

ARKANSAS METHODIST

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

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

VOL. XLII.

LITTLE ROCK, ARKANSAS, THURSDAY, JULY 5, 1923.

No. 27.

FARMER JEFFERSON.

In connection with the Fourth of July one thinks of the immortal Declaration of Independence and its famous author, Thomas Jefferson.

All know that he was a statesman and the apostle of true democracy, but few realize that he was also a real lover of the soil and a progressive farmer. He had carefully planned and built his beautiful Monticello home where he could look out over thousands of fertile acres. So thoroughly had he studied agriculture and so practical had been his scheme of rotation that hundreds of thrifty farmers plowed when he plowed and planted as he planted. They even used plows which he invented and for which a French Agricultural Society had granted him a medal. Wheat in his neighborhood was drilled with a seeder which he had contrived. He imported the first Merino sheep seen in America and bred the best strain of horses. He had raised the horse which he rode to his first inaugural. He cultivated lovely flowers and shrubs and freely supplied his neighbors with seeds and slips.

The founder of the first State University, if he were living today, how he would rejoice over the high place that agriculture has won in the state institutions of America. He was a dreamer of great dreams, and his statesmanship won for his people the vast domain which is now an agricultural empire.

As we recall the history of our country's birth, it is well to remember that Washington was the greatest farmer of his day and Jefferson the most progressive agriculturist in America in his generation, and that, if they were alive, they would be known not simply for their statesmanship but for their leadership in scientific farming. They would deplore our one-crop system, our robbery of the soil, and our wanton destruction of the forest. They would advocate crop-rotation, soil-building, stock-raising, and convenient and beautiful country homes. Let us emulate both the patriotism and the practical sense of these patriots.

OUR OWN SCHOOLS.

Education is a life process and much of it is unconscious; but more and more, as the human race has advanced, we have sought to make this process definite and genuinely purposeful.

All education begins in the home, and the trend is often so fixed that the later deliberate efforts cannot overcome deficiencies and correct errors. In intelligent Christian homes the trend and habits are or should be right; and devout parents are concerned that the good that has been inculcated in early life shall not be displaced by evil influences.

While the period from infancy to ten years is most influential in forming habits, the period from sixteen to twenty-one is the most decisive in forming opinions and permanent sentiments. As Christian people are profoundly interested in the opinions and sentiments of their children and as the education of youth after sixteen must usually be given in colleges away from the parental roof, the more thoughtful and purposeful Christians endeavor to provide the best surroundings by establishing Christian colleges.

As shown in our discussions of loyalty, a Christian finds the best expression of himself in his chosen denomination. To be true to his conception of Christianity he must be true to his denomination and must believe that the influence of his denomination is best for his children. Logically, then, the Methodist must have his Methodist colleges for the training of his children during the critical period when first they are away from home.

Of course, each denomination must have its theological schools for the training of its ministry; but it needs its colleges where the fundamentals of a general education are given. The teaching in these colleges is not Methodist doctrine, but of secular subjects in a Methodist atmosphere. There is no such thing as Methodist Mathematics or Methodist Geology or Methodist Bible; but these subjects may be taught by scholarly Methodist teachers in such a way as to increase faith in the Methodist Church and respect for it.

It is impossible to teach science and philosophy without discussing many mooted questions. If Methodist students sit under the instruction of secular professors, who are more or less prejudiced against religion and the Christian denominations, there is danger of wrong emphasis and teaching as established truth much that is mere theory. Con-

WHEREFORE LAYING ASIDE ALL MALICE, AND GUILT, AND HYPOCRISIES, AND ENVIES, AND ALL EVIL SPEAKINGS, AS NEWBORN BABES, DESIRE THE SINCERE MILK OF THE WORD, THAT YE MAY GROW THEREBY; IF SO BE YE HAVE TASTED THAT THE LORD IS GRACIOUS.—I Peter 2:2-3.

sequently it is highly important that susceptible youth, eager for truth, should come under the influence of consistent Christian teachers who are capable of proper discrimination between facts and theories. There are many devout and careful professors in secular colleges and universities, but nearly always their teaching and example are disparaged by the teaching of brilliant and aggressive men of unsound opinions and questionable sentiments, and unsuspecting youth are easily beguiled and led astray.

Only in the denominational colleges is it probable that religious safety may be found. Because of this our Methodist people have from early days founded colleges and fostered college education under Methodist auspices. From these institutions many of the noblest and wisest of our leaders in Church and State have come. The Methodist college is known and justified by its fruits.

Of course, there are in these schools youth from indifferent Methodist homes who go wrong, and others who after leaving college fall under strange and evil influences; but the vast majority of Methodist college students are true to the faith of their fathers and grow into stalwart and useful Christians.

The church college has always been subject to criticism from two sources—the secular and intolerant outsiders and the uninformed and intolerant insiders. The former are usually proud of the fact that they are so liberal that they would live without a denomination, and in their intellectual arrogance they become intolerant of all churches and consequently of all denominational institutions. Distrusting the churches, they go to the extreme of belittling them, and they accept almost any scientific or philosophic views which discount denominational Christianity. Such men attract attention and delight in publicity, but have little influence even on those who are like-minded because they quarrel over their various unproved theories. The other class includes many thoroughly good people, who with narrow outlook and limited information, believe that the former days were better and that all things new are dangerous. They often imagine that a Methodist college is intended to teach only the Bible and religious subjects, and fail to realize that the object of a Methodist college is to give a general education under Methodist auspices. If the college did not give opportunity for the students to consider the various scientific and philosophical theories, it would not be a college. The educated man must know these things, and the Methodist college is the best and safest place for him to study about them. If our denominational colleges were merely Bible schools, as some uneducated people would have them, then our youth who demand a college education would be driven to the secular institutions. These zealous, but ill-informed critics often pass judgment unfavorably on the instructors on the information furnished by some immature student who failed to discriminate between the information offered and the conclusions reached. The criticism of the outsiders hurts our schools very little, but the criticism of our own zealous people is highly injurious, because it is by those who are supposed to be friends, while the others are avowed opposers.

In Arkansas we have established three colleges and they have educated many of our finest youths. There are many Methodist homes in which the Bible is not read; but it is studied carefully and devoutly in all our colleges. There are many Methodist homes in which there is no family altar; but public prayer is offered in all our colleges every school day. There are scores of official boards with worldly-minded members; while the faculties of our colleges are, with the rarest exceptions, devout men and women true to Christ and the Church, most of them sacrificing larger salaries to give their life to Christian education on small salaries. In almost every Methodist church there are back-

sliders. In our colleges every year scores of students are reclaimed from their backsliding and a large number of decisions for life service is made. Until recently as a result of Epworth League efforts practically all of our foreign missionaries have offered themselves while in college. In proportion to their ability our college students are far more liberal with their money for the church than are other members. We do not recall any church membership that equals in Christian life and service an equal number of students in a Methodist college. Nowhere else are the revivals more spiritual and thoroughgoing. Nowhere else are the results so far reaching.

It is easy to find fault, because the teachers and trustees and students are only human; but, when all conditions are properly understood, our Methodist colleges will be found to be the bulwarks of our Methodism. Loyalty demands only intelligent discriminating, and constructive criticism. Loyalty demands liberal support with our money. Loyalty will prompt parents to send their children to these institutions established and maintained with sacrifice to make Methodist youth loyal Methodist men and women. Let us honestly consider all the implications of loyalty in connection with our Methodist schools.

WORTHY OF COMMENDATION.

The *Manufacturers Record* says: "Mr. Wm. H. Barr, president of the National Founders Association, and Mr. John E. Edgerton, president of the National Association of Manufacturers and one of the outstanding leaders of the country, have united in a plan for undertaking by motion pictures a campaign to offset the irreligious trend of the day, which endangers the Christian life of the country; and it is upon its religious life that its future must depend. Their plan involves the organization of a company to develop a movie picture system which, through schools, in public halls, in churches where church buildings are available, is intended to present only the highest moral and religious features of life. Their aim is to counteract the evil influences at work, to teach the things which make for the development of America along the line of its early religious traditions, and to help to inculcate, through the eye and the mind, ethics and patriotism."

It is the matured conviction of many of our leaders that the moving picture as commonly used is a fearful menace to American morals. Our women and children sit at the feet of the actors and actresses of the film, and with a modicum of good they are imbibing a flood of suggestion to immorality. The same power which is filling the minds of youth with filth could be used to purify uplift, and strengthen. Attempts on a small scale have been made to rescue the movies from the thugs and loafers and harlots, but little has yet been accomplished. If these big business men, with their minds accustomed to the solution of perplexing problems, can hitch the movies to heaven instead of hell so that the pull will be up and not down, they will be public benefactors.

BOOK REVIEW.

The Soul of Abe Lincoln; by Bernie Babcock, author of *The Soul of Ann Rutledge*; published by J. B. Lippincott Co., Philadelphia; price \$2.

This is a love story of the War between the States, and the principal characters are the beautiful Mississippi girl and her Virginia lover who casts his lot with the Union. Her undying devotion to this gallant soldier is wonderfully set forth. President Lincoln is brought in only incidentally and yet in such a manner as to reveal his true spirit. Many war incidents are interwoven, and there is an abundance of thrilling adventure. The death of Mammy is a pathetic tale. The purpose of the story is to portray the true character of President Lincoln and the feelings of the South. There is much historical matter, and in the main it is correct. Many episodes are revealing in their nature. The minor errors may easily be corrected in later editions. Mrs. Babcock has done a fine piece of literary work and is receiving much praise for her good work.

No commission is big enough to be worth the tiniest scar on your conscience.—*Forbes Magazine*.

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PERSONAL AND OTHER ITEMS.

METHODIST EVENTS IN ARKANSAS.

W. Meth. Assbly, Mt. Sequoyah, June 20-Aug. 26.

Do not forget the wonderful Missionary program offered at Mt. Sequoyah from July 8 to 22.

Rev. and Mrs. W. C. House of Marianna will leave July 16 for Lake Junaluska for a month's vacation.

Last Sunday morning Dr. P. C. Fletcher preached a strong patriotic sermon to a large congregation at First Church.

The attendance of the Little Rock Conference Leaguers at Henderson-Brown was also large and interest was fine.

Christ forgave much and many, but he would not forgive the man who hid his talent in a napkin.—Forbes Magazine.

Last week's St. Louis Christian Advocate was a special number devoted to the cause of the Superannuate Endowment Fund.

Married, at the parsonage in Okolona, June 23, Mr. Carl J. White and Miss Nina Clark, both of Clark Co., Rev. T. O. Rorie officiating.

In planning your vacation remember the Western Methodist Assembly at Mt. Sequoyah. Write to Supt. J. L. Bond, Fayetteville, for information.

Friends who are planning to go to Mt. Sequoyah should remember that the railroads will make a rate of one and a third fare for the round trip.

The Courier-Index reports in glowing terms the work of Dr. Theodore Copeland, evangelist, in the meeting recently held by him for Rev. W. C. House, our pastor at Marianna.

The Cleveland-Culpepper evangelistic party that recently closed a successful meeting at Malvern is now in co-operative tabernacle meeting at Hamburg with prospects for good results.

It will cost more than \$8,500,000 to carry on the work of Columbia University for the year beginning July 1, according to the budget figures made public by President Nicholas Murray Butler. The income will be almost sufficient to meet the appropriations.

Arrangements have been made by which Mr. Dale Morrison, an experienced athletic director, will have charge of the recreations and athletic events at the Western Methodist Assembly at Mt. Sequoyah. This will be worth much to the young people who attend.

A total of \$20,000,000 is to be spent immediately by the Rock Island Railroad Company, in betterment. The list of purchases includes locomotives,

2,000 freight cars, new suburban passenger cars for the Chicago suburban traffic and increased and improved trackage.

Postal receipts of 50 largest American cities, the monthly business-weather indicator, totaled 10.01 per cent greater for April, 1923, than for April a year ago. The total for the 50 cities was \$24, 373, 933.75, as compared with \$22,155,621 in April, 1922, a gain of \$2,218,312.75.

The Rocky Mountain Assembly, under the auspices of the Denver Conference, will hold its first session at Beulah, Colo., Aug. 16-22, just in advance of the session of the Conference. It offers a fine program. Beulah is an inland town about fifty minutes by automobile from Pueblo.

Commenting on prohibition, The Nation shows its un-American and pro-European sympathies; and yet states the truth when it says: "Today the bootlegger is not prohibition's worst enemy, but the high office-holders who advocate enforcing prohibition by day and then booze away half the night."

Last Monday Mr. Paul H. Millar a graduate of Hendrix College and of the agricultural department of the University of Arkansas, began his duties as deputy inspector of the State Plant Board. For the last four years he has been doing practical agricultural work at Crossett, Trumann, and Batesville.

The Arkansas Baptist Assembly will hold its first session at the new site, near Siloam Springs, July 10-19. The program is fine and the location is attractive; hence the Assembly should be well attended. There should be an interchange of courtesies between the Baptist Assembly and our Assembly at Mt. Sequoyah.

Dr. J. C. C. Newton, a missionary of the Methodist Episcopal Church, South, in Japan for more than thirty years has recently retired from active work and returned to the United States. On May 2 the Empire of Japan conferred on him the blue ribbon medal on account of the great work which he had done in education.

Married, June 27, at Shreveport, La., Prof. Geo. M. Reynolds, son of Dr. and Mrs. J. H. Reynolds of Conway, Ark., and Miss Amanda McDonald, daughter of Mrs. S. H. McDonald of Austin, Texas, Dr. G. S. Sexton of Centenary College officiating. Prof. Reynolds is a graduate of Hendrix College and a member of the Centenary College faculty.

Miss Darden Moose, who has just been appointed assistant attorney general, is the first woman in Arkansas to occupy such a position. She is a graduate of Hendrix College, an A. M. of Vanderbilt University, and a bachelor of law from the University of Arkansas. Her father, the late W. L. Moose, was attorney general at the time of his death.

Dr. J. S. Compere, editor of the Baptist Advance, has started on his trip to Stockholm, Sweden to attend the meeting of the Baptist World Alliance, which is for Baptists what the Ecumenical Conference is for Methodists. Dr. Compere promises his readers an account of his travels and the occasion. During his absence Prof. J. G. Lile of Ouachita College will have oversight of the paper. He is competent to make a good editor.

Dr. J. M. Workman, president of Henderson-Brown College, attended the commencement at Yale University last week to be present at the graduation of his son, James W. Workman, who won his second degree. James will be in charge of a boys' camp at St. Albans Bay this summer. This week Dr. Workman is at Lake Junaluska attending a meeting of Southern Methodist College presidents.

The Fulsom Training School, established by our Board of Missions at Smithville, Okla., gives students opportunity to work their way through. Supt. W. B. Hubbell announces that every student, no matter what his financial condition, is required to work at least one hour a day under supervision and without direct pay. This is to dignify labor and train the student. This is a good policy and deserves support by the patrons of the school.

A widespread error is the belief that the buck can be passed in taxation, a belief that is responsible for much of our tax troubles. In various ways, the effect of every tax is spread over the entire population regardless of who pays it in the first place. Direct taxes appear as indirect taxes, in poorer service or in a discontinuance of service. Farm tenants help pay bond issues in higher rentals; wage earners pay higher rents and more food for clothes in proportion to the increase in the tax burden. No one escaped.—The Country Gentleman.

There is no more encouraging assurance of a greater Methodism in the next generation than the marked development in the work of our young people in the Epworth League. There were 310 of the cream of North Arkansas young people paid the registration fee at the League Assembly at Galloway

College last week. In addition, there were 134 accounted for in the faculty, Searcy Leaguers preachers and their families who were not required to pay the registration fee, making a total of 444, as compared with 355 last year. One hundred and forty-seven were awarded certificates of culture, and twenty-one volunteered for life service. The attendance at the summer term of the State Normal College at Conway has reached 771, which is an increase of 76 over last year.

Rev. J. E. Cooper our pastor at Nashville, writes: "The contract for a new \$30,000 church has been awarded to A. B. Culp of Nashville. Construction is to begin at once and is to be completed in 120 days. Witt-Seibert of Texarkana are the architects, and the contract price calls for only the main parts of the auditorium and does not provide for the completion of the basement nor for the heating plant. The entire cost of the building when completed probably will be \$35,000 to \$40,000, and it is hoped that we shall be able to complete the building within this conference year. The parsonage property will be moved about 50 feet in order to give plenty of room for the church."

The "Owl and Parrott," the college annual for Fairmont Seminary, Washington, D. C., is dedicated to Mr. and Mrs. Arthur Ramsay, founders and principals for twenty-four years. It has become one of the great schools of Washington, and has educated young women now living in forty-two states and many foreign countries. The Ramsays this year retire from the school and will spend several years in travel and study. The school will now be conducted by Mr. and Mrs. E. L. Montgomery. Principal Ramsay is an Arkansas man and was a student and teacher in Hendrix College. His many friends are proud of his success as an educator and wish him and Mrs. Ramsay great pleasure in their travel and study.

On Friday, June 20, the fifty-third anniversary of the marriage of Rev. and Mrs. Jno. P. Lowry, his people at Henderson Church gave them a surprise. Mrs. Stoddard, president of the W. M. S., was mistress of ceremonies, and her daughter, Mrs. A. C. Reed, presented a large bowl filled with beautiful flowers. The church contributed many things of value to the home. The reception was in the church. Ice cream and cake were served. A quartet sang "Blest be the tie that binds." Prayer was offered by Bro. Platt. The quartet sang "Silver threads among the gold." Bro. Lowry responded briefly, expressing surprise and appreciation. The conditions at Henderson are good. At recent prayer-meetings the attendance has been large. On Sunday night there was a capacity congregation.

The Southern Baptists in annual convention in Kansas City, adopted the following: "This Convention has repeatedly gone on record as unalterably opposed to all sorts of mob violence and mob rule. Perhaps the most vicious and the most dangerous form of lawlessness in our present day is found in the activity and violence of mobs. We both pity and condemn Bolshevism in Russia and rightly so, while we have occurrences in our own fair land which would chill our blood with horror if they happened in Russia or in any other land. However, benighted or wanting in the essentials of orderly government. Mob violence defies all law, despises every principle and function of government, and tramples into the dust every human right. Mob violence in the South, in its beginning, most often occurred against individuals of the negro race for attacks upon the sanctity of womanhood. Like all cancerous evils it has spread. It is now practised for other offenses, against the white race as well as the negro race. But if the evil had remained or should be confined to the realm in which it began it is not to be tolerated by Christians or by other intelligent patriotic citizens."

THIS ISSUE.

It has been our custom to make the issue of the week of July 4 only half the regular size, and we had intended to follow the custom and had given notice to that effect, but later decided to use the full number of pages in order to give space to obituaries and other matter which had long been on hand. This accounts for department irregularities.

Renew and Save 50 cents.

After August 1 the Subscription Price will be \$2. Until that date you can renew at the old price, \$1.50. Do not delay.

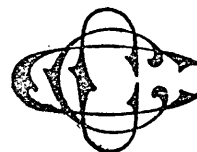


The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.



The 1923 Distribution to Claimants.

—On July 1 the Board of Finance will mail the checks going to the claimants for the 1923 distribution. The total amount distributed by the Board on July 1, 1922, was \$36,273.23. The Board will distribute on July 1, 1923, \$41,375.23, an increase of \$5,102 over the distribution of 1922. The amount distributed per year of service in 1922 to superannuates was .779 and to widows .532. The amount to be distributed per year of service for 1923 to superannuates is .885 and to widows .589. The number of superannuates a year ago was 907, while the number at the present time is 908, an increase of one. The number of widows a year ago was 1,349, while the number at the present time is 1,422, an increase of 73. The total number of both superannuates and widows a year ago was 2,256, while the total number at the present time is 2,330, an increase of 74. Considering the fact that the number of claimants has increased 74 in one year the Board is showing splendid progress when it is able, notwithstanding this increase, to pay to superannuates about ten cents per year of service more this year than last and to widows about six cents per year of service more this year than last. In the distribution to the claimants a year ago all the checks sent to the claimants have been returned to the bank for payment except nine. One check for that distribution, payable to Mrs. R. A. Giddens, Holston Conference, has not been mailed for the reason that the office does not have her address.

Care of Aged Is Test of Civilization.

—A very prominent bishop of a denomination other than that of the Methodist Episcopal Church, South, has recently appeared in the secular press with certain statements on this caption that should cause all of us to do some serious thinking. He says:

"We have very little place in our modern civilization for the poor who are old. They do not arouse the pity that the little child does. There is no place for them in your homes any more. You haven't room for them. The time was in the family associations when there was always a place near the hearthstone for the old father. But there is not much left for a great many of the old folks to-day, except to get out into the night and die. Our commercial life has little

use for them unless they have money, and in that event they will be well treated in proportion to the amount they have, no more. Our civilization does not permit the majority to accumulate, and our methods of living make it impossible for the average worker to take care of himself and wife when they have reached that stage where they are no longer able to work. There is nothing left them but the poorhouse, and even that is badly kept.

"Many of our social service promoters seem pretty certain that the old folks ought to die and get out of the way. They forget that these old people have souls. I tell you the test of civilization and of culture is not how you care for the young but how you take care of the old folks. In the brute creation the young are cared for by their parents. Tigers and lions fight to the death for their young. That instinct of theirs goes out to the young; but as for the old, they may go off and die. Not one of them bothers where the old ones die or how they die. They fall, and where they fall they let them lie. Our civilization, so far as we have any, is an advance over the brute creation; but how far have we advanced? If we do no more than take care of the young and let the old die, we have not progressed very far beyond the lions and tigers."

The Church Is Now Being Tested.

We all admit that a clean-cut Christian civilization should be the supreme goal of our aims. If it be true, as stated in the foregoing paragraph, that the care of the old is a test of civilization, it should not be a difficult matter for us to apply the test in our thinking to discover how civilized we are. If these thought processes cause us to wince in our thinking of society in general, what will happen if we turn them on ourselves as a Church? Can it be true also that one test of a Church is the care of her aged and used-up servants? I believe this is true; and if we are failing at this point, we are likely to fail at every point. If we as a Church disregard our obligations to those veteran servants who have made us what we are, we can hardly expect to have sufficient moral stamina properly to regard anything that is worth while. To-day men everywhere in all callings of life are

turning their attention to what is due the aged, the sick, the poor, the distressed. The Church of Jesus Christ cannot fail to keep step with this mighty tendency now setting in and hope to maintain herself in the estimation of people who think and plan in this direction. The test of the Church is the care she gives to those who have consumed themselves in her behalf.

They Are Talking about Us.—It is gratifying to know that the "forgotten man" is now receiving attention not only in the Church press, but the great secular newspapers as well are publishing strong editorials in his behalf. The following words are extracts from an editorial appearing in the Charlotte Observer, Charlotte, N. C., Sunday, May 27, 1923:

"The whole religious world will be animated with the broader thought of the General Conference of the Methodist Episcopal Church, South, in connection with the future care of the superannuated preachers. Its Board of Finance has been authorized to create a fund of \$10,000,000, the income from which will be applied to making the evening of the superannuated minister and his family one of greater peace and comfort. The superannuated preacher is one who has served the ministry to the point when the infirmities of age have imposed a burden on his activities or his frame has been shattered by the encroachment of poor health. He is transferred from the vineyard to the pasture, and there he too often finds the grazing but scant. Sometimes it has appeared that the Church has forgotten him, but who has ever heard of the superannuate complaining of his lot? Hardships but cement his spirit of devotion and strengthen his faith. He accepts privations with the resignation of the martyr, but there is none who has seen martyrdom in his experience.

"In this movement for relief of the superannuated preachers we may be sure the Methodist world will be united in cordial and generous support. The Southern Methodists are determined on removal of the one source of neglect which may have been lodged against their Church in times past, and the new prospect ahead for the laid-aside ministers is

occasion for such discussion in the religious papers and to some extent in the secular journals. The proposition meets with an approval that is impressive in its enthusiasm. One writer in the Christian Advocate has sensed the situation with an unusual degree of intelligence. Speaking from observation, he declares that every preacher stands at the bar of the Conference with all personal preferences and selfish interests surrendered, willing to go anywhere. He surrenders the right to select his field, name his salary, or decide upon the house in which he shall live. He goes where he is sent and lives in the parsonage designated. His good and heroic wife adjusts her furniture, arranges her rugs, and hangs the pictures according to the house. The pastor plans his hours according to the work, and they arrange to live on the salary provided, however small. The preacher and his wife surrender the joy of owning a home, planting a bit of shrubbery, constructing the outside or the inside of the building to their taste, and repeating to themselves the exquisite and comforting sentence: 'This is our very own.' They spend their lives in another's house, live in constant expectation of a move, and must be ready to pack up and obey orders at the end of every Conference year.

"In continuation of his experience:

After forty years more or less of this moving, mending furniture, adjusting things and selves to new surroundings, taking what is offered and bearing what is imposed, surrendering their personal choice and executing the will of others, going forth in winter and summer, in clear and cloudy weather, then what? when the preacher is old and feeble and can go no more to his work, when he and his heroic wife come up to the Conference to acknowledge that their work is done, what then? Put them on the superannuate list. No work, no salary, no home, no provision for a living—where will they go, and what will they live on? 'Can the Methodist Church in the face of the altruism of the age longer practice this criminal injustice to the heroes of the cross?' asks the writer in the Advocate, immediately adding: 'This is the horrible, inhuman, and non-Christian part of our great system. It must be changed.'

CONTRIBUTIONS

THE ASBURY-MCKENDREE TABLE

On May 20 I went to Russellville, Ky., to preach the baccalaureate sermon for Logan College. In the afternoon the President of the College, Rev. A. P. Lyon, D. D., took me in his automobile to Lewisburg, Ky., where Rev. Virgil Elgin is in charge of our Church. I preached to the congregation at Lewisburg at 3:30 o'clock, and had the privilege of looking, for the first time, upon a table that is of very great interest to Methodism.

The story of the table is as follows: Rev. Phillip Kennerly, a local preacher, gave the land on which Kennerly's Chapel was built. The church was named for the donor of the land. This local preacher, Rev. Phillip Kennerly, made a table to be used at the Annual Conference held by Bishop Francis Asbury and Bishop William McKendree, September 20-October 6, at Kennerly's Chapel. The church was located on or by a camp

ground. Concerning this Conference, Bishop Asbury says in his Journal: "Thursday, 29. We came upon the camp ground, where we are to hold our Conference.

"Sabbath, October 2. I ordained about twenty deacons, and gave a sermon and an exhortation. Our encampment cook is Brother Douglass. We are two hours in the chapel, four hours at the preaching stand, and then come home. We sit six hours a day in Conference. Poor Bishops!—sick, lame, and in poverty. I had wished to visit Mississippi, but the injury received by Bishop McKendree being so great that it is yet doubtful whether he will so far recover as to be present at the South Carolina Conference, I must decline going. I live in God.

"Thursday, 6. We closed our labors in great peace and love. The families have been kind to us, but we were much crowded. We have lost members from the society, and gained, perhaps one preacher in the itinerancy in two years. The local

ministry is enriched. May we expect more help? Ah, the labor is too hard, and the wages too low! We cannot, like the Quakers, take abroad when we get tired of home, and go feasting about from one rich friend's table to another's and bark or be dumb, as the fit may take us. Our discipline is too strict; we cannot leave four or five thousand congregations unsought, like the Church of England, the Presbyterian, Independent, and Baptist Churches. Go, says the command; go into all the world—go to the highways and hedges. Go out—seek them. Christ came seeking the lost sheep. Seek me out, says the parson; or advertise and offer a church and a good salary, and I will seek you. And is this all these pretenders can do? If we send but one traveling preacher into a four weeks' circuit, we aid him by the labor of our local ministry—good men, and some of them great men."

The old Kennerly's Chapel long since passed away, and the congregation has been worshipping at Lewis-

burg, and still bears the old name of Kennerly's Chapel, and the present congregation is the successor to the one worshipping in the old house.

I said to the pastor and congregation at Lewisburg that I would be very glad to have this table to place in our fire-proof Church Extension Building, at Louisville, Ky., as a memorial to the great and good men who used it in 1814. They have graciously sent the table, and it is now in the Church Extension Building. We will have it equipped with a proper plate bearing the historical facts connected with it, and doubt not many Methodists, as they come and go, will be glad to look upon and touch a trophy so ancient and so sacred.—W. F. McMurry.

THE CHOICE OF A COLLEGE

Several hundred young men and women finished high school and are now determining just where to take their college course. The choice of a college is perhaps one of the most serious and important decisions to be made in a lifetime. The two most

important things to investigate are the atmosphere of the college and the moral standard of the faculty. A student may be able to master any part of the course of study in the privacy of his own room, but the building of a moral character cannot be mastered there. A tested and tried professor who lives right and teaches right living is worth infinitely more to the student than anything else he may get in his college work.

Only last week a good Christian mother said to me: "I let daughter choose her own college. She chose one out of the state. Now she has no school friends in the state. If she makes a visit it is far away from home. But the worst part is, my dear girl went away a sweet Christian girl,—now she cares nothing for the church, but talks only of dances, cards, swimming parties and week-ends of fun and personal pleasure." This concluding sentence was sad: "Why, Brother McKay, are parents so careless in selecting a school for their child? Why don't they know the atmosphere and moral standard of the school before they allow the child to enter?"

Many young people with bright minds and pure hearts have come home from college with only a sneer for the Church, the Bible, and holy things because the atmosphere of the school was bad and the professors lived and spoke slightly of the Church.

My dear parents, you helped your child to be to walk and talk, and all through the growing years you have given up almost any personal pleasure that your child might speak a pure English and choose right companions. Yes, you have helped and felt responsible for almost every choice made by the child. Now that the child is leaving the parental roof and others must help him in his choices are you not greatly concerned as to the choice of a college?

I verily believe that one of the chief sins of our day is for parents to allow children—immature children—to choose the place and faculty that will inevitably mould and fashion their character for life. Judging the tree by its fruit, there are no better schools than our own. Our boys succeed anywhere they go, in the ministry, in medicine, in law, on the farm, and in the shop. Nearly every calling has claimed some and they succeed in business and live Christian lives. Better still, our daughters have taken rank as wives and mothers and where they have gone into the school-room or business, none have out-run them. With only one generation of women coming from our colleges—and only one has come because our schools are young—who would not be proud of their work in Church, in charity, in society? Let us as Methodists make the three colleges in Arkansas great.—R. W. McKay.

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A SUMMER MORNING.

By O. L. Walker.

When the tapestry of morning
With a radiant glory shines;
And a Summer day is dawning
On the hills of verdant pines;
Blithely, birds on wings of gladness
Flit among the drowsy trees;
Nature thrills in happy madness,
Singing glorious melodies.

Dewdrops from the leaves are dripping;
Boughs and stems have drunk their fill.

Sapphires from the grass are slipping;
Nature's hands are never still.
Lustily the cock is crowing;
Hearts on fire cannot but sing.
Life's deep stream is swiftly flowing.
Joy speaks out from everything.

Children's voices, rich in pleasure,
Rise, and soar, and float, and swell.
Rhapsodies of perfect measure
Seem in childhood's soul to dwell.
Flowers decked in rarest colors,
Nod in sun and smile in shade.
True men strive to serve each other;
On Life's altar souls are laid.

CATHEDRALS AND TEMPLES SPEAK TO US.

By Rev. Lawrence L. Cowen, Helena, Ark.

The history of religious architecture is the ocular memorial of a people's estimate of their God. Temples of worship are a sure index of a people's reverence for, and devotion to their Creator! Inanimate, static and mute though they appear, they speak to mankind in an inaudible and yet oracular manner. THEY TELL US OF THE SOUL OF THE BUILDER AS IMAGED FORTH AND IMMORTALIZED IN THE STRUCTURE OF HIS IDEAL. That which a man has in his soul he will seek to embody forth. If it is a deep sense of religious devotion, like the ancient Israelite he will seek to express his estimate of his God by the structural beauty of the Temple he builds to worship him in. To the early Hebrews, the Temple, as with Mohammedans, Buddhists and Christians, was the mecca toward which their feet were always traveling. Go among people anywhere you will and the Church Houses actualize in visual proportion and magnificence the place their God, (whether he be an idol of wood or stone like that of Buddha) holds in their life.

Buildings of spiritual loveliness and Holy appointments are but the bodying forth of the creature's conception of the honor due his Creator! They are an expression of the valuation and reverence man has for his Maker. The "Temple" everywhere interprets the soul of the builder and reveals alike the character of the man or the nation. In fact, we judge a people's faith or a nation's religion by the character of the Temples they build to do honor to their God. Nothing so graphically reveals the grandeur or the littleness of the soul as the place of its religious devotion and worship. A liberal, reverent and munificent soul is readily distinguished from a penurious, selfish, niggardly and miserly soul by the kind of a Temple erected, adorned and beautified in honor of his God. Likewise, a man's estimate and love of his wife and children is often revealed in the character of the home he builds for them. This is everywhere illustrated in pagan and Christian lands.

The thing nearest the heart of a man is always uppermost in his thoughts. The thing he loves most he talks about. Take for instance Thomas Gray's Elegy. While a panegyric of the poor, the heart of this sublime "Elegy" is the rude but sacred old Church of his youth. How beautifully he speaks of its "Ivymantled towers," the church-yard itself where heaves "the turf in many a moldering heap," the "rugged elms" just in front of the picturesque old Church-porch, the ancient "yew-tree's shade" hard by where, "the rude forefathers of the hamlet sleep." How

crowded is this Holy Sanctuary of his childhood with memorable sacraments and sweet fellowship and unforgettable experiences where burned the Holy incense upon its blessed altars. Ah! with the devout of all ages the Temple of God has always come first. It is the trysting place of the soul, the retreat for tired men, and the Scala Santa that leads to the Basilica of God!

To the ancient Israelite the Temple was the most fascinating and attractive thing within the Holy City. Not Antioch in Asia, not even imperial Rome itself, says an eminent authority, excelled it in architectural splendor. From whatever side the pilgrim might approach the City of his fathers, the Temple itself stood out a mass of snowy marble and of flaming gold glittering in the sunlight against the half-encircling green background of Olivet. Its gleaming turrets, its burnished pinnacles, its glorious towers looked down upon him and thrilled him with emotions of mingled reverence and majestic awe. Sheer up from the circling ravines it rose, a city of marble and cedar-covered palaces and there, upon her golden-throne stood the Temple of Israel's God. Beautiful for situation cried the Hebrew melodist, "the joy of the whole earth is Mount Zion." It bodied forth the soul of Israel.

To-day God demands our best! We reveal ourselves by the very works of our hands. Moreover by so much as a man puts into the construction of a Temple of Worship, does he tell the world of his estimate of his Lord and Creator. Our work reveals us. No one perhaps, more caustically than Thomas Carlyle drives home this truth. Says he, "there is something morally wrong with a man who does a shabby and inefficient piece of work." As in poetry, music, art, science, drama, sculpture, and all the creations of the human intellect, so in religious architecture one may read a man's real character. Therefore, all work as it is done well or ill, becomes a blessing or a curse to society. "The carpenter, the mason, the plumber, the machinist, or the painter in so far as the work he does is honest and thorough, is a public benefactor; in so far as his work is superficial and dishonest he is a thief and a robber. Do not forget that!

John Ruskin, in his immortal essays on Sacrifice, Truth, Power, Beauty, Life, Memory and Obedience (known to the world as the Seven Lights of Architecture) has given expression to the highest elements and virtues that enter into every honest piece of

work done by man for God. He points out in an unforgettable message that all religious architecture reveals in capitals, friezes, panels, pinnacles, flying arches, hanging trellises, minarets, fluted columns, and cloisters, man's estimate of his God! Carlyle and Ruskin would both teach us that nothing that is unworthy of a man's best efforts can ever receive the approval of our heavenly Father. Therefore, as Shakespeare has somewhere said "there is no art to find the mind's construction in the face," so in a man's work is revealed the sincerity and devotion, or shallow moral integrity of his nature.

The wealth of a man's affection for his Lord is everywhere illustrated in every bit of tracery, in every facade, niche, alcove, royal-arcade and sweeping lines of color that mingle in every returning shade of light and beauty that falls athwart the sacred altar where infants are christened, penitents kneel, and the Holy Sacrament is kept. Totem Poles may do for the heathen and grotesque shrines and hideous temples may satisfy the pagan, but for a devout and earnest soul nothing can take the place of a man's best effort. To primitive mankind:

"The groves were God's first Temples.

Ere man learned

To hew the shaft and lay the architrave

And spread the roof above them; ere he framed

The lofty vault to gather and roll back

The sound of anthems, in the darkling wood

Amid the cold and silence he knelt down

And offered to the Highest, solemn thanks

And supplications.

Cathedrals and Temples erected to God at last, have but one purpose, that of deepening the spiritual nature of man, ennobling all the finer virtues, heightening the moral tone of the soul, enriching and beautifying all life. How deep then is the religious feeling of a people will be manifested in the adoration and honor they delight to pay their God by the Houses of Worship they erect to His honor and glory. It is the immanent dwell-

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ing place of the Spirit. It is the one grand presence of God which has ever cast a hallowed light 'round the Church's altar, where sinning men and women are forgiven and redeemed by the efficacious blood of Jesus Christ. Such Holy Places forever speak to us of God and His desire to hold communion and fellowship with His earth-born children. We owe it to Him, to make ocular as well as oracular our estimate of His majesty and glory to mankind.

ENLISTING THE LAYMEN FOR SERVICE.

Go over your field of work very closely arriving at some definite program of work, determine just how much the church can do, and then estimate the responsibility and lay it upon the hearts of the men. This is no easy task, but by personal conversation, group meetings, and from the pulpit bring the men into a realization of the work of the church, its meaning and bearing upon the future. This covers weeks, sometimes months but it is the sure and tried. Only after a man is made to feel the responsibility of the work of the church, his place and field of labor will he consent to undertake a given responsibility. Have him feel that the church in its work will fail unless he takes his place and responsibility. For it will fail just to that extent.

The program should not be too large nor the undertaking too great at the outset. A few well-laid plans of work is much better than many plans covering every conceivable work of the church half way executed. Finding the man for the place is the most difficult, but we must be contented with a man who is willing to undertake it and then cultivate him for the job. If he excels even in a small way the process of development is great, and he is fitted for a larger responsibility the following year. In time he will be so fitted that his place and responsibility will be taken from off the shoulders of the preacher, and his department will work with out a hitch.

Of course there are some laymen who just wont work at the job. In event you are faced with this situation in the person of your charge lay-leader, get him out of the way. The great work of the church must not hang upon a snag of this kind. Put the man on the job who will

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try. See that he has good books to read on his work, read for him and help him lay plans. Have him to gather about him the best workers in the church, make a class of these workers and meet at least every month and discuss at length the several things the church should undertake. Then undertake them.

There is no charge but offers real opportunity for service for the laymen. Organize an automobile department, whose business it is to see that every available car goes out at a certain time to bring the older people to church and Sunday School. Assign to certain men a route, and see that they make this route picking up the ones who can't walk to the church. This seems like an insignificant thing for a man to be doing, but it brings joy to the hearts of many people who love the church and could not attend unless they were brought. Then it brings joy to the hearts of the ones performing this service, and they will be brought to see the meaning of doing the so called "little things."

The one place where every one should be made to feel at home is when they come into the Lord's house. Select three or four men who wear the smile that wont come off, place them at the door as a committee to welcome the people to church. Have them to see that special attention is paid to strangers and the folks who just come to church every once in a while. Have them in their places before every service. This seems like a small matter, upon the surface it may be, but down in the heart of those who just come every once in a while, and the stranger it has a telling effect. It makes them feel that they are wanted, that it is as much their church as any one's, and they want to come back again.

"Three Minute Speakers" is not with out a place in every service of the church. Arrange this place in your program and have the speakers to bring to the congregation facts concerning the work of the church. Announce at each service the speakers for the following Sunday. Church work presented from a laymen's point of view help the preacher in many ways and often opens up the field for easier sailing. This is worth while, as proven during the Centenary Campaign.

Gospel Team Work is, another work the laymen should be doing. Near every church there are small communities that do not have preaching at all, or just once a month. Their Sunday Schools are not what they should be or could be. For the laymen to organize in to a Gospel Team and make such places every Sunday afternoon is not expecting too much. Show them how their church does things, help them to help themselves to a better place in their work.

In the Mid-week service the laymen should have a large part. This is the most personal service of the church, therefore should be in the hands of the laymen largely. Give them a chance to bring the gospel message to the people who attend this service. It will not only be the means of their development, but the means of their growth in spiritual life.

This is a suggestive program of work for the laymen, a program into which they can be enlisted. A program that every church can have. It may not fit some places, but it can be adjusted, improved upon, and so worked out as to fit most any church's program. Give the laymen an opportunity to help with the big job of the church. Of course it brings more work upon the pastor but it is a process that will raise the vision of the church, and develop for larger service the men and women of the church. Try out a small program for the laymen, watch the development, enlarge every year, soon the best of the church will be at work in earnest bringing the standard of work far beyond the ex-

pectation of the fellow who said it could not be done. The church is the greatest institution under God's shining sun, greater than business institutions. Is there any reason why it should not reach out and make itself stronger with the days by doing the work that has been so long neglected? Bring the members to feel their responsibility, show them how to work. Great is the life of the church where the membership is at work, and great are the blessings from the hands of the Father.—E. G. Downs.

SCHOOLS AND COMMENCEMENT OCCASIONS.

On the last Sunday in May I had the pleasure of hearing Dr. E. Y. Mullins of Louisville, Ky., preach the commencement sermon of Ouachita Baptist College. His theme was "The Master Passion." The text was "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Those who have read after Dr. Mullins can readily determine what he would do with such a subject as that. The Doctor said the worst trouble he had with the young men who came to his school was that many failed to realize the magnitude of their calling, and met him with some such statement as the following. "Now, Doctor, I am called to preach, and I have not the time to take any extensive training. I just want you to help me sorter brush up so as I can get on out into the work of saving souls. God has called me to save souls, not to spend my time in a seminary." Then you could see the great preacher grow an inch taller as he surveyed his audience, saying: "It takes time to do the things that are worth doing. It takes three generations for God to grow an oak tree, but he can grow a squash in two weeks."

The preacher laid the emphasis on practical Christianity, or the social teachings of Jesus, rather than on ecclesiastical dogmas.

The first Sunday in June, I listened to Dr. C. M. Reves, pastor of Winfield Church, Little Rock, preach the commencement sermon of Henderson-Brown College. By a strange coincidence, he chose the same text as that taken by Dr. Mullins of the Sunday before. But his theme was "The Lure of The Better." Arkadelphia has heard few such sermons, and none better than these for such occasions. The sermon by Dr. Reves sparkled with poetic fire and wit. He insisted that it was a sin for any man to content himself with being good, when he could be better just as well as not.

Taking the train at midnight, June 10, I was in a meeting of the Board of Trustees of Southern Methodist University, at two o'clock next day. The commencement sermon had been preached by Bishop Hay the day before. But I was in time to hear Dr. Ivan Lee Holt deliver the address to the graduating class. It was a masterpiece of logic, deep thinking, poetry and fire, all put together in a remarkable manner. Since Dr. Holt went into the pastorate, he has become mellow, and there is a subdued sympathy in his personality that grips you at once and holds you to the last. His subject was "The Mental Attitude for a Time of Perplexity." I would like to give extracts from this most helpful address. It would be far better for our editors to have Dr. Holt put his address in form for publication, and give it to the world. It is just what the world needs to be reading just now, or you need not depend on me.

The friends of the University will be glad to know that this has been one of the most successful years of the school. There were 139 young people graduating from all departments of the University this year. The Divinity School graduated 16. This was the largest class they have had from that department in any single year.

Ground was broken for a new building for the Theological Department, which will cost upward of a hundred-

thousand dollars. This building was the gift to the University of Mr. Kirby of Austin, Texas. Let other wealthy men follow the example every where.

The new president, Dr. C. C. Selcman, is moving with care and his administration promises to be a constructive one.

On the next day following the adjournment of the Board of Trustees I landed in the Hendrix Summer School for ministers. This is the most promising undertaking of Methodism in our state so far as the immediate success of our church is concerned.

It is of it that I wish to write a few lines. It is the outcome of an undertaking first brought to the attention of the Church by Dr. A. C. Millar years ago, when he was President of Hendrix College, we are told. But he had no money with which to operate the work. So that it was reserved to Dr. Reynolds to bring this undertaking to perfection. It is not so much an attempt to educate new preachers, or young men, as it is an effort to equip and better prepare the men we already have. This thought you all have had from Dr. Reynolds from the press and platform again and again. He is right. This year he had gathered the strongest university faculty that could be gotten in America. There was Dr. Brabham of Nashville, Tenn.; Dr. Beauchamp; Dr. Harlan, of the University of Richmond; Dr. Tippy, of New York; Bishop J. M. Moore, of Dallas, Texas; Bishop Atkins, of Junaluska; Dr. Stonewall Anderson, general secretary of Education of our Church; and Dr. Shailer Mathews, dean of the school of Theology of Chicago University. Could you beat it?

I had all my work under Dr. Tippy, except one audit course which was taken under Dr. Harlan. Each man appeared to think he had the best teacher in the school. Now I do not mean to say that every student agreed in every particular with all the teacher had to say. But I do say that for me it was the greatest school I have ever had the pleasure of attending. I think that I voice the sentiment of the men who are represented and the board of managers

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of the school for this great and helpful session.

But there were all too few of our preachers there so far as the Little Rock Conference was concerned. No; they were not all at the League Assembly. Some of them were at that meeting, to be sure. But they were not all there. Brethren, I have tried hard to think up a reason for your absence from this great school. If the Church is willing to pay for our education, to the extent that they bring these great teachers from all parts of the country so that we may have two weeks of real university work, and then we take no advantage of it, what explanation shall we offer them, of our attitude in the matter? There was one man over seventy years of age from our Conference who was there studying as were the young men. There were several such men there from the North Arkansas Conference. Is it any wonder younger men are failing? You will find the secret right along here.—J. L. Cannon.

THE SUNDAY QUARTERLY CONFERENCE

Recently I had a brotherly talk with one of my official members as to his disposition to look after his business on Sunday and neglect his church duties. His retort was: "What is the moral difference in me going into my store and doing a little work and the presiding elder holding the quarterly conference on Sunday?"

Reader, you can answer. What is it that has put the quarterly conference on Sunday? The big districts. Why the big districts? So that a presiding elder may get \$3,000 to \$6,000 salary. Who is responsible for the big districts? The General Conference. Who chiefly compose the General Conference? The presiding elders.

Do you see how from the top the thing works down to the bottom? And the bottom says: "You cannot sit on me for applying a rule or a law enacted by the church." And there you are with not half of it told, God pity. If something is not done to check the tendency of things in our church, we are gone, and ought to go, and let God raise up somebody who will respect and obey his word and laws.

Hang me if you will. I'll die by my guns.—Jas. F. Jernigan.

REV. D. J. WEEMS.

A tribute to my dear friend and brother, Rev. D. J. Weems. To say that I was shocked, when I read in the daily Gazette of his death, but mildly expressed my emotions. He had been in our home just a few days before, well and hearty, happy and hopeful. I went at once to the phone and called Dr. O. E. Goddard, his pastor at Conway, to inquire when he would be buried. I failed to get the doctor, but in a little while I got a special delivery letter from Roger Weems and his mother, giving me the desired information, and requesting me to come down and take part in the funeral services, which I did.

In connection with twelve or fifteen other preachers, Brother Weems, transferred from the North Georgia Conference to the old Arkansas Conference in 1877. His first pastoral charge was the Waldron Circuit. He was my successor in that work. Bro. Weems possessed preeminently two distinguishing characteristics, first his

unswerving fidelity to the trust committed to him; second, indomitable energy. These traits were fully exemplified in every field of labor, whether as a circuit preacher, station preacher, presiding elder, agent and field editor of the Arkansas Methodist, agent for Galloway College, or as agent for the Arkansas Children's Home. I heard him tell a friend during his last visit in our town that during the six years he was agent for Galloway College he put five hundred girls in that school. I have been told that while he was agent for the Arkansas Methodist, when it was the official organ of the two Arkansas Conferences, also the Oklahoma Conference, that he secured seven thousand new subscribers for that paper.

And as to his fidelity and success as Agent for the Arkansas Children's Home, I told Doctor Christian, the superintendent of the Home, that he need never expect to find his duplicate. He was the most successful collector I ever saw. Bro. Weems and I were very intimate. We had roomed and slept together at every Annual Conference for the last twenty years. Our intimacy and friendship had prompted some of the Brethren to nickname us Jonathan and David. In all those years I never heard him tell a smutty yarn or speak evil of a soul on earth. He was, in addition to his fidelity as a laborer in the Lord's vineyard, a man of clean lips, clean life, and a pure heart, so far as I was able to judge him.

During my three years in the Confederate Army, and my fifty-seven years as a Methodist preacher, I have been associated with a great many different kinds of men, but from every standpoint, I have never known but one D. J. Weems. Notwithstanding his sudden and unexpected taking away, I thank God he left Sister Weems an elegant home and in comfortable circumstances.

"Servant of God, well done;
Rest from thy loved employ;
The Battle fought, the victory won,
Enter the Masters' joy."—S. S. Key.

REV. B. M. BURROW.

Rev. Banks M. Burrow, son of Rev. I. L. and E. R. Burrow, was born near Jackson, Tenn., on Jan. 17, 1860, and died at the family home, Altus, Ark., March 24, 1923. While only a child he was brought by his parents to Arkansas, where his father began work as one of the pioneers of Methodism in Northwest Arkansas, and in the Indian Territory.

Brother Burrow was an old-fashioned Methodist preacher, of the highest type, scholarly, but spiritually minded, and like his father a dignified courtly gentleman. He was educated at Central Collegiate Institute, of which his father was the founder and president. It will be remembered that this college later became our present Hendrix College at Conway, Ark.

He was also a graduate of theology in Vanderbilt University. He was licensed to preach in 1893, and for twenty-five years, served various charges in the Arkansas Conference. He never sought prominent appointments, in fact rather seemed to prefer difficult fields. His last charge was Quitman Station. There, in 1918, he was stricken with paralysis, and was brought by his brother, L. H. Burrow, back to his boyhood home where he lingered an invalid until he passed to his heavenly home.

As a preacher, he was a clear thinker and a forceful speaker. But he did not look upon preaching the gospel as pulpit oratory, but as dealing with the souls of men. His sermons were of a high order, strong scriptural, and spiritual. He was plain and practical and in his manner of preaching he dealt with the people right where they lived, enlivening his sermons with the very simplest illustrations.

To know him was to love him and the better you knew him, the better you loved him. He was one of those rare souls that grew with intimacy.

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, 1301 Schiller Ave., Little Rock.
Communications should reach us Friday for publication next week.

MY CHURCH A MISSIONARY CHURCH?

All the Preachers!!
All the Men!!!
All the Women!!!!
All the Children!!!!
Wonderful!!!!!!

Here's what would happen, if this should come to pass.

All congregations would have church buildings, all the Churches would have pastors; all counties would have schools, all schools would have teachers; all people would have hospitals; all hospitals would have doctors; all nations on the globe would have an opportunity to hear the gospel message; "and the knowledge of God would cover the earth as the water covers the sea." Do you think it worth trying?

The closer you got to him, the bigger he became. He was the friend of the children and young people. Oh, how the children loved him, and how he loved them! How he loved to take them in his arms, and tell them stories in the home, and preach to them on Sunday morning. As a pastor, he was faithful, sympathetic, lovable. He was a man of strong convictions, and had the courage to denounce, publicly and privately, the things he thought were wrong. He never failed to give private counsel and reproof where he saw they were needed. In 1902, he was the pastor of this writer, and on the Ozark Circuit. At that time I was a young local preacher, but doing very little preaching. I was teaching country schools, and between times, attending a Normal College, preparing for better teaching. Brother Burrow saw that I was in danger of neglecting my call to the ministry, and so he sought every opportunity faithfully, but lovingly to advise me not to let anything get in the way of the one task to which God had called me.

One summer evening he was spending the night at my father's house. After supper he and I climbed up into a wagon seat under the big shade trees in front of the gate, and there until far into the night he urged me to put myself in the hands of the Conference, if I intended to be obedient to the call of the Cross. He reminded me of the fact that there was danger of making shipwreck of my religious life if I resisted the call to the ministry.

After that I went on my way and pursued my own course for some years before joining the Conference, but the confidential, heart-to-heart talk on that night, and the advice and counsel from that faithful pastor did not get away from me. They linger with me till this good day.

In 1920, I became his pastor. In my frequent visits with him, I always found him cheerful and in a splendid composure of mind. While he was almost helpless, yet he bore uncomplainingly, his afflictions, and seemed perfectly resigned to the will of the Heavenly Father.

We feel that a good man has gone to his reward. Truly a great man in Israel has fallen. A faithful soldier of the Cross has fallen from our ranks. His wife, two sisters and his saintly father, have long since preceded him to the better world. He is survived by his aged mother, two brothers and one sister, besides multitudes of people who loved and respected him and who will be sad when they read of his demise, but glad when they recall his godly life and influence.—J. B. Stewart.

WANTED PHOTOGRAPHS AT ONCE

For the historical sketch of Little Rock's Finest Methodist Church we greatly desire pictures of "cuts" of her former pastors—also a picture of the First Methodist Church building, corner eighth and Center Streets, which was burned on December 25, 1889.

To Mrs. Horace Jewell, Rev. C. O. Steele, D. D., and a few other friends we are grateful for kindly assistance. We are still hoping for reminiscences from other friends and for photographs of all former pastors of Little Rock First Methodist Church. The time is short—please help preserve the history of our church by responding to above appeals at once.—Mrs. W. H. Pemberton, First Church Historian.

FORDYCE

The Woman's Missionary Society of the First Methodist Church at Fordyce held a Belle H. Bennett Memorial Service at their regular meeting in June. The meeting was well attended and a most interesting program rendered. At the close the society voted to pledge \$225 to the memorial fund, to be paid in three years.—A Member.

FORT SMITH DISTRICT

Missionary Group meeting of the Ft. Smith District was held in Clarksville, June 13. Our District Secretary, Mrs. Milton Harper opened the meeting by reading a portion of tenth chapter of St. Luke, where Christ sent out the seventy to labor for Him. Our president, Mrs. Johnson lead in a very earnest prayer that we let God lead us daily in His vineyard for service. The report of Knoxville auxiliary was made by Mrs. W. H. Cogle. "Though young and few in number yet much interest has been manifested by the society, now using the 'Simplified Litera-

TO EXPECTANT MOTHERS

A Letter from Mrs. Ward Tells How Lydia E. Pinkham's Vegetable Compound Helped Her

Springfield, Ohio.—"Lydia E. Pinkham's Vegetable Compound proved a



splendid medicine for me before my fourth child was born. With the first three I had been sick and weak, and had sick headaches twice a week. I couldn't keep enough food down to do me any good, and my work was left undone many a time. My sister-in-law told me

to take the Vegetable Compound when I began to have the same old dreadful sickness and headaches and was so worn out. Since then I have only had two headaches, had a good appetite and scarcely lost a meal. I have a fine, healthy baby girl who has never had a sick day. The nicest part is that I am healthy, too. It did me a lot of good, and if I should ever have another baby I will take your medicine at once."

Mrs. BESSIE WARD, 1207 Park Avenue, Springfield, Ohio.
Lydia E. Pinkham's Vegetable Compound is an excellent medicine for expectant mothers, and should be taken during the entire period. It has a general effect to strengthen and tone up the entire system, so that it may work in every respect effectually as nature intends.

PARKER'S HAIR BALSAM
REMOVES DANDRUFF
STOPS HAIR FALLING
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RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
60¢ & \$1.00 at all druggists
HISCOX CHEMICAL WORKS
PATCHOGUE, N. Y.
When washing hair always use Foreston Shampoo

ture." Mrs. D. D. Davis was also present from this auxiliary. Mrs. J. A. Dowdy made the Clarksville report, "a splendid mission study class and the financial standing above the average for this time of year." Mrs. Haltom, our Conference Superintendent of Children's Work was present and with her enthusiasm of the work combined with her lovable Christian zeal presented the children's work in the church so forcibly that we caught the desire of her dreams to begin with the Baby Division training and leading them into Christian service, thereby leading parents oftentimes to see their responsibility to the child. Our Conference president, Mrs. Preston Hatcher, brought direct to our hearts a wonderful message from the council, which met in Mobile, Ala., in April. She briefly told of the hospitality of the Mobile people and the Consecration Services in which the Texas Bishop said, "unless you are linked so strongly with God, stay out of the foreign field." We were glad to hear that our Conference ranked third in mission and Bible study classes and second in number of auxiliaries. One beautiful thought she left with us was "not the leadership but the individual workers that help." She closed her message by using a favorite quotation of Miss Bennett: By all the mercies of the past, by the glorious hope of the future we dare not fail." After song "Best be the tie," Mrs. Haltom dismissed us with prayer. The Hartman delegates were registered as follows Mrs. Castleberry, Mrs. Darby, Mrs. Bunch, Misses Cravens and Ethel Bunch. Lunch was served at the noon hour at the church.—Mrs. Chas. Haigwood, Secretary.

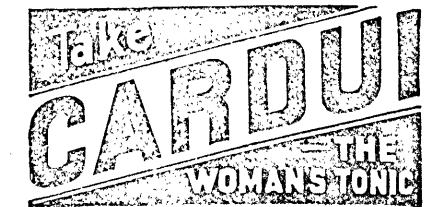
LITTLE ROCK DISTRICT CONFERENCE

On Wednesday and Thursday of last week the W. M. Auxiliary and other members of Highland Methodist Church united heartily with Mrs. Max Frohlich, District Secretary in making the Little Rock District Confer-

GREAT BENEFIT FROM CARDUI

Georgia Lady Says She Has Avoided Much Suffering by Taking This Well-Known Tonic Medicine.

Clyattville, Ga.—In a statement which she gave at her home on R. F. D. 1, here, Mrs. T. A. Copeland said: "I have, I believe, avoided a good deal of suffering by the use of Cardui and am thoroughly convinced that it has been a great benefit to me. "Before the birth of two of my children, I grew so weak and nervous I could hardly go and suffered. . . I had a friend who told me of Cardui, so the next time when I grew so weak and run-down I began to use it. I used it three months. I grew stronger and less nervous. The baby was stronger and a better baby, and I really believe it was because I built up my strength with this splendid tonic." Cardui has been in successful use for more than forty years. Thousands of women have written to tell of the beneficial results obtained by taking Cardui, and to recommend it to others. It is a mild, harmless, purely vegetable medicinal preparation—a product of practical experience, scientific investigation and pharmaceutical skill.



ence a success. Opening wide their homes the electric fans cooling the atmosphere numerous graceful baskets, big and little, filled with lovely flowers around the pulpit and chancel of the church, the beautiful luncheons and the charming drive with the picnic supper at Luna Park were substantial evidences of Highland's hospitality which was appreciated and enjoyed by the delegation and visitors. The Conference also appreciated the presence of Rev. J. F. Rogers, Rev. Jno. P. Lowry, Rev. W. T. Thompson and the pastor host, Rev. Jno. Hoover, who gave valued assistance.

On Wednesday evening Rev. E. R. Steele, D. D. delivered a fine address to a well-filled house inspiring the congregation with the desire to render greater service for the Lord.

We are indebted to Mrs. W. L. Elliott, Recording-Secretary for the following "Our Conference was opened with singing, 'All Hail the Power of Jesus Name.'" Devotional service was led by Mrs. T. W. Shaver, who read Mark 16th chapter, and Mrs. Max Frohlich led in prayer. The enrollment of delegates showed the following representatives present:

First Church Little Rock, Mrs. Ramsey; Winfield Memorial, Mrs. W. H. Braswell; Asbury, Mrs. F. O. Putnam and Mrs. Ingram; Hunter Memorial, Mrs. L. R. Seyler; Highland, Mrs. E. N. Lenox; Pulaski Heights, Mrs. Lutan and Mrs. Streepy; Bauxite, Mrs. W. S. Connely and Mrs. Lewellen; Capital View, Mrs. Harris; 28th Street Methodist, Mrs. Mathews and Miss Dora Harper; Henderson, Mrs. Pratt and Mrs. Bell; Lonoke, Mrs. Emma Stanley; Carlisle, Mrs. Floyd Trippin and Mrs. Weidemeyer Hazen, Mrs. Reed; DeValls Bluff, Mrs. Kimberlin; Little Rock First Church Young People, Miss Dorothy Elkins; Pulaski Heights, Young People, Mrs. J. C. Hoskinson and Mary E. Stupey; Asbury Juniors, Mrs. M. E. Couch; Carlisle, Leona Shanafelt and Beulah Griffin and Juniors, Wesley Weidemeyer.

Naysel Good, Baby Division and Evelyn Perkins.

Lonoke Young People, Maxine Cantrell and Nellie Hicks. Mrs. Johnson extended cordial greetings and the response was beautifully given by Mrs. A. V. Harris.

In presenting "The Conference Outlook," Mrs. W. H. Pemberton, Conference Coesponding Secretary said that progress is encouraging and that new lines of work had been taken up. The Little Rock Conference Bulletin published quarterly and the preservation of old records, Mrs. F. M. Williams, of Hot Springs being elected historian.

Mrs. E. R. Steele, Conference Superintendent of Missions said the educational work is also advancing, slowly but steadily, she believes.

Mrs. Max Frohlich District Delegate was enheartened by the gain in finances, increase in Honor Roll and the greater effort to meet the standard of efficiency. She said the biggest task is to get every woman in the church enlisted in the W. M. Society.

Mission Study

In her address on "Work in Rural Communities," Mrs. E. R. Steele urged the use of the booklet "Helps," Information leaflets, Annual Reports of the Conference and the Woman's Missionary Council and quarterly bulletins, also Mission Study by classes. A telegram of greeting, with love and prayers, was received from Mrs. C. F. Elza, President Little Rock Conference, who was unable to be present.

After hymn, "More Like Jesus," Mrs. Morris read Matthew chapter 12 and gave an impressive talk on the courage and fearlessness of Jesus whom we would strive to follow.

On Wednesday evening the Young People of Highland Church entertained the Conference with the playlet, "Aunt Tillie Learns to Tithe," teaching a lesson in Christian stewardship. "Is the Summer Conference worth while?" was beautifully answered by Miss Dorothy Elkins, who has seen

the advantages to be gained. Interesting Reports from the recent summer Conference at Henderson-Brown College were given by Misses Griffin and Shanfelt. A reading by little Viola Flitten pleased everybody. The Conference was favored with special music by the Highland church choir vocal solos by Miss Dorothy Elkins and Mrs. Beasley Hopkins ad a duet from Mrs. Farabee and Mrs. Wilson which were greatly enjoyed. A telegram from Mrs. F. M. Williams Conference Historian was appreciated.

In the Bennett Memorial service with reverence and love, Mrs. Max Frohlich gave the story of Miss Belle Bennett's great work for Scarritt Bible School and Christian Missions "The Greater Scarritt," to be built for lay workers men and women, of the M. E. Church South as a memorial to Miss Bennett was tenderly and forcefully presented by Miss Martha Allis, a former student of Scarritt Bible school. Helpful devotional services were conducted by Mesdames W. T. Thompson, T. W. Shaver, Eugene Harris, Oscar Murrie, Max Frolich. Resolutions of appreciation were read by Mrs. Hooper. Place of next meeting to be selected by the Ex-Committee. Little Rock District moves and will reach higher yet towards goals!

DURING LITTLE ROCK DISTRICT CONFERENCE

Among the eight worth-while papers and talks of the Conference were: "The Doubling Campaign" by Mrs. Elizabeth McLain; "Training of Social Conscience," by Mrs. J. A. Gibson; "The Woman's Missionary Council," by Mrs. W. H. Pemberton; "Harvest Day" by Mrs. F. S. Overton; "Week of Prayer," by Mrs. Coney; "The Mission Study Measuring Rod," by Mrs. E. R. Steele; "Supplies," by Mrs. Jno. Streepey; and "Finances," by Mrs. Ellis. The "Missionary Voice," Arkansas Methodist, "Supply Department" and "Reports" were presented by Mrs. Pemberton.

NORTH ARKANSAS CONFERENCE GROUP MEETINGS

On June 19th and 20th District Group Meetings were held at Hartford and Plainview. The Danville Missionary Society was well represented at both meetings. Mrs. Preston Hatcher, President of the North Arkansas Conference, and Mrs. B. Haltom, Superintendent of Young People's work, were the speakers of both meetings. Mrs. John Chambers and Mrs. Gatlin represented the Missionary Society of Danville at Hartford, Mrs. Chambers being the delegate. They came back reporting a great meeting at Hartford. Not many of the members were able to go so far away from home to attend the Hartford meeting but on Wednesday morning, June 20th, twelve of the Missionary ladies of the Danville Society motored over to Plainview and spent a most pleasant day. Mrs. Hatcher and Mrs. Haltom gave interesting and instructive addresses which were enjoyed by all present. Mrs. Chester Hill was the delegate to this meeting.

The ladies of the Methodist Church of Plainview were most cordial to the visitors and served a delightful lunch. Everyone enjoyed the day, especially the Danville visitors.—Mrs. C. O. Hill, Superintendent of Publicity, Danville Auxiliary.

GROUP MEETING AT PLAINVIEW

Group Meetings of W. M. S. of Booneville District met at Plainview, Ark., on June 20. Services opened by singing hymn No. 545. Scripture lesson 93rd Psalm, read and commented on by Mrs. Baxter Gatlin, our District Secretary. Prayer by Brother Mack, pastor of Belleville, Ark. He and Mrs. Mack brought a number of young people from Belleville. Delegates and visitors were from Paris, Dardanelle, Danville, Belleville and Plainview. Interesting discussions on Missionary study, were made by Mrs. Joe D. Gault of Dardanelle, and Mrs. Ches-

new ways of inducing church members to want to become members of ter O. Hill of Danville, showing some W. M. S. Missionary work by Sister Mack of Belleville was beautifully demonstrated by a drill composed of several junior members of the M. S. showing the advancement of the Religion of Jesus Christ in heathen nations. Solo by Mrs. Donald Barger of Plainview.


Wednesday, interesting address by our Conference president, Mrs. Preston Hatcher of Jonesboro, giving a special report on the work of the Council at Mobile and showing what great amount of good has been accomplished in our missionary work for the year. This address was received with much enthusiasm and all feel more determined to do more and realize that we have a greater work since listening to such a spirited talk. Address was concluded with a reading from Paul, followed by prayer.

Dinner was served by the Plainview Auxiliary at the Methodist parsonage and enjoyed by all. The afternoon Scripture lesson, 23rd Psalm, read by Mrs. Gatlin was followed by prayer. Interesting talks on Bible study were given by Messrs. Howard and Keathley of Danville. The Junior Missionary work, then introduced and beautifully demonstrated by Mrs. A. B. Haltom was all very impressive and, we feel, a work so much needed when we think that the juniors will soon make the real men and women of our church. Mrs. Haltom then talked on the needs of the baby division and how urgent it is to enroll every baby in the North Arkansas Conference from one month to six years old. All enjoyed a solo by Mrs. Roy M. Purtle of Plainview. Collection \$10.00. Interesting talk on Social Service by Mrs. Randall of Danville was followed by a solo from Mrs. Raymond Lewis of Danville. Talk by Mrs. Hatcher on the Belle H. Bennett Memorial, its removal and enlargement into a greater Scarritt, and on Stewardship was very interesting. All delegates and visitors especially extend to the people of Plainview their highest appreciation and sincere thanks for their kind hospitality while in their town. Closing hymn No. 419, followed by prayer by Mrs. Hatcher.—Mrs. Ruby H. Floyd, Secretary.

Y. P. M. S. SUMMER CONFERENCE

This year at Henderson-Brown, we had 125 house guests, and if every mother in the Little Rock Conference could realize what this great spiritual week means to girls there would be many times that number present, no matter what sacrifices were nec-

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"A God-sent Blessing"

is what one mother writes of Mrs. Winslow's Syrup. Thousands of other mothers have found this safe, pleasant, effective remedy a boon when baby's little stomach is upset. For constipation, flatulency, colic and diarrhoea, there is nothing like

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essary in order to send them there. If only we could educate each Y. P. M. S. auxiliary to the point that they would consider it absolutely essential to the life and progress of their society that they have at least one representative at these conferences! What a great system of educating our girls along religious lines could be carried out. Some thirty-five auxiliaries were represented, but that isn't nearly enough from a great Conference like ours. At a leaders' meeting where problems were being discussed, and one leader was bemoaning the fact that some important speakers had failed us, another spoke up as follows: "This has been to the girls a most wonderful meeting because more so than ever before, it has been their Conference. They have had a real part in making it what it is to me, a perfect week! To me, the success of a meeting like this is not how many mission study classes are taught, nor how many great speakers you may have on your program, but how much character building has been done. So from that standpoint I say that this is the most successful Y. P. M. S. assembly ever held in the Little Rock Conference." Although our program had many changes at the last minute, the regular routine was carried out in every detail. Miss Altar Hamiter was a splendid leader of the morning watch services. She also favored the girls with a most beautiful recital, assisted very ably by Miss Irene Riffin, pianist. Miss Eda Cade proved beyond doubt that she is not only a consecrated, but very able leader, in the evening vespers. Miss Elma Morgan, our honor guest made Brazil much nearer home than ever before. Rev. T. A. Hearn and Miss Mary Cline brought China to us in a most interesting manner. Miss Cline also presented the student volunteer works. Japan literally lives for the girls, in the quaint and charming personality of little Miss Miwa Yamaga. It was hard to tell what captured them most, Miss Yamaga's beautiful kimono, her astonishingly perfect use of the English language, her display of curios, or her own fervent consecration.

Athletics proved most interesting under the capable direction of Miss Gilberta Harris. Field Day was the outstanding feature, and Arkadelphia District very proudly received the loving cup. A new feature was added in the "museum," or exhibition of foreign curios and costumes. We hope next year to have every mission-field fully represented in this display. The very best part of Summer Conference is closing night, when we have our consecration service. Rev. Rex Wilkes, of Stuttgart, preached a most appealing sermon and four promising young women volunteered for life-service.

We had such a very competent officary and so many interesting speakers and such a number of events that

could be written of at length, but since our publishing space is somewhat limited, I will only add this: Whatever of our money was used, or however much of our vitality and personalities went into the making of this conference, it was all well spent, and I thank each and everyone who helped in any way towards its success. —Mrs. J. G. Moore, L. R. Conf., Y. P. Supt.

A NEW CALL FOR SOCIAL SERVICE.

Dear Friends of the Missionary Society:

Through a joint committee of the Commission on Race Relations of the Woman's Missionary Council and the Board of Control of the Bethlehem Community Center, a Summer School for Negro Christian Workers is being inaugurated. This school will be held August 2-12 at the Bethlehem Community Center, Nashville, Tenn.

The purpose of the Summer School is to furnish opportunity for Negro church leaders to study the problems of community life and methods of church work; to provide instruction by the most competent men and women available; to help those who have been hitherto denied the privilege of special training for Christian service, and to enlarge the usefulness of those who have had such advantages.

Each morning there will be classes in Bible Study, Mission Study, Social Service, and Methods of Work for the Missionary Society, Sunday School, and Young Peoples' activities. There will be inspirational addresses and lectures in the evening, while the afternoon sessions will be given to recreation and study.

We greatly desire the attendance of strong, capable negro leaders to whom such training will mean much, not only to themselves but to the community in which they live and work. We are therefore coming to you to ask you to assist us by interesting the colored churches of your community to send representatives to this summer training school.

We shall greatly appreciate any publicity you may give to the school and any assistance you may render those desiring to attend.

Please send the names of prospective students to Miss Martha Nutt, 15th and Cedar Streets, Nashville, Tenn., that further information may be sent them.

You can do no better social service work than helping to provide a better trained leadership for the Negroes of your community. This will mean much for the advancement of God's kingdom. Yours in the work, Mrs. W. A. Newell, Council Supt., Social Service; Mrs. A. B. Smith, Chairman, Joint Committee; Mrs. H. L. Remmel, L. R. Conf. Supt. Social Service.

A Remedy for Piles

Ask your Druggist (whom you know) what he knows about PAZO OINTMENT as a Remedy for Itching, Blind, Bleeding or Protruding Piles. 60c.

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REV. H. E. WHEELER North Arkansas Conference Superintendent,
403 Exchange National Bank Building, Little Rock, Ark.
REV. D. H. COLQUETTE, Superintendent of Supplies,
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L. R. CONFERENCE.

S. S. DAY OFFERINGS UP TO JULY 2.

Camden District

Carolina School\$ 13.39
El Dorado 200.00

\$213.39

Previously reported 253.10

Total\$466.49

Prescott District

Ozan (Additional)75

Washington (Additional) 1.00

Liberty (Additional)91

Nashville (Additional) 20.00

Center Point 6.58

29.24

Previously reported 536.40

Total\$565.64

Texarkana District

Genoa 3.20

Previously reported 603.85

Total\$607.05

Monticello District

Vick 6.00

Previously reported 369.31

Total\$475.31

Arkadelphia District

Mt. Carmel 7.07

Previously reported 505.26

Total\$512.33

Pine Bluff District

Hawley Memorial, Pine Bluff 20.00

Shiloh 6.30

Roe 5.00

31.30

Previously reported 372.16

Total\$403.46

Little Rock District\$698.25

Standings By Districts

Little Rock District\$698.25

Texarkana District 607.05

Prescott District 565.64

Arkadelphia District 512.33

Monticello District 475.31

Camden District 466.49

Pine Bluff District 403.46

Total\$3,728.53

—C. E. Hayes

S. S. DAY OFFERINGS IN N. ARK. CONF. FOR WEEK ENDING JUNE 30.

Batesville District

Bexar S. S., Bexar Ct.\$ 4.35

Fayetteville District

Rhea S. S., Name of Charge

omitted 10.60

Stonewall S. S., Name of Charge

omitted 3.60

Parksdale S. S., Farmington Ct. 5.00

Searcy District

Ellis Chapel, Griffithville Ct. 6.50

Higginson S. S., Griffithville Ct. 3.14

Totals By Districts To Date.

Batesville District\$338.28

Booneville District 226.81

Conway District 455.57

Fayetteville District 151.21

Helena District 448.59

Jonesboro District 402.95

Paragould District 427.63

Searcy District 214.38

Ft. Smith District 409.25

and Day, Ark. not yet located 1.90

Total\$3,076.57

—C. D. Metcalf, Treas., N. Ark. Conf.

S. S. Board

Batesville, Ark., June 30, 1923.

THE PURPOSE OF THE HOME QUARTERLY.

The "HomeQuarterly" was launched originally as a lesson periodical for those who could not attend the Sunday School, but it has long since outgrown its original purpose. We

are seeking to make it a vital religious magazine for the home. It still emphasizes family religion, some of its most important features being "The Home Forum," "Daily Meditation Based on the Home Bible Readings" and a section of several pages devoted to "The Family Worship League." The "Daily meditations" are designed especially to aid in private and family worship and the other two departments mentioned are filled with all sorts of practical suggestions in regard to home problems.

And besides these special departments the Magazine contains many general articles intended to deepen the religious life and make plain to the Christian the way of duty. Every Methodist home in which parents are seeking to enrich their own spiritual life and "to bring up their children in the nurture and admonition of the Lord" should take the Home Quarterly. There is no adequate substitute for it.—E. R. Chapell, Sunday School Editor.

Dickey's old reliable Eye Water cools, heals, strengthens sore, weak, tired eyes.—Adv.

Entzminger

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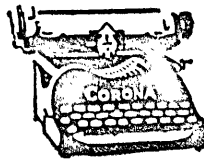
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EPWORTH LEAGUE DEPARTMENT

Howard Johnston, N. Ark. Conference Treasurer, Conway, Ark.

THE GALLOWAY LEAGUE ASSEMBLY JOYS.

Searcy, Ark. June 25-29, 1923.

By Dick Morehead, M. A.

If I were asked which days of my life I considered to have meant more to me than the others, I would not hesitate to state that the first five days following June 25th, 1923, stand out above all others, for during this week I attended the Third Annual Session of the North Arkansas Epworth League Assembly at Searcy.

Being the son of a Methodist preacher, I have had opportunity to attend a variety of religious gatherings—preachers' assemblies, general and annual conferences, and have heard some of the great men of the world speak, and have read some of the best books, but that real inspiration and that deeper kind of feeling that we can experience from within, never before made itself so manifest to me as it did at the League Assembly at Searcy.

Someone has said that the difference between a large university and a small college is that in the large university the student goes through more college, but in the small college more college goes through the student. And I am sure that so much of the Christ went into these young people and in such abundance, that it will pour out forever in constantly increasing volume and worth.

I have read about religion, I have heard people talk who had religion, I have seen religion, but I never knew so well what real religion was until last week. There were some 500 people at the Assembly and most of them were young people. When they came to eat you never heard such noise, yells, pep, enthusiasm, but when this same group came to worship you never witnessed such silent reverence, and that impressive religious atmosphere that makes one want to bow down in humility before Him whose presence he feels.

I wish you could have been there every morning just after six and heard the songs, prayers and talks when the young people let their lips speak and their hearts shine—such good thoughts! God be thanked for great thoughts, but a thousand times more,

God be thanked for good thoughts.

I wish you might have attended the Bible lectures by Prof. Harry King every morning, the classes where were taught the opportunities and duties in the home and foreign fields and the Choice of a Career, the classes on the way to carry on the League work, the classes in the work of the Church and the great platform occasions. I wish above all that you could have been there at the Consecration Service and have seen those twenty-one come up to the front and speak of the joy and peace that were theirs since they had decided to give their lives to definite Christian service; I wish you might have heard them sing, "Where he leads me I will follow." I have heard testimonials by young and old, but these were so different, so earnest, so simple, so JOYOUS.

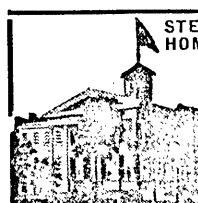
What were the results? The most important and lasting results cannot be tabulated; they are intangible. Over two-hundred and fifty credits were given for work. While we had play a plenty properly directed, yet our primary object was just plain, hard work. There were twenty-one life service volunteers, making a total of 91 for the three League Assemblies. There were 310 paid registrations. In addition to this number there were 32 members of the faculty, fifty-one Searcy Leaguers, pastors and their families, and numerous car-loads from surrounding communities, none of whom were required to register. Dr. Williams estimates that there were over five-hundred in attendance. He said repeatedly that they were the best-behaved lot of young people that he ever saw assembled in his life.

It thrills one to think of the pent-up power for good in these young people as they march forth from the Assembly to REPRESENT Christ, for as they marched, they sang,

"I'll go where you want me to go, Dear Lord, O'er mountain or plain or sea;
I'll say what you want me to say, Dear Lord, I'll be what you want me to be!"

They scorn to seek earth's golden toys, but spend the day and share the night in numbering o'er the richer joys that heaven prepares for their delight..

Conway, Ark., July 1, 1923.



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CHILDREN'S PAGE

THE RAINBOW.

My mother hangs a rainbow
Where I can plainly see
Its lovely colors dancing
Around the room for me.

For when the sunshine
Comes through our window wide,
The seven rainbow colors
Dance all around inside.

The rainbow is a pendant
From our old candlestick,
And this one hanging crystal
Escaped without a nick.

And that's what makes the rainbow
My mother hangs for me,
And with its colors dancing,
I'm good as I can be!—Blanche E. Wade in Zion's Herald.

A MIDNIGHT LEOPARD ALARM.

Occasionally we have mentioned in our letters the mid-night visits of the leopards and how they kill our goats whenever they can manage to break into one of our goat-houses. As we are entirely dependent upon goats for our supply of fresh milk these ravages of the leopards sometimes play

serious havoc. It is exceedingly difficult to find and be able to buy goats that will give as much as a pint of milk per milking. The natives are very unwilling to part with their goats, looking upon them somewhat as a part of their families. They use their goats in the purchase of their wives or for meat when they take sick and die or are killed by some accident or a wild beast. But to use goat's milk, ah! what a sickening thought to the native! The very suggestion of using it almost makes him sick at his stomach, but his eyes will sparkle with delight and his mouth fairly water in anticipation at the thought of such choice tit-bits as a many-week's old egg which the setting hen has finally given up as useless or a morsel of "fresh" meat which was killed a week or ten days before and long ago had become very much alive again with bugs and worms.

Fortunately for us the leopards have gotten only one of our goats, and we planned to let them have that one. I made a leopard trap after the fashion of the box-traps for catching rabbits which I used as a boy, only in this case I used heavy wooden slabs and strong poles. I placed the trap in my goat-fence, a small enclosure in which are our goat-houses where

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the goats sleep at night, and baited it with a small worthless kid. The kid was so tied in the back of the trap that when the leopard got him and tried to carry him out he would be sure to throw the trigger. The trap worked perfectly.

About two o'clock one Friday night our yard sentry came running to the house in the height of excitement and yelling loudly, "Chief, Chief, the leopard has come, he has entered the trap. Come quick, Chief, come quick, he is about to break out." Well, we did "come quick," though it seemed to me that night that it took an age to find the matches, light the lantern, and get my shoes on. I took my Winchester rifle and my pistol, and led the way while my wife came behind me with the lantern so the light of it would not blind me. As we approached the trap the leopard greeted us with loud snarls and deep growls, lunging and tearing at the sides and end of the trap trying to get out. The slabs were creaking and cracking under the terrific onslaught of the powerful beast within, and I did not know what minute they might give way and then I would have an infuriated leopard on my hands in very close quarters. As I had left only small cracks between the slabs of the trap it was difficult to get the light so I could see into it, and I didn't want my wife to get too close but only so I could keep between her and the leopard in case he should break out. Consequently I could not tell just where I was hitting the leopard when I fired. If you want to make a leopard, lion, buffalo, or elephant thoroughly angry just shoot so as to wound one of them badly but not to kill him. My first shot brought the leopard in wild fury to my end of the trap trying to break through to get at me. I fired again and he took a large piece out of the slab right in front of me, and only a foot and a half from me. Just as I fired that shot our lantern went out instantly for some unknown reason, and we were left in the dark. With the wounded beast now frantically straining to break loose, it was the part of wisdom to "clear out," so we acted wisely, and weren't long doing it either. After relighting the lantern we returned to the trap, and I fired again but the leopard did not have anything like the fight he showed at first. My first two bullets were telling mightily on him. It was then safe to place the lantern up close to one of the larger cracks of the trap so that I could see into it, and I fired another bullet into the base of his brain. This finished him instantly. On examination I found that either of my other bullets would have produced death in a few more minutes, but were not instantaneous because they were fired when I could only see about six square inches of the leopard's

body against one of the cracks in the trap, and did not penetrate his heart, head, or spinal cavity.

It is a marvel the strength and build of a leopard. After seeing one at close range and examining his make-up one does not wonder that he can take an animal two thirds of his weight and clear an eight-foot fence with it in his mouth. This leopard was a full-grown male, measuring seven feet two inches from tip to tip, and two feet four inches high at the shoulder, and weighed one hundred and twenty seven pounds. His legs were short but very heavily muscled, and every line of his thick neck, shoulders, and back bespoke powerful strength. His jaws were heavy and huge, and with one closing together of them he had completely crushed the head and neck of the little goat in the trap. Several places in the trap showed where he had buried his claws nearly an inch deep into the slabs literally tearing out small hunks of the wood, with each "slap" of his paws.

Most of the missionaries on the station reached the trap shortly after I had shot the leopard, and all the men of our native village came out. The latter were all excited and hilarious, blowing whistles, ringing the Mission bell, shouting and yelling, blowing the workmen's bugle, etc. Different ones wanted to stick their knife or spear into the leopard's body so as to "get his strength." The next morning after I had removed the skull, skin, and paws which I wanted for the trophies, I made glad the hearts and stomachs of some of our villagers by giving them the carcass to eat. I was amused to see them remove the heart and part of the intestines (they usually eat practically all of both of these of other animals) and then make all except one man completely leave the place while that one man secretly buried these parts in some unknown place. They select a man to do the burying who is a good man because they claim if some one hates another and takes even a wee bit of the heart or intestines of a leopard and puts it in that one's food it will kill him instantly. Another amusing feature was the numerous remarks as to how the leopard-man or leopard witch-doctor who lives not far from here would take the killing of one of his leopards. They believe these men hold sway over and constant communion with the leopards of their section, even being able to create more leopards out of small sticks or perhaps a banana, etc., and they work great harm to their enemies by causing the leopards to prey upon some of their possessions or perhaps even upon themselves. And so it goes in leopard-land.—Thomas E. Reeve. Wembo-Nyama, Congo Belge.

OBITUARIES

PARKER.—Nora Lee Parker (nee Aydelott) was born at Elmo, in Independence, Co., Ark., Dec. 14, 1875. Was converted and joined the Methodist Episcopal Church, South, at the age of 15 years. She was happily united in marriage to Rev. J. G. Parker, on Feb. 12, 1893. She quietly passed to her reward, from the hospital at Ratcliff, Ark., March 18, 1923. She was truly a good woman, and died in the triumph of a living faith. The writer was called to hold her funeral services, in the presence of a large crowd of sorrowing friends, at Ratcliff, March 19, and her body was laid in the cemetery at Charleston, Ark. Sister Parker was a woman of noble ideas, and keen convictions, and she always lived true to her convictions. She never wanted to do things just because it was popular to do them, or because others wanted her to. She sought only God's will. She seemed to live in a daily consciousness of God. She was truly devoted to her church, and the pastoral work of her husband and was a most splendid personal worker, in evangelistic meetings. She was very able in prayer, and thoroughly acquainted with God's promises in his word. Many a hungry soul has been led to the fountain of life by her godly life and earnest prayers. Her going brought the deepest sorrow to her faithful husband, and her father. May God bless her precious memory to His own glory, and to the comfort of sorrowing loved ones, and friends.—W. F. Blevins.

MOORE.—When God called the saintly devoted and cultured Mrs. J. W. Moore to lay down the cross and receive the crown, I felt a personal, definite loss although I had met her but twice at her home in Charleston last spring when I was in a 12 days' meeting there and at our conference last fall. While not entertained in the home last spring, I saw her at home, and in the church work. Her home life was beautiful, a devoted wife and a loving gentle mother. Her love for her husband and dear little Fred was unselfish and constant. In her home and church life her many radiant virtues shone with a luster not common to all. She had the Christ spirit and modestly proclaimed it in word and deed. Her life was a light of joy, peace, good deeds and kind words. She was by nature, education, and grace eminently fitted for a preacher's wife, a jewel. O God, bind up the broken hearts. Keep sentry over the motherless baby boy and bring them to meet again, "in the sweet by and by." Dear Brother Moore, I know what you feel for I have felt the same sorrow. God bless you and dear little Fred.—Jas. F. Jernigan.

LESTER.—Harriet Elizabeth King was born in Campbell County, Georgia, August 27, 1840, and died at the home of a daughter, Mrs. Fry, in Cowlington, Oklahoma, January 20, 1923. At an early age she moved from Georgia to Alabama, where she was married to Charles Hendrix. Three sons were born, all of whom survive, namely: Revs. J. B. and T. G. Hendrix, one a Methodist local preacher, and the other a Baptist preacher, and both residing in Missouri, and V. A. Hendrix of Excelsior, Sebastian County, Arkansas. This young stalwart husband was killed in the famous battle of Gettysburg and thus, she was left a widow, with her three little children. From Alabama she moved to Boone County Missouri, where, in 1887, she was married to Rev. Jas. Lester, a local preacher in the Methodist Episcopal Church, South. To this union, five children were born, of whom three survive, namely: Mrs. C. W. Cowlington, Oklahoma, Rev. C. W. Lester, now pastor of the Methodist Church in Dardanelle, Arkansas, and Mrs. Henry Oliver of Excelsior, Ark., where deceased had made her home for some years. In 1886 deceased with her family moved from Missouri to Excelsior, Sebastian County, Arkansas, where some years later, Brother Lester died. Besides the children, whose names have been given, "Grandma" Lester is survived by one brother, A. A. King of Witcherville, Arkansas, and a large number of grand-children, great-grand children, and great-great-grand children. When a young girl, Sister Lester was converted and joined the Methodist Church, and remained in such relationship until she went to join the "church triumphant." It was not the pleasure of the writer to personally know "Grandma" Lester, and yet he does know her; for she still lives in the lives of her six children, of whom three are ministers of the gospel, and the other three, devout Christians, in the lives of her hosts of descendants, practically all of whom are active Christians; and, in the heart of a saddened community her life goes singing and shouting on, and this writer has seen that record, and can truthfully say that if there ever was a real saint, Grandma Lester was a saint. That is the verdict of her children and other relatives, and all who ever came in contact with her life, regardless of denomination. Yes, Grandma Lester "walked with God," and she was not, for God took her. And we, her loved ones and friends follow on and we expect to see her some day, and tell together the story: "Saved by Grace."—J. E. Lark, Pastor Methodist Church, Greenwood, Ark., who conducted her funeral.

GILBERT.—Sister J. F. Gilbert was born in Richmond, Virginia, January 18, 1857, and died December 28, 1922. She was a noble Christian from her early life. She moved to this country with Dr. Brooks's wife in 1875, and was married to John F. Gilbert, June 6, 1880. Her name before she was married was Alice Coleman. There were born to this union eight children, of whom seven are living. There were six girls and two boys. All the

girls are living and all were present at the funeral except one who lives in Kansas: Beatrice, Maggie, Frank, Allie, Blanch, Luther, who lives in Powers; Pearl, Selma, who lives in Port Arthur, with her married sister. They arrived several hours too late to see their mother alive. There are 75 grand children and 21 great grand children, 82 living and nearly all present at the funeral, besides a great host of living friends and neighbors. Sister Alice was the third wife of J. F. Gilbert. Sister Gilbert and her husband have lived at Powers, and nearly by ever since they have been married. Sister Gilbert's home was the preacher's home, he was always welcome there. I have known her to walk one and two miles to church during the years I was her pastor. She professed faith in Christ during the fall after she was married in June, and she connected her self with Methodist Church, South, where they lived at Powers. She was always at her post of duty. She loved her Church. But she has gone to join the Church Triumphant.—J. A. Hall.

JENKINS.—Mrs. Frank Jenkins was born February 25, 1869, and died at her home in Quitman, Arkansas, Dec. 9, 1922. She was laid to rest in Goodloe cemetery the following day in the presence of a large number of her friends. She professed faith in Christ, joined the Methodist Episcopal Church, South, at Goodloe at about fifteen years of age, and lived a faithful member until her death. She is survived by her father, J. M. Lay, five sisters and one half brother.—Lester B. Davis, Pastor.

WILSON.—Mrs. Margaret Wilson departed this life August 26, 1922. She was born January 22, 1856, near Louisville, Kentucky. She was a true Kentuckian of the finest type, a woman of strong character, lovable attributes and pleasing personality. Throughout her long and trying illness, she was courageous and patient, uncomplaining and resigned. Her many years had been given for the good of others in useful deeds, in unselfish thoughts, and in preparation for the life eternal. Sister Wilson was converted at eighteen and united with the Methodist Church and remained a faithful member until her translation. She had many friends in both Kentucky, and in Arkansas. All who were so fortunate as to know this splendid woman will miss her and mourn her loss. Sister Wilson was truly a mother in Israel, blessing all lives with whom she came in contact. She leaves two daughters, Mrs. F. Massey of Truman, Mrs. M. M. Glasgow of Watson, and one son, Chas. Wilson of Arkansas City. She passed away at her daughter's home in Watson. The writer saying the "last rites" over her as she was laid to rest in Dark Corner Cemetery, near Dumas.—O. C. Birdwell, Pastor.

MANASCO.—Mrs. Rhoda was born in Alabama June 24, 1844; was married to George Manasco in 1866. Her maiden name being Manasco she remained the same name thro life. She joined the S. Methodist Church at Galena in early life, when this pastoral charge was a part of Saline circuit. For many years Sister Manasco has been nearly blind, and a fall had some months ago rendered her unable to walk the remainder of her life. Her husband passed away some eighteen months before. There were born to her and her husband three children, Rufus A. W., W. J., and J. T. Manasco, all living. Sister Manasco died at Umpire, Ark., Nov. 26, 1922, and her pastor being absent, on way to Conference, the funeral was conducted by Rev. Henry Pate and E. E. Pulkerton. The burial was at Bethel in presence of relatives and a congregation of neighbors.—J. F. Taylor, Pastor.

LEDBETTER.—Sister A. C. Ledbetter passed from us to the Heavenly world on Dec. 13, 1922. She was born January 4, 1841, and professed faith in Christ and joined the M. E. Church, South in 1861, at Camp Springs on what was then the Warren Ct., now the Kingsland Ct. She has been true to her church. Her life was one of sacrifice and service to her God, her church and friends. She leaves two sons, one daughter, and a host of friends to mourn her loss. Her pastor conducted her funeral in the Leaufrai Church. Her remains were laid to rest in the church cemetery.—C. J. Segers, Pastor.

PUGH.—Dec. 23, 1922. Mrs. R. A. Pugh passed from earth to Heaven. She had passed her three score and ten plus six. Thus she had lived a long and useful life. She had been a Christian and a devout member of the Methodist Episcopal Church, South, from childhood. She and her husband (who preceded her some years ago) were the pillars of the church in Portland for a number of years, and after the death of her husband, she was the chief corner-stone. For some years she had been almost blind and most of the time a shut-in, but in her affliction she was courageous and saw God and his church going forward through the eyes of the soul. Her last illness was of short duration and the end came as she had often said she hoped it would. She had been much interested in the building of a new church in Portland, and had some months ago made a lib-

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eral donation to the new church. Sister Pugh was a most remarkable woman. She loved and studied God's word. She kept abreast of the times. She understood and loved humanity. She was a good conversationalist, a wise counselor, a most excellent neighbor, and a true and devoted mother. She leaves four children: J. W. Pugh, Mrs. W. R. Roddy, Mrs. H. E. Cockerham, and Mrs. G. A. Lindsey, besides eleven grandchildren, many other relatives and a host of friends. Funeral services were held in her home on Dec. 30, conducted by the writer and Rev. W. P. Whaley. Many were the friends in attendance, and the large beautiful floral offerings were expressions of love and friendship. The body was laid away in the family plot beside her husband in Portland cemetery and the spirit has gone to God who gave it.—F. R. Power, Pastor.

ROSS.—Mrs. Sarah V. Ross was born in Pope County, Arkansas, August 22, 1835. She was married to Mr. Jack Searlet in July, 1857. To this union was born one son, who preceded her on September 17, 1899. She moved to Dallas County in 1865, where she was later married to Lafayette Ross, July, 1873. There were three children born to them—Mrs. W. O. Richardson of Dalark; A. J. Ross of Hodge, La.; Mrs. J. W. Vanarsdel of Fort Smith, Ark. She was a mother in Israel. She suffered the many ills of life with great courage, and patiently endured. No one could be near her without being impressed with the fervent piety of her life. Her children were brought to know God through the earnestness of her life. She lived long in the faith; beginning her Christian life at the age of eighteen years and uniting with the Methodist Episcopal Church, South. Her life was fruitful in good works, in faith and love. She lived such a life of earnest devotion that many of her friends and relatives were made to feel the call of God. She lived in possession of the faith victorious, and died in calm assurance of glory beyond the grave. Her death was the result of a severe injury in falling at the home of her daughter, Mrs. J. W. Vanarsdel of Fort Smith. Death came March 7, 1923. The funeral services were conducted by Rev. C. D. Cade at the Dalark Methodist Church, and the body of this triumphant spirit was interred at the Atchley Cemetery at Dalark.

WILLIAMS.—In the death of Sister R. D. Williams who passed from us on Feb. 26, the community and church, as well as her family and kindred, have suffered a great loss. After an illness of two weeks with pneumonia she peacefully died at her home in the Rock Creek community near Glenwood. She was born near there on July 28, 1871, and being converted in her girlhood joined the church. She was married to R. D. Williams on Feb. 28, 1890. To this union were born eight children, all of whom live to mourn her loss. They are: Mrs. Myrtle Lightfoot, Mrs. Lola Butcher, Jessie, Veda, Gilbert, Wilmer, Hoy and Paul. Her body sleeps in Salem cemetery. She was a good neighbor, and one of the most faithful among us to minister to the sick and needy. She was a faithful wife and mother always ready to sacrifice herself for her loved ones. None doubted the reality of her religious profession, and in the prayer meeting just previous to her death she testified that in the preceding three weeks she had been wonderfully blessed and had had a wonderful experience in the Lord. She had her dark hours but through it all she had a light in Him who has made provision for the loaden heart in these words, "Come unto me all ye that labor and are heavy laden and I will give you rest." Dying, she prayed for her children and for the neighbors; repeated the Lord's prayer and twenty-third Psalm, sang "There is a Fountain Filled With Blood," and swung out on God. Her last request was that her children should meet her in heaven.—Roy Farr, Pastor.

FORSYTH.—Pearl Forsyth, daughter of James A. and Laura Forsyth, was born Dec. 4, 1903, and died Jan. 4, 1923. She is survived by her father, mother, three sisters, and eight brothers. Little Pearl had been, all

of her life, a sufferer and under the constant care of her loved ones who loved her with a love that was strong and beautiful, and how their hearts ached for her and how they miss her only God knows. Our heavenly Father hath seen fit, in his wisdom, to release her and take her unto him self where affliction and sufferings are unknown. From the family residence in Ward, Ark., we laid her body to rest in mother earth, and await the pleasure of the Lord when we shall see her again in that upper and better kingdom.—A Friend.

PRESTON.—W. A. Preston was born in Mississippi, Apr. 19, 1848. Moved to Arkansas before the Civil War. Married to Miss Rhoda Castelow at Albuquerque, New Mexico, where he spent a part of his life, but the greater part was spent in Arkansas and Monroe County, in this state. His first wife died Jan. 7, 1915. He was married the second time to Mrs. J. E. Tillman Jan. 5, 1916, who walked by his side as a faithful companion till death came and claimed him, on Feb. 26, 1923. Brother Preston was not only a loyal Methodist but a very devout Christian who loved his Bible, his church, and his God. He served as a steward of Hunter's Chapel where he held his membership until he died. He made one of the truest in the trust committed to him in whatever capacity the church called for his services. He died at his home at Roe, Ark., where he spent the latter years of his life. He had been afflicted so that he could get out but little for some three years or more. He spoke of death as only being a change for the better. He leaves one brother and a sister who live in the State of Washington and a faithful wife at Roe, Ark.—F. R. Canfield, Pastor.

NASH.—William Perry Nash was born in Georgia, June 4, 1840. He came to Arkansas some 35 years ago and for the past 30 years has been a resident of Hope. Just before the Civil War he married Ann Hale who died about 25 years ago. To them were born twelve children, eight of whom survive—Charles Nash of Center Point, Georgia; Mrs. A. F. Reed of Hope; Walter Nash of Arkadelphia; Mrs. Gus Parker of Hope; Miss Carrie Nash of Graysonia; L. M. Nash of Hope; Mrs. E. E. Carter of Gurdon; and Parker Nash of Little Rock. He is also survived by a large number of grand-children and great-grand-children, and by one sister, Mrs. H. C. Ridgill of Hope. He was a member of the Methodist Episcopal Church South, from early life, and during the days of his activity he was an active, leading member of the church. He was a farmer. The strength of his character is indicated not only in the good old age to which he attained, 83, but also in the number of excellent intelligent Christian children he reared, all of them being members of the church and good citizens. This good old man went to his rest February 6, 1923. The following day we laid him to rest in the Robison Cemetery about two miles west of Hope.—W. C. Davidson.

STEWART.—Bro. C. F. Stewart of Bluff Springs, six miles from Mineral Springs, died Feb. 12, 1923. Bro. Stewart was truly a man of God. He was loyal to the church, putting it above all institutions and organizations. Having been his pastor for the three years past I feel that I know where to find him, for he was surely a sweet spirited Christian. He leaves a wife and four children to mourn his going.—A. W. Hamilton, Pastor.

RICHARDSON.—Margaret Lorena, daughter of Edward and Epsie Broughton, was born in Clarendon District, South Carolina, Dec. 26, 1845. She was married to Henry F. Richardson, Dec. 14, 1870, died Nov. 18, 1922, at her home in Warren, Ark. Sister Richardson is survived by one daughter, Mrs. W. F. Long, and one brother, J. R. Broughton. The latter is the only surviving member of Company E, First Ark., of the Confederate Army. Sister Richardson for many years had been a faithful member of the M. E. Church, South. She lived by faith in Christ, and died with the Christian confession of faith upon her lips. She was ready to go and left a bright testimony behind her. Funeral services were held in the Methodist church at Warren by her pastor, the writer, and Rev. G. L. Boles of the First Baptist Church.—Her Pastor, J. D. Baker.

POTTER.—Lucy L. Richardson was born near Camden, Ark., March 6, 1883. She was married to Pinis Potter of Nashville, Ark., Sept. 12, 1904. Five children were born to this union, two dying in infancy. The three remaining to mourn her loss are three daughters. Frances, the oldest daughter, is now in Arkansas University. Sister Potter has been a member of the Methodist church since childhood. She was certainly a devout Christian, and she tried earnestly to bring her children up in the same way. Attending her death bed, I never saw such faith manifest as hers, as she was dying she looked up into my face and whispered, "Going to be with Jesus." This good woman died in the faith.—J. D. Baker.

SUMMERS.—Mrs. Roberta Summers, wife of Mr. Gerald Summers, daughter of Mr. and Mrs. R. J. Watkins, of Wabbaseka, Ark., was born Sept. 26, 1897. She was married to Mr. Summers in June, 1919. To this happy union was born a bright son, Herald, Jr., who is now two years old. With enthusiastic joy, Mrs. Summers embraced Christianity and became a member of the M. E. Church, South, early in life, from which time she was favored with a particular manifestation of the love of God, and, being characterized by a very amiable disposition, while she lived, she reared her own monument in the hearts of all who knew her. As her pastor it was my privilege to know the pure and lofty ideals that

inspired her life. In every relation she measured up to a high standard, as wife, as mother, and as daughter. She regarded her child as a gift from God, to be treasured and trained for Him. She ran the journey of her life in 25 years. It was a path skirted with afflictions, but marked with deeds of kindness and cheer. With these she was lavish. Truth was the inspiration of her life, and by kindness she exemplified its great worth. Her honored name which has adorned the roll of the Wabbaseka Methodist Church, will now disappear, but the memory of the good woman who bore it will abide with us. Gone from our sight, but because life and love are stronger than death, she will continue to fill her place in the hall of our memory. The last services were held at her church Saturday, Dec. 2, 1922, at 9 o'clock a. m., with her pastor, Rev. J. D. Rogers, officiating. At the close of the services a long procession followed the funeral car to Graceland Cemetery, Pine Bluff, where she was laid to rest.—Her Pastor, J. D. Rogers.

THOMASON.—Lutie Cross, Thomason, daughter of Mr. and Mrs. Hiram Cross, was born September 26, 1888, near Goodwin, Ark., and passed from this life in Memphis, Tenn., July 15, 1922. She was for sometime before her departure a great sufferer, taken in the beauty and prime of her life and, viewed from the standpoint of short-sighted humanity, just when she was most needed. Baffling the skill of the best physicians, and yielding not to the tender care of loved ones and sympathy of friends who, like a host, were listening for some word of hope from her, she went away, thus showing that "in the midst of life we are in death" and that we are created by our Heavenly Father under the law of mortality. But, thank God, in Christ Jesus mortality puts on immortality. In this faith this beautiful woman, though leaving her aged father and mother, two sisters, three brothers, a devoted husband and loving son, was willing to go and be at rest. Her body was interred in Elmwood Cemetery, Memphis, Tenn., while her spirit was transferred to the "Garden of Delights" to await the reunion of loved ones in the family of God.—W. E. Hays.

SELF.—Henry Walter Self was born near Princeton, Dallas County, Arkansas, November 7, 1879, and died as the result of a fatal and unexpected accident at a planing mill near Quinn, in Union County, on Nov. 3, 1922. On Oct. 7, 1900, Brother Self was married to Miss Mary Roberts who with four children is left to mourn his untimely death. But good neighbors and many friends are expressing a real sympathy in practical helpfulness to the bereaved. In 1909 our departed brother was converted and at once united with the M. E. Church, South, at Quinn, where he has been a devoted and faithful member. The struggling little church at Quinn is indebted to his unflinching and successful efforts to keep a Sunday School going throughout the year. As a citizen, a neighbor, school director, and Sunday School superintendent Brother Self will be missed in his community. But in his going away Heaven has gained what earth has lost.—His Pastor, R. P. James.

INMAN.—Mrs. J. A. Inman was born Sept. 28, 1840. Professed religion and joined the Methodist Episcopal Church South, at the age of 12 years. Was married to W. T. Inman, Sept. 28, 1865. Departed this life Dec. 4, 1922. To this union were born six children, five boys and one girl. One of her sons preceded her to the grave several years. Sister Inman was a devout Christian, a true and loving mother, a splendid neighbor, and loved by all who knew her, which fact was proved by the great concourse of people who attended her funeral. She called her children around her bed and bade them all good-by, then peacefully passed through the golden gate into the City to await the coming of her loved ones. Funeral services were held by her old pastor.—Z. T. Griffin.

VICK.—Mr. Benjamin Crawford Vick, a substantial citizen of Rogers and a prominent member of Central Methodist Church, died at his home in Rogers, Arkansas, March 7. As Mr. Vick had been confined to his bed only three days, his sudden death, caused by influenza and double pneumonia, was a shock to all of his friends. Mr. Vick was born at Bay, Arkansas, April 6, 1861. Here he spent the greater portion of his life. He had also lived sixteen years at Beggs, Oklahoma, and was planning to make that his home again. His body rests there today, having been tenderly laid by the side of the daughter who was called home some time ago. The Rev. Mr. Adams, a close friend and former pastor, had held the daughter's funeral. He had also been present when all of the children were married. And now, in this sad hour, he was with the family again, speaking words of comfort, as few others could have done. Mr. Vick is survived by his wife, who is now making her home at Beggs, Oklahoma, two daughters, Mrs. Ella Kimble and Mrs. Ola Brane, both of Clayton, New Mexico, two sons, Joe, a student at Hendrix College, Conway, Arkansas, and Hoyt, of Beggs, Oklahoma, a sister, Mrs. J. A. Isbel, of Rogers, and a host of friends. He will be missed by many. He was indeed a good man.—J. Wilson Crichtlow, Pastor.

WOOTEN.—We received the sad news at Montrose, April 12, by telegram, that J. B. Wooten had died in LaFeria, Texas, at the home of his daughter, Mrs. W. T. Cone, where he had been for the last three months, seeing after some land he had purchased in that rich valley, while his wife was visiting their children in Little Rock and Monticello. About four weeks ago he was taken ill while there and soon after his wife and son Arthur were sent for who at once went and remained with him to the

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end; and on Sunday, April 15, his wife and several of the family arrived in Montrose with his remains on the train, via Little Rock. A large concourse of friends was waiting, and followed the hearse in procession to the cemetery where appropriate funeral services were held by the writer and Rev. A. C. Rogers, assisted by Dr. J. A. Biggs, where we laid his remains to peaceful rest. Brother Wooten had his home in Montrose where he had lived for the last eleven years; and he was an active and useful member of our church, a member of our board of stewards and our "church lay leader." He was loyal and true, intelligent, and wide-awake to every movement of our great church, the institutions of which he supported with a liberal hand. He believed in God and His church, repentance and regeneration, the witness of the Holy Spirit, and desired the salvation of all. Brother Wooten was seventy-two years of age, yet he was active till the time of his last illness. He leaves a wife, two sons, and three daughters, and six grand children to mourn their loss; but to the sorrow stricken family we would say, let us "sorrow not as those who have no hope for we shall meet him again in the blissful beyond, where there will be no more suffering, and partings will be no more."—R. A. McClintock, Pastor.

WILLIAMS.—Robert Williams was born near Franklin, Izard County, Ark., Dec. 7, 1891. After almost three months of suffering he departed this life and entered into rest on April 17, 1923. He was converted and joined the M. E. Church, South, at Pfeiffer, Ark., July 11, 1915. He bore his afflictions patiently. Just a few days before the end he called his relatives and friends to his bedside, one by one, and made known to them his wishes. Rejoicing, he said that he was prepared to die and was just waiting for the Heavenly Father to call him home, and that he wanted to meet them where parting will be no more. He leaves two sisters, Mrs. Bettie Shaw of Pfeiffer, Ark., in whose home he spent his last days; Mrs. Rebecca Dwyer of Jacksonville, Ark., and three brothers, J. F. Williams of Pfeiffer, Ark., Elmore Williams of Saffell, Ark., and Frank Williams of Little Rock, Ark., and a host of relatives and friends. The funeral services were conducted by Rev. Verner Bruce, his Pastor, and his remains were laid to rest in Lee's Chapel Cemetery.—A Friend, Mrs. J. P. Mount.

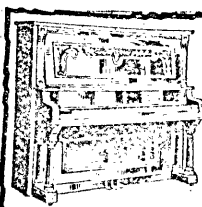
NELSON.—Rev. R. J. Nelson was born in Scott Co., Virginia, Oct. 15, 1844, and was married to Miss Jimima Berry March 13, 1871. To this union were born ten children, six girls and four boys. Three of the children and the mother, a devout Christian, departed this life several years past.

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Bro. Nelson moved to Kentucky in 1874, and was admitted into the Conference in 1879, remaining in this Conference for five years. From there he was transferred to the Missouri Conference and after serving the church for a number of years, he located at his own request. His first wife died while in Missouri, after which Bro. Nelson moved to Arkansas and settled near Nashville. He was married the second time to Miss Ebbie Nelson of Engen, Ark., Dec. 24, 1899. This union was a happy one until death separated them March 15, 1923. It was the privilege of the writer to be associated with him for three years on the Bingen Charge. I have never been associated with a finer type of Christian character. I heard him preach several times. He swung clear. He was logical. His sermons were pointed and filled with the Holy Spirit. I have never heard any one pray that seemed to get closer to God. He simply seemed to be face to face with his heavenly Father while praying. Ofttimes, he visited our parsonage and always brought spiritual sunshine into our home. He was as brave as a lion. He condemned sin in every form and with every class. He was true to his church, a lover of Wesley's Sermons and songs, especially Chas. Wesley's immortal hymn, "A Charge to Keep I Have, A God to Glorify." He was confined to his bed for 10 months. I visited him about four months before his death, and talked with him about the future. He was perfectly content and said that the nearer the end came the brighter the way. Requested that I preach his funeral, but owing to road conditions, and distance, (besides I had just gotten over a case of the flu), he told the family it would be an imposition to call for me to make the trip. Surely a good man has gone to Heaven.—J. C. Williams.

CARGILE.—Mr. D. S. Cargile was born near Quitman, Arkansas, Dec. 11, 1844, and died near Quitman, March 10, 1923. He was laid to rest with Masonic honors in Quitman Cemetery in the presence of a large congregation. In early life he joined the Methodist Church and lived a faithful member until God called him home. He was a charter member of Mt. Pleasant church, served as steward and Sunday School superintendent for years, and was serving as trustee when he died. His house was his pastor's home, and he always entertained him with the greatest hospitality. During the Civil War he served as a faithful soldier in the Confederate Army. Community affairs were something he took an active part in, always working for the greatest good. He was married three times, the father of 12 children, and is survived by a wife and eight children.—His Pastor, Lester B. Davis.

CABANESS.—Geo. Cabaness was born in Alabama, April 2, 1854. He moved to Ark. in 1873, and died Mar. 7, 1923. His first marriage was to Helen Ramage, Nov. 30, 1876. She died July 22, 1911. In 1913, he was married again to Almeda Ross, whose maiden name was Holliday. To this union two children were born, Geo. Jr., age 7, and Hugh, age 5. Bro. Cabaness had no children by his first wife, but their home was the home of eleven orphan children, who went out to live the Christian life and follow the good example which he had set. One of these, Rev. J. T. Epton, is a minister in the Baptist church. Bro. Cabaness' home was a Christian home with prayer morning and evening. When a young man he was left with the responsibility of helping his widowed mother care for several small children. At the age of thirteen he professed faith in Christ and found Him ever near. He was a faithful worker in the church, and did much personal work with the unsaved. He made it a rule to help the poor and needy and to visit and help the sick. He was a faithful steward for 27 years, missing only 3 quarterly conferences. He served also as Sunday School superintendent, was for about 30 years teacher of the young men's Bible class. His last prayer was for his Sunday School Class. He was a true husband and father. A truly great man has gone to his reward.—E. M. Peters.

THOMPSON.—Died April 21, 1923. Mrs. Lavina F. Thompson, age 78 years. She was born at Bellmore, Ind., and had been a member of the Methodist Church for 50 years. She came to Arkansas with her husband, William Thompson, in 1892, and joined the Methodist Church at Pleasant Hill, near Greenbrier, Arkansas, and has been an untiring worker in church and Sunday School. Mrs. Thompson will be greatly missed by everybody who knew her because she was always trying to make the neighborhood a better place in which to live. Notwithstanding her feebleness in her last days she was always present at church and Sunday School, and took an active part, and I feel that her influence for good will be felt in this community for years to come, not only by her relatives but by every one who came in contact with her great work. She leaves one son, and four daughters: Jesse Thompson, Mrs. Amy Johnson, and Miss Daisy Thompson of Greenbrier, Arkansas, and Mrs. May E. McIlvaine, and Mrs. Myrtle Blessing of Millroy, Ind. We console the bereaved and loved ones by the fact that Mrs. Thompson lived her three score and ten years, and that her life has been in every way worthy. We are sure she will receive that Golden

Crown laid up for the Faithful.—H. B. Hardy.

GREGORY.—Margaret Sawyer, daughter of Robert R. and Katie Sawyer, was born June 18, 1885. She was converted and joined the Methodist Episcopal Church, South, in her home town, Hamburg, Ark., when but a girl of sixteen. She was married to Mr. E. B. Gregory at Hamburg, June 25, 1909. To this union were born one son, Edwin, and two daughters, Katherine and Margaret. She was a loving companion, a devoted mother, a true friend and a devout Christian. Sister Gregory had been in ill health for some time, but no one, not even the physician, thought she was seriously ill until just a few days before the end came. She passed away on March 20, 1923. For a number of years she had lived in Parkdale, Ark., where she had many friends. She was a useful woman to her community and church and every one realizes that a place was made vacant in her going that cannot be filled. Funeral services were conducted in the Methodist Church at Hamburg by the writer and Rev. T. P. Clark on March 22 in the presence of a host of friends and loved ones. The floral offerings were many and most beautiful. She left besides her husband and children, two sisters and a brother and many other relatives and friends.—F. R. Power, Pastor.

BURTON.—J. S. Burton was born in Onachita County, Ark., Oct. 20, 1858. In 1876 he moved with his parents to Columbia Co., Ark., was married to Mary B. McKeirley, Dec. 22, 1880; was converted at old Groer's Chapel in 1882, and joined the Presbyterian church and lived in that church for a number of years. He afterwards joined the Methodist church and lived there until the Lord said, "Come up higher." His wife, seven boys and one girl, the Wesley Bible S. S. Class, and the church here will miss him. But we expect to see him again.—R. J. Raiford.

CHANDLER.—Mrs. A. A. Chandler, wife of M. F. Chandler, died at her home near Princeton, Ark., Feb. 12, 1923. Sister Chandler was born near Holly Springs, Ark., June 21, 1855. She professed faith in Christ when a young girl, in which faith she lived until death released her. Sister Chandler leaves a husband, two daughters, and six sons, also a number of grandchildren, a host of relatives and many friends. Sister Chandler was a true friend and kind and loving mother. Her fondest ambition was for her children to lead Christian lives. We will all sadly miss her hearty handshake and cheerful smile. Her remains were laid to rest in Macedonia cemetery. Funeral services were conducted by her pastor, C. J. Segers.—Her True Friend, Effie L. Looney.

McCOWN.—Mch. 27, 1923, death visited the home of Mr. and Mrs. C. E. McCown, who live fifteen miles east of Stuttgart, and claimed little Mary Ellen, aged about nine years. Though she was sick only a few days she grew worse and weaker until the little body could stand no more. She never complained and knew everything almost to the end. Though her life was short yet she had endeared herself to all who knew her. Her life was like a ray of sunshine gladdening the hearts wherever she went. While we have lost by having to give up little Ellen Heaven is made more glorious and is sweeter to us. Interment was at Shiloh church in the family cemetery.—E. D. Hanna.

CARSON.—John Felton Carson was born in Sevier Co., Ark., March 1, 1869. Died on April 4, 1923. He was married to Miss Emily C. Henry, Sept. 3, 1893. To this union were born five boys and one girl. The five sons and his wife are yet living. Bro. Carson united with the Methodist Church when about sixteen years old. He lived as a true Christian and was a noble citizen. He was much devoted to his home and family. His noble Christian wife and sons were devoted to him and after doing all they could for him with such beautiful resignation and submission, as one scarcely ever sees, said, "Thy will be done." Truly a good man, a loving husband and devoted father is gone.—J. L. Leonard, Pastor.

BIRD.—Allen Adolphus Bird was born in Tipton County, Tenn., Nov. 28, 1875. At the age of thirteen he was converted and joined the Methodist Episcopal Church, South. On Dec. 25, 1895, he was happily married to Miss Mary E. Bone, also of Tipton County. To this union were born four children, Francis, Carmen, Mary, and Margaret. Mary and Margaret being twins. On April 14, 1899, the death of Mrs. Bird occurred, leaving a devoted husband and four children to mourn her departure. Bro. Bird was again united in matrimony to Mrs. Annie M. Clark of Tipton County, Tenn., where they resided until about 12 years ago, when they moved to Arkansas, and settled near Allice, in Little River County. There he resided until the day of his death. To this union were born no children. Brother Bird was a quiet and unassuming man, a loyal citizen, a devoted husband and father, and a conscientious Christian. While it was the writer's privilege to know him for only a brief period, yet he found him to be a man who was ever ready to render any service possible to the church, the pastor, or the community in which he lived. He has been for the past few years a member of the board of stewards of the Methodist church of Allice, and has ever been found at his post of duty, ready to work in the Master's vineyard. After only a few hours illness, our beloved friend, true husband, and devoted parent, answered the last summons, on March 15, 1923. He leaves a wife, two daughters, Mrs. Carmen Landers and Mrs. Mary Smith and several grand-children, all of Allice, two sisters, Mrs. Annie Gamble of Blytheville, Ark., and Mrs.

Iola Embry, St. Johns, Arizona; one brother, W. T. Bird, Broken Bow, Oklahoma, and a host of other relatives and friends. Funeral services were conducted from the church at Allice after which the body was laid to rest in the cemetery, with Masonic honor.—J. O. G.

CONN.—On March 15, 1923, Brother Green Conn of Ink answered the last call and passed from this life. Bro. Conn was born in Georgia, May 13, 1841. He moved with his father from Georgia to Mississippi when a boy. Later he came to Arkansas, becoming one of the pioneers of Polk County. He has lived on the farm where he died for fifty-eight years. Bro. Conn was converted and became a Christian at the early age of fourteen. He lived true and faithful these many years. He was faithful to his church, being a regular attendant at all services and always responded gladly to all financial calls of the church. He was married to Mary F. Harrison May 19, 1867. To them were born eleven children. Eight have preceded him to the land of spirits. Three remain. The wife and companion of all these years passed from this life Jan. 28, 1900. As his pastor now and several years ago I can say it was a great pleasure to visit Brother Conn in his home which was a home of happiness. He was greatly honored by his children and he loved them with a father's love.—John Simpson, Pastor.

CORDELL.—Our hearts are saddened in the passing of our loyal member, Mrs. Viola Cordell, on Feb. 24, 1923. The W. M. S. of the 1st M. E. Church, South, Van Buren, has lost a faithful member. It is good to think of her, for we know she cannot be where God is not. For a number of years she served faithfully as president of the Woman's Missionary Society, and one of her favorite messages to the members was: "Put God First." The church has lost a bright example of consistent Christian living, who to the extent of her ability contributed freely of her means to support the Church and was active in all the enterprises having the good of humanity in view.—Mrs. J. D. McCallum, Mrs. John E. Brown, Mrs. Sidney Woolum, Com.

HENSON.—Dr. Wilmar J. Henson was born May 6, 1858, in Iuka, Mississippi. Was married to Miss Ellen M. Moser at Burnsville, Mississippi, March 11, 1883. He was converted in early manhood and joined the Methodist Church and lived a consistent member until death, which occurred in Mineral Springs, March 1, 1923. He was a great and good man. He was never happier than when he was doing something for God and his Church. He always responded to every call of his Church. He was a Methodist of the old type. His home was always the preachers' home. He was indeed a great and valuable man. The town and Church will surely miss him. He is survived by his wife and one son. They are left sad by his going away, but heaven has been made richer.—Z. D. Lindsay, Pastor.

ANDREWS.—Departed this life March 14, one of the most loved Sunday School workers and one of the best home makers, Mrs. S. W. Andrews, who for forty-four years has set a Christian example for the dependable class in the Walnut Ridge Methodist Church, and no doubt has caused more mothers to become Christian workers than any other that has ever been in our church. As every one knows our missionary work begins in our home, and it is through the teaching of Mrs. Andrews that many mothers have found the need of missionary work at home. "First we should begin with our husband, second our children, third with our neighbors and their children." These were the words often spoken by her. She was one of many older mothers who was possessed with the patience of Job and a heart like Paul, always willing to suffer if need be to let God as well as people know she was trying to do all that was right.—A Member of Her Class.

NORTON.—Bro. Clifton Norton was born June 12, 1854; died Jan. 20, 1923. He leaves a wife and an aged father, one sister, two half brothers, seven children, five girls and two boys: Mrs. W. T. Harris, Mrs. N. H. Allred, Mrs. B. C. Coats, Mrs. A. W. Reed, Mrs. Leland Glover, Clifton and Ernest Norton; twenty-seven grand-children and six great-grand-children. Bro. Norton accepted Jesus as his personal savior in early life and lived a consistent Christian life up to death. As a citizen he ranked with the very best, always standing for the right and ready to give good counsel when his country or community were involved. As a churchman he stood with the brave and the true. He was steward and Sunday School Superintendent of Wesley Chapel for a number of years. He was the local treasurer of his church for the Centenary. His home was a home of prayer. Truly the community has lost a good man and the Church a great leader, but God knows when his people are ready. I preached his funeral in Wesley Chapel from the text, "To Die is Gain." Phil. 1:21. A large crowd attended his funeral. His body was laid away in the Wesley Chapel cemetery. "There remaineth a rest for the people of God."—His Pastor, T. E. Williams.

WILSON.—M. W. Wilson was born Apr. 1, 1853; died Dec. 27, 1922. He was married the first time to Miss Annie McClain, 1874, and to this union three children were born: Mrs. Minnie Roberts, Luther Wilson and Mrs. Eva Hoover, all of whom are living. He was married the second time to Miss Mary Jane Crook, June 26, 1879. To this union eight children were born, five of them living. The living are: Steph, Mrs. Tennie Wooley,

Lester Wilson, Roy and Ira. The dead are: Buster, Annie and John Wilson. Bro. Martin Wilson professed faith in Christ early in life and united with the M. E. Church, South. He was a man of prayer, a devout Christian. Truly we can say that his soul is at rest with God. I preached his funeral Dec. 28 from the text, "Job 14:14, If a man die, shall he live again?" A large crowd of friends and loved ones attended the funeral. On Jan. 23, I preached the funeral of his good wife, Sister Mary J. Wilson, from the text, 1 Sam. 20:3, "But truly as the Lord liveth and as thy soul liveth, there is but a step between me and death." Sister Wilson was a true Christian woman, a member of the M. E. Church, South. Those who knew her best loved her best. Bro. and Sister Wilson raised a large family, gave them Christian training and all of them are Christians today, and identified with the Church.—Their Pastor, J. C. Williams.

BASWELL.—Mrs. Lillian Baswell died at her home at Pangburn Jan. 12. She was born in Saxonburg, Pa., Sept. 25, 1871. She leaves a husband and three children—one son and two daughters, two sisters, one brother and a host of friends to mourn her death. She was converted at the age of twenty years and for 32 years has lived as a true servant of the Lord. Although she is gone, her good works will continue to live.—A Friend.

ROBINSON.—On Feb. 23 death claimed Mrs. T. F. Robinson. She was born May 30, 1871. Married to Mr. Thos. F. Robinson, Dec. 25, 1889. She professed religion at the age of 18 years. Was the daughter of Judge and Mrs. Ashmore of Waldron, Ark., survived by her husband and six children, all of whom live at Weeks, Ark. except one son who lives at Muskogee Okla. Sister Robinson was a faithful Christian and her loss is felt by a host of friends. Let their feeble words like the floral wreaths that lay upon her casket pay silent tribute to her memory. She was laid to rest at the Glass Cemetery.—Her Friend and Neighbor, Mrs. Maggie Swiney.

HALLEY.—Walter Colquitt Halley, who died Dec. 15, was born August 8, 1837, and moved to Bradley County, Arkansas, where he lived until about twenty years old. The family then moved to Desha County where he has been an honored citizen ever since. In 1868 he was married to Miss Adelle Vining who died the following year. He married again in 1886, Miss Etta Jones, who survives him with an adopted daughter, Mrs. Edgar Newman. May 3, 1863, he was called to the colors of the Confederate States which he served with conspicuous bravery to the end of the war. Not only was he a brave soldier, but he kept himself clean and true to his Christian ideals through the trying ordeal. No doubt he was enabled to do this because he was converted and joined the church just before going to war. Brother Halley manifested the same qualities in times of peace and has been a loyal member of the M. E. Church, South, and a true citizen and patriot. He stood foursquare for clean politics and for all that tended to the betterment of the country. His life was pure, true and glorious. Small wonder that he passed to his reward triumphantly. His life and Christian character were a tower of strength to



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PATTON.—Susan Elizabeth Davis was born at Penola, Miss., Jan. 11, 1840. She came to Arkansas at an early age and married William Henry Joyce in 1859. One child was born to this union, Mrs. W. A. VanPatten. She was left a widow the second time in 1860 and later she married Joseph Chandler who died in the Civil war. One child was born to this union and died in infancy, Josephine. She then married T. J. Patton in 1866. Six children were born to this union of whom two survive, Mrs. L. E. Marrow and Mrs. M. J. Trentham. She professed faith in Christ and joined the M. E. Church, South, in early life. She lived true to God and the Church. The people of Pangburn have lost a friend and a mother, for she was a mother to all who knew her. She died Jan. 9, 1923, and was laid to rest in the Pangburn cemetery. The funeral sermon was preached at the Methodist Church in Pangburn by Rev. Hoy M. Lewis, the pastor. One of the largest audiences we have had in many years was present.—A Friend.

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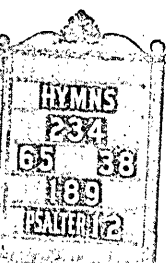
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DORSEY.—Nathan Asbury Dorsey was born Oct. 2, 1847, in Habersham, Ga. Some five years later he removed with his parents, Basil and Nancy Dorsey, to Miss. He was converted at the age of eight and united with the Methodist Episcopal Church, South, June 26, 1871. N. A. Dorsey and Miss Susan Patterson were united in marriage. To this happy union seven children, five boys and two girls, were born. Bro. Dorsey and his family moved to Hartford, Ark., in 1877. Here he lived and reared his family, removing to Booneville, Ark., in 1907. From which place he fell asleep on Jan. 13, 1923. The funeral was conducted by his pastor at the Methodist Church Sunday afternoon and the body tenderly laid to rest by loving hands in the local cemetery. He is survived by wife, and three grand-children, John and Paul Dorsey and Robert McConnell, all of Booneville. As a husband and father, as a neighbor, as a citizen and churchman Bro. Dorsey was the incarnation of the finest Christian ideals. Kind, thoughtful, affectionate, sympathetic and yet as sturdy as an oak and as firm as Gibraltar. He was faithful and loyal to all the finer and holier principles of life and Christianity. Those that met him knew instinctively that they had met a man of God. For nearly half a century he held with honor and distinction an official position in the church. He was able to lead hundreds to a better and larger life, even the life hid with God in Christ. At the time of his transition he was a member of the board of stewards and assistant Sunday school superintendent. He rarely missed a meeting of any kind of his church. It may truly be said of him, "He had fought a good fight, he had finished the course, he had kept the faith. Henceforth there is laid up for him a crown of righteousness which the Lord the righteous judge shall give. A mighty prince has fallen, a great saint has gone hence, but the fragrance of his pure life remains to bless and cheer us. The memory of his saintliness will help in many a hard place in life. The desire to strike hands once more with him will help us to hold true to the faith when we are tried and tempted. His was a successful life in the fullest sense.—R. H. Lewelling.

BROWN.—Sister Eugenia E. Brown, wife of Rev. S. F. Brown of the North Ark. Conference, was born in Wythe Co., Va., Oct. 14, 1857, and died at the home of her daughter, Mrs. A. Woodward, in Gentry, Ark., Jan. 9, 1923. She was married to Rev. S. F. Brown, Sept. 30, 1923. She was true and faithful in all of the relations of life. It can be said that she shared the hardships and labors as well as the triumphs of an itinerant preacher's life. She was a loving wife, a kind gentle mother, and grand-mother. Her going away was sudden. She went to sleep feeling as well as usual, but waked up in heaven. Heaven's gates swung open, she was given an abundant entrance into the city of God. No doubt she sings with her loved ones that preceded her around the throne in the paradise prepared for the faithful. She often spoke of the way being clear. No fears of death. A few days before she fell on sleep she said: "I am going straight up; no curves in the road." She was loved and esteemed by all who knew her. She leaves Bro. Brown, her daughter, Mrs. Woodward, and husband, and five grand-children, and many friends to mourn their loss. Her works and influence will live in other lives until time's last waves shall break on the shores of eternity. She being dead yet speaketh, "Well done, good and faithful servant, enter into the joy of thy Lord."—T. A. Martin.

QUARTERLY CONFERENCE

BATESVILLE DISTRICT
(Third Round.)

Tuckerman, July 1, 8 p. m.
Kenyon Ct., at Pond Switch, July 1, 4 p. m.
Minturn Ct., at Basler, July 8, 3 p. m.
Alicia, July 8, 8 p. m.
Luka Ct., at Spring Creek, July 22, 2 p. m.
Calico Rock, July 22, 8 p. m.
Mt. View, at Fifty-Six, July 24, 2 p. m.
Bethesda, July 28, 2 p. m.
Adylotte Chapel, July 29, 2 p. m.
Newark, July 29, 8 p. m.
Charlette, July 30, 2 p. m.
Moorefield, July 31, 2 p. m.
Mt. Home, Aug. 2, 2 p. m.
Cotter, Aug. 3, 2 p. m.
Lead Hill, Aug. 4, 2 p. m.
Yellville Ct., at New Liberty, Aug. 6, 2 p. m.
Bexar Ct., at Wheeling, Aug. 10, 2 p. m.
Melbourne Ct., at Chapel Hill, Aug. 11, 2 p. m.
Wiseman Ct., at Moore's Chapel, Aug. 13, 2 p. m.
Evening Shade Ct., at Powell's Chapel, Aug. 14, 2 p. m.
Pleasant Plains, Aug. 18, 2 p. m.
McLure, Aug. 20, 2 p. m.
Salado, Aug. 21, 2 p. m.
Umsted Memorial, Sept. 9, 2 p. m.
Jacksonport, Sept. 9, 8 p. m.
Newport, Sept. 10.
Batesville, Sept. 11, 8 p. m.
Central Ave., Sept. 12, 8 p. m.
H. L. Wade, P. E.

HELENA DISTRICT
(Third Round, some Changes.)

Earle, 8 p. m., July 29.
Wynne, First Church, July 29.
Harrisburg Ct., at Pleasant Valley, Aug. 4-5.
Harrisburg, First Church, Aug. 5-6.
Haynes-Lexa at LaGrange, 8 p. m., Aug. 10.
Helena, First Church, Aug. 12.
Elaine Circuit, at Wabash, 3 p. m., Aug. 12.
—William Sherman.

NEWS OF THE CHURCHES

WHO WILL HELP?
Two young preachers want to go to school. One of them has just been licensed to preach. He has a widowed mother. He is a hard working young man. He works six days a week as a section hand and walks two and one half miles to every service of his church. He is about twenty years old. The other young man is in the class of the second year in the conference. For the past three years he has served a charge, passed his conference course of study, and completed the four years of high school work in these three years and was the valedictorian of his class. He is ready to enter college if some man will furnish the money. He is twenty-seven years old and is married. If some people whom God has blessed with this world's goods will help these two very worthy men to enter school this fall, I assure you that it will be a great investment for the Kingdom of God and Methodism.—J. F. Simmons, P. E., 608 Locust St., Texarkana, Ark.

HENDERSON-BROWN REMEMBERED IN WILL.
A bequest of \$800.00 was left to Henderson-Brown College by the will of the late Mrs. Lena M. Donaldson of Pine Bluff. The will stipulated that the money was to be used towards a two year course for some worthy ministerial student.

The story leading up to this bequest is interesting. Three years ago there came to Henderson-Brown College a tall, lank mountaineer, towering six feet two inches. He was studying for the ministry. In the latter part of the year he came into the president's office and told him he would have to go home, that he had no more money. He was a worthy young fellow, and the president told him that if God had called him to preach, He had also called him to prepare himself. There seemed, however, no way for him to remain in college.

Dr. Workman wrote a dozen lines concerning his case, and sent it to the Arkansas Methodist. As soon as it was published he received a telegram from Mrs. Donaldson, asking that he come to her at once. She was ill at the time, and asked about the boy and if a hundred dollars would help. It would. She wrote a check for \$150, then soon after made her will, leaving this bequest to the college. On his way home, Dr. Workman met another interested Methodist in the lobby of the Marion hotel who gave one hundred dollars for the student. He remained in school two years, stayed out last year to earn more money, and will return to Henderson-Brown this fall, bringing his younger brother with him.—From the Siftings Herald, Arkadelphia, Ark., June 27, 1923.

HARNESS THE ASSEMBLY ENTHUSIASM.
At the close of the Galloway League Assembly, one pastor arose and said; "I think no one who has attended this Assembly will ever ask the question what is the matter with the young folks? I wish every pastor especially could have been here, for it has given me renewed faith in my young people."

That sentiment is only a mild expression of the wonderful spirit pervading this gathering of young Methodists. With proper direction and a little coaching from the pastor, this atmosphere may be created for the people of each community by giving the young folks something to do. Figure out some way to let them bring to your congregation, and especially the young people who did not get to attend, the spirit of the Assembly. By calling the returned delegates together, you and they can hit upon an appropriate plan by which each of them or some of them can make talks. Perhaps an evening service, in which the Leaguers have charge of the opening of the church

service, will be a good plan. Pres. Williams was lavish in his praise of the deportment of the four-hundred and more young people who attended. Absolutely nothing occurred during the session which our host and hostess, Pres. and Mrs. Williams, disapproved. Pres. Williams said repeatedly: "It was the best behaved bunch of youngsters I have ever seen together in my life." It will be criminal for a pastor to fail to catch the spirit of this fine morale which his returned Leaguers will bring and set it to work as a leaven among the younger set of his church. By talking over the happenings of the Assembly with one of the delegates, numerous ways to do this will suggest themselves.—Byron Harwell, Pres.

MARIANNA.
We received a class of 33 into the church this morning; 23 by baptism two others to come by certificate could not be present this morning. We closed our revival last Sunday night. Dr. Theodore Copeland is good help in a revival; his methods are sane and he employs no objectionable features. I believe the good accomplished will be of a permanent nature. Mr. John W. Glover of Cabot, Arkansas, led the singing for us and he did it well. Brother Glover won the hearts of our people. We rejoice in the work done and thank God for his blessings upon us. The pastor and his wife expect to leave for Lake Junaluska, July 16, for a month's vacation.—W. C. House, P. C.

A SLANDER REFUTED.
At the 51st annual meeting of the Arkansas Press Association, held at Lake Village, June 7-8, the following resolution was unanimously adopted as a protest against slanderous publications which have appeared in periodicals of national circulation: WHEREAS, there appeared in the May 2nd issue of The Nation an article by C. L. Edson entitled "Arkansas,—A Native Proletariat," which purported to be a serious study of the state, and to form a part of a symposium of the states, which has also been published in book form under the title of "The United States;" and

WHEREAS, the said publication, although supposed to be an historical contribution to Americans, was otherwise, in fact, so imaginary, and so full of exaggerated legend, as to be amusing to those who are really acquainted with the state which the writer pretended to describe, as to be positively ridiculous and unworthy of serious consideration; and WHEREAS, the splendid and rapidly developing state of Arkansas has suffered so greatly on account of un-

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* Arkansas Methodist will be \$2. *
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deserved, unfavorable, untruthful and scurrilous publicity by unscrupulous romancer and irresponsible penny- liners, that a maligned and outraged people resent this particular assault on its good name, and feel that they are justified in resenting it.

THEREFORE, BE IT RESOLVED, that the Arkansas Press Association, in annual meeting at Lake Village, Ark., on June 8, 1923, denounces the article in question as a libel on the fair name of a state which has as many natural advantages, as much intelligence, and as good and law-abiding a citizenship as any state in the union; and expresses its belief that no condemnation is too strong for a public journal that would, in violation of all decency and the ethics of respectable journalism, lend its columns, presumably without proper investigation or justification, to the circulation of such a scurrilous, reckless, insulting, damaging and senseless contribution.—J. L. Wadley, F. W. Allsopp, Clio Harper, J. A. Livingston.

OPENING OF SCHOOL AT SONGDO, KOREA.

We are in receipt of a letter from the Vice-president of the Songdo Higher Common School, Songdo, Korea, dated May 5th, in which he says:

"Our new school year opened the 16th of April with the largest attendance in our history. Our new high school class-room building and chapel are already too small to accommodate our pupils, and we turned hundreds away. Our opening meeting was most impressive. Mr. Yun presided while the student body stood up and remained standing throughout the exercises. This was necessary on account of lack of floor space. We are compelled to hold our regular chapel exercises in two sections. In our Higher Common School we now have 716 students; in our common school 1090 plus 300 additional boys in a special course, making a total of over 2000 boys and young men in our Songdo School. In May 1922, the total number was 1405, or an increase of about 50 per cent of the preceding year. The increase this year has also been over 50 per cent of last year."

As you doubtless know, Mr. Lloyd H. Snyder is the Vice President of this school and Mr. T. H. Yun is the President. It gives me great pleasure to pass on to you for the Arkansas Methodist this wonderful piece of news from the Institution in which the Sunday Schools of the North Arkansas Conference are making such a substantial investment.—Board of Missions.

MOUNTAIN VIEW.

The Mountain View charge at present is forty-five miles long in an L shape. It follows the highway through the county with some side appointments. The pastor has nine appointments and the local preachers have four more. Several of the communities that were dropped by the Methodists ten to twenty-five years ago have been added and in some places we have been able to reorganize a class.

Our presiding elder, Rev. H. L. Wade, a prince among men, is continuing his plan for his men to push back into the last neighborhood that is possible for us to reach. He is being assisted by some far-seeing and

noble lay members of Batesville and the Mission Board.

Our Second Quarterly Conference was held at Big Flat in Baxter county twenty-seven and a half miles from my home, and it was a real old-time Quarterly Conference. Service began on Friday night and continued through Sunday with dinner served on the ground. At least two-hundred and fifty persons were present on Sunday morning. This was the first time in over twenty years this community had had the Quarterly Conference, for the Methodists dropped this from the charge twenty years ago.

We have recently spent sixty-five dollars on the parsonage, the interior part. When we get it painted again on the outside the parsonage will be in keeping with the progress of the town of Mountain View. This is a good place to live. Plenty of fresh air from an altitude reaching to 1450 feet, plenty to eat, plenty of water, wonderful scenery, and more places to preach than you can get to on Sundays and part of the time through the week.—Henry A. Stroup, Pastor.

OGDEN CIRCUIT.

We are having a great deal of rain where my work is, and it is making things mighty gloomy. I am afraid that I am not going to get my quota on the Sunday School Day for children. I have held two and took the collection for all and only have a little more than half of the amount, but expect to make another effort at Ogden, though Ogden has contributed pretty liberally. We are considerably behind in our collections, but hope that everything will be paid in full before conference. In spite of the many hindrances, we have received into the church this year 15 and baptized 10 babies, and their fathers and mothers purchased for each a baptismal certificate.

We have three Epworth Leagues and three Sunday Schools and they are doing good work.

Held one of our meetings. Expect to begin another one at Hicks second Sunday in July. Brother Jesse Hamilton will do the preaching. We hope to have a fine meeting, and hope that the results will be the means of erecting a new church there. We have purchased a fine organ at Hicks and paid more than half and swapped it for a fine piano, and we expect to pay for it. Have secured the roofing for our church at Ogden and paid for it, and will recover the church right away.

Many are crying hard times; but if we judge by the way things are moving in a worldly way we would think that things were in a prosperous condition.

I don't hear of but a small percent of the people quitting habits because of hard times. I noticed that joy riding and pleasure riding are still moving and many other things of a worldly nature are in full force.

Lord, open the eyes of this generation and help them to see the great need of more laborers in God's vineyard.

How can we expect great prosperity in this country when we see the holy Sabbath being desecrated by so many who have been enlightened by the gospel. There must be a change even though we have to suffer who are willing to "become all things to all men by all means that we might save some."

We expect to begin a meeting with Brother J. A. Ginnings at Fouke or Silverina first Sunday in July. In spite of bad weather we have been preaching from two to three times each trip to each of our appointments.—J. A. Hall, P. C.

THE WESTERN METHODIST ASSEMBLY AT MT. SEQUOYAH.

The Opening, Wednesday, June 20. The opening of the Western Methodist Assembly at Mt. Sequoyah was a great success. The day was fair and bright and though the temperature throughout the Mississippi Valley

reached a high degree, the soft and refreshing breezes that blew over the mountain made the day delightfully pleasant.

The program was opened in the chapel at 10 o'clock a. m. in the presence of an audience that filled to overflowing the building. Many stood round about the open sides of the enclosure. Missouri, Texas, Oklahoma and Arkansas were represented in the audience. A great company of the citizens and dwellers in nearby towns was present.

After an introductory address by Dr. A. C. Millar, editor of the Arkansas Methodist, the President of the Commission, addresses of welcome and congratulation were made by Mayor Willson, Dr. J. C. Futrell, president University of Arkansas and representative of local interests and clubs. Governor T. C. McRae made the principal address of the morning and congratulated the Methodists and the state of Arkansas on the successful beginning of the assembly.

The Frisco Railroad was represented by Mr. J. R. Koontz, the vice-president; Mr. J. N. Cornatzer, passenger traffic manager, and six other departmental and division representatives. Mr. Koontz was very happy in his remarks and said the Frisco Railroad was one hundred per cent for the assembly. To this the members of the executive committee can testify, and the secretary, to whom special courtesies of his private car were extended en route to Fayetteville. Unusual courtesies were extended the Hon. Josephus Daniels, the speaker of the evening, who had to leave immediately after his address to fill an engagement in Kansas.

Bishop James Atkins, in charge of the Arkansas Conference, spoke in the morning and again in the evening and gave great encouragement by his presence and words. Bishop Atkins is the original promoter of the assembly at Lake Junaluska, and from the beginning has been the president of the assembly and chairman of the stock company. His words to the great audiences and his counsel with great wisdom and of incalculable value. His praise and commendation of Sequoyah were almost extravagant in the comparison of beauty and the many advantages Sequoyah already has in the beginning. The comparisons of the mountain scenery by other speakers as to the beauty of the wonderful panoramic view extending to every point of the compass from Sequoyah would indicate that the commission has been exceedingly fortunate in the selection. Mr. Daniels delivered a great address in the open air amphitheatre to an audience estimated at 2,500 people. There were at least 500 automobiles in the space set aside for automobiles. The musical programs during the day, under the direction of Prof. Henry D. Tovey of the University of Arkansas, with a select quartet, pianist and violinist, were meritorious, popular and pleasing. Prof. Tovey will have charge of the assembly music and present two or three times each week special programs. Every arrangement for the opening of the assembly had been carefully planned and was carried out in detail.

The mountain top has been cleared of brush and undergrowth, and nestling in the shade of trees of every variety grown in that vicinity the white cottages, dormitories, chapel and cobblestone cafeteria made a pleasing picture, inviting rest, fellowship and inspiration. There was but one word in every mouth, praise for the beauty and excellence. After three years of discussion and care in the choice of the place for the assembly, and eighteen months of planning by the executive committee, the engineer and superintendent, together with the co-operation by the local committee, all have a degree of pleasurable satisfaction in the consummation of their hopes and plans. The accommodations in the cottages and dormitories are good, clean, comfortable and convenient. The cafeteria service is excellent. A fried chicken

dinner with cherry pie and all the other good things like Arkansas and Missouri folk know so well how to prepare, pleased the taste and fancy of all. For me to say it was like the good dinner that a Missouri Methodist ex-presiding elder and circuit preacher has so often enjoyed puts the dinner in the highest class with competent judges.

I could say much more, but others will come and better tell the story. I sat with members of the executive committee on the point of the mountain where we expect to have our vesper prayer service and saw the sun on the far distant mountains slowly sink to rest in clear skies of the beauty and restfulness of a fair day of pleasant associations following the successful program. I went to sleep refreshed by the soft breezes, while the night birds sang sweet and low their songs. I was awakened in the early dawn of the new day by their matin choral. When all was quiet, at an hour unknown to city dwellers, I arose and walked eastward to a fine lookout point and saw the first faint streaks of the dawning day, when only a red crescent of sunlight shone over the green of the mountain under the blue of heavenly light. The breezes were refreshing, the view was superb. It was good to be on the mountain top away from care, the noise and dirt of the city, under God's heaven and to look up and worship. An hour was spent in the early morning in a walk encircling the assembly grounds, climbing down the rocky slopes and up again. And then I climbed to the crow's nest high up a great oak to look out over the city yet at rest, the peaceful pastoral scenes of the far-stretching river valley and to mountains to the south, west and north, lighted with the sun now rising higher on his mission of the waking day. I have now visited Mt. Sequoyah nine times within the past eighteen months and every time the scenes grow upon me with enchanting beauty. I am not alone in my admiration and delight. Preachers, visitors and specially invited guests and speakers all alike have only words of praise.

The program of the Board of Lay Activities began Thursday morning under the direction of Mr. G. L. Morelock, the secretary. Judge W. E. Williams, chairman of the board, is here to make an address and give counsel. The morning addresses by Rev. J. E. Crawford, Fort Worth, on Stewardship and Dr. J. H. Reynolds, president Hendrix College, on Education were on original lines and full of new thought. Rev. A. C. Zumbunnen is

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RENWAR vs. RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Bochner says, "One 50c bottle has done me more good than all sanatorium treatments, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from RENWAR DRUG CO., NASHVILLE, TENN.

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present and will speak on Social service. Other programs will follow, of which notice will be given in this paper.

Besides the lights at night from the many buildings, there are many electric drop lights along the walks. Three strong electric spot lights give a brilliance of light in the open court

and far out under the trees in every direction. These lights are already attracting the attention of the country round about and out of Fayetteville. May these lights be prophetic of the radiance of Christian blessing, inspiration and good fellowship that should go out to uttermost parts.—C. O. R. in St. L. Chr. Adv.



Malvern Church, Rev. J. A. Henderson, Pastor.

MALVERN

We have just closed the greatest revival in the history of Malvern. We begun our meeting Sunday, June 3, and continued until 19th. The crowds were large from the first, and continued to grow till the last service, Malvern is not the same. Indeed, it is new Malvern. More than 150 accepted Christ as their personal Saviour, and 69 came into the Methodist church at the closing service. There will be others to come later, fifty or more gave their names for membership in the other churches. The other churches cooperated nicely with us and we had a great time. All the churches were interested in this great work. Too much cannot be said of our own people, they did fine work. Many of the leading business men were led to Christ and joined the church. The business men closed their places of business at 10 A. M. for two weeks. At 10 A. M. we had large crowds and at night we could not seat the people under our large tabernacle. All honor to the good people of Malvern, may this great revival continue.

This great meeting was led by the Cleveland and Culpepper party, this party consisted of Glover Cleveland and Mrs. Cleveland and their little son John O'Neal, J. B. Culpepper, Jr., and Mrs. Culpepper, Rev. Grover Cleveland is one of our greatest preachers and evangelists. He speaks out against the modern sins as fearlessly as did Elijah. He is a man whose life speaks and shines for its self. He preaches a sound Gospel and on the doctrines of our church he speaks clearly. Mrs. Cleveland brought us Gospel messages in song. The people all enjoyed the singing of John O'Neal the little son. As a singing evangelist J. B. Culpepper, Jr., is one of the best, our people were delighted with his singing and preaching. Brother Culpepper is a great personal worker. Mrs. Culpepper is great at the piano. She did fine work in our meeting. Our people are in love with this fine party and we cannot say too much for them, we hope they may come to Malvern another year.—J. A. Henderson, P. C.

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and they will send you interesting and instructive printed matter regarding the latest methods for alleviation and cure of this distressing ailment.

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...July 22-28...

For one week we will give our constituents an "opportunity" to get the Methodist in clubs for \$1.25.



Act Immediately!

Act immediately and save money. After August 1st the price will be \$2.00. Our special offer will obtain where 10 or more subscriptions are sent in at once.



Pastors, make your plans for a big club. Organize your "Christian Literature Committee" for the campaign. Help us to put on 5,000 new subscribers during the "Methodist Opportunity Week"—July 22-28.

Clubs of ten or more, new and renewals, at \$1.25

DeQUEEN CHURCH ALIVE.

Rev. S. K. Burnett is making history in DeQueen. He is an earnest preacher, tireless worker, and an excellent pastor. Unquestionably Bro. Burnett has had remarkable success in enlisting the services of his leaders. DeQueen Methodists are active, loyal, and liberal. This is truly a great center of opportunity for developing along every line of church activity, because the pastor has the backing of a harmonious group of interested workers. During the seven months' pastorate of Brother Burnett at DeQueen he has thoroughly and masterfully identified himself with every department and aspect of Church work and life. He has won the admiration, trust, and sympathy of his church.

In the person of J. W. Matthews, DeQueen Church has an earnest Lay Leader. West Hampson is president of the official Board, and R. E. Leslie is Sec.-Treas. All financial obligations are promptly met. Among the officials of the various auxiliaries are Mesdames J. E. Moon and J. G. Moore, president of local W. M. S. and conference superintendent Y. P. S., respectively; Messrs. Henry Rogers and J. G. Moore, president of Epworth League and superintendent of

7-5-1923



Rev. S. K. Burnett,
Pastor, DeQueen.

the great Sunday School.

Many interesting lines could be written about the live Sunday School at DeQueen. Suffice it to say that efficient work, good attendance and interested teachers make possible the progress which this school is making.

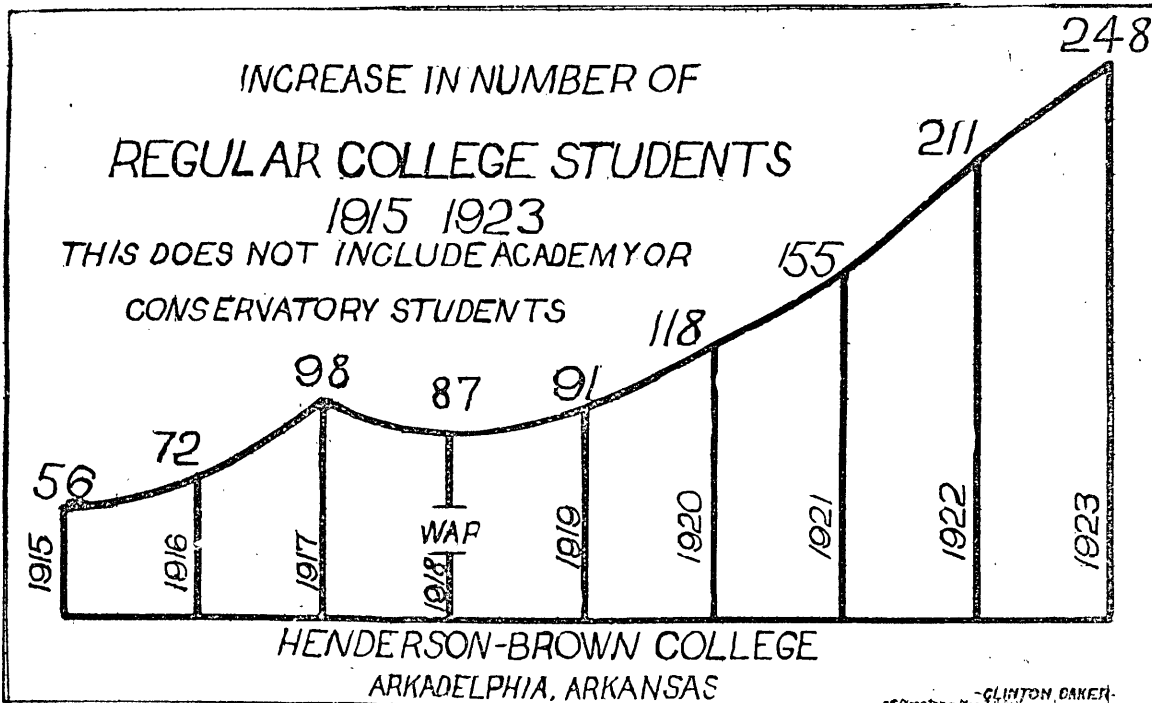
One outstanding feature, however, is the Wesley Bible Class with a membership of about 80 choice laymen. Hon. J. T. Lamb is the lecturer. His popularity is evidenced by the attendance. On Easter Sunday, for instance, this class reached the high mark of 79. Fay Parke is president, and West Hampson is secretary. This organization is a real power for good. See the class picture in this issue.

At the District Conference held in Lewisville, Brother M. D. Edgington, loyal member of this church, was licensed to preach.—J. C. G.



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RESERVATIONS

For Fall Term
Are Now Being Received
CATALOGUE ON REQUEST

J. M. Workman, President
ARKADELPHIA, ARK.

COEDUCATIONAL

"Christian Literature Sunday"

....July Fifteenth....

Sunday, July 15th, has been set apart by the consent of our Presiding Elders and Commission as "Christian Literature Sunday"

Brother Pastor, make this the "Red Letter" Sunday of this Conference year in your Church. There is not a more important matter before our church today than "Christian Literature," and its tremendous value in building character, creating influence, and energizing the entire constituency.

The Arkansas Methodist is a religious paper. Preach it; emphasize it; and we will win the victory.