a. m. Mon. 6.
Traskwood Ct., Nov. 12. Conf. 2:30 p. m.
Malvern Ct. (Waldo) Nov. 12, 8 p. m. Conf. 10 a. m. Mon. 13.
Cedar Glades, Nov. 16-17. Conf. 2:30 p. m. 16th.
Hot Springs Ct., Nov. 18-19.
Oak Lawn, Nov. 19, 8 p. m.
Arkadelphia Ct. (Hollywood) Nov. 26. Conf. 2:30 p. m.
Arkadelphia Sta., Nov. 26, 8 p. m.
Pastors, please see that Trustees make report to this conference giving information required by Discipline.
Those collecting Centenary money make report to Centenary Treasurer for the Conference.—L. E. N. Hundley, P. E.

BOONEVILLE DISTRICT.

(Fourth Round.)

Ola and Centerville, at Ola, Oct. 1-2.
Dardanelle Ct., at Field's Chapel, Oct. 2-3.
Adona, at Oppelo, Oct. 7-8.
Perry and Bigelow, at Perry, Oct. 8-9.
Branch Ct., at Branch, Oct. 11-12.
Paris, Oct. 13.
Prairie View and McKendree, at P. V., Oct. 14-15.
Scranton, at Scranton, Oct. 15-16.
Dardanelle, Oct. 18.
Rover, at Wing, Oct. 19-20.
Gravelly and Bluffton, at Bluffton, Oct. 21-22.
Mainview, Oct. 22-23.
Danville, Oct. 23.
Belleville and Havana, Oct. 28-29.
Magazine, at Magazine, Oct. 29-30.
Parks, Oct. 30-31.
Waldron, Nov. 1.
Waldron Ct., at Mt. Pleasant, Nov. 4-5.
Mansfield, Nov. 5-6.
Hartford, Nov. 6.
Huntington, Nov. 7.
Walnut Tree Ct., at Walnut Tree, Nov. 11-12.
Booneville Ct., Nov. 14.
Booneville, Nov. 15.
Let the trustees have their reports. Pastors please assist the trustees and let us have the titles cleared. Please have reports left over from the Third Conference on hand this time.—B. L. Wilford, P. E.

CAMDEN DISTRICT.

(Fourth Round.)

Huttig, Sept. 17.
El Dorado Ct., at Parker's Chapel, Sept. 23-24.
Bussey Ct., Oct. 1.
Junction City, Oct. 8. 11 a. m.
Wesson, at Wesson, Oct. 8. 7:30 p. m.
Thornton, at Stony Point, Oct. 15-16.
Hampton, at Fostina, Oct. 21-22.
Kingsland, at Grace, Oct. 28-29.
Fordyce, at October 29, 7:30 p. m.
Strong, at Strong, Nov. 5.
Camden Ct., at Two Bayou, preaching at 11 a. m., q. c. at 2 p. m., Nov. 8.
Emerson (place to be chosen), Nov. 11-12.
Magnolia, Nov. 12, 7:30 p. m.
Chidester, (place to be chosen), Nov. 15.
Bearden, Nov. 19, 11 a. m.
Eagle Mills, at Eagle Mills, Nov. 19, 7:30 p. m.
El Dorado, Nov. 22, 7:30 p. m.
Camden, Nov. 24, 7:30 p. m.
Stephens, at Stephens, Nov. 26, 11 a. m.
Waldo, Nov. 26, 7:30 p. m.
R. H. Cannon, P. E.

CONWAY DISTRICT.

(Fourth Round.)

Vilonia, Sept. 2-3.
El Paso Ct., at 16th Sec., Sept. 3-4.
Pottsville, Sept. 10, a. m. and business session Nov. 5, a. m.
Russellville, Sept. 10, p. m. Business session Nov. 3, p. m.
Gardner Mem., Sept. 17, a. m.
Cabot, Sept. 17, p. m.
First Church N. L. R., Sept. 18, p. m.
Jacksonville, Sept. 24, a. m.
Reebee, Sept. 24, p. m.
North Quitman Ct., at Central Sept. 30-Oct. 1.
Quitman, Oct. 1-2.
Rosebud Ct., Oct. 7-8.
Greenbrier Ct., Oct. 14-15.
Conway Ct., Oct. 15 p. m.
Conway Ct., at Oakland, Oct. 21-22.
Naylor Ct., Oct. 22-23.
Dover Ct., at Appleton, Oct. 28-29.
Atkins, Oct. 29-30.
Morrilton, Nov. 5, p. m.
Springfield, Nov. 11-12, at Hill Creek.
Plumerville, Nov. 12, p. m.
The trustees church Conference secretaries, Sunday School Superintendents, Lay Leaders and Woman's Missionary Societies should have their reports in writing. Where these reports have not been given each quarter they should include the work of the whole Conference year. Let the stewards be ready to answer questions 22 and 23 in complete reports for each appointment.—W. B. Hays, P. E.

FAYETTEVILLE DISTRICT.

(Fourth Round.)

Elm Springs, Sept. 16-17.
Green Forest, Sept. 23-24.
Denver, Sept. 24-25.
Bright Water, Sept. 30, Oct. 1.
Fayetteville, Oct. 7-8.
Zion, Oct. 8-9.

Farmington, Oct. 14-15.
Lincoln, Oct. 16-17.
Eureka Springs, Oct. 21-22.
Berryville Ct., Oct. 22.
Berryville, Oct. 22-23.
Savoy, Oct. 28-29.
Prairie Grove, Oct. 29-30.
Springdale, Nov. 4-5.
Huntsville, Nov. 5-6.
Wedington Ct., Nov. 11-12.
Siloam Springs, Nov. 12-13.
Springtown, Nov. 18-19.
W. L. Oliver, P. E.

FT. SMITH DISTRICT. (Fourth Round.)

Lavaca, Sept. 16-17.
Hackett, Sept. 17-18.
Kibler, Sept. 23-24.
Alma, Sept. 24-25.
Cecil, Sept. 30.
Altus, Oct. 1-2.
Charleston, Oct. 7-8.
South Ft. Smith, Oct. 8.
Winslow, Oct. 14-15.
Dodson Avenue, Oct. 15.
Van Buren Station, Oct. 22.
Midland Heights, Oct. 22.
Clarksville Ct., Oct. 28-29.
Clarksville Sta., Oct. 29-30.
Mulberry, Nov. 4-5.
Greenwood, Nov. 5-6.
Ozark Sta., Nov. 11-12.
Lamar, Nov. 12-13.
First Church, Nov. 13.
Ozark Ct., Nov. 18-19.
Van Buren Ct., Nov. 19-20.
—G. G. Davidson, P. E.

HELENA DISTRICT. (Fourth Round.)

West Helena, Sept. 10.
Hunter Circuit at New Home, Sept. 16-17.
Brinkley, 7:30 p. m., Sept. 17.
Colt Circuit at Colt, Sept. 23-24.
Wheatley-Palestine at Wheatley, 7:30 p. m., Sept. 24.
Aubrey, Circuit at Aubrey Sept. 30 Oct. 1.
Poplar Grove Circuit, 7:30 p. m., Oct. 1.
Holly Grove-Marvell at Holly Grove Oct. 7-8.
Clarendon, 7:30 p. m., Oct. 8.
Haynes-Lexa at Lexa, Oct. 15.
Marianna, 7:30 p. m., Oct. 15.
Vandale Circuit at Marvin, Oct. 21-22.
Harrisburg, First Church, 7:30 p. m., Oct. 22.
Harrisburg Circuit at Bay Village, Oct. 28-29.
Parkin, Oct. 29.
Elaine, Circuit at Elaine, Nov. 4-5.
Helena, First Church, 7:30 p. m., Nov. 5.
Earle, Nov. 12.
Crawfordville, 7:30 p. m., Nov. 12.
Forrest City, Nov. 19.
Wm. Sherman, P. E.

JONESBORO DISTRICT. (Fourth Round.)

Truman, Sept. 16-17.
Marked Tree, Sept. 17-18.
Blytheville, Lake St., at Yarbrow, Sept. 22-23.
Rosa & Clear Lake, at Rosa, Sept. 23-

24.
Osceola, Sept. 24-25.
Blytheville Ct., at Armorer, Sept. 30-Oct. 1.
Blytheville, 1st Church, Oct. 1.
Nettleton Ct., at Forest Home, Oct. 7-8.
Jonesboro, 1st Church (Conf. later) Oct. 8.
Luxora, Oct. 14-15.
Wilson, Oct. 15-16.
Whitten & Bardstown, Oct. 20-21.
Marion (Conf. later) Oct. 22.
Tyrone, at Tyrone, Oct. 22-23.
Lepanto, Oct. 24.
Brookland, at Brookland, Oct. 28-29.
Trinity, at Bono, Oct. 29-30.
Manila & St. Johns, at Manila, Nov. 4-5.
Leachville, Nov. 5-6.
Lake City, Nov. 11-12.
Monette, Nov. 11-12.
Bay & Shiloh, at Bay Nov. 18.
Jonesboro, Fisher Street, Nov. 19.
Jonesboro, Huntington Ave., Nov. 19.
Hickory Ridge, Nov. 20.
R. E. L. Bearden, P. E.

PARAGOULD DISTRICT (Fourth Round.)

Paragould, Westside, Sept. 2-3.
Paragould, 1st Church, Sept. 3.
Paragould Eastside Ct., Sept. 9-10.
Paragould, East Side, Sept. 10.
Stanford, Sept. 16-17.
Lorado, Sept. 17-18.
Knobel & Peach O., Sept. 23-24.
Corning, Sept. 24-25.
Rector Ct., Sept. 30-Oct. 1.
Rector, Oct. 1-2.
Smithville, Oct. 7-8.
Black Rock & Portia, Oct. 8-9.
Attica, (Tuesday) Oct. 10.
Maynard, (Thursday) Oct. 12.
Pocahontas, Oct. 14-15.
Biggers, Oct. 15-16.
Gainesville, Oct. 21-22.
Marmaduke, Oct. 22-23.
Sedgwick (Wednesday) Oct. 25.
Ash Flat (Friday) Oct. 27.
Hardy & Williford, Oct. 28-29.
Imboden, Oct. 29.
Hoxie, Nov. 5, a. m.
Walnut Ridge, Nov. 5, p. m.
Walnut Ridge Ct., Nov. 6.
Salem, Nov. 11-12.
Mammoth Spg., Nov. 12-13.
St. Francis, Nov. 18-19.
Piggott, Nov. 19.
—Jas. A. Anderson, P. E.

PRESCOTT DISTRICT. (Fourth Round.)

Prescott Ct., at New Salem, Sep. 9, 10.
Bingen and Highland at Pump Springs, Sep. 16, 17.
Mineral Springs, Sep. 17, 3 p. m.
Center Point at Center, Sep. 23, 24.
Nashville, Sep. 24, 4 p. m.
Washington and Ozan at Liberty, Sep. 30-Oct. 1.
Columbus at Columbus, 3 p. m., Oct. 1.
Emmet at Hopewell, Oct. 7, 8.
Amity and Rosboro at Findley, Oct. 15, 2 p. m.
Glenwood and Womble, at County Line, Oct. 22, 2 p. m.
Delight at Delight, Oct. 28, 29.
Gurdon, Nov. 5, 8 p. m.

Mt. Ida and Oden at Mt. Ida, Nov. 12, 3 p. m.
Murfreesboro, at Murfreesboro, Nov. 13, 3 p. m.
Hope, Nov. 26, 3 p. m.
Prescott, Nov. 27, 8 p. m.
Trustees will please be prepared to make reports; also Woman's Missionary Society.—J. H. Cummins, P. E.

PINE BLUFF DISTRICT. (Fourth Round.)

Sherrill and Tucker, at Tucker, Oct. 1, 11 a. m.
Altheimer and Wabbaseka, Oct. 1, 7:30 p. m.
Pine Bluff Ct., at Mt. Carmel, Oct. 7-8.
Rison, Oct. 8, 7:30 p. m.
Rowell Ct., at Wesley's Chapel, Oct. 14-15.
Star City Ct., at Star City, Oct. 15, 7:30 p. m.
Redfield Ct., at Redfield, Oct. 21-22.
Sheridan and Newhope, Oct. 22, 7:30 p. m.
Swan Lake, Oct. 29, 11 a. m.
Grady and Douglass, at Grady, Oct. 29, 7:30 p. m.
Gillett Ct., at Gillette, Nov. 3, 10 a. m.
St. Charles Ct., at Pleasant Grove, Nov. 4-5.
Dewitt, Nov. 5, 7:30 p. m.
Stuttgart, Nov. 6, 10 a. m.
Cot. Ct., at Shiloh, Nov. 11-12.
Humphrey and Sunshine, at Humphrey, Nov. 12, 7:30 p. m.
First Church, Pine Bluff, Nov. 16, 7:30 p. m.
Lakeside, Pine Bluff, Nov. 21, 7:30 p. m.
Hawley Memorial, Nov. 22, 7:30 p. m.
Carr Memorial, Nov. 24, 7:30 p. m.
My Dear Brethren: I have put your Quarterly Conference as late as possible to avoid a fifth round.
See that the Trustees have reports showing the conditions of Church and Parsonage property.
Reports from Missionary Societies will be expected at each Conference.
Be ready to report on Centenary and Christian Education work in your charge.
In making up your Official Boards select the best men and women in your charge, men and women who love God and the Church.
Push every claim of the Church to the last day.—J. W. Harrell, P. E.

SEARCY DISTRICT. (Fourth Round.)

Welden & Tupelo at Welden, Sept. 1-2.
McRae Ct. at Copperas Springs, Sept. 9-10.
West Searcy & Higginson at Higginson, Sept. 10-11.
Kensett Station, Sept. 16-17.
Searcy Station, Sept. 17-18.
Griffithville Ct. at Rideout, Sept. 23-24.
Pangburn Ct., at Oak Grove, Sept. 30 to Oct. 1.
Heber Springs Station, Oct. 1-2.
Devew & Revels at Revels, Oct. 7-8.
Augusta Station, Oct. 8-9.
McClelland & Gregory at Gregory Oct. 14-15.
Cotton Plant Station, Oct. 15-16.
Bald Knob & Bradford at Fredonia, Oct. 21-22.
Judsonia Station, Oct. 22-23.
Scotland Ct., at Walnut Grove, Oct. 28-29.
Clinton & Shirley at Clinton, Oct. 29-30.
Bellefonte Ct. at Bellefonte, Nov. 4-5.
Harrison Station, Nov. 5-6.
Marshall Station, Nov. 11-12.
Leslie Station, Nov. 12-13.
Pastors will see that Trustees have written report as to conditions of all church and parsonage property. Many pastors have reported nothing so far on Conference Collections. On this round we will expect all pastors to report the exact conditions as to these important claims. We will not be able to make a fifth round. All business should be completed this round except the questions on finance. Be ready brethren to complete all other matters.—A. E. Holloway, P. E.

TEXARKANA DISTRICT. (Fourth Round.)

Spring Hill, at Fairview, Sept. 17.
Preaching morning and night.
Conf. 2:30 p. m.
First Church, Sept. 24.
Paraloma at Ogden, Oct. 1. Preaching morning and night. Conf. 2:30 p. m.
Fouke at Pleasant Hill, Oct. 8. Preaching morning and night. Conf. 2:30 p. m.
Winthrop, Oct. 15. Preaching 11 a. m. Conf. 2:30 p. m.
Foreman, Oct. 15 at night.
Egger at Dallas, Oct. 22. Preaching 11 a. m. Conf. 2:30 p. m.
Mena, Oct. 22 at night.
DeQueen Ct. at Chapel Hill, Oct. 29. Preaching 11 a. m. Conference 2:30 p. m.
DeQueen, Oct. 29 at night.
Locksburg, Nov. 5. Preaching 11 a. m. Conf. 2:30 p. m.
Dierks, Nov. 5 at night.
Umpire, at Athens, Nov. 7, 11 a. m.
Richmond, Nov. 12. Preaching 11 a. m. Conference 2:30 p. m.
Ashdown, Nov. 12 at night.
Lewisville, Nov. 14 at night.
Stamps, Nov. 15 at night.
Horatio, Nov. 17 at night.
Hatfield, Nov. 19. Preaching 11 a. m. Conf. 2:30 p. m.
Doddridge, adjourned Session, Nov. 21, 11 a. m.
Spring Hill, adjourned Session, Nov. 23, 11 a. m.
Fouke, adjourned Session, Nov. 25, 10:30 a. m.
College Hill, Nov. 26.
Fairview, Nov. 26.
I urge the pastors and all officials to consult the Discipline to refresh their memory of the important business of this Conference. Let all required written reports be ready and all nominations by the pastors prayerfully selected.—J. F. Simmons, P. E.

BUSINESS MANAGER'S MESSAGE. THE BUSINESS MANAGER SAYS:

The Arkansas Methodist is like men, because it is made by men. And what those men stand for nearly always shows up in the paper.

Our Conference organ is a Human Thing. It likes sympathy and responds to friendly acts. Its pages, if read aright, stretch out before the reader's eyes a true history of human nature. Those who are responsible for its publication have the welfare of the Methodists and Methodism of Arkansas at heart. This splendid paper is dedicated to YOUR Church's interest. It is YOUR paper.

The best way to show that you appreciate your Church paper is by reading it and telling your friends of its merits. BETTER THAN THAT, YOU can RENDER a genuine SERVICE to this—YOUR—Church paper, if you will secure new subscribers and persuade the old subscribers to renew their subscriptions. You are our agents. It is your support that makes it possible for us to have a publication of this character.

THE ARKANSAS METHODIST can grow no larger than its circle of friends. BE a FRIEND to YOUR Church paper.

SPECIAL CLUB RATES; ATTRACTIVE OFFER; THE "THREE-WAY CAMPAIGN" WILL BE ANNOUNCED NEXT WEEK.

Save the ARKANSAS METHODIST FOR ARKANSAS METHODISM.—J. C. Glenn, Business Manager.

BLACK-DRAUGHT OVER 30 YEARS

"Saved Me Many a Sick Spell," Says Texas Farmer, Who Has Long Known Usefulness of Black-Draught.

Naples, Texas.—"I have used Thedford's Black-Draught for years—I can safely say for more than 30 years," declares Mr. H. H. Cromer, a substantial, well-known farmer, residing out on Route 3 from here.

"I am 43 years old, and when a small boy I had indigestion and was puny and my folks gave me a liver regulator. Then Black-Draught was advertised and we heard of it.

"I began to take Black-Draught, and have used it, when needed, ever since. I use Black-Draught now in my home, and certainly recommend it for any liver trouble.

"I have given it a thorough trial, and after thirty years can say Black-Draught is my stand-by. It has saved me many sick spells."

Mr. Cromer writes that he is "never out of Black-Draught," and says several of his neighbors prefer it to any other liver medicine. "I always recommend Black-Draught to my friends," he adds.

This valuable, old, powdered live medicine is prepared from medicinal roots and herbs, and has none of the bad effects so often observed from the use of calomel, or other powerful mineral drugs.

Black-Draught helps to keep the liver in trim, helping prevent or relieve such troubles as constipation, biliousness, indigestion, sick headache. Be sure, to get the genuine.

TIMBER LANDS.

I buy and sell timber, timber lands, and cutover lands. Correspondence solicited. Address T. L. Cox, A. O. U. W. Building, Box 804, Little Rock, Arkansas.

Cuticura Soap
The Velvet Touch
For the Skin

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

NERVOUS AND HALF-SICK WOMEN

These Letters Recommending Lydia E. Pinkham's Vegetable Compound Will Interest You

For Your Own Good Please Read Them

Youngstown, Ohio.—"Last fall I began to feel mean and my back hurt me and I could hardly do my little bit of housework. I was played out when I would just sweep one room and would have to rest. I would have to put a cushion behind me when I would sit down and at night I could not sleep unless I had something under my back. I had awful cramps every month and was just nearly all in. Finally my husband said to me one day, 'Why don't you try Lydia E. Pinkham's medicine?' and I said, 'I am willing to take anything if I could get well again.' So I took one bottle and a second one and felt better and the neighbors asked me what I was doing and said, 'Surely it must be doing you good all right.' I have just finished my eighth bottle and I cannot express to you how I feel, the way I would like to. If you can use this letter you are welcome to it and if any woman does not believe what I have written to be true, she can write to me and I will describe my condition to her as I have to you."—Mrs. ELMER HEASLEY, 141 S. Jackson St., Youngstown, Ohio.

"I was very nervous and run-down," writes Mrs. L. E. Wiese of 706 Louisa St., New Orleans, La. "I

would often sit down and cry, and was always blue and had no ambition. I was this way for over a year and had allowed myself to get into quite a serious condition. One day I saw your advertisement in the daily paper and began to take Lydia E. Pinkham's Vegetable Compound at once. I have improved ever since taking the third bottle and find it is the best medicine I have ever taken."

Benefited by First Bottle

"I was completely run down and not able to do my housework. I just dragged myself around and did not have energy to get up when once I sat down. I read advertisements of Lydia E. Pinkham's Vegetable Compound in our paper 'The Indiana Daily Times,' and learned all about it. I received results from the very first bottle and now I am doing all my own work, even washing and ironing, and I never felt better in my life. I tell all my friends it is due to you."—Mrs. ELIZABETH REINHOLD, 403 N. Pine St., Indianapolis, Indiana.

You should pay heed to the experiences of these women. They know how they felt before taking the Vegetable Compound, and afterwards, too. Their words are true.

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