

# ARKANSAS METHODIST

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

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

VOL. XLII.

LITTLE ROCK, ARKANSAS, THURSDAY, AUGUST 9, 1923.

No. 32.

## OUR PRESIDENT SLEEPS.

Our chief has fallen. Weary from arduous labor, he sleeps his last sleep. Seeking to popularize plans for the participation of our nation in the World Court with a view to promoting permanent peace, President Harding, overburdened, gave way under the heavy strain. Comparatively unknown and in executive activity untried, he came into his great office. A weak and colorless administration was feared; but he won the plaudits of the world by calling the Disarmament Conference, and gained the affection of all the people by his kindness, naturalness, and evident desire to treat all fairly and to discharge all his duties. His addresses, though not finished orations, were delivered in strong, terse sentences, and were full of the spirit of righteousness and conciliation. Conditions were such that he attempted several almost impossible tasks, but he was struggling heroically to accomplish them. A Christian gentleman, he was the first president to lead the nation in public prayer. Carping politicians were not always pleased with his deliverances and his attitude, but he had so conducted himself that all, without regard to party or creed, had learned to love and honor him, and now all alike are sincere mourners. His life affords another illustrious instance of the possibilities of American manhood. While we weep over his untimely passing, let us highly resolve to emulate his worthy example of kindness and faithfulness.

## OUR NEW PRESIDENT.

Unexpectedly called to the responsibilities of the presidency, Calvin Coolidge, the silent, comes well prepared for his new duties. With successful executive experience, acquaintance with the Senate and the Cabinet, and a record of rare faithfulness and discretion, our new president takes up the reins dropped by his predecessor. Never in our history has a vice-president been better prepared to carry forward the work of his fallen chief. We believe that President Coolidge is a thoroughly good and competent man, and feel that, despite the calamity which brought his elevation, the interests of the nation are safe in his hands. May he have our prayers and our co-operation.

## CAUTION OR COURAGE.

Reading Forbes Magazine regularly, we have been impressed with the wisdom of the editorials and the editor's ability to forecast business conditions. It is, therefore, gratifying to know that the present outlook is regarded as distinctly encouraging.

The editor, very sensibly, says: "A great many people are talking and writing as if the only product of American farms were wheat. The truth is that wheat constitutes quite a small percentage of the total value of American agricultural products. Wheat normally isn't half as valuable as our corn crop. Hay and forage are three times as valuable as the total wheat crop. Cotton nowadays represents as many millions of dollars in market value as wheat."

It is the low price of wheat which has so stirred the farmers of the Northwest that they registered their discontent by electing a loud-voiced farmer to the Senate; and his limited vision permits him to see nothing but disaster and possible revolution because the farmers of his section are losing money on their wheat.

Forbes recognizes the fact that the prices of many crops are fair and differ. 'kinds of business are improving. Interviews with financial leaders indicate a feeling that conditions are improving. He says: "I don't see why statesmanlike action by business and by labor and by political leaders should not bring about improvement in industry, in trade, and in the security markets."

He believes that we have practically reached the limit of the downward swing and that recovery will be seen this fall. But he adds: "Of course, such a prospect could be spoiled by unreasoning action by radical politicians, unreasoning action by short-sighted labor leaders, unreasoning action by sellers afflicted by profiteering tendencies, by unexpected and unwise action by banking interests. Of these, the most to be feared is political radicalism."

His conclusion is that now it is more important to have faith and courage than to have a superabundance of caution.

Certainly the outlook in our section is far more

**BEHOLD THEREFORE, I WILL GATHER THEE UNTO THY FATHERS, AND THOU SHALT BE GATHERED UNTO THY GRAVE IN PEACE.—2 Kings 22:20.**

hopeful than it was three months ago. The prospect is for a cotton crop a little larger than that of last year, but not enough larger to reduce the price. Recent rains have helped corn, peas, and pasture; hence farmers will be better off than had been expected. If we hold steady, keep down debt and care for the maturing crops, we are likely to have a reasonable degree of prosperity in our part of the land. Let us put the calamity howlers out of commission, and promote the men of faith and courage.

## PERFECTION.

As the supreme teacher Jesus Christ gave us the supreme rule of character when he said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Read for the first time and without regard to its context, this command is startling. What! Are we to attempt to reach the perfection of divinity? As even human masters urge their pupils to seek perfection, the supreme Master could not afford to lower the standard. The teacher who sets before his pupils less than perfection in any subject will get very low results. Even though he may not expect perfection, he must hold it as a standard before learners lest they aim too low. So the Master must, as a perfect teacher, present the highest possible standard before his disciples.

As "he that hath seen me (Christ) hath seen the Father," we may understand the divine perfection as it is displayed in Jesus Christ. This involves such care of the body as will permit it to be indeed the temple of the Holy Ghost and an adequate instrument of the real man who is a spirit and not mere flesh. We learn of no defect in Christ's body. As finite it was subject to the same sensations and became hungry and weary as human bodies; but he did not abuse it or make it an end in itself, and it always responded to his demands. So our bodies, carefully fed and clothed and kept in complete subjection to spiritual demands, should be, as nearly as possible in view of inherited weakness, brought to perfection and maintained as facile instruments of the higher powers. Our bodies ally us to earth and brutes, but through the higher animating power these carnal elements subserve higher and holier uses. Do we always, as disciples of Jesus Christ, recognize the true functions of our bodies and develop them in harmony with His supreme rule?

As our intellectual natures differentiate us from brutes and ally us to divinity, the command to seek perfection must apply with even greater force to the culture and development of our minds. As our bodies are finite, there are necessary limitations to their powers and possibilities. Perhaps no man has yet reached the physical limit, but that there is a limit is clearly recognized. Not so with the human mind. However much a man may have developed a particular faculty, it is possible for it to go still further; and no matter how many faculties he may have trained there are always others which may be developed. Jesus Christ, with a divine mind operating through a human body, always thought discriminatingly, clearly, forcibly and adequately. As our exemplar and revealer of the mind of the Father, he would have us so train and so develop our intellectual faculties that they may always distinguish between truth and error and adequately discover all that is proper and necessary for human existence. As the intellect directly allies us to divinity, so its culture is imperative if we seek to be perfect. Education is a divine-human process, and pursued for the highest ends is distinctively Christian.

However, in seeking physical and intellectual perfection, we as men can be perfect only as men, while God is perfect as a divine being. There is a yet different quality of perfection. It is evident from the context that the Master was discussing the affections. He had been telling his disciples that they must not be as the ungodly who hate their enemies, but must love even their enemies. It is devilishly human to hate; it is godlike to love; hence to be perfect as the Father in heaven is perfect, it is necessary to love, and to love not merely our friends and those who are lovely, but

to love our enemies and those who are unlovely. "God is love." He so loved the world, which hated Him, that He gave his dearly beloved Son, which was more than giving Himself, because His heart was in His Son, that He gave this Son to die for His enemies. To be perfect we must so love also. Because of our finite capacities we may not be able quantitatively to love as God loves, but qualitatively we may become perfect in love and so as men we may become perfect even as our Father in heaven as divinity is also perfect. To attain to this god-likeness we must be born of the Spirit, and then, with the Spirit, our incomparable instructor, as our constant teacher, we must learn the things of God as they are manifested to us in Christ Jesus. With such a teacher we may keep his word, and verily the love of God is then perfected in us. Our knowledge may be limited because of our infirmities, but love overleaps limits, so that our attitude may be one of affection not only for those whom we know but inexpectation and possibilities even for those whom we do not yet know.

To love one's enemies does not involve approval of their character. To love those who do wrong does not require appreciation of wrong conduct. Divine love is divine affection for persons, and implies willingness to suffer in order that evil persons may become good. Human love, deepened and heightened and broadened by divine love, also involves an affection for others which in spite of their conduct would change their characters. Herein we become truly perfect, even as our Father in heaven is perfect. Thus we become, through filling up the suffering of Jesus Christ, perfect in love. Thus humanity partakes of the quality of divinity.

Are those who are seeking perfection aiming at a mere subjective experience or are they willing to have that experience as the result of a Spirit-filled and Christ-activated life? When the real experience comes, we shall not boast, but shall "rejoice and be exceedingly glad." For it is written: "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

## OPINIONS ABOUT SOCIALISM.

Prof. T. N. Carver, in his Introduction to Boris Brasol's Socialism vs. Civilization, says: "Marxian Socialism has nothing in common with idealistic Socialism. It rests, not upon persuasion, but on force. It does not profess to believe, as did the old idealists, that if Socialism be lifted up it will draw all men with it. In fact, it has no ideals; it is materialistic and militant. Being materialistic and atheistic, it makes no use of such terms as right and justice, unless it be to quiet the consciences of those who still harbor such superstitions. It insists that these terms are mere conventionalities; the concepts were bugaboos invented by the ruling caste to keep the masses under control. Except in a conventional sense, from this crude materialistic point of view there is neither right nor wrong, justice nor injustice, good nor bad. Until people who still believe in such silly notions divest their minds of them, they will never understand the first principles of Marxian Socialism."

Harold Cox, in Economic Liberty, writes: "The Socialist is out to destroy Capitalism, and for that end he encourages or condones conduct which the world has hitherto condemned as criminal. . . . The real ethics of Socialism are the ethics of war. What the Socialists want is, not progress in the world as we know it, but destruction of that world as a prelude to the creation of a new world of their own imagining. In order to win that end they have to seek the support of every force that makes for disorder, and to appeal to every motive that stimulates class hatred. Their ethical outlook is the direct reverse of that which has inspired all the great religions of the world. Instead of seeking to attain peace upon earth and goodwill among men, they have chosen for their goal universal warfare, and they deliberately make their appeal to the passions of envy, hatred, and malice."

Lothrop Stoddard, in The Revolt against Civilization, writes: "The climax of the class war, as conceived by the syndicalists (French Socialists), is the 'general strike.' Having sufficiently demoralized industry by a long process of 'direct action' and having converted enough of the workers for

((Continued on Page 3, Col. 2.)

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## PERSONAL AND OTHER ITEMS.

METHODIST EVENTS IN ARKANSAS.  
W. Meth. Assbly, Mt. Sequoyah, June 20-Aug. 26.

During the last two years 10,971 new Christian Endeavor Societies have been organized.

Rev. H. H. Griffin of Newport has been at Salado assisting Rev. R. K. Bass in a meeting.

Rev. C. F. Hively of Beebe has had a good meeting at Floyd with four conversions and additions to the church.

Rev. Geo. H. Scherer, secretary of the World's Sunday School Association in Syria, is traveling over Palestine in a Ford car.

In China there is much talk of an autonomous Methodist Church. The General Conference cannot afford to ignore the question.

When this page has many excerpts from other papers, you may know that news items are scarce. The editor cannot invent news.

Vacations, with full or part pay, for wage workers are worth considering. Where tried they have been found to pay.—Forbes Magazine.

Rev. J. F. Simmons, presiding elder of Texarkana District, is engaged in teaching "The Methodist Church and Its Work" in a Training School at Fayetteville this week.

Rev. B. F. Roebuck, College Hill Church, Texarkana, states that they have their new building completed and are waiting for the pews to come, to occupy the auditorium.

Rev. A. T. Clanton, Hawley Memorial, Pine Bluff, in a communication of July 30, says: "The goose honks high down here at Hawley Memorial. Had a capacity house last evening."

Rev. M. K. Irvin of Monticello has already received 60 new members and has not yet held his meeting. His daughter Reba is rapidly recovering from the recent surgical operation.

Last week Rev. Jefferson Sherman, presiding elder of Searcy District, called. He makes a good report of his District and shows that he begins to feel at home in the elder's harness.

Rev. S. T. Baugh of England is sending out beautiful cards with picture of the attractive new church building and announcement that it will be ready for occupancy in a few weeks.

Rev. R. H. Lewelling of Booneville writes from Harris Sanatorium, Ft. Worth, Texas: "Mrs. Lewelling was operated on here Saturday, July 28, for complicated troubles. She is doing well."

At our First Church last Sunday night Dr. P. C. Fletcher, the pastor, and Hon. H. L. Rummel and

former Congressman H. M. Jacoway paid eloquent tributes to the memory of our lamented president.

Rev. W. Hardy Neal, one of our evangelists, writes from Holt, Mo., that he has been having great meetings and will appreciate an interest in the prayers of his brethren for the success of his work.

While in the city attending his daughter Josephine in a successful operation for the removal of tonsils, Rev. W. C. Davidson of Hope reported a pleasant pastorate and hopeful outlook in that strong charge.

Rev. B. F. Musser, Stamps, sending in his list of subscriptions, says: "We have all been sick at our house for the last month with malaria. As a result, I have developed a neuritis that has been giving me no little trouble."

Dr. A. P. Parker of our China Mission Conference, who has long been editor of the China Christian Advocate, is returning to this country to lecture to our colleges on China and Missions. He will give a year to this work.

Rev. Jesse M. Williams of Plainview writes: "My presiding elder, Rev. B. L. Wilford, did the preaching in a recent revival in our church. He is equal to the best as an evangelist. Our church was greatly helped by his messages."

A Chautauqua for negro Methodists has been established at Waveland, Miss., on the Gulf Coast. It has 700 acres and a mile of beach front. Bishop R. E. Jones led the movement for securing it. Already a successful summer school for ministers has been held there.

Rev. J. E. Waddell of Humphrey, who is a wise pastor and thoughtful student of church problems, has written the editor privately a very discriminating and helpful letter on the Church paper. If so much were not personal, it would be profitable to publish the letter. Such communications are appreciated.

One time Jesus met a man possessed with a legion of devils, and the record says that "for a long time he had worn no clothes." When Jesus got the devils out of him he was found "clothed, and in his right mind." Those who join mixed swimming parties can find this incident recorded in Luke 8:26-39.—Baptist Advance.

According to the Christian Advocate (N. Y.) the eighty spring Conferences and Missions of the Methodist Episcopal Church showed a net gain of only 25,645, most of which was in foreign lands. Some of the Eastern Conferences showed heavy losses. The editor remarks that this furnishes food for the most profoundly serious thought.

Rev. A. L. Riggs of Lavaca writes: "We have just closed our revival which resulted in 20 conversions and reclamations, with 15 additions to the church. Brother E. H. Hook, pastor at Dodson Avenue Church, Ft. Smith, did the preaching. The community has received a spiritual uplift by the great messages that Brother Hook brought us."

Mr. Clint L. Byars, formerly of Benton, called last Monday. He is now working for a big lumber company at Snoqualmie, Washington, and returned to Benton a few days ago on account of the serious illness of his mother. She has almost recovered and Bro. Byars will soon go West again. He likes his new home, but has not forgotten his old friends, particularly the Epworth Leaguers with whom he had worked.

Rev. O. H. Tucker, veteran superannuate of North Arkansas Conference, who lives at Fayetteville, writes: "Since last conference I have traveled 3,457 miles at a cost of \$79.60 and preached 67 times. I have read 12 books and taught 97 children in the Infant and Junior Catechisms in my Bible and Training Classes. Just now the weather is so hot that I am obliged to slow down, but I have promised to help in four more revival meetings."

"Too late for publication last week the following report came from Rev. S. R. Twitty of McCrory: "Saturday night, the end of the second week, there have been fifty conversions in our meeting. The meeting goes forward another week, with fine prospects. There were 12 conversions tonight. We are not able to seat the crowds that are attending. With the Arkansas Methodist in every home, and many of our people committed to tithing, the McCrory church should take on newness of life."

The editor preached in Clarksville last Sunday. The weather was hot, the pastor was absent, and the Sunday school superintendent had just moved away, consequently the attendance at both Sunday School and church was small. Rev. S. M. Yancey, the popular pastor, is greatly missed during his vacation with his family in the West. Clarksville is one of our most substantial towns and our church is strong. Many fine improvements were noticed—paved streets and new business houses and residences. The new Presbyterian Church, which cost close to \$100,000, is

one of the largest and best arranged edifices in the State, and the pastor, Bro. Hefner, who was the editor's host at the conference four years ago, took great pleasure in showing the editor through. The College of the Ozarks (Presbyterian) is at Clarksville. It will soon have a new \$100,000 building for administration, science and gymnasium. Entertainment at the home of Bro. and Sister Ed. May was greatly enjoyed. They know how to take care of a preacher and make him comfortable in hot weather.

Certainly there can be no harm in calling attention to a public amusement that is perfectly innocent and harmless. Do you believe Jesus himself would join a mixed swimming party of men and women with a maximum of their nakedness displayed and with the clothing on the balance of their bodies so arranged as to emphasize every bodily outline? If Jesus would not engage in such amusement then His followers have no business doing so. And remember that Jesus said that if a man looks upon a woman to lust after her he is guilty of adultery in his heart.—Baptist Advance.

News service that will endeavor to bring before the immense reading public represented by Methodists in the United States, trustworthy news and a sympathetic interpretation of events, persons and legislative proposals from the national capital, will open on October 1, at Washington, D. C., under the title, The National Methodist Press Service. Dr. Harry E. Woolever, for eight years assistant editor of The Christian Advocate, will be its editor and director. Dr. Woolever was born at Van Etten, New York, forty-two years ago, and was educated at Cazenovia Seminary and Syracuse University, with two years of theology at Drew Theological Seminary.

## THE EDITOR TRAVELS.

Before this paper reaches its readers I hope to be well on my way to Canada. After a day at Mt. Sequoyah, I shall go to St. Paul and then to Winnipeg. Then, stopping at many places of interest to study conditions and institutions, I shall go to Edmonton and Prince Rupert in the extreme Northwest, and down to Vancouver, and return by way of Calgary and Regina. The great Canadian National and Canadian Pacific Railways are furnishing every facility to enable me to understand their wonderful country, and I am expecting to give my readers the full benefit of all my observation. By extra effort I have done editorial work in advance and the office is in good hands; but correspondents need not expect replies to personal letters until after Sept. 1.—A. C. M.

## CONWAY AND SCARRITT.

The article by Mrs. F. F. Stephens in last week's paper gives the reasons for relocating the Scarritt Bible and Training School. Those who are primarily responsible for Scarritt prefer Nashville as the new location. Others desire to locate the school at Atlanta or Dallas. Strong arguments may be made in favor of each location, and when the proper authorities finally select the location it shall have our approval.

However, it has recently become evident that there may be a contest over the location, and that some other place, if properly presented, might, under certain contingencies, be chosen. In view of this, we have suggested that Conway make an offer of campus and money and present her advantages. Scarritt seeks a central location and opportunity to affiliate with one or more higher institutions so that an exchange of work may be effected in order that the relocated institution may rearrange and strengthen her courses and provide for the special training of lay workers, both women and men.

Conway has (1) Hendrix College with all of the college courses needed to supplement Scarritt's courses; (2) the State Normal, one of the best of its kind in the South and constantly growing stronger; (3) the Hendrix Academy where lack of preparation could be overcome; (4) Central College for Women where fine musical advantages may be had; (5) a great and thoroughly organized Methodist Church; (6) a community devoted to education and in harmony with the highest ideals; (7) Little Rock with its great churches and public institutions within easy reach; and (8) the most nearly central and accessible point in Southern Methodism that can offer this combination. As Scarritt proposes to do a special kind of work there will be no conflict with existing institutions. Without organic connection, these schools could cooperate perfectly and each supplement the other.

As Conway has always respected the rights of other schools in Arkansas and has ever co-operated with them, so now Conway will respect the rights of competing cities, and, if any offer is made, will ask only an opportunity to show appreciation of the worth of Scarritt and to render a service to the Methodist Church by presenting conditions which will enable Scarritt to fulfill her destiny.

As no other city in Arkansas can offer the combination desired, there will be no rivalry among Arkansas cities; but other cities, and Little Rock in particular, might legitimately co-operate with

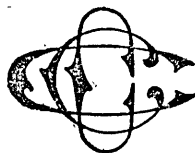


## The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South

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



### THE FEMALE OF THE SPECIES.

By one of them.

Ever since Biblical days when Martha stayed in the kitchen and took liberal doses of hard work while Mary sat in the parlor and entertained the guests it has been the lot of many Marthas to do the drudgery and bear the brunt of things in this world.

A new movie house, wishing to do a clever piece of advertising, secured a picture called "What's the Matter with Mary?" and through the papers a general invitation was issued to every person by that name to attend the show as a guest of the company.

Since my name was Martha instead of Mary, it set me to thinking that there must always be some Marthas in every calling in life, somebody who will stay by the stuff and make fifty cents cover a dollar's needs. There must be Marys and Marthas enough for every job.

When I set out hand in hand with my young preacher husband, I wondered if I could measure up to all the expectations of a critical congregation. After forty years in itinerating I believe I can substantiate the claim that I made good. I am now a graduate of the highest college of parsonage experience, besides having a postgraduate diploma in the art of making a dollar stretch out like the rubbers on a boy's bean shooter. I am entirely familiar with the ups and downs of the ministry, which in parsonage parlance means keeping appearances up and expenses down.

Recently our Church papers have printed much about the "forgotten man," and I am glad the subject is receiving long overdue consideration; but I find myself asking: "What about the forgotten woman?" She who stayed at home on scant fare and minded the stuff while her good husband went over the circuit getting three square meals a day. Yes, what about her? What about the Martha who not only reared a large family of children and did all her housework but was president of the Woman's Missionary Society, teacher of the Devotional Department of the Epworth League, corresponding secretary of the W. C. T. U., treasurer of the local fund of Circle Number Four, and the Lord only knows what else.

I have often felt that the women in the Church "put off" on the willing preacher's wife. They expect her to read the Scripture lesson, lead the prayer, play the organ, and do the shouting if she can find time. This often leads to many of the women taking a secret course in back-sliding; but this would make another story, and I must not sidetrack.

A country minister has precious

little time for his family, and his wife has too many demands on her time to allow her to give her children the attention and training they need. So when their boys slip off and go swimming with the crowd on Sunday, it is heralded over the circuit that "the preacher has the worst children in the country."

In my young days when my husband rode the circuit it meant leaving home with horse and saddlebags on Friday and returning Monday or Tuesday, for the country members must be looked after, no matter how much his boys needed his firm hand or how much his garden and patches needed working.

In the absence of the minister in those primitive days the wife was called upon to do much of her husband's work. She must visit and sit up with the sick, shroud the dead, assist the doctors gratis with all the village births (there were no storks in those days), bake the wedding cake, help to furnish and serve at Church dinners, pink teas, pie suppers, and in everything the mind of woman could concoct to make hard work for raising little money. She was about as busy as the man in the orchestra who plays the kettle drum, the cymbals, the hoof beats, and also shoots the pistol.

For thirty years she continues this program and, besides, gives birth to a new baby every two or three years; no rest, no exemption, over and over the same tasks; four years in this town, three in another, and then four again, on and on till time drags to the end of her itinerant life or a well-earned rest comes to her tired hands and back by an edict from a merciful Providence.

Personally I know hundreds of preachers' wives, and many are the times I have tried to comfort them and wipe away their tears when they have just heard the reading of the appointments at Conference. Many times I have wept with them as they thought of a poor appointment a long move, almost no school for the children under the hill in a thicket of dren, and a shabby parsonage away blackjacks. How could a timid little woman refrain from weeping when she knew her husband must be away from home three week-ends in the month and she would be alone with a crowd of little ones? But there was no use to fret, for the appointments of the Conference were like the laws of the Medes and Persians. The only thing to do was to hurry home, pack up, and get out before the successor came with his load of things.

Then after more than a quarter of a century of this life, when she has

passed her Cape Hatteras by oft-repeated tacking, she suddenly faces the beginning of an experience more dreadful than all the heartaches and hardships through which she has passed. She is told by those in authority: "Your husband is too old to do effective work and must superannuate."

After she has moved hundreds of miles from the north to the south of the Conference, then from the east to the West of it, she is finally dropped out. Out of what? Out of the parsonage, out of the hearts of the members who claim her no longer as "our pastor's wife," out of contact with those she has known and loved, out of the invitations received as a preacher's wife, and out of the scant salary which means bread and butter. Out! Yes, down and out!

It is no wonder she sits alone in the evening of life with eyes bedimmed by long years of patching and darning by lamplight and with a lump in her throat that refuses to go up or down as she longs for the husband of her youth who has now gone to his well-earned reward and yearns for the children who are scattered and gone, some in homes of their own, some to lands far away. O, yes, to be sure she could live with some of her children, but there are the in-laws to be reckoned with, and she does not always feel welcome.

Sometimes I wonder if the coming years will furnish any relief to the rising generation of preachers' wives, and then it is that I wish I had the miracle-working rod of Moses, so I might help to set things right. It is a great satisfaction to know that the Great Evers still has control of things and the star of hope arises in our desolate souls.

But, after all, it is a great life; and if I had it to do over, I would make no change in my selection. However, there are times when I sit alone in my little rented room and think of all the girls in my class at school who have splendid homes and temporal blessings; then it is that I am tempted to say, "No, I'm not. I'm glad it all happened just as it did, for I have been instrumental in helping hundreds of souls to be born into the kingdom of my Lord and Savior. I'm not afraid to trust God for the future. I'm glad there is a brighter day dawning for the wives of our active ministers as well as for the "forgotten man and woman." Relief is in sight. God speed the day! The special effort for superannuate endowment, soon to be launched by the Board of Finance, is a Challenge to every red-blooded Southern Methodist.

### CONTRIBUTIONS

#### FUNDAMENTALS OF METHODISM.

By Bishop Edwin D. Mouzon

A Gracious Experience of Personal Salvation.

I purpose writing in the present communication about that gracious experience of personal salvation out of which Methodism originally sprang and to which Methodism bears witness the world over. I am doing this because of the joy I have in bearing testimony to my own faith and in order to draw the thought of my brethren back to the viewpoint of Wesley and the early Methodists. For the most essential thing in Methodism is a personal experience of salvation. To preach the great doctrines of personal experience and to bear glad testimony to salvation from sin—it was for this that God raised up the Methodists.

Let no one suppose that we Methodists are indifferent to matters touching fundamental orthodoxy. Throughout all our history the trumpet we have sounded has given forth no uncertain sound. However, our Methodist way of approaching the whole matter of orthodoxy has from the very beginning been quite different from that usually followed. The usual method of those who "contend for the faith" has been to write down intellectual propositions, to draw up long articles of belief, and by threat of excommunication insist that they must be accepted. This method of intellectualism Methodism has never followed. The historic position of Methodism is not that you make men Christians by first making them orthodox, but that if you can succeed in getting people converted and can lead them in to deeper experience of divine grace you will keep them sound in the faith.

And the things I am saying to the Church are said because I am interested in keeping Methodism true to her early experience and her apostolic testimony. I do not believe that this can be done by dogmatism and denunciation. I know that it can be done by calling sinners to repentance, by living a Christian life, and by exhorting our people to go on to perfection. I could easily load this paper down with quotations to show that this is the position of the fathers and founders of our great Church. Take just one quotation from Dr. Abel Stevens:

"Methodism reversed the usual policy of religious sects which seek to preserve their spiritual life by their orthodoxy, it maintained its orthodoxy by its spiritual life, and it presents to the theological world the anomalous spectacle of a widespread Church which for more than a hundred years has had no serious disturbance from heresy. Wesley seems to have perceived that unnecessary discriminative theological requirements of opinions are the most effectual means of provoking heterodoxy into existence by challenging the doubts or curiosity of speculative minds, that the continual scenting out of heresy by the Church is the surest means of producing it, as the persecution of

Conway in locating this unique institution in our State. Without in any wise becoming wrought up over the outcome, Conway may honor herself and possibly furnish a solution of a perplexing problem by presenting a liberal proposition before the locating committee.

### BOOK REVIEW.

**The Revolt against Civilization: The Menace of the Under Man;** by Lothrop Stoddard, A. M., Ph. D., author of "The Rising Tide of Color," published by Charles Scribner's Sons, Philadelphia; price \$2.50.

This is a book which one reads with a rising sense of horror. It should be read by the complacent and self-satisfied who imagine that all is well in the world. The author says: "The revolutionary unrest which today afflicts the entire world goes far deeper than is generally supposed. Its root-cause is not Russian Bolshevik propaganda, nor the late war, nor the French Revolution, but a process of racial impoverishment, which destroyed the great civilizations of the past and which threatens to destroy our own. This grim blight of civilized society has been correctly diagnosed only in

recent years. The momentous biological discoveries of the past generation have revealed the true workings of these hitherto mysterious laws of life on which, in the last analysis, all human activity depends. In the light of these biological discoveries, confirmed and amplified by investigations in other fields of science, especially psychology, all political and social problems need to be re-examined. Such a re-examination of one of these problems—the problem of social revolution—has been attempted in the present book." The world, according to Stoddard, is headed toward speedy ruin. He takes no account of the possible effect of Christianity; and yet, unless Christianity is intelligent and uses its purifying power to overcome the forces of degeneracy, the situation is terrifying.

### OPINIONS ABOUT SOCIALISM.

(Continued from Page 1.)

their purpose, the Syndicalists will call a general strike. Before leaving the factories the workers will destroy the machinery by wholesale sabotage; the railways and other forms of transport will likewise be ruined; and economic life will thus be

completely paralyzed. The result will be chaos, which will give the Syndicalists their opportunity. In that hour the organized Syndicalist minority, leading the frenzied, starving masses, and aided by criminals and other anti-social elements, will overthrow the social order, seize all property, crush the bourgeoisie, and establish the social revolution. . . . The citizens of the upper world are to be extirpated along with their institutions and ideals. The doomed classes are numerous. They comprise not merely the billionaires of Marx, but also the whole of the upper and middle classes, the land-owning country-folk, even the skilled working men; in short, all except those who work with their untutored hands, plus the elect few who philosophize for those who work with their intutored hands."

Bertrand Russell, the aristocratic English Socialist, says: "I am compelled to reject Bolshevism (Russian Socialism) for two reasons: First, because the price mankind must pay to achieve Communism by Bolshevik methods is too terrible; and, secondly, because, after paying the price, I do not believe the result would be what the Bolsheviks profess to desire."



doubtful opinions has usually strengthened and spread them. (History of Methodism, Vol. II, page 445.)

Let us recall, then, that epoch-making experience out of which came Methodism. Many circumstances had led up to that hour in Wesley's experience. The influences of the parsonage at Epworth, the life spent at Oxford, the numbing and chastening effect of his experience in Georgia—all these brought him to that culminating hour. In language which has become classic in Methodist circles Wesley describes what happened at the prayer meeting in Aldersgate Street:

"About a quarter before nine, while one was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified openly to all there what I now first felt in my heart."

John Wesley was not alone in this experience. Whitefield has entered into a conscious experience of divine grace. Charles Wesley had also found the peace and joy which come from personal trust in Christ. Presently numbers of others had found the "pearl of great price." And in a little while there came from God the greatest revival of evangelical religion the world had ever seen. Out of this came Methodism and the Methodist Church.

Methodism, then, is emphatically the religion of Christian experience. As everybody knows, among the doctrinal standards of Methodism are reckoned Wesley's "Notes on the New Testament" and Wesley's "Standard Sermons," these all written to explain and expound the doctrines of Christian experience which from the first has been considered of central importance in Methodism. They are the following: (1) The Universality of the Atonement, (2) Salvation through Faith in Jesus Christ, (3) The Witness of the Spirit, and (4) The Possibility of Christian Perfection.

Consider briefly these cardinal doctrines of Methodism, these gracious truths of Christian experience:

#### 1. The Universality of the Atonement.

From his college days Wesley had believed in the universality of the atonement. He held to the faith which he had received from his wise mother that "the doctrine of pre-

destination as maintained by the rigid Calvinists is very shocking and ought to be abhorred because it directly charges the most high God with being the author of sin." But in the glowing experience of Wesley and those associated with him this truth that Christ died for all men took fire. It became something more than a doctrine handed down from the fathers and held by the intellect as a truth made necessary by the character of God. It became a fact of experience. They themselves had been redeemed. The worst men that they knew were being saved by the power of Christ. None were so lost but Christ could find them and bring them back to the Father's house. And so, to quote Green, this historian of the English people: "Their voice was soon heard in the wildest and most barbarous corners of the land, among the bleak moors of Northumberland, in the dens of London, or in the long galleries where in the pauses of his labors the Cornish miner listens to the sobbing of the sea."

And it was not long before revival fires were kindled on this side of the Atlantic. What Wesley and his associates did in England Francis Asbury and his coadjutors did here in the wilds of America. And they did even more, for their hardships were incomparably greater. Among all those early heroes, Jesse Lee, of Virginia, stands out as easily one of the first. It was he who carried the gospel of Methodism into Calvinistic New England. They would not let him preach his Methodist "heresy" of the love of God to all mankind in their churches. So, like Wesley before him, he took to the open fields. When he came to Boston, he found a table, and placing it under an elm tree, he began to sing:

"Come, sinners, to the gospel feast;  
Let every soul be Jesus' guest;  
Ye need not one be left behind,  
For God hath bidden all mankind.

Sent by my Lord, on you I call;  
The invitation is to all:  
Come, all the world! come, sinner,  
thou!

All things in Christ are ready now."

This is the gospel which did more than any other one thing to lay the foundations of Christian civilization in this New World. It is a blessed gospel we preach, and a glorious inheritance of faith and heroic service is ours. But what does it all amount to if we do not do our utmost and best to follow in the steps of our fathers and give the gospel to the lost men and women of our cities, our towns, and our rural districts? The compulsion of a great message is upon us. We must be missionary or we are not Methodists.

God pity us if, sent as we are upon a great mission, we fall out among ourselves by the way and take to disputing about things which are not essential to the gospel and have no relation to the great facts of Christian experience and life!

#### 2. Salvation through Faith in Jesus Christ.

All his lifelong, until he felt his heart "strangely warmed," Wesley had been on the wrong track. He had tried almost everything—sacramentalism, asceticism, reliance on good works—and all in vain. His experience in Aldersgate Street changed all that. Then and there he discovered for himself what it was to trust in Christ, Christ alone for salvation. And this is how Wesley describes the faith that saves:

"It is not an opinion or any number of opinions put together, be they ever so true. A string of opinions is no more Christian faith than a string of beads is Christian holiness. The faith by which the promise is attained is a power wrought by the Almighty in an immortal spirit inhabiting a house of clay to see through that veil into the world of spirits, into things invisible and eternal. . . . It is the ear of the soul whereby the sinner hears the voice of the Son of God and lives, the palate of the soul (if the expression may be allowed) whereby the believer 'tastes the good word of God and the powers of the soul whereby 'through the powers of the world to come,' the feeling of the Highest overshadowing him" he perceives the presence of Him in whom he lives and moves and has his being and feels the love of God shed abroad in his heart. It is the internal evidence of Christianity, a perpetual revelation, equally strong, equally new, through all the centuries which have elapsed since the incarnation and passing now, even as it has done from the beginning, directly from God into the believing soul."

Concerning this description of faith, Coleridge is quoted as saying: "I venture to avow it as my conviction that either Christian faith is what Wesley here describes or there is no proper meaning in the word."

Let us rejoice that there are many of us who know from personal experience that "a string of opinions is no more Christian faith than a string of beads is Christian holiness." We have found out for ourselves that saving faith is an intensely personal affair. It is a relation between souls, between my soul and the living Christ. It is like forming a new friendship. It is like falling in love. We have formed a new friendship with Him who is the sinner's Friend. We have fallen in love with Him who loved us and gave himself up for us. The trust

we have in Him is like the trust a child has in his father.

My exhortation to all Methodists who have entered into the experience described above is this: Do not let the clamor of confused and confusing voices make you timid or afraid. If you have come in touch with reality, if you have learned to distinguish the things that differ, the essential from the non-essential, then tell it out to all the world. Speak out the things which you have found out for yourself. Dare to be a witness to the reality and power of that living faith which never mistakes the husk for the kernel and which never confuses the changing form with the abiding reality.

#### 3. The Witness of the Spirit.

Possibly more than any other Christian denomination has Methodism preached this doctrine. God has enabled Methodism through all these years to testify with St. Paul: "The Spirit himself beareth witness with our spirit that we are the children of God." Methodists around the world unite in singing:

"My God is reconciled;

His pardoning voice I hear;

He owns me for his child,

I can no longer fear:

With confidence I now draw nigh,

And, 'Father, Abba, Father,' cry."

What gave special form and expression to this doctrine was the deistic philosophy which was prevalent in the eighteenth century and the personal experience of Wesley and the people called Methodists in reaction against that form of skepticism.

Deism was the doctrine of an absentee God. It taught that God had once done something but that he could not do anything any more. He had once created the world and ordained certain laws. Then he had left the world to the running of these laws just as a watchmaker, to use the favorite illustration of the eighteenth century might make a watch and wind it up to run of itself. God was not present in history; there could be no such thing as personal providence over human lives; there could not possibly be any such thing as revelation, since God could not speak to men; God could not come in touch with the human soul; men could not possibly have present and personal knowledge of God. God has given men the light of human reason. By this light they could discover that God exists, that he had ordained certain laws of morality, and that the soul is immortal. That was enough; man needed no more. Such in brief was the philosophy of the eighteenth century. And it was everywhere triumphant; practically all preachers and teachers had come under the influence of it. It weighed heavily upon them like the pressure of the atmosphere. They could not escape from it. And I may add that this is the philosophy of many people today. Indeed, in some of its forms it still passes itself off as orthodox theology. Religion in Wesley's century was, therefore, a cold and dead affair. It had neither life nor enthusiasm in it.

On the intellectual side Bishop Butler did a work without parallel when he wrote his "Analogy." It is a mistake to underestimate the influence of that notable book on the religious and philosophical thought of the century. But it is simple truth to say that it was not Butler's "Analogy" and the writings of other thinkers that destroyed deism. It was the Methodist Revival that did the work. It was not reason that overturned that philosophical system; it was experience. Deism was silent in the face of the facts of Christian experience. The answer of Methodism to the doubts and denials of the deists was just this: God is not absent but present. Here he is now, moving mightily in the hearts and lives of men and working powerfully in human society. God does speak to men, for God has spoken to us. "The Spirit himself beareth witness with our spirit that we are the children of God; it was a gracious dispensation of Divine Providence; it was an invasion out of the other world. When

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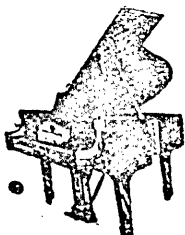
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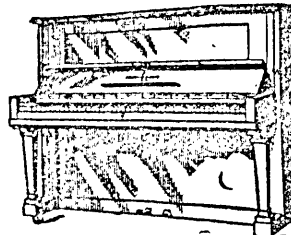
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one reads Wesley's Journal, one finds himself in the atmosphere of the New Testament. The supernatural was revealed in the hearts of men and before their very eyes.

#### 4. The Possibility of Christian Perfection.

We will let John Wesley say exactly what Methodism means by this doctrine. He writes: "I mean loving God with all our heart and our neighbor as ourselves. I pin all its opposers to this definition. No evasion. No shifting the question." A short while before he died Wesley said: "This doctrine of full salvation is the grand depositum which God has lodged with the people called Methodists, and for the sake of propagating this chiefly he appears to have raised them up."

Now, as everybody knows, this doctrine has been the cause of much difference of opinion among Methodists. In recent years it came near creating a schism in the Church. In consequence one seldom hears "entire sanctification" mentioned from our pulpits nowadays. It is my own opinion that the time has now come when, with the heat of controversy behind us, in the light of New Testament teaching, and with the assistance of a more adequate psychology than our fathers had, we are prepared to restate our great teaching concerning the possibility of Christian perfection and to proclaim it to all the world.

That the New Testament teaches a doctrine of perfect love is as clear as anything can be. That the early Methodists taught such a doctrine and that through their preaching many men and women were lifted from the lowlands to the sunlit plains is also as certain as anything can be. It is believed that in the light of modern psychology the doctrine of Christian perfection can find a restatement which will commend it to all thoughtful and aspiring souls. Our present-day psychologists have much to say about "the divided self" and "the unified personality." Now, the end of all religion and of all Christian education, so far as personal salvation is concerned, is to enable one to say: "This one thing I do; this one thing I am." This process of unification begins in conversion. Perfect love completes it. What our modern psychologists mean by "the unification of the personality" exactly that Wesley meant by Christian perfection, and exactly this the New Testament means also. Here, then, is an experience to be sought after. Here is an attainment to be reached this side of death. For so far as the teachings of the New Testament guide us and as far as experience leads us there is no reason why as a result of full consecration and perfect faith one may not attain it in one supreme and glorious moment.

It is interesting to know that Wesley did not himself profess it. To one who had objected to the doctrine Mr. Wesley wrote: "I tell you flat, I have not attained the character I draw." The nearest he is known to have come to professing it was when to the question whether he had ever experienced the blessing of perfect love he replied by quoting Charles Wesley's hymn:

Jesus, confirm my heart's desire,  
To work, and speak, and think,  
for thee;  
Still let me guard the holy fire,  
And still stir up thy gift in me;

Ready for all thy perfect will,  
My acts of faith and love repeat,  
Till death thy endless mercies seal,  
And make the sacrifice complete.  
If the present writer be asked, "What have you to say concerning your own experience?" I reply: "Not as though I had already attained, ... but 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." And I will add this also: In the providence of God he broke me in pieces like a potter's vessel and made "another vessel as seemed good to the potter to make it."

Temptations which once were fierce are fierce no longer. Certain battles which once occupied a great part of the field of life have now passed to a large degree out of sight, having rolled on down beneath the horizon where sometimes I hear the distant sound of artillery and the retreating steps of a defeated foe. There have come to me a deeper appreciation of the things that really matter and a large indifference to things, whether of creed or of practice, that make no difference to the Christian life. A deep and abiding sense of certainty touching the things of the spirit has brought me a peace which once I did not have. I am ashamed beyond measure that my Christian experience is still so poor and my attainments in divine grace so small. But I am able to make Andrew Rykman's prayer my own.

"Other lips may well be bold;  
Like the publican of old,  
I can only urge the plea:  
"Lord, be merciful to me."

If I may not, sin-defiled,  
Claim my birthright as a child,  
Suffer it that I to thee  
As an hired servant be;  
Let the lowliest task be mine,  
Grateful, so the work be thine;  
Let me guide him nearer thee.  
In the shadow of thy grace:  
Blest to me were any spot  
Where temptation whispers not.  
If there be some weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Let me guide him nearer thee.  
Make my mortal dreams come true  
With the work I fain would do;  
Clothe with life the weak intent;  
Let me be the thing I meant;  
Let me find in thy employ  
Peace that dearer is than joy;  
Out of self to love be led  
And to heaven acclimated,  
Until all things sweet and good  
Seem my natural habitude.

The most fundamental thing about Methodism, then, is a gracious experience of personal salvation. Nothing would mean more to our Church just now, and I think also to the kingdom of God, than a fresh study of our own doctrines and a fresh quickening of our own Christian experience. Let our beloved Methodism come back to the experience and practice of the fathers. Well does Dr. Stevens say in connection with the great passage already quoted from his "History of Methodism," "In this respect"—in respect to Methodism's insistence on experience and a holy life rather than on "theological requirements"—"Methodism may have a special mission in the religious world and for the ages to come."

And this, I am sure, is the call of God to Methodism at this very hour. My own belief is that Methodism has come to the kingdom for such a time as this. And I express the grave fear that if this present agitation concerning orthodoxy and heresy, in which laymen often try to settle theological questions that have puzzled scholars for centuries and preachers think to silence the scientists while themselves knowing nothing about the matters they discuss and scientists who know little about the Bible and nothing about philosophy join in and add confusion to disorder—I say I am greatly afraid that if something is not done to stop this agitation multitudes will be driven into the camp of the "liberalists," and some may be driven into actual infidelity. And I am sure that if we Methodists will learn from our own standards and our own Methodist historians just what Methodism is and will stand true to original Methodism. The present hour offers the greatest opportunity that ever came to us in our entire history. In this respect Methodism has a special mission in the religious world today and for the ages to come.

My concluding exhortation is this: Preach the great affirmations of the faith. Sound out always a positive note. Do not try so much to defend the gospel. Proclaim it. Proclaim the gospel, and the Holy Spirit will defend it. This was St. Paul's meth-

od: "By the manifestation of the truth commending ourselves to every man's conscience in the sight of God." When the truth is proclaimed, it takes hold of the conscience of every sort of man. The Methodist gospel of Jesus Christ, and it is ample for all men, large enough to meet the needs of all who sin and suffer and wander and die. Let us tell it out to all the world.

#### THAT SUNDAY QUARTERLY CONFERENCE.

Since Brother Jernigan and his laymen are disturbed over the Quarterly Conference being held on Sunday and the writer is the offending Presiding Elder, it might be well to make an explanation.

On Friday, April 27, after driving about forty miles through the rain, I reached the place to hold the conference. It was raining too much for Brother Jernigan and his laymen to come. I offered to hold the Conference Saturday or later, but Brother Jernigan and his laymen insisted that I hold it Sunday afternoon, April 29.

Personally, I much prefer not to hold the conference on Sunday. However, I do not feel that I am a criminal in doing so; nor that I am real-

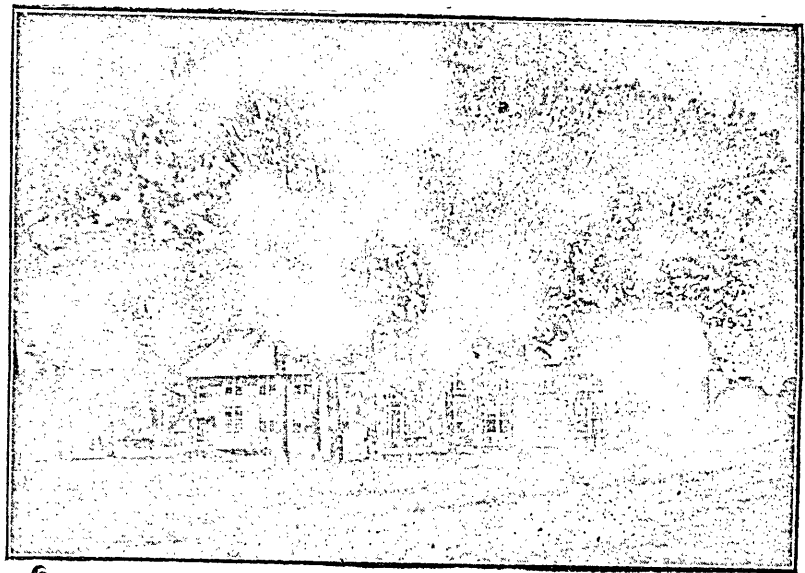
ly breaking the Sabbath. I do not think that religious work should be crowded out of the week day and all be put on Sunday.

Yes, the presiding elder used to come on Saturday and it was a great day. The pastor used to preach Saturday night, but many congregations now never hear a sermon on Saturday night, except when the P. E. comes. There was a time when the pastor never left home on Sunday, returning the same day, but spent much time visiting in the community. He never desecrated the Sabbath by riding trains, even to his appointments. If the pastors and laymen really desire it, I am sure the P. E. will always be glad to hold the conference other than on Sunday.—B. L. Wilford.

#### REPORT OF FINDINGS COMMITTEE.

At the Conference on Religious Education held at Lake Junaluska, N. C., July 17-19, 1923, composed of representatives of Church Boards, Church colleges, and tax-supported institutions, the following report was submitted by the Findings Committee and was unanimously adopted:

Compulsory intellectual training is now recognized to be necessary to remedy illiteracy and its attendant



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evils. Likewise, it must be recognized and emphasized that universal moral and religious training are necessary in order to remedy moral and religious illiteracy and its even greater attendant evils. The amazing ignorance of our young life of moral and religious principles and of Biblical knowledge is displayed in everyday conversations, in classrooms, and the alarming lawlessness of our times. If our nation is to survive, the moral and religious principles which governed our forefathers must be instilled into the present-day young life of the nation.

We would not minimize in the slightest degree the duty and the responsibility of fathers and mothers to give to their children in the home the moral and religious training which is the proper heritage of every child. The willingness manifested by many parents to turn over this responsibility to the Church and State is a crime, not only against the children whom they have brought into the world, but against the nation of which they are citizens.

Nor do we minimize the great responsibility of the Church through its various distinctive agencies to give moral and religious training. But we must recognize the fact that there are great masses of young people in the public schools who are receiving little, if any, moral and religious training, and that these must be reached in order to secure universal religious training.

1. We believe that the moral and religious are equally as important elements of human nature as are the physical and the intellectual, and therefore the State should openly and positively recognize the necessity for a thorough moral and religious training and should co-operate in securing such training as far as the constitutions and the laws of the several States of the nation will permit.

2. We believe that the State should furnish moral instruction in every grade of public school work from the primary grades to the university.

3. We believe that adequate religious instruction should be provided in every community by the Churches acting harmoniously to meet the community needs, and that the State authorities should co-operate in every proper way to secure the attendance of public school children upon such private courses of religious instruction.

4. We believe that even greater emphasis should be placed upon the dignity and the responsibility of the teaching profession, and that State, Church, and private normal schools, colleges, and universities should stress even more strongly the moral and religious elements necessary in the character development of those who are to teach by example as well as by precept the young life of the nation.

5. We believe that the Church should provide adequate buildings for devotional and social purposes in close

proximity to higher institutions of learning, both of the State and of the Church, and that pastors should be selected for such churches as are able to reach effectually the student body of these higher institutions. This work is of such vital, far-reaching importance that the Church boards of education and of missions should carefully investigate the facts in connection with all such schools and, wherever it is necessary, make appropriation sufficient to supplement the local church agencies.

6. We believe that optional courses in religious education should be furnished in all higher institutions of learning, both of Church and of State, and that special emphasis should be placed at the present time upon the preparation of an adequate number of men and women to devote themselves to the work of religious education, and we believe that a peculiar responsibility rests upon the Church to train such workers in its own institutions.

7. We believe that this work is so vital to the national welfare that there should be hearty, effective co-operation between the various denominational agencies, local and general, and between the denominational and State agencies, local, State, and national, with the one great purpose that there shall be universal moral and religious training throughout the United States.

8. We believe that the present conference has been of great value, and we recommend the appointment of a continuance committee which shall be requested to develop a plan by which similar conferences will be held in various sections of the country, as well as a conference of the same nature. We request Dr. Stonewall Anderson and Dr. H. H. Sweets to act for the conference in organizing such continuation committee composed of representatives of State and denominational boards of education, and of State and Church school systems and of other educational agencies.—Jas. Cannon, Jr., H. H. Sweets, J. H. Reynolds, J. P. McConnell, J. W. Shackford.

## 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.

Bless the Lord, O my soul, and forget not all his benefits.—Psalm 103.

### THE BELLE H. BENNETT MEMORIAL FUND.

Miss Estelle Haskin writes: "You will be gratified to know that already Mrs. Ross is beginning to receive gifts for the Memorial Fund and that everywhere there seems to be the keenest interest and eagerness to make this a gift worthy of one of the greatest leaders of women."

### TO OUR CONTRIBUTORS.

Please send all communications for this department to Mrs. E. R. Steele, 1301 Schiller, Little Rock, and from N. Ark. Conf. to Mrs. Jno W. Bell, Greenwood, until further notice and oblige.—Mrs. W. H. Pemberton, Editor W. M. Dept.

### RISON YOUNG PEOPLE.

Mrs. Frank Meyers, Sec. Pine Bluff district writes good news: "Rison Young People reported this time 11 members and 10 subscribers to the Missionary Voice. They deserve mention in the Arkansas Methodist."

### PINE BLUFF DISTRICT.

Mrs. Meyers, Dist. sec. is greatly pleased to report that "every Young Peoples auxiliary in the district reported to me the second quarter." That speaks well for the district secretary, too.

### ANNUAL MEETING OF FAYETTEVILLE DISTRICT.

Women of the Fayetteville District realized in large measure their good fortune in having the Western Methodist Assembly located in their territory when they held, under the direction of their efficient secretary, Mrs. W. L. Oliver, their annual district meeting at Mt. Sequoyah. The meeting was held on July 17, during the School of Missions, and with members of the Council, Deaconesses, returned missionaries, administrative secretaries, and other important leaders on the program, the day was one long to be remembered.

After music led by the Rev. W. A. Downum, of Lincoln, Deaconess Winn, of Memphis, led an inspiring devotional service, with prayer by Miss Mabel K. Howell. Miss Esther Case, administrative secretary for Mexico, Brazil, Cuba, and Africa, spoke on "The Principles of Stewardship." Miss Case formerly lived in Batesville, Arkansas, and served for many years in Mexico, and it was a rare pleasure to hear her address as well as her informal talk on her experiences in Mexico in the stormy revolutionary days in that country. Mrs. J. W. Perry, vice president of the Woman's Missionary Council, made a most helpful talk on "How to Keep Missionary Societies Missionary," with a plea that we remember that our organization exists to promote missionary intelligence, and activities and to secure funds for missionary purposes.

Mrs. J. W. Downs, administrative secretary, for home work in the western division, talked on "The Greater Scarritt," which is the Belle Bennett Memorial, and made a touching personal tribute to "the most magnificent leader that the womanhood of any church has ever had." The Fayetteville district has been apportioned \$875. for this fund, the amount to be paid within three years. The women of this section heard Mrs. Downs with particular interest on account of her son, our Brother Downs, beloved pastor of the Prairie Grove church.

Mrs. S. G. Smith, of Canway, conference superintendent of Social Service, made a delightful talk on her department. Her suggestions for cooperation with the social service committee of the local church for improved conditions affecting children, homes, and industry, giving vision of many new opportunities for service was appreciated.

Miss Mabel K. Howell, secretary of the Woman's Missionary Council and of the Board of Missions, and administrative secretary for the Oriental Fields, spoke on "Your Investment." Miss Howell gave facts and figures about the missionary work of our church, and of her 30,000 mile trip through our mission fields, telling of the great school system supported by our church in China, of our medical work with hospitals and schools for nurses; of our educational plans in Korea, where there is not a college open to women; of our kindergarten and social evangelistic work in Japan; of Miss Lillian Walt, of Paris, Arkansas, and the pioneer work she will do in Manchuria; of the Missionary Conferences she attended in China and Korea. She closed her wonderful address, which was full of interest for all missionary women, with a prayer that we may be worthy to build on the foundations laid for us by the pioneers of our church.

Bro. J. W. Cline and Mrs. Cline, who went to China in 1897 were introduced to the conference. Mrs. Oliver introduced also Miss Cornelia Crozier, of Fayetteville, who has been accepted

for service in China, and the large audience rose as a tribute to this young woman and the cause to which her life has been consecrated.

An interesting detail of the program was a clever sketch, "How not to conduct a missionary society meeting," by young women of Fayetteville. The Fayetteville auxiliary, of which Mrs. D. W. Thomas is president, were hostesses for the day, serving a delicious luncheon in the cafeteria, and extending other courtesies. The visitors made tours over the beautiful assembly grounds during the morning hours and many of them attended various classes of the School of Missions. A special devotional service was held for the delegates by Rev. C. G. Hounshell, candidate secretary of the Board of Missions, in the assembly chapel at noon. Mrs. Oliver, district secretary, received many congratulations on the wonderful program, arranged by her for the women of her district.—Ruth Dickinson Berry, secretary.

### EVANGELISTIC TRAVEL LETTER FROM MISS ESTHER CASE.

My Dear Friends:—

At the urgent request of Bishop Cannon and the missionaries who were organizing the Standard Summer Training School in Havana, Cuba, I agreed to attend the school for a part of the time and to give five addresses on some subject relating to evangelism. I chose "The Place of Women in Christ's Program of Evangelism" as my subject. A similar request was made that one of the missionaries in Mexico be given leave of absence to deliver also a course of lectures at the Training School, and Miss Virginia Booth, principal of the Biblical Department of Colegio Roberts, Saltillo, Mexico, accepted the assignment of "The Place of the Mission School in the Evangelistic Program of our Church." Rev. S. A. Neblett was principal of the Training School, and classes in Bible, Methods, and Psychology were taught by missionaries and Cuban preachers.

Going by way of Atlanta and Jacksonville, Florida, over the scenic Florida East Coast Railroad from Jacksonville to Key West, and across the Florida Straits on a steamer of the Peninsula and Occidental Line, I reached Havana on the evening of June 5th. Miss Lucille Vail, a missionary teacher in Colegio Eliza Bowman, met me at the pier and in a taxicab we went through a portion of the ancient congested section of Havana, and out over the drive which overlooks the bay to a section of the city which is fast building up with splendid modern buildings, surrounded by beautiful grounds. In this sec-

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

**Best For Baby's Skin**  
Soothing, healing, antiseptic. Stops pimples, rash, hives, eczema—  
**TETTERINE**

Used by mothers everywhere.  
Get at your druggist's or from the  
SHUPTRINE CO., SAVANNAH, GA.

**FRECKLES**

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

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from any druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

### IT IS A BURNING SHAME

that so many churches are without sufficient insurance and not properly safeguarded



**NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO**  
The Methodist Mutual has continuously since 1898 been furnishing protection AT COST.  
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tion—Reperto Almendarez — Candler College and Colegio Buenavista are situated.

The Training School was held in Candler College, and Leland Memorial Church, and the students who came from a distance were boarded and boded in the two schools—the men at Candler College and the women and girls in Colegio Buenavista.

Miss Vail and I arrived at the school in good time for the evening meal and the first of the inspirational services, which was the opening event of the school. The hour from ten to eleven o'clock each morning was set aside for addresses on evangelism. The plan had been for a man and a woman to occupy this time each day but the other speaker did not arrive and for that reason, this Secretary was permitted to have more time than she would have had otherwise. During the second week of the school Miss Virginia Booth, and Rev. F. S. Onderdonk, Superintendent of the Texas Mexican Mission, accompanied by Mrs. Onderdonk and Dr. Andres Osuna of Mexico City, who is now the manager of the Union Press in Mexico, were the speakers.

## Why Take Laxatives?

### Discovery by Science Has Replaced Them.

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.

As Nujol is not a medicine or laxative, it cannot gripe and, like pure water, it is harmless and pleasant.

Nujol is used in leading hospitals. Get a bottle from your druggist today. (adv.)

## 98 OUT OF EVERY 100 WOMEN BENEFITED

### An Absolutely Reliable Statement Important to Every Woman

Remarkable Results Shown by a Nation Wide Canvass of Women Purchasers of Lydia E. Pinkham's Vegetable Compound. 50,000 Women Answer

For some time a circular has been enclosed with each bottle of our medicine bearing this question: "Have you received benefit from taking Lydia E. Pinkham's Vegetable Compound?"

Replies, to date, have been received from over 50,000 women answering that question.

98 per cent of which say YES. That means that 98 out of every 100 women who take the medicine for the ailments for which it is recommended are benefited by it.

This is a most remarkable record of efficiency. We doubt if any other medicine in the world equals it.

Think of it—only two women out of 100 received no benefit—98 successes out of a possible 100.

Did you ever hear anything like it? We must admit that we, ourselves, are astonished.

Such evidence should induce every woman suffering from any ailment to try Lydia E. Pinkham's Vegetable Compound.

At the end of the course 102 students, representing every province in the Island, stood the examination and received credit. A number of these students were members of the Woman's Missionary Society and teachers in our Mission Schools. Their enthusiasm was marked. It gave me great pleasure to witness the enthusiasm of the women and their eagerness to enter more fully into the evangelistic work of the church, particularly through the activities of the Woman's Missionary Societies. As a result of the Conference three splendid young women students in our schools volunteered for life service and indicated a desire to take Bible training in preparation for evangelistic service.

During the time I was in Havana, Miss M. Belle Markey, Principal of Colegio Buenavista, left for the United States to spend her furlough of three months with members of her family. The missionaries in Cuba and Mexico have short furloughs at more frequent intervals than do the missionaries on the far away fields.

On Monday, the 11th, it was my privilege to go over the new Hershey Electric Railway Line to Matanzas for a short visit to Miss Rebecca Toland at Irene Toland School, and go over with Miss Toland the plans and the location for the new school building. A beautiful site has been bought just across the street from the school property and the contract has been let for a modern school building which will make it possible for a large number of the boarding students to be accommodated in the old building. Words would fail me to describe the exquisite beauty of the scenery through which the Electric Road passes between Havana and Matanzas. For a part of the way the road runs through the Yumuri valley, which Humboldt called "The most beautiful valley in the world." The road runs through sugar and tobacco plantations, past orange and banana groves, with farm houses, thousands of royal palm trees, and the picturesque village at the Hershey Plantation, where sugar is produced for use in the famous chocolate factory in Pennsylvania. The return trip to Havana was made the next day.

The second story on the building for Colegio Buenavista has added

## Sunday School Department

REV. C. N. BAKER, ..... Little Rock Conference Superintendent, 406 Exchange National Bank Building, Little Rock, Ark.

REV. H. E. WHEELER North Arkansas Conference Superintendent, 406 Exchange National Bank Building, Little Rock, Ark.

REV. D. H. COLQUETTE, ..... Superintendent of Supplies, 714 1-2 Main St., Little Rock, Arkansas.

### IN THE FORTH SMITH DISTRICT.

The letter from our efficient District secretary of the Fort Smith District is so full of good things that we publish it "just so." Everything is being put in order for a great Annual Round Up.

"The District is making progress on its goals, Mrs. Bessie Carpenter, our elementary superintendent, is doing a great work in her department. She says she will reach the standard set for her before conference, unless something unforeseen occurs. We are reaching up near perfection in our Sunday School Day programs and offerings. All our pastors are doing credit work. All the schools to have One-Unit will have them. All but a few have their schools lined up for the A-K Special. The enrollment goal is coming up slowly to the requirements. There are quite a few newly organized classes, looking like we will have fifty easily before Conference. Dodson Avenue, Rev. E. H. Hook, pastor, has already reached 100 per cent and Greenwood, Rev. J.

greatly to its appearance. It is one of the handsomest buildings in the school neighborhood but it is overcrowded even with the second story when school is in session, and we need very much the new school building, for which the Week of Prayer money was given last fall. However, we cannot make plans for the building until we can supplement the Week of Prayer money, because it is only about half as much as will be required for the building.

So many important matters were demanding attention in the office that it seemed unwise to prolong the stay in Cuba by making a visit to our school and workers in Cienfuegos. Miss Frances B. Moling, principal of Colegio Eliza Bowman, was in the United States. After Council, Miss Moling went to her home in Missouri, where she is spending the remainder of her short furlough time visiting relatives there and in the West. Miss Annie Churchill is in charge of the school in Cienfuegos during Miss Moling's absence.

Our three schools in Cuba are doing magnificent work, which has increased in importance since the school in Havana was opened with a normal department and we have begun the preparation of teachers and evangelistic workers. There is a great need for extending our work into forms of evangelistic service. We should do more in education in Cuba and at the same time have evangelistic missionaries who would go into the homes of women who live in seclusion and carry the Gospel to them. It is practically impossible for the pastors in Cuba to do this work because of the social customs of the country. Such work might lead to the establishment of Christian social evangelistic centers, where the women might be gathered into Mother's Clubs, and other lines of evangelistic work might be carried on.

At the close of the school, plans were made for an Island-wide evangelistic campaign. Pray that God may pour out His spirit abundantly upon our Cuban workers and Church members and that the evangelistic campaign may result in a great ingathering of souls into His kingdom. The Centenary has given us one new school in Cuba and has equipped the other two schools—at least so that in a material sense our work has progressed rapidly during the Centenary years. These have also progressed

the mission for the early fall.

E. Lark, stands a close second, only lacking the One-Unit School and he plans to have that soon. Clarksville, under Rev. S. M. Yancey, is right to the fore. It looks like our District will reach all the goals by conference. What else could you expect under the leadership of that master hand G. G. Davidson?"

Yes, and every District can do likewise.—H. E. Wheeler.

### A NEW PAMPHLET.

We are very happy to announce that a brand new pamphlet entitled "Class Organization Does Work" has just been issued by the Young People's Department of the General Sunday School Board. Our office is supplied with these, and we will be glad to send to all organized classes, or schools which contemplate organization of their young people in Wesley Classes.

We have also the splendid new pamphlet on "The Adult Wesley Bible Class in the Local Sunday School" a most helpful and splendid piece of work, and something which we have been waiting for a long time. This is free to all schools wanting this help, and you need only say in your request, send me Leaflet No. 412, stating how many you can use, and giving your address.—H. E. Wheeler.

S. S. DAY OFFERINGS N. ARK. CONF. WEEK ENDING AUG. 4.

Conway District

Morrilton .....\$25.00

NO FEAR OF EVIL resulting from change of diet, water or climate, concerns those who take on the short trip, summer vacation or long journey.

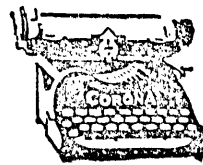
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Ready for emergency - night or day.

**Grove's Tasteless Chill Tonic**  
Restores Health, Energy and Rosy Cheeks. 60c

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Typewriter is to have the most convenient portable typewriter built.



### To Have An L. C. Smith

Typewriter is to have the most complete Typewriter built for general office use.

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Goodloe (Quitman Ct.)	45
Levy (Gardner Memorial)	7.85
Austin (Austin and Cabot)	3.10
Fayetteville District.	
Zion S. S. (Goshen and Zion)	13.28
Ft. Smith District.	
Bethlehem S. S. (Hartman Ct.)	2.50
Grand Prairie (Cecil & Grand Prairie)	4.50
Paragould District.	
Success S. S.	2.82
Searcy District.	
Tyler S. S. (Pangburn Ct.)	3.00
Cross Roads (Pagburn Ct.)	7.00
Heber Springs	40.00

Total for week .....\$109.50

## Standing By Districts.

Batesville District	\$396.26
Booneville District	266.61
Conway District	523.18
Fayetteville District	287.49
Ft. Smith District	510.25
Helena District	553.36
Jonesboro District	416.55
Paragould District	462.00
Searcy District	339.38

Total .....\$3,755.08

See what a little coaching last week did for Searcy Dist. Gone on up into Batesville District class already. Both Conway and Ft. Smith are crowding Helena for first place. What is the matter with Jonesboro? No change now for the fifth report. All done over there, Lindsey?—C. D. Metcalf, Treasurer, Batesville, Ark.

## FOUR-TIMES-A-YEAR INSTITUTE AT TRASKWOOD.

The second session of the Traskwood Circuit Institute was held at Traskwood, Sunday, July 29. A large crowd was in attendance and all enjoyed the program especially the good dinner that was served in the grove at the church.

All of the schools on the circuit were well represented. Nineteen officers and teachers were present, 1 church, Ebenezer, having only one officer absent. A number of visitors were present also.

The reports from the schools, given by the superintendents showed good interest in all of the schools. Ebenezer, one of the schools that adopted the "C" type Program of Work has reached two more points making them a 40 per cent school. Traskwood had reached three more points making them a 40 per cent school also. Both schools expect to reach 60 per cent by conference time. Point View is a new school on the circuit. It was organized the second Sunday in March with an enrollment of 6. They now have 54 enrolled. Hickory Grove and Rhodes Chapel also made good reports.

The speakers of the day were Rev. J. A. Henderson, pastor at Malvern; J. W. Lee of Malvern, District executive secretary; Mrs. F. T. Fowler, Conference elementary superintendent; and F. T. Fowler Conference superintendent of rural work.

The next session will be held at Hickory Grove September 30.

## S. S. DAY OFFERINGS LITTLE ROCK CONFERENCE.

Little Rock District.

Previously reported .....\$790.62

**SAVES BABIES,** helps grown-ups, comforts elderly people. For cholera infantum, summer complaint, weakening diarrhoea—use

**CHAMBERLAIN'S COLIC AND DIARRHOEA REMEDY**

Take in a little sweetened water. Never fails.

FREE consultation and diagnosis of

**PELLAGRA**

with advice, instructions, examination and complete Literature FREE.

If suffering with any of the symptoms of Pellagra you can secure the services of a registered physician—a specialist who has made a life's study of Pellagra—you can secure his advice, consultation, diagnosis, instructions and literature on the disease without charge. You have but to tell him your symptoms and condition. His advice will be impartial, helpful and probably will mean life and health to you. No charges. No obligation. Write today for symptom blanks and literature. Address—

W. C. ROUNTREE, M. D., Dept. C-3 Rountree Sanitarium—Texarkana, Tex.—Ark.

Rogers' Chapel	1.75
Halstead	5.00

Total .....\$797.37

## Texarkana District.

Previously reported	\$696.00
Waffords' Chapel	4.13
Cherry Hill	2.50
Gravelly	3.33
Cove	7.06
First Church (Additional)	42.50
Total	\$755.52

## Camden District.

Previously reported .....\$677.94

## Prescott District.

Previously reported .....\$634.45

## Monticello District.

Previously reported .....\$549.19

Hamburg ..... 40.00

Total .....\$589.19

## Arkadelphia District.

Previously reported	\$544.19
Keith Memorial	5.00
New Salem	26.00
Mt. Vernon	1.58
Point View	3.50

Total .....\$580.27

## Pine Bluff District

Previously reported .....\$418.56

Humphrey ..... 30.00

Total .....\$448.56

## Record By District.

Little Rock District	\$797.37
Texarkana District	755.52
Camden District	677.94
Prescott District	634.45
Monticello District	589.19
Pine Bluff District	448.56
Arkadelphia District	580.27

Total for Conference ..\$4,483.30

—C. E. Hayes, Chairman.

## LITTLE ROCK CONFERENCE HONOR ROLL.

Since our last report four more charges in the Little Rock Conference have reported their Sunday School Day offerings in full and thus added their pastors' names to the Honor Roll. They are:

Humphrey-Sunshine, Rev. J. E. Wad-

dell, Pastor.

Hamburg, Rev. T. P. Clark, Pastor.

Hot Springs Ct., Rev. L. T. Rogers,

Pastor.

Forest Park Ct., Rev. J. H. Crossett,

Pastor.

This makes 63 pastors now on this

roll and we are counting on it being

150. Watch the list grow.

## WHAT SOME OTHER LEADERS

## SAY ABOUT OUR ROUND-UP

## CAMPAIGN OCTOBER 14-27.

C. E. Hayes: "I think the plan is a fine one and I am for it 100 per cent."

J. W. Lee: "I am whole heartedly in favor of the program as you have it outlined."

Miss Mamie Bryant: "The plan is so broad and so complete that it at first took my breath, but I am for it and ready to help put it over in the Prescott District."

Rev. S. F. Goddard: "I rejoice in the great program you have proposed. We want you at Crossett."

Rev. R. E. Fawcett: "Your suggestions are good and we are ready to do our best in the Monticello District. Do not know just how far we will get in reaching our goals."

Rev. J. D. Rogers: "The plan is far-sighted, essential, and withal inspirational. I am with you."

Rev. Jesse Galloway: "I will just say my heart is with you and here is my hand. I will do all I can to help make old Prescott district mark high on her goals."

Rev. E. C. Rule: "I think the idea is good in that it supplies a stimulus to effort, sets a definite time for the winding up of the years work."

Charley Goodlett: "Am in hearty sympathy with the plan and will do all in my power to bring the Prescott District out on all goals adopted."

Rev. O. L. Walker: "Please count on me to support the plan and do all I can for the success of this great work."

Mrs. W. L. Philips: "I think the plan for an Annual Round-Up Week is a good one and I will be glad to co-operate in any way possible."

Mrs. J. A. Parker: "I heartily endorse your plan and we will do all we can to put it over in our District."

Rev. J. A. Sage: "The plan is a good one and I will be glad to co-operate with you in every way possible."

Rev. S. M. Yancey: "I am with you in this plan and will do my part in helping you to put it over. I am sure it is a splendid plan."

Mrs. J. A. Joseph: "Your plan for 'Round Up Week' sounds workable and interesting. Will be glad to co-operate in carrying out the same."

Rev. and Mrs. Byron Harwell: "Needless to say we are in hearty accord with this business-like program. Count us behind it to the extent of our ability."

Rev. W. F. Blevins: "I think your Round-Up and summing up plan a splendid idea. Hope you may have co-operation throughout the Conference in putting it over."

Rev. and Mrs. G. W. Pyles: "With reference to the contemplated 'Annual Round Up Week,' our judgment is that you are on the right track, and our advice is, go straight ahead. We will be with you in this District to the limit of our power and ability. If assiduously carried out, it will mean that the Sunday School program in the North Arkansas Conference will be more nearly worked out."

O. D. Langston: "I think the plan for checking up the Sunday Schools in October will be fine."

Miss Julia C. Phelps: "Nothing in my judgment could be of more benefit to our leaders than a general getting together like this, and the reports that each might give would surely be good for us all as an incentive not to drag along and forget the goals that we wish to reach."

O. C. Lloyd: "I think it will be a fine thing to check up the Sunday Schools in the Conference at the close of the year."

Mrs. Corinne McNairy: "I am sure that the plan of checking up every Sunday School in the Conference will be an incentive to all of them to reach as many points as possible. I think your plan is a splendid one, and am willing to help in any way I can."

Rev. C. W. Lester: "As to the whole plan, it strikes me as being a very wise move on the part of our Sunday School forces to see what has really been done through the year, and also to conserve those results in the best way. I shall be glad to co-operate in any possible manner to carry out the general program."

Rev. J. Wilson Crichtlow: "I like your idea of a Round Up in October."

Rev. R. T. Cribb: "I heartily endorse your plan for a general Round-Up Week and am ready to back it and to use all the forces at my command to carry it through."

Mrs. Bessie Carpenter: "I have considered carefully your plan for an Annual Round-Up Week. I think it is the thing that we need to do if we are ever to know what progress the Sunday School work has made this year. I shall be glad to help in every way that I can."

Mrs. Lucy Barksdale: "It seems to me that your purpose is just the thing for our work to help us to reach our goals by the end of the year. Am ready to do my part in any way."

## EPWORTH LEAGUE DEPT.

## NOTICE.

All articles for the L. R. Conference Epworth League Department should be sent to Homer Tatum, 4216 West 12 Street, Little Rock, not later than Friday.

## STAMPS.

Stamps Epworth League, regrets to announce, that Mrs. G. A. Holmes, the mother of our League, will not meet with us for some time, as she has undergone an operation. Her condition is not serious however, and she is making steady improvement.—John Shewmake.

## TOO GOOD TO ABBREVIATE.

On Friday night, July 27, there was an interesting meeting of the Little Rock presidents, secretaries, and treasurers from the different Leagues in the city, held at the Y. M. C. A. The District Secretary, Miss Ada Mae Smith, got right down to business at 8 o'clock and a lively and profitable discussion of the Standard of Efficiency and the proper method of keeping records, was had. Mr. Leslie Smith, the Conference junior supt., gave a forceful talk on Junior Work. Under the enthusiastic leadership of Miss Smith and Miss Peasley, assistant district secretary, the Little Rock District is doing the real League work.—Homer Tatum.

## SECRETARY OF L. R. CONF. WEDS.

Friends over the state will be interested in the marriage of Miss Mary T. Williamson to Roscoe Blount, both of Little Rock, which took place Tuesday morning. The ceremony was performed in the presence of a large number of relatives and friends. Mrs. Blount is very active in League work. She is secretary of the L. R. Epworth League Conference and president of the Highland League for the past four years. She is also Secretary of the L. R. City League Union.—Homer Tatum.

## BATESVILLE LEAGUE INSTITUTE.

The League Institute for the Batesville District will be held at Batesville, First Church, August 12-14. Every pastor is urged to attend and to bring a number of League workers from his charge.—Marie Conley, District Secretary.

## CALICO ROCK LEAGUE.

Miss Marie Conley, the District secretary for the League in the Batesville District, was in Calico Rock Monday, July 23. This visit was both pleasant and profitable for our League.

In the evening we met on the church lawn where Miss Conley and other speakers gave us some interesting talks about League work. After this music and games and dainty refreshments completed the evening's entertainment.

We feel that our League has been benefited by Miss Conley's visit and we are looking forward to the time when she can be with us again.—Fern Matthews, Sec.

Dickey's old reliable Eye Water refreshes and strengthens weak and tired eyes.—Adv.

## THE FIRST WESTERN EPWORTH LEAGUE ASSEMBLY

August 16-26, 1923.

MT. SEQUOYAH, FAYETTEVILLE, ARK.

Courses in Bible Study, Church History, Missionary Education, League Methods, Etc.

Directed Recreation in the Afternoons.

The Ideal Place to Spend Your Vacation.

For further information write

RALPH E. NOLLNER

810 Broadway,

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## CHILDREN'S PAGE

## FOR THE REST OF HER LIFE.

By Ruth Carr.  
CHAPTER 5.

Five years have elapsed since our last chapter and many changes have come to the girls in the Home. Bess has gone into an office and is receiving a good salary; Ellen has married; Frances is learning to be a candy-maker in a downtown shop; Grace has gone to make her home with a good lady who wanted a daughter; Elizabeth ran away and married a soldier and sent back for her sister Emmie to come and make her home with the newly wed couple; dear little Jack went to live with the angels; and Otis, our bad boy, found a home with a kind mamma. Many new children have come to live in the Home but few of the old ones with whom our readers are acquainted are left. Last, but by no means least, Caroline is enjoying the dream of her life and is taking a nurse's training in a hospital.

"It is not as easy as I thought it would be," declared she; "and there are lots of hard things that I never dreamed of, but I'll stick to it for the rest of my life. I once had an idea that all I would have to do for a patient would be to bathe the hot head and read nice stories, but my stars! I hadn't counted on the thousand and one hard things I'd have to do; but I'll do my best."

"Bet a dime you wish you were married, like I am," taunted Ellen.

"No, indeed, I don't. I'm going to stay right where I am till I graduate and then I'm going to do private duty awhile."

"Then what?"

"O, I guess I'll marry if I can find a nice young man to suit me; but he must be tip top and have a little home to take me to."

"What good will all this nursing do you then?"

"It will be of service to me as long as I live in taking care of my family and friends. You may want me to nurse you some day and I'll be glad that I am able to do it."

A week later when Caroline—now Miss Green—was doing night duty there came a telephone call from the police station asking that the nurse make ready for an operation at once as the ambulance was on its way to the hospital with a man who had been shot down town.

Miss Green hurried to call the resident physician and surgical nurse then rushed to the operating room to make ready. Hardly was she through when the patient arrived. Oh, how pale he looked as the men carried him from the ambulance, and how his groans made her heart ache in sympathy! Where was his mother? Whom should she notify if he should die? Why had not relatives come with him? These questions rushed through her mind, but there was no

time for asking questions now, for she was already helping the doctor put the patient to sleep.

An hour later he was lifted to his bed and the nurse was placed in charge with strict instructions that he be not allowed to raise up or turn about. All night she sat by the bed trying to quiet the delirious ravings and just as day was breaking she administered a sleeping powder and left the case with the day nurse who was just coming on duty.

"Watch him closely, Miss Hadley. He seems to be a fine young fellow."

Miss Green hurried to her room and fell across her bed, thinking she would not sleep till after she had eaten breakfast, but being very tired she fell asleep and did not awake until sundown. Hastily changing her wrinkled uniform for a fresh one she put on a stiff white apron, pinned her cap in place and hurried down stairs.

"How's the young man?" was her inquiry.

"Getting along well. Dr. Morris thinks he will live."

"Goodlooking chap, isn't he?"

"Yes; have you lost your heart, Miss Green?"

"Not quite; wonder who he is?"

"Nobody seems to know. Don't seem to have any folks either."

Again Miss Green seated herself by the bedside and took the temperature of the patient who was now conscious and occasionally entered into conversation.

"Does the doctor think I will live?" he asked looking the nurse in the eyes.

"Oh, yes; you have a splendid chance but you were pretty badly hurt. Were you in a fight?" asked she wishing to know more of the affair.

"No."

She hoped he would tell her how it all happened, but not another word escaped his lips. Night after night the nurse watched carefully over the injured man, possibly to the neglect of others who were not in so much danger. More than once he had told her he wished she might always be close to him and watch over him, and he believed he would be a different man if he only had her to help him.

Miss Green was fast weakening in her determination to finish her course of study and was already asking herself if she might not find more happiness in keeping a little home?

When the patient had been in the hospital more than a week and the doctor had said he could be dismissed on the morrow, there came two officers and arrested the sick man stating to the nurse that he had been shot by a man whom he was attempting to rob.

Miss Green saw it all now. She knew why he would not talk about his injury. She knew why he would not talk about his home and his mother. He was a burglar. Oh, the shame of such a life.

Next morning the man was removed to the city jail and many were the jokes the nurses had at Miss Green's expense and peace of mind. Never again would she allow her sympathies to be wrought upon by another patient much less a total stranger. Settling about her work with a renewed determination to succeed she had a cheerful air and a happy heart. Once again, a few months later, there came a real suitor for her hand and after wavering in her mind as to the best course to pursue she decided to write to the former mother of the Home and abide by her decision.

"No, my dear child," ran the letter in reply, "I would not advise you to leave your profession now, for you know it has been the dream of your life and I feel sure you would always regret the step should you stop before you graduate. If the young man in question really loves you, he will wait until you are ready; but if he insists on your going with him now, I would advise that you dismiss him."

Caroline felt loath to take the advice given, for she believed she might be happier as a young wife than as a nurse; but she read on,

"When you are through your training, my child, you will be in a position to command a splendid salary and can always associate with the best people. Don't get the idea that all the nice young men will be taken; my mother used to tell me when I was young that 'there are better fish in the sea than have ever been caught.' If the young man really loves you I'm sure he will wait."

When Miss Green finished reading the letter she folded it and laid it in her lap while she sat looking out of the window—thinking—thinking. "I believe she is right. I'll do as she says."

When her admirer came again he was notified of her intention to finish her training, which would require two more years.

At first he seemed to think she was teasing, but when he was assured that she was really in earnest, he flew into a fit of rage and after saying unkind and cutting words, he left the parlor and slammed the door behind him.

"Did anybody ever see such a temper?" the girl asked herself. "I feel as if I have made a narrow escape, for if he would treat his sweetheart thus, how much worse would he be to his wife! I'm a lucky girl to find him out so soon."

A feeling of relief came over her and she went about her task with a light heart. Every spare moment was spent in studying or doing some service for those under her care. Over and over she did the unpleasant duties without a murmur and when the day of her graduation came she went through with highest honors and wore her white uniform with more real joy than she thought she would ever have.

"Now I'll go out to private duty and make a name for myself," said she to the head surgeon to whom she had rendered much valuable service in the three years she had been in training.

"You need not worry about making a name for yourself, Miss Green, for I have one I'd like to give you. Will you accept it?"

"Not yet, Dr. Morris, I want to use my profession awhile."

"I'm planning to establish a hospital of my own, and I want some one for head nurse."

"Let me do private duty until you are ready and the day you open it if you still want me I'll come."

"As Mrs. Morris?"

"Yes."

(The End.)

## A FLOWER STORY.

One year long ago—so the fairies say—winter stayed so late that it began to look as if spring were never coming again. At last Mother Nature made up her mind that the flowers, at least, must do their part. She hurried to the pussy-willow tree and said, "It is cold, I know, but you must let your buds come out. Quick, buds, quick! Out of your hiding-places!"

So out popped the willow buds and threw open their brown coats as they came. The sun was shining at that moment and the air was not so cold; but soon a north wind rushed down the valley, and the buds shivered.

"Oh! Oh!" they wept. "The tears are freezing on our faces."

Mother Nature, who was busy talking to some of the other flowers, heard the pussy-willow buds and hurried to her store-house. There she found a pile of gray fur. Snip, snip went her flying scissors, and soon every little willow bud was toasting warm in a new fur coat.

But scarcely had the pussy-willows been attended to before there was a sound of sobbing down in the marsh.

"Dear, dear!" cried a hundred little voices in chorus. "It is so chilly in the marsh! Our ears are aching!"

"My poor skunk-cabbages!" said Mother Nature. So she rushed off to her store-house again. There was no more fur there, but she found some reddish-brown leather, and out of that she made hoods. When the homely little skunk-cabbages got those neat hoods on they were comfortable and

## NEWS OF THE CHURCHES.

## SLOAN-HENDRIX ACADEMY

It might be interesting to the friends of the Academy to know that the work on the new building is progressing nicely.

The walls and partitions of the basement story twelve feet high are completed. Brother Glover who is our construction superintendent, and his twenty or more efficient hands are busily at work each day. Brother Glover thinks that the building will be completed by Thanksgiving Day.

This basement story alone will give us more room than the entire building that we now occupy. When the building is completed it will have about twenty rooms.

In this county there are thirteen towns and villages of over one-hundred inhabitants each. Of these, seven have for principal, graduates of Sloan-Hendrix Academy. Three of the others have each in its faculty a student of the Academy. There are only three towns in the county without a S. H. A. student in the faculty.

Of the nine first grade certificates issued this year in the county, seven were issued to students of the Academy.

from a distance almost good-looking.

But soon cries of distress came from the hillside. The hepaticas were shivering and calling in the sharp wind, and were so cold that they were blue. Once again Mother Nature hurried to her storehouse. There was no more fur and no more leather; but at last she found in a corner some soft wool. Five minutes later the shivering bodies of the hepaticas were wrapped in silky wool.

When the blood root came peeping through the dry leaves Mother Nature did not know what to do. The sun was growing warmer, but the breeze was still cold, and the bloodroot began to shake. The fur, the leather, and the wool were all gone, and there was nothing else to use.

"You will just have to cuddle up in your own leaves," Mother Nature said.

So the bloodroot wrapped its leaves round itself like a cape and stood up sturdily.

Down in the woods the anemones began to shake out their delicate pink muslin petticoats, and on green banks the violets came curtsying in pretty purple hoods.

"O my stars!" said Mother Nature to herself. "Suppose they catch cold! I haven't a single scrap to cover them with, and they can do nothing for themselves."

But then suddenly she noticed that the air had grown so warm that the latest comers had no reason to complain. Spring had come at last.

"Why did you wait so long?" asked Mother Nature.

"It was the fault of the sun and the wind," Spring answered. "They would not do as they should. But when they saw that all the flower children had come of their own accord the sun and the wind were ashamed and began to hurry."

"Then it's just as well that I called the flowers out," Mother Nature said. "But I hope I shall never have to do it again."—Gertrude I. Folts, in The Youth's Companion.

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my. Four professional state licenses were also made at the last June examination.

Our library room is so small that many of our books are packed away in boxes for lack of space on the shelves. When the new library hall is ready for use we will have room for all our books and as many more as our friends may see proper to give us. Look over your libraries and make a list of the good books that you can spare. We will be ready for them by conference. —J. C. Eaton.

#### MCCRORY REVIVAL.

Rev. John A. May of Montevallo, Ala., evangelist of the M. E. Church, South, and Rev. John M. Adams of Tyler, Texas, choir leader, are helping Rev. S. R. Twitty, pastor of the Methodist Church here, and Rev. A. N. Storey in a union meeting on the Church lawn in McCrory. The meeting is entering the third week. There have been over 100 conversions and reclamations, 35 additions, 26 tithers signed up to tithe their net income, Bible chapters read 4,188. The Arkansas Methodist paper has been put in every Methodist home in McCrory. The meeting is drawing crowds from miles around, and is one of the greatest meetings that McCrory has had for several years. The meeting will continue until August 5.—Special Correspondent in Memphis Commercial Appeal.

#### A GENEEOLOGICAL INQUIRY.

The undersigned would like to get into communication with some of the descendants of John Smith who migrated about 1809 from Pulaski County, Kentucky, to Pulaski County, or Little Rock, Ark.

To him and Anna—his second wife, were born between 1795 and 1815 nine children whose names were Willis C., Polly Archer, Rebecca Chrisman, Washington, Mary Walker, John English, Green Lee, Madison, and Amanda Fox.

It is from the children of some of these that I hope to get some definite information for genealogical purposes. I am a great grandson of John Smith and his first wife Mary.—T. Berry Smith, Fayette, Mo.

#### EL DORADO.

Please send the Methodist to my wife at Rochester, Minn., during the month of August. I will leave with her Aug. 2, and place her under the care of the Mayo Brothers. She has had fever for the past two months. Bro. W. S. Cazort will preach next Sunday at El Dorado, Bro. J. W. Vantrease will preach one Sunday, and Bro. R. H. Cannon has agreed to see that a preacher is supplied for the remaining Sundays that I am absent.

Our parsonage is completed, and the steel trusses are up on the new church. Dr. J. A. Baylor states that there is about four months work on the church. We are hoping to have the building completed by conference. At the Third Quarterly Conference, held two weeks ago, the financial report for the first seven months of this year was \$55,000; with 106 additions to the church. El Dorado, in spite of the low price of oil, is building at the rate of \$4,000,000 a year. Two new hotels are nearing completion. Three office buildings, worth about \$150,000 each, are in the course of construction. Fourteen miles of paved streets. Addition after addition is being opened up, and houses seem to go up over night, on what were old fields only a few days before. Our Woman's Missionary Society is growing, and I believe we will have one of the largest in the Conference before long. Our Sunday School uses the Masonic Temple, Rialto Theatre, and the tabernacle where we worship, and still we are losing scholars because we have no room for them. Some of the best people down here that you will find anywhere in the church.—P. Q. Rorie, P. C.

#### MEETING AT HIRAM.

Our revival meeting came to a close last night. Our pastor, the Rev. Hoy M. Lewis, did the preaching and did it well. We had quite a number of

conversions and additions to the church. It was one of the best meetings we have had in years. The strong gospel sermons and songs by our pastor stirred our people. The meeting came to a close with the sermon, "Iron in the Blood." 2 Sam. 23:7.—Willie Floyd.

#### REVIVAL AT MULBERRY.

We have closed a good 16-day revival. Much interest was manifested from the beginning until July 29 when the climax was reached. The pastor did the preaching, and he tried to bring messages that would warm up the heart, wake up the mind and stir up the conscience. Prof. A. M. Hutson, of Van Buren, and Mrs. J. C. Blyther, of this place had charge of the singing. They declared the whole counsel of God in the song services. I have never had any one who could get any more singing out of the people, than these good leaders could.

The Holy Spirit was present with much power, and the people were greatly blessed. We had about thirty conversions and reclamations, and twenty-seven came into the Church. Two children were baptized. Fifteen renewals and new subscribers to the Arkansas Methodist.

The climax of the meeting was reached Sunday morning when the pastor called all those who had been converted and all who had been reclaimed to come and stand in front of the altar, and the fathers and mothers of these people were invited to come and stand behind them, and then the teachers came and stood behind the fathers and mothers. Then a call was given to the unsaved and three came to the altar, and gave their hearts and lives to God.

The Church has been strengthened in membership and in spiritual power. —J. W. Moore, Pastor.

#### NEW BLAINE.

Our meeting is now history and is written in deep disappointment. Only three converts where we had prayed and planned for 100. Some conditions over which no man had control contributed to our hurt. The mumps, rain and crop conditions. Two of these could have been practically whipped into line with a faith that would not compromise. But that faith was lacking, on the part of the church, chiefly. The Rev. J. W. Harger stood four-square in the pulpit and out of it. He is a strong, forceful, clear, plain gospel preacher, a companionable helper. Your presiding elder can put your eyes on him. He has a future as well as a past. The eighteen sermons he preached were all fine, and scriptural, and delivered in the spirit of Christ. To have three converts is not a flat failure, but is, compared with what should have been; for the material is there for at least 100. The truth to tell, a back-slidden church that refused to be reclaimed, is the chief cause of such meager results. Will it heed this note of brotherly warning, and return to its first love? Time will give its answer. May it be "yea." Amen! —Jas. F. Nigan.

#### MEETING AT VILONIA.

Have just closed a fine meeting at Vilonia. Have had 50 conversions and 31 additions to the church. The meeting closed last night, July 29. I held the meeting myself with the help of the Lord and my splendid working church.

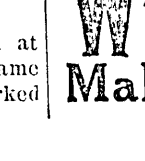
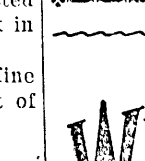
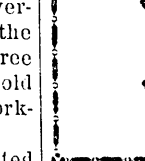
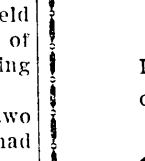
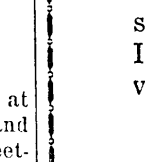
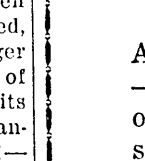
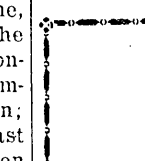
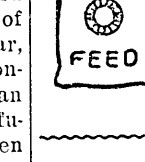
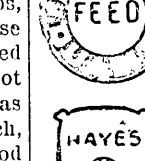
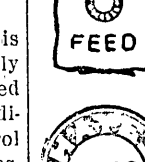
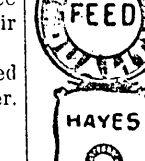
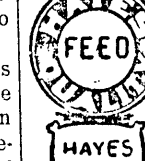
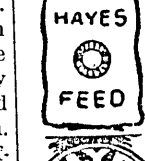
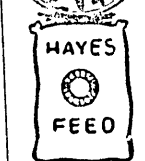
I helped my junior preacher in two meetings at Mt. Olive, where we had as a result of the meeting 38 conversions and a number added to the church. Bro. Roland and I have three more meetings to hold. I am to hold two of his meetings while he is working elsewhere.

Brother Roland is a consecrated young man and is doing fine work in college and on his charge.

Bro. W. B. Hays is indeed a fine P. E., looking after every interest of the church.—H. H. Hunt.

#### FOUKE CIRCUIT.

We just closed a great revival at Old Holly Springs. Everybody came together with one accord, and worked



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for the salvation of the lost, and as the result of our great efforts God added to the church 22 souls, for which we feel very grateful. We are glad that his ear is ever open to the cry of his children. God is a present help in time of need.

There were many souls reclaimed and brought closer to God. We pray that the revival fire may continue to burn until it has gone into every heart and home in this country. We thank the good people of other churches for their co-operation with us in this great revival. May God bless every one that put forth a single effort in this meeting. We did our best to bring the gospel truths to the people, and the show them the duties they owed to God and the church. May God bless the old church of Zion as she goes forward with her mighty power against the strongholds of sin. When Zion travails sons and daughters are born into the kingdom. We ask the prayers of all God's people that we may be used in his hands for the salvation of the lost.—J. A. Ginnings, P. C.

#### MEETING AT STEEL'S CHAPEL.

My meeting closed Sunday night at Steel's Chapel. We had mighty good interest worked up about the time I had to close.

Wife was not well and I had to leave the meeting twice on her account.

With all the hindrances we had a good meeting. We made temporary seats and moved out under the shade of the trees, where it was cool and pleasant. Had a man converted at one of my night services who is a great-grand-son of Henry Clay. His father was a Methodist preacher for 50 years. The man who was converted is about fifty-two years of age. He made as bright a profession as I ever witnessed. Had three additions. Bro. Garrett from Ashdown preached twice and closed out for me Sunday night as I had to leave. He preached two very helpful sermons.

I begin with Brother Higgs, Saturday night this week, at old Bethlehem 14 miles south of Hope.—J. A. Hall, P. C.

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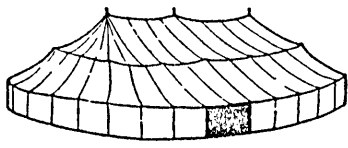
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## OBITUARIES

**OWENS.**—Margarette, daughter of Mr. and Mrs. G. G. Owens, was born May 18, 1920, died April 13, 1923. Truly it can be said of little Margarette, "Gone but not forgotten." Her bright smiles and sweet disposition will linger with us for many years. Margarette was playing in the yard with a little friend where they built a fire which her clothes caught and in spite of a desperate effort of her mother and friends she was so badly burned that it was impossible to save her. Margarette was a very bright child. Through all of her suffering she bore it as one of riper years.—J. F. Shell.

**GATES.**—Mrs. E. W. Gates of Crossett, Ark., was born at Wilmet, Ark., February 23, 1874. She professed faith in Christ at the age of fifteen years, joined the Methodist Church, South, and lived a beautiful life until her going home on April 19, 1923. She was married to Mr. E. W. Gates, September 29, 1893. The funeral services were held by the writer in the Methodist church, April 20. It would be very difficult to command adequate language to express the high esteem and appreciation in which she was held by all who knew her. Many Methodist preachers of the Little Rock Conference know her and esteem her very highly. Before her going she had put her stamp on the entire community of Crossett. She held up high standards and ideals and devoted her life to the cause of Christ and her church. We cannot fully estimate the worth of her life in this community. She was universally loved and in her going the entire community is bereaved. Her influence will be felt as long as time lasts, yea, it will spread throughout the stretches of eternity. Many will miss her. She was the friend of all. Even the poor colored people of the town gathered at the funeral anxious to pay her some tribute and token of love and respect. She was one of the most unselfish persons it has ever been my privilege to know. Even in her last sufferings and pain she was forgetful of herself and thought of the welfare of others. She knew when the time came for her departure and the way was bright and clear. The light shone from the beautiful world and at the very parting of the ways she bade her husband, children, other relatives and friends goodbye and asked them to meet her in that beautiful world beyond. She crossed at the pilgrim's ford and entered the Celestial City. She leaves a husband, three children, Philip G. Gates, Dorothy Gates Ailyn and Edward C. Gates, two grandchildren, four sisters, Mrs. M. P. Dooley, Mrs. E. M. Oshin, Mrs. Marvin Bird and Miss Maud Kinnebrew.—Her Pastor, S. T. Goddard.

**MEADOWS.**—George Meadows, son of W. D. and Maggie L. Meadows was born in Dinklin Co., Mo., May 31, 1902; died in Quachita Co., Ark., June 20, 1923. George and Miss Ola Beard were married June 6, 1923. Why he had to leave his young bride, father, mother, brothers, and sisters so soon we cannot understand, but we will understand it better by and by. We miss his smiling face. He was so good natured that to know him was to love him. We bow in submission to God and say, "They will, not ours, be done." George professed faith in Christ when a small school boy, and joined the church at Macey, Ark. When Brother Barrentine was pastor at Monette and Macey there was a large class of boys and girls taken into the church at that time. To those that are left I will say, God bless you. Be faithful to the end. It will not be long till we meet around God's throne. We laid his body to rest in chapel Hill cemetery. The funeral was conducted by a good Baptist preacher from Sparkman, as Brother Ault was away at Conway at that time.—Mother.

**CROWNOVER.**—On July 17, 1923 the messenger of death called Uncle Daniel Crownover from labor to reward. Daniel M. Crownover was born in Miss., May 7, 1849. Was converted very young and joined the Methodist Church. Was a zealous worker and a faithful member until his death. He was Sunday School superintendent 25 years in succession. He reared a large family. Besides his own children he reared two step daughters, and four grand children that his daughter, having died, left behind. He was sick only a week. Didn't seem to suffer. He was so kind. When his friends came in to see him he would raise his trembling hand to them and ask if they were well. His influence will live on and on to eternity. His life was hid with Christ in God. The children and grand-children were good to him. God bless them, and remember Paul said the whole family in heaven and earth is named, and the largest Crownover family is named in heaven. "Precious in the sight of the Lord is the death of his saints." A good name is rather to be chosen than great riches, and "loving favors rather than silver and gold."—Martha Rollins.

**SHAYER.**—C. W. Shayer, "Uncle Charley" was born Oct. 16, 1837, in Poinsett County, Arkansas. He moved to Sharp County with his parents in 1844, where he lived until death. He was married to Susan Penter in 1871, and to this union were born four children, three sons and one daughter. Two sons have preceded the father to the great beyond. The wife and mother, Mrs. Susan Shayer, one son, Owen C. Shayer, of this place, and a daughter, Mrs. Miriam Jernigan, of Little Rock, Arkansas, remain to mourn his loss. Bro. Shayer united with the M. E. Church, South in early youth as a probationer. After a short time he professed faith in Christ as his personal Savior and was received into full connection. As a churchman, he was known afar, having given seventy years or more to it. He has been for fifty-two years the recording steward of his charge, and a trustee for fifty-one years. His devotion and love for the church was most sacrificial. And his interest in

her welfare was intense to the end. He expressed great joy at the success of the recent meeting here. Bro. Shayer was stricken with disease at fourteen, which left him unable to walk. Notwithstanding this handicap, the achievements of his long life are a challenge to those of us who have strong bodies. He was a public servant worthy of the high esteem in which he was held by his fellow citizens, having been county treasurer for twelve years, and filling other places of public trust. The end had been anticipated for some time and came peacefully, as the night falls. At midnight, April 1, 1923, his spirit took flight and went out to be forever with his risen Lord. The family has lost a noble and revered husband and father, the church a useful member, and the county and state, one of its most highly esteemed and public-spirited citizens. But surely we know where to find him.—J. W. Johnston, Pastor.

**FINLEY.**—Rev. John B. Finley was born July 22, 1867, near Pineville, Izard Co., Arkansas. He spent his boyhood days in Fulton Co., near Viola. He was licensed to preach at the 1912 District Conference held at Central Ave. in Batesville. He was immediately given work as supply on the Salado Circuit where he served one year. He also supplied Marcella and Guion Mission three years; Floral two years; Minturn two years; Evening Shade two years; and was appointed last Conference to Abbott and Washburn, Booneville District. He was changed by his presiding elder to Waldron Circuit about April 1, where he served till his death July 2. He had thus spent nearly eleven years as an active supply on some of our most difficult circuits. He was a man of heroic mold. At the age of forty-five, a laboring man from the ranks of the toilers, supporting his three sisters, and with limited educational qualifications, he came into the ministry and soon developed into one of our strongest gospel preachers. He was married to Mrs. Cora Russell, Dec. 11, 1916, who labored faithfully with him in the Master's vineyard.

He was of the prophet type. Honest, sincere and clean in his own life and conduct, he had little patience with dishonesty, insincerity and immorality in the life and conduct of others. He would reprove and rebuke with all fearlessness. If it brought loss of place or popularity he cared not, but seemed rather to glory in that which caused affliction or persecution for Christ's sake. Against poverty and lack of training he fought a good fight. In a firm faith in the love of Christ, the authenticity of the Bible, and the doctrines of the Methodist Church he labored, lived and died. Rounding out more than ten years of sacrificial service as a Methodist supply with never a living wage, with a clean record as a man, a Mason, and a Minister he finished his course, and there is henceforth laid up for him a crown of righteousness. For his lonely companion, his brother and sisters we offer deepest sympathy in this their hour of grief.—H. Lynn Wade.

#### METHODISM GAINS FAVOR IN BRAZIL

(The following is a letter written to our church at Blevins, as Bro. Schisler and his wife are their Missionary specials.)

One year ago the 8th of August, we landed in Brazil. We had read what we could find, and listened closely to all we could hear, about the religious situation in Brazil. Our short stay of one year has taught us already how meager was our knowledge of the real situation. The Catholic religion in the United States has its faults, but Catholicism in Brazil is not worthy the name of religion it is corruption. For centuries it has been the one great enemy of progress in this country. However, thanks to our Heavenly Father, the day has come when it is losing ground. Its losses are among the intelligent class where the effect is greatest. As Catholicism, with its reign of superstition, loses, Methodism, with its reign of Jesus Christ, gains. It is one of those incidents in which Catholics lost favor and in which we gained it, that I am now going to describe.

The 7th of September will mark the 100th anniversary of Brazilian independence. As is just and proper, the entire nation is preparing to celebrate. Brazilians love pomp, show and public demonstration; hence, the preparations for the Centenary celebration are taking on unusual importance. In Rio de Janeiro, the capital, there is to be a World's Exposition. Every city and every hamlet is going to the extent of its ability in preparation for this grand occasion. Uruguayana, in line with all other cities, has been preparing her program. In the preparation of this program our Church has gained great favor, while the Catholic has lost in proportion as we have gained.

About a month ago the Mayor of the city called a meeting of the heads of clubs, societies, churches, colleges, etc., to meet at the City Hall to con-

sider plans for the coming Centenary program. At the conclusion of the meeting he appointed a committee of about twelve men to work out an official program for the city. Our pastor, Rev. Eduardo Jayne, and I were appointed on this committee. He is a native Brazilian and a very fine man. There were two Catholic priests on the committee. They, with the Commanding Officer of a branch of the army stationed here, began from the first to cause trouble for the committee. They wished to make the principal part of the program a Public Mass in which the Mayor, officers of the army, other dignitaries and the general public would participate. We objected. Our pastor contended for his constitutional rights as a Brazilian citizen and not as a Protestant preacher. The Brazilian constitution is quite clear in giving equal rights to all religions. We contended that the celebration should be purely civic and patriotic and not religious. To be sure, each church could have its own particular program, as we are doing; but the public program should be one in which all people of whatever religious belief could freely take part. The Mayor and the liberal element on the committee agreed with us, and thus the public mass was excluded from the official program. This is no small victory, because in other towns and cities the Catholics are dominating the situation and are making the Catholic Church the center of the celebrations. This fight lasted over a period of three weeks in which practically the entire city took part. The intelligent element, especially the men, came to our side, becoming out-spoken opponents of the Catholics. The Mayor and many of the leading business men became our warm friends, yet some of them had been nominally subject to the Catholic Church.

The Methodist Church in Uruguayana is coming into its own. Some twenty years ago Brother Joiner, an old missionary, came to Uruguayana and preached a whole year to his wife and baby. The second year a few Brazilians began dropping in to hear him. Among these first was Rev. Jayne, who is now our pastor. It is well that he, a product of Brother Joiner's first years of toil and disappointment, should be the one to lead the church in this recent victory and place it where it is no longer frowned upon but where its counsel is sought and its influence is felt.

Last week two of our Union College boys, Antonio Rolin and Oscar Machado, sailed from Rio de Janeiro for New York with Bishop Moore. Rolin will go to Hendrix and Machado to Birmingham College. They are nineteen and eighteen years of age respectively. You would think them much older, as boys and girls mature much earlier here than at home. They will study in the States for about five years, fitting themselves to be strong, religious leaders among their people. It is needless for me to say that I am delighted to have Rolin go to my Alma Mater. I have already written friends of his coming and I know he will receive a warm welcome. I wish that you people might have him visit you sometime and hear him tell of his country and his people. He is an excellent young fellow and will make our Church in Brazil a leader of whom we shall be proud.

Although we are now entering our last trimester of the school year, we are still receiving occasional pupils. The trimester just ending has been a good one. Our splendid attendance continues and a tardy pupil is so frowned upon by his fellows that he does not repeat the performance often. The spirit of the school is all we could wish.

One of our boys who came to us the first of this year, a few days ago went to the pastor and told him he felt the call to preach and said he wished to make preparations for the ministry. No special pressure had been brought to bear upon him. His contact with the other preacher boys and the religious atmosphere of the



school has told with him until he is ready to dedicate his life to Christ's service in His ministry.

We have children in our school whose parents do not attend our church. The children learn to sing our hymns. They love the association of the other children and soon they too are found in our Sunday School and church.

It is this contact with the young life of the people that we prize so highly. We hope to send out from our school trained leaders for the home, school and church. Our task is a big one; our responsibility great. Will you not continue to pray for us that we may have God's guidance continually in our work. We are praying that you may be closing a successful year's work and that your pastor will be made happy with the good report that he will carry up to Conference.—W. R. Schisler. Uruguayana, Brazil September 1, 1922.

# WHAT IT TAKES TO HAVE A STANDARD SUNDAY SCHOOL IN A BUILDING THAT HAS ENOUGH EQUIPMENT TO PROVIDE SEPARATE DEPARTMENTS FOR BEGINNERS, PRIMARIES AND JUNIORS IN ADDITION TO THE AUDITORIUM.

Many Little Rock Conference Schools are already working on this standard. One of the duties of the Little Rock Conference Sunday School Board is to promote these standards in all our schools. Would you like to have this standard in a beautiful wall chart form? You can get it by making proper application to your Conference Superintendent of Sunday School work.

**I. School Organization ..... 10%**  
Six departments with needed officers and teachers: Beginner, four and five years; Primary, six, seven, and eight years; Junior, nine, ten, and eleven (twelve) years; Intermediate-

Senior, (twelve) thirteen to seventeen years, inclusive; or Intermediate, (twelve) thirteen and fourteen; and Senior, fifteen, sixteen, and seventeen years; Young People's, eighteen to twenty-three years, inclusive; Adult, twenty-four years and upward. Two extension departments: (a) Cradle Roll Department; (b) Home Department. Annual Promotion Day.

**II. Class Organization, and Departmental Meetings ..... 10%**  
All classes above the Junior group organized and enrolled as Wesley Classes. Departments above the Junior meeting at least quarterly in addition to the regular Sunday school sessions.

**III. Workers' Meeting ..... 10%**  
Workers' Council held monthly; all officers and teachers attending regularly; written reports from each department. Departmental teachers' meeting at least quarterly (these may be held as a section of the Workers' Council).

**IV. Literature and Instruction ..... 10%**  
Graded Lessons in Beginner, Primary, and Junior Departments, and introduced into the other departments as conditions permit; provided that they are introduced as rapidly as classes are promoted. All departments of the school are promoted. All departments of the school using our own literature, or only such other material as may be approved by the General Sunday School Board. Proper teaching methods. Workers' library. Thirty-five-minute lesson periods for all groups above the Junior.

**V. Buildings and Equipment .... 10%**  
Separate department rooms with suitable furnishings for Beginner, Primary, and Junior Departments for the entire school session. (Whenever possible schools of this type should also provide a separate department for the Intermediate-Senior group.) Screened corner for Cradle Roll group. Provision for classes in other departments to be grouped together

during the worship period with classroom or screen separation during the lesson period. Proper lighting, ventilation, and heating throughout. All remodeling or new building plans in keeping with the requirements of our denomination.

**VI. Worship and Evangelism .. 10%**  
At least twenty minutes' worship service, with program arranged in advance, for all above the Junior. Song books approved by the General Sunday School Board. Opportunities given for pupils to confess Christ publicly.

**VII. Leadership Training ..... 10%**  
Minimum requirements: Some one definitely in charge of the training work; each officer and teacher reading one approved book a year; half of the officers and teachers graduates of the Standard Training Course; or taking yearly for credit one unit of that course; training class for prospective leaders. Training Day annually.

**VIII. Missions and Service ..... 10%**  
Use of a definite graded program approved by the Workers' Council, for training the whole school in Missionary and other types of Christian service.

**IX. Sunday School Day and Children's Week ..... 10%**  
Annual Sunday School Day observed with program and offering 5% Children's Week observed annually 5%

**X. General Requirements ..... 10%**  
Approved system of accurately kept records for classes, departments, and school. Average attendance for the year of 70%. Annual exhibit and report to the local Church. Annual installation of officers and teachers. Representatives with written reports, sent to annual denominational district Sunday School Meeting. Annual survey and follow-up work.

**Important Note.**—When a Sunday school attains 65% of this Program of Work, it will be designated as a "Progressive School." When 85% is attained, it becomes an "Advanced school." When 100% is attained, it is a "Standard School." In each case it is of "Type B." All requirements under any one point must be met before any credit on that point can be claimed except as in point nine.

For further information and details address the General Sunday School Board, 810 Broadway Nashville, Tenn., or your Conference Secretary.

## WHAT IT TAKES TO HAVE A STANDARD SUNDAY SCHOOL IN A ONE-ROOM CHURCH.

We give below the Standard for a modern Sunday School that meets in a one-room building. Is it too high? Well, our General Sunday School Board fixed it and our General Conference approved it. Can a Rural Sunday School meet it? Well, many have already done so in the Little Rock Conference and 125 are working at it. This Standard is furnished in a beautiful Wall Chart form to all schools that desire it upon proper application.

**I. Organization ..... 10%**  
School divided into at least the following groups: Beginner-Primary, four to eight years, inclusive; Junior, nine, ten, and eleven (or twelve) years, inclusive; Intermediate-Senior, (twelve) thirteen to seventeen years, inclusive; Young People-Adult, eighteen years and up. Two extension departments: (a) Cradle Roll Department, (b) Home Department. Annual Promotion Day. All classes above twelve years old organized and enrolled as Wesley classes.

**II. Sunday School Session ..... 10%**  
At least a one-hour session every Sunday—not less than fifteen minutes for worship and a thirty-minute class period.

**III. Workers' Council ..... 10%**  
Workers' Council held monthly or quarterly; all teachers and officers attending regularly and making reports.

**IV. Literature ..... 10%**  
The school using our own literature, or only such material as may be approved by the General Sunday

## CLASSIFIED ADVERTISING

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The results you get from using and reading METHODIST Want Ads when you have things for sale, or want to buy something. Hundreds read the Want Ads every week—which makes this section the "Perfect Market Place."

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**P. R. EAGLEBARGER, Jeweler.**  
Watch and Clock Repairing. All work guaranteed. Watches and jewelry always in stock for sale. Prices reasonable. Personal attention given all matters. Located at 621 Main Street, Donaghey Building, Little Rock, Ark.

### FOR SALE.

Beautiful home, completely furnished. Rents for eighty dollars per month. Desirable location for boarders; fourteen rooms and two sleeping porches. Sold at a bargain if taken at once. Part cash, the remainder on easy terms.—Address Conway, Ark., Box 9.

### A HOME IN CONWAY.

**FOR SALE**—Seven-room one-story modern residence in first class repair, hot and cold water, large sleeping porch and screened-in back porch; situated on well-drained, beautifully shaded lot, close in and convenient to all schools and churches. Lot if vacant would be worth \$1,500 and improvements could not be duplicated for less than \$4,500. Offered for immediate sale at \$3,500. Address owner, Frank Robins, Conway, Ark.

### SUMMER COTTAGE FOR RENT.

The most desirable cottage at Winslow, Arkansas, in the Ozarks, for rent during September and October. Accommodates six people. If interested write, Alonzo Monk, Jr., Box 134, Winslow, Arkansas.

**RANDOLPH-MACON INSTITUTE, Danville, Va., for Girls.** College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music, Art and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates \$500. Catalogue. Address Chas. G. Evans, A. M., Principal, Box C.

### MARY BALDWIN COLLEGE AND MARY BALDWIN SEMINARY

Established in 1842  
For Young Ladies Staunton, Va.  
Term begins September 6th. In Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 33 states.  
Courses: Collegiate, 4 years, A. B. degree; Preparatory, 4 years, Music, Art, Expression, Domestic Science, Athletics—Gymnasium and Field Catalogue.

### ROOMS TO RENT AT CONWAY.

Persons coming to Conway to attend Hendrix College and wishing to rent nicely furnished rooms in private home near the College, should write to Mrs. E. J. Witt, 515 N. Front St., Conway, Ark.

**Practical Business**  
Arkansas' Largest School of Business and Telegraphy.  
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BATESVILLE, ARK.

School Board. The Graded Primary Course used for the Beginner-Primary group, with story method of teaching.

**V. Building and Equipment 10%**  
Screens separating classes during lesson period. Buildings and grounds kept in good condition. Comfortable seats for Beginners and Primaries. Blackboards. All remodeling or new building plans in keeping with the requirements of our denomination.

**VI. Worship and Service ..... 10%**  
A regular program of worship prepared in advance and conducted in a quiet atmosphere. Song books approved by the General Sunday School Board. Missionary and other types of Christian service emphasized.

**VII. Leadership Training ..... 10%**  
Some one definitely in charge of training work. Each officer and teacher reading at least one approved book a year, or studying one of our Standard Training Courses. Training Day annually.

**VIII. Evangelism ..... 10%**  
Confession or Decision Day observed annually as recommended by the General Sunday School Board.

**IX. Sunday School Day ..... 10%**  
Annual Sunday School Day observed with program and offering sent to Conference Sunday School Board.

**X. General Requirements ..... 10%**  
Accurate records kept for classes and school. Average attendance for the year of 50%. Representation in and accurate reports to denominational, charge, and district Sunday school meetings. Annual survey with follow-up plans.

#### OUR SUNDAY SCHOOL LITERATURE.

Arkansas honors our great Sunday School editor, Dr. E. B. Chappell, who is our guest at the Little Rock School this week. We believe that Dr. Chappell is giving to the Church the best Sunday School literature we have ever had and wish that our people might know all about all the fine things he is publishing for us. We want to especially call attention to "The Methodist Superintendent and His Helpers" and urge that this little magazine be allowed to find its way to every superintendent's desk. Those who are taking it say that they could not get along without it any more. Also to the "Church School" which is in a class to itself as a high grade magazine for those interested in all the phases of a modern Sunday school. We wish also that all our "Teen Age" boys might have the privilege of reading weekly the Haversack which is published especially for them and the "Teen" age girls might get the inspiration which comes weekly to all girls who read the "Torch Bearer." And then there is "Our Young People" which is published by Dr. Chappell especially for young people 18 to 24 years of age. Somehow we just covet the inspiration that would come to Arkansas Methodist boys and girls and young people from the reading of such periodicals as these. Dr. Chappell is giving us along with the splendid lesson material publications from his office.

#### UNDESIRABLE ALIENS REFUSED CITIZENSHIP

Refused final citizenship papers by Justice Bailey of the District of Columbia Supreme Court, seven aliens are protesting at being the first examples of unsuccessful applicants for any other reason than failure to pass the required examination.

The men were shown to have used their citizenship in other countries as a means of avoiding service in the United States armed forces during the war, and it was proved that none of them served in the countries of their origin. The judge held that men who would serve neither their own country, because of residence in this, nor this country, because of citizenship in other countries, were not fit to become citizens of the United States.

Legislative comment on the action of the judge has been very favorable,

and some Senators have pointed out the importance of other jurists taking equal care and pains in granting final citizenship papers. In this connection, quotations have been made from a report of the House of Representatives Committee on Immigration and Naturalization which show the importance of safeguarding citizenship in the United States. According to the report, a survey of 460 State institutions, with a total of 210,835 inmates, found 21.14 per cent of this fifth of a million inmates to be of foreign birth, and 44.09 per cent either of foreign birth or having at least one parent of foreign birth. Institutional management thus devotes at least one-third of total expenditures to the foreign stock which has arrived in the United States within this generation. If the States on the average spend 21 per cent of their total revenues for maintaining inadequates, about 7 per cent of the total revenue is spent in caring for degenerate and dependent foreign human stock.—Bulletin.

#### CHRISTIANITY AND DEMOCRACY.

When Jesus chose to be a man among men rather than the superman, the divine hero, he might have become—and was tempted both of the devil and of the people to become—he laid deep and broad the foundation of democracy.

It was not that the Teacher who declared the Way of God in truth set forth the theory of democratic government which had been devised and practiced by men. He took a more effective way.

For Jesus in the choice and conduct of his life and in his teaching pilloried grabbing things and lording it over others and showed these practices to be as selfish and shameful as they are. Moreover, he exalted giving and serving as the true manifestations of the life and character of God and as the method of that Rule which he called the Kingdom of heaven, in which human life is to find its complete fulfillment.

Jesus explicitly declared that more happiness can be got out of the fraternal distribution of the goods which men produce by their genius and toil than can be found in the production

of them. It is more blessed to give than to receive.

There is keen pleasure in production, in the world's work, in growing food, increasing conveniences, enriching the common life of men.

But there is a higher delight in the sharing of all good things according to the principles and methods of justice and compassion which prove men to be brothers and which would make human society into a real brotherhood,

if these principles and methods had free course to run and be glorified.

The pleasure in production is perverted and degraded by the selfishness and greed which make it largely a strife for larger wages and bigger profits.

The delight in sharing is banished by the grabbing after things on the part of most and the lording it over their fellows by those who are capable of leadership and true greatness.

“We Satisfy Your Thirst”



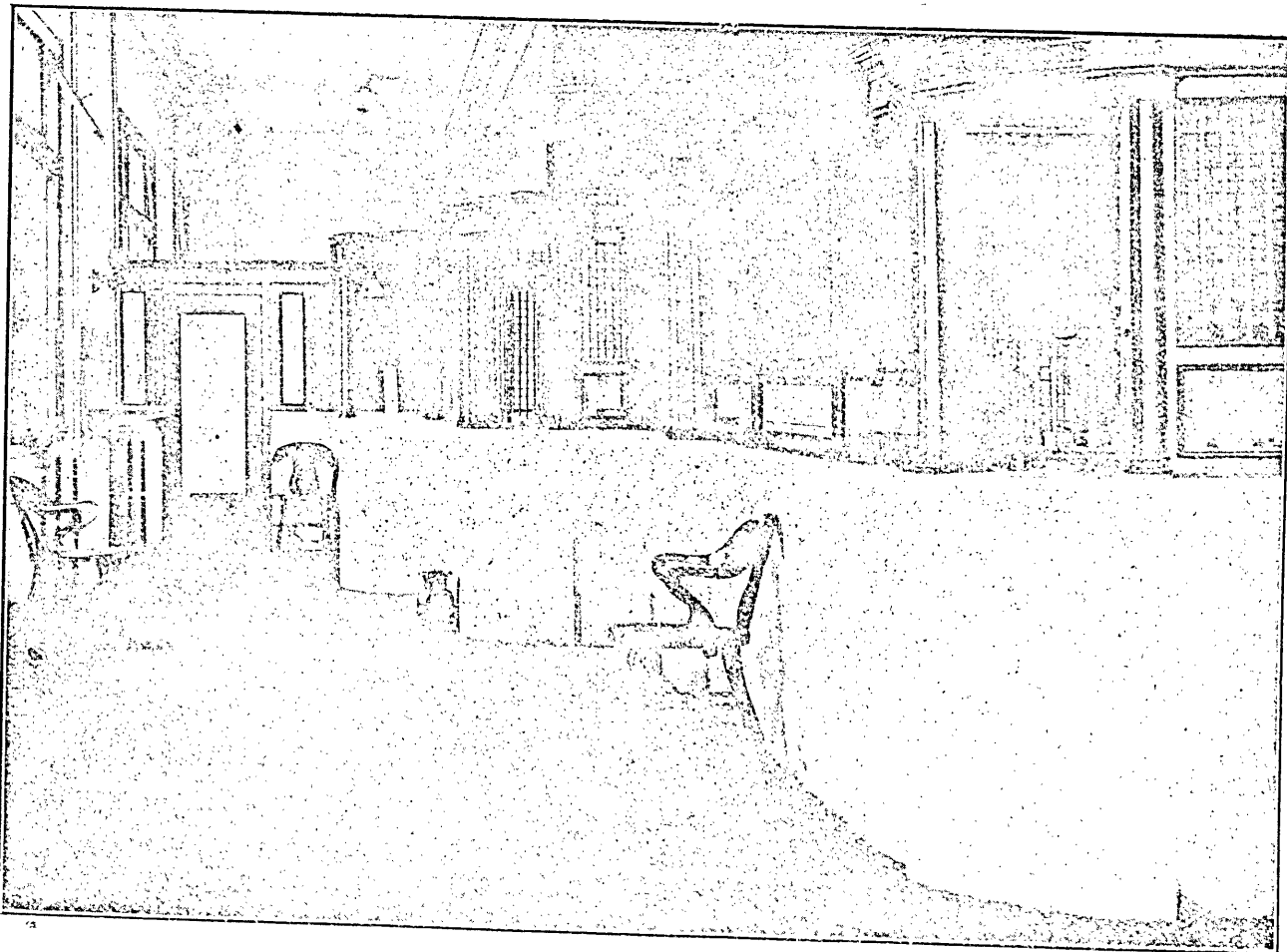
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June 30, 1921.....	\$303,724.29
June 30, 1922.....	402,661.28
June 30, 1923.....	552,530.45

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(After obtaining the above information, we were introduced to the entire active working force of the bank, every one of whom we found to be active, loyal members of both the Methodist Church and Sunday School.. In the Cashier was also found our active Treasurer of the North Arkansas Conference Sunday School Board, who has been furnishing the METHODIST with prompt reports each week of Sunday School Day Offerings received by him.)—J. C. G.

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Heal their stings, insect bites, sunburn, scalds, skin eruptions and other skin injuries with  
**Mackie's Pure St. Tammany PINE OIL**  
 Soothing, pleasant, healing. Insect's worst enemy—Man's best friend.  
 If your dealer does not keep it send 30c for full size bottle to  
 MACKIE PINE OIL SPECIALTY COMPANY, Inc., COVINGTON, LOUISIANA.

Jesus explicitly declared that in the society which is to be—among you—there will be no autocrats lording it over their fellows, but the measure of greatness will be the service in which the keen pleasure of production and the higher delight of sharing are both realized.

When men have learned the wisdom of Christ's teaching, the wisdom that is from above, in which the double blessedness of the world's work is to be found, there can be no government except democracy, in state or church or industry, the rule of the people sharing the life and rule of God himself.

Then the grabbers and lords, along with the indolent and imprudent, will be known for the disreputable creatures they are.—Pittsburg Christian Advocate.

#### CENTRAL AVENUE'S PASTOR.

The admirable pastor, Rev. J. E. Snell, of Central Avenue, Batesville, was out of town, assisting in a revival, when I visited Batesville a few days ago. Therefore, I was unable to secure "data" on the activities of his Church. And, up to this writing, I have not received the article which I requested him to furnish. I regret this exceedingly. Brother Snell has all the "ear-marks" of a successful pastor, and I am sure that he is doing some worthy things at Central Avenue. He is serving a loyal, gracious people. They are wholeheartedly behind him in his program.

He is one of those preachers who thoroughly appreciates the high calling of the ministry. Its sacred tasks are performed with joy and humility by him.—J. C. G.

#### CENTRAL AVENUE CHURCH, BATESVILLE.

The church at Central Avenue is moving very nicely. The services are all well attended. Brother Homer W. Fox is the superintendent of our Sunday School and under his leadership the School is doing splendid work. All the departments are well organized.

Brother Creed L. Nance is president of our Senior League, and is a very efficient leader of our young people.

ple. The League is growing in numbers and interest. Practically all of our Leaguers will pray in public. Mrs. J. E. Snell is superintendent of our Intermediate League. This League is one of the live wires of our Church.

Mrs. Sam Headstream is the president of our Missionary Society and under her leadership the Society is growing in all of its departments. This is one of the most active Societies I have ever had. They are alive to all the interests of the Church. Before this goes to print they will have the church recarpeted at a considerable expense.

Brother L. M. Jones is chairman of our board of stewards. Brother Joe Conner is secretary of the board, and Cletus Jones is treasurer of the board. I am sure that no pastor could have a truer bunch of men for stewards than can be found at Central Avenue.

Surely our lines have fallen in pleasant places at Central Avenue. Peace and harmony prevail with pastor and people and God is pouring out his Spirit upon us.—J. E. Snell, P. C.

#### BATESVILLE DISTRICT'S ELDER.

Batesville District is fortunate in having the Rev. H. Lynn Wade as its leader. I am not over-stating the matter when I say that Presiding Elder Wade is one of the best district superintendents in the North Arkansas Conference. Under his earnest leadership, this District has experienced a growth that is nothing short of marvelous. He is now in his fourth year on the District. The quadrennium has been characterized by constructive work and steady progress. It has been my privilege to visit several charges in that section of the Conference, and every pastor is outspoken in his admiration and high regard for their elder. I was gratified to learn that he is also appreciated by the leaders of First Church, Batesville.

Brother Wade is an interesting and truly live subject. I shall not deal at length with the activities and suc-

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The following have "won out":

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Rev. W. C. Davidson	Rev. J. M. Hughey
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Rev. Jesse Galloway	Rev. M. F. Johnson
Rev. F. R. Hamilton	



8-9-23



REV. H. L. WADE,  
P. E., Batesville Dist.

cesses of his administration, because we are expecting him to give us an article in the near future.—J. C. G.

#### SEEN. AND HEARD AT FIRST CHURCH, BATESVILLE.

When you see the words, First Church, Batesville, you quickly associate with them the name of the pastor, the Rev. F. M. Tolleson. Because he is widely known, popular, and princely. In fact, my coveted friend, Tolleson is the "most livest" subject connected with First Church, Batesville. I can very appropriately say of him, "He is a man of the most unique containments." And to quote further from the negro pastor in his introduction of a visiting divine, "He can depict the ondepictable, and define de on-definable."

Batesville's genial pastor has been a member of the North Arkansas Conference for 23 years. During this time he has served some of the leading Churches, was presiding elder of the Jonesboro and Paragould Districts, and Secretary of Christian Education during the Educational Drive in North Arkansas Conference. This year marks the closing of a quadrennium of successful work at First Church, Batesville. No pastor has excelled him in constructive church enterprise. He has thoroughly delivered himself in the pastorate, Sunday school activity, and every phase of Church work.

Brother Tolleson is efficient and capable. He has made use of his library. His books have been his chief assets. Before entering the ministry he was a successful lawyer, practicing at Ozark, Ark. He is a graduate of Searcy College, an institution that served its time with credit. After receiving his diploma, he entered the law Department of the University of Michigan. Two years later he received his LL. B. degree, and was admitted to the Arkansas Bar.

His progressive leadership is evidenced in the Sunday School, of which B. R. Williams is the superintendent. That nobleman of God, C. D. Metcalf, cashier of Union Bank and Trust Co., is the assistant superintendent. Bro. Metcalf is treasurer of the North Arkansas Conference S. S. Board, also. Mr. and Mrs. T. E. Lentz are secretary and treasurer, respectively.



REV. F. M. TOLLESON,  
Pastor, 1st Church, Batesville.

An outstanding feature of the School is the orchestra which provides wonderful music each Sunday. Those who make possible this fine service and contribution to the Sunday school are: Francis Tolleson, son of the pastor; Virgil Eady, George Devine, Frank Rosenbrough, Mrs. Will Carpenter, Mazine Johnston, Mazie Maxfield, Mary Louise Barnett, Margaret Toland. The accomplished director passed to his reward a few days ago. Brother J. A. Holmes will be greatly missed by First Church people. The Standard (District) Training School will be held at First Church September 16-21. The school is well attended. The enthusiasm for better preparation of teachers and a higher grade of work can be seen. Brother Tolleson is now conducting a Teacher Training Class.

Harney Chaney, brother to our N. Arkansas Conference preacher, Noel, is the Epworth League president. The pastor is very optimistic over this agency. It is doing a most helpful piece of work.

The W. M. S. is directed by Mrs. I. N. Barnett. There are about 90 members. The Society is thoroughly organized and is carrying out the program effectively. Sister Tolleson, the accomplished and talented wife of the pastor, has been at the head of the missionary activities until a short time ago. Her successor is maintaining the good record established by this group of cultured women.

Joe M. Gray is chairman of the board of stewards. Harney Chaney is secretary and T. E. Lentz is treasurer. The budget system is used, with good effect. All claims are paid regularly. The pastor is relieved of all financial duties. It would be well for other churches to follow the example set by this body of officials.—J. C. G.

**BATESVILLE, ARKANSAS.**  
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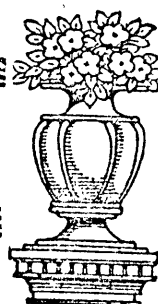
Batesville is centrally located in Independence County, on the main line of the White River Division of the Mo. P. Railway. It is about 114 miles northeast of Little Rock. Batesville is perhaps the second most beautiful city in the state. The homes are modern and expensive. It is high, dry, healthful, and beautiful. Situated on the north bank of White River,

it has ample drainage. The surrounding scenery is unsurpassed. Batesville's wealth will compare favorably with that of any town with a 15,000 population. The latest census gives the population as 6,000. There are about 20 miles of concrete side walks, and several sewer districts are in operation, while others are being built. The electric light and water plant is municipally owned. Batesville boasts of three strong banks, with capital and surplus large enough to care for all business. There are five large handsome school buildings, the fifth nearing completion. The churches reflect credit upon the town and citizenry. The Methodist and Episcopal Churches are especially good. The buildings are thoroughly

modern in architectural design and equipment.

Arkansas College, owned and controlled by the Presbyterians, is located there. It is one of our best institutions. The people of Batesville are especially proud of the record of Arkansas College. They support it gladly and freely. A large and commodious dormitory has just been completed on the new campus. The following article was written by the new president, Prof. E. B. Tucker, who is widely known:

"Arkansas College is the oldest chartered collegiate institution in the State. Founded in 1872, it has had the devoted service of a small group of master teachers who have done nothing for show, made no extrava-



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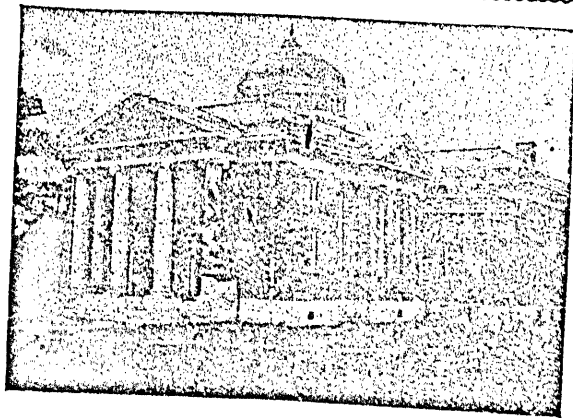
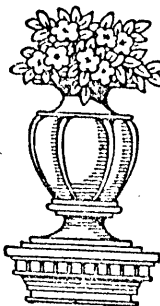
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J. M. WILLIAMS, President.

gant claims, employed none of the familiar "boosting" clap-traps, but have been content to do sound, thorough, honest work. These fine traditions will be maintained through this present period of rapid growth and development, in order that we may continue to train here in the hills of Independence County sterling manhood and womanhood, schooled under Christian influences and willing to go out to lives of sacrifice, service and leadership in Church and State in these crucial times when the world is being remade. To that end Arkansas College is expanding in every way and for that purpose her loyal friends in Batesville and throughout the State have covenanted together for still stronger support. Mere money and material resources mean nothing to a college unless they

are transmuted into men and women of the right type. That transmutation has been always evident in the past of Arkansas College; it will be her aim in the future."

The State Masonic Home and School, maintained by the various Masonic Chapters over the State, and the Odd Fellows' Widows' and Orphans Home for the State, are located there.

Being brought up under such a fine atmosphere, good schools, a Christian College and good Churches, the citizenry of Batesville is refined and cultured. No town in the state can boast of a finer, more loyal, or appreciative population than Batesville has.

Among the industries are: Stave and Heading Factory, Hub Mill, Excelsior Plant, Porch Swing Factory, Ice

and Cold Storage Plant, Ice Cream Factory, a Cotton Compress, Stock-farming, dairying, mining manganese ore, quarry marble, sandstone, marble for monumental purposes, and tripoli are among the fields open for activity and development.

Aside from these things, Batesville is a peculiarly interesting city as regards Methodism. It was my very great pleasure to visit the old Church in which the first Methodist (Ark.) Conference was held in 1836. It was during this conference that our great Dr. Andrew Hunter was received into the travelling connection. Another prominent name in Arkansas Methodism is A. R. Winfield, who was also in attendance at this conference.

The Soulesbury Institute, a combination of the names of Bishops Joshua Soule and Francis Asbury, which

for a number of years was a high-grade school was located there. It now stands just across the street from the District and church parsonages. The property belongs to John W. Glenn, a distant relative of this writer.

Another significant thing, something of historical value as well as personal interest, was to meet Mrs. Betsy Jane Martin, age 80, who has been in Batesville for several weeks. She is a direct descendant of Betsy Ross of National fame. The former's great, great grandmother was a sister of the latter. Mrs. Martin is a Northerner, having been born in Quincy, Ill.

Batesville is an interesting, beautiful town. I wish that I had time to give other interesting facts connected with it.—J. C. G.

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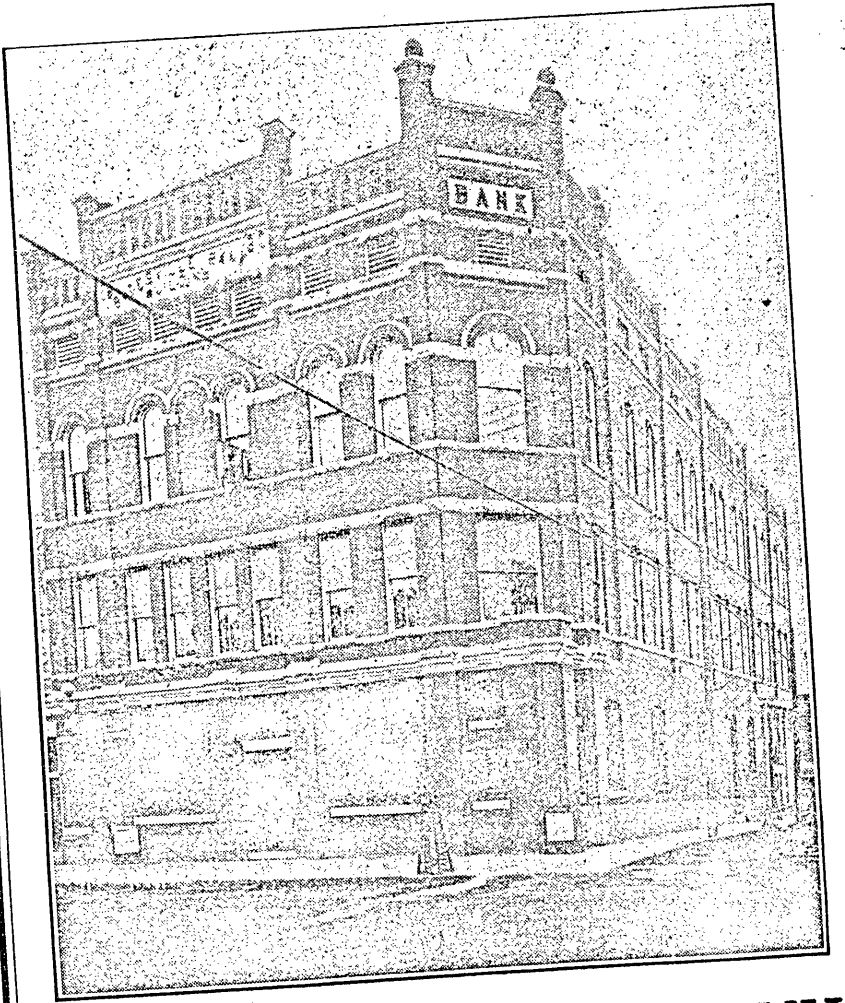
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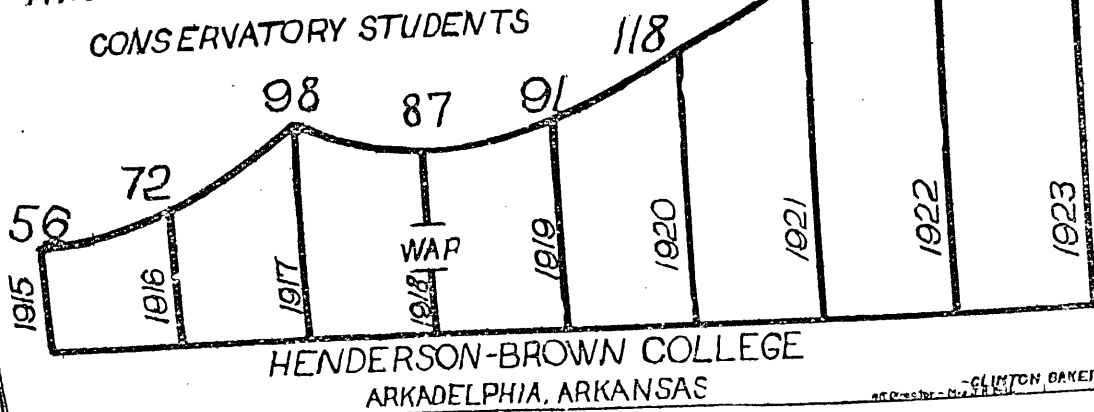
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