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

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

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JOHN WESLEY AND THE BIBLE.

To Wesley, the Bible was not so much a book of theology as a guide to conduct and the practical affairs of life. Wesley did not build a theological monument, but gave England a new life which he found the inspiration for in the Holy Scriptures. His message was not that true religion is a matter of opinion but consists in love to God and man, and for such love the Bible is the sole and sufficient guide. It was a very human device which made the Protestant schoolmen of the seventeenth century substitute the authority of a Book in place of that of the church, but it has resulted in the mistreatment of that Book. Wesley did much to restore that Book to its rightful place as a fountain of inspiration for conduct. Thus the Wesleyan revival was a real deliverance from Protestantism gone to seed in the fields of scholasticism. And Wesley bequeathed to his church no doctrine of the scriptures which was speculative, but one which was practical, a doctrine emphasizing its worth for experience and living rather than for dogmatic deliverances.—W. C. S. Pellowe in the Methodist Review.

"THE PERIL OF SPECIAL EMPHASES IN CHRISTIANITY."

In the June number of *The Biblical Review*, under the caption above, Dr. John McNicol, principal of the Toronto Bible College, ably discusses an important subject.

He says: "The revelation of God in Christ is the essence of Christianity. In this respect the Christian religion is final, complete, and universal. In its outward form, however, it is capable of a vast variety, according as different aspects of revelation are conceived and expressed by diversities of mind and character among men. For this reason Christianity is exposed to the peril of being misrepresented whenever special features of revelation are lifted out of their relative place and given a false setting or an exaggerated emphasis."

The peril manifested itself early in Gnosticism and Montanism. Gnostics, attempting to find a place for Christianity in the prevailing philosophy, took Christian fundamentals and tried to interpret them in terms of heathen philosophy. They did not intend to destroy Christian faith, but, in spite of their earnestness, they dissolved the Christian religion in a fog of speculation.

Montanism was reactionary and opposed to Gnosticism and its rationalistic tendencies. Montanists emphasized two great truths, the presence of the Holy Spirit and the hope of the Lord's speedy return, and attempted to revive the miraculous gifts of prophecy and tongues and awakened expectation of Christ's advent and visible reign on earth. These were good, but, for the most part, ignorant men, and they soon became fanatical and yielded to extremes of emotionalism. The Gnostics overemphasized the rational or human element and the Montanists overemphasized the supernatural, and both caused harm. Both in some measure misrepresented Christ, and yet sought to be true to Him.

Today there is the same peril. There is an effort to make Christianity acceptable to the "modern mind." This would take out the miracles and explain everything supernatural as merely the working of natural law. Modernism is, philosophically, a resurgence of Gnosticism, using scientific discoveries and theories to discredit the supernatural. It is dangerous because its tendency is to banish God.

The other tendency is seen in the exploitation of faith-healing in certain quarters and in the emphasis upon the second coming of Christ. There is a vast difference in the manner in which the apostles healed the sick and the spectacular and continuous performances of self-advertised faith-healers. The cures recorded in Scripture seem to be incidental and spontaneous, and effort was made to avoid undue publicity. It is undoubtedly reasonable to believe that bodily infirmity may be overcome as the result of faith and prayer, but the Scriptures seem to give no warrant for expecting all sickness at all times to yield to that kind of treatment.

That the Holy Spirit works mightily in Christian people and gives them unspeakable blessings is beyond dispute, and yet it is questionable if we have a right to expect Him in response to mere demands for rich and spectacular personal experiences. Fanaticism is likely to follow efforts to exploit the Holy Spirit for self-satisfaction. Is it not best to regard the "second blessing" as

THE LORD REIGNETH; LET THE PEOPLE TREMBLE; HE SITTETH BETWEEN THE CHERUBIMS; LET THE EARTH BE MOVED. THE LORD IS GREAT IN ZION; AND HE IS HIGH ABOVE ALL THE PEOPLE. LET THEM PRAISE THY GREAT AND TERRIBLE NAME; FOR IT IS HOLY.—Psalm 99:L-3.

a fuller appreciation of God's gifts that may come quickly or gradually under differing circumstances? There are undoubtedly many true saints who have never formally professed to have the "second blessing" who have had the richest experiences of God's purifying and strengthening power.

It is Scriptural and right to expect and earnestly desire the second coming of Christ; but, after honest believers have again and again announced the advent at hand only to be disappointed, it seems vain to lay such stress on the doctrine that little else can be considered. Dr. McNicol wisely suggests: "In their attitude toward the return of the Lord and the New Testament saints were not merely looking into the future; they were looking also into the unseen. The event, of course, lay in the future; it would bring the consummation of their redemption and the glorious triumph of their Master. But its springs were not there; they lay in the world of unseen realities into which Christ had gone. It is this feature of the blessed hope that accounts for the sense of the nearness of the Lord which pervaded the lives of the early Christians. It was His nearness in the unseen rather than His nearness in the future. Behind the curtain of the world the Lord was 'at hand'."

The special emphasis given to some particular truth causes other and equally precious truths to be neglected. Today there is need of the carefully and thoughtfully chosen middle ground. In our attempt to satisfy the "modern mind" let us beware of eliminating the miraculous and spiritual, and in our desire to honor God by looking for sensational exhibitions of spiritual power, let us beware of the error of making divine things common and cheap.

Students of Church History know that there is nothing particularly new in the conflict between so-called modernism and so-called fundamentalism, and they also know that all extreme views have finally brought their own destruction. Methodists need suffer no uneasiness. The extremists make much noise and expect to be heard for their much and loud speaking; but the hosts of Methodists are neither materialists, on the one hand, nor literalists, on the other; but are quietly endeavoring to spread scriptural holiness throughout the world. We need only to be more consecrated, more diligent, and more obedient to Christ's last command.

FRANCE A HORRIBLE EXAMPLE.

France is often held up as an example of a country in which liquors are used temperately. It is, therefore, interesting to get the testimony of a man who is not an abstainer and who is regarded as unprejudiced.

Mr. C. J. Brand, a government expert, who has been studying the situation in Europe says: "One constantly hears the statement, particularly in America, that light wines and beers are not intoxicating. In fact, I used to believe it myself to a large extent. One need not visit more than two Parisian cafes to have the opposite fully proven, and that even so the craving for stronger spirits is not satisfied, is evidenced by the fact that there are in France over a million and a half family stills in addition to the large commercial plants. This arises from the fact that each French family is permitted by law to distil for its own use ten litres (more than ten quarts) of hard liquor per annum. It would be too much to expect of human nature that distillation stop at ten litres when the absolute impossibility of enforcement of adequate supervision of so large a number of stills is taken into account."

Mr. Brand says that he is forced to the conclusion that, ignoring social degradation, crime, increased disease, insanity, and morality, and looking only at the economic waste avoided, the United States by sticking to prohibition even though it may not be thoroughly enforced, will out-distance the other nations of the world in the sharp econo-

mic competition of the next twenty-five years. It is clear that from a financial standpoint prohibition will pay. Our people will be able to produce more and, saving their drink money, will have far more money to spend on legitimate objects.

SUNDAY AT WINNIPEG.

Leaving St. Paul at 5 p. m. Saturday, on the Great Northern Railway, I was soon speeding northwest through the best farming section of Minnesota that I had seen. The country is gently undulating with enough trees to give it a parklike appearance. All the land is fenced and most of it tilled. Crops of thrifty-looking corn, wheat, oats, hay, and potatoes abound. The farm houses look comfortable and the barns are big and painted red. An asphalt road parallels the railroad. The Mississippi River, here a very modest stream, appears at intervals. Our train is fast and the road is smooth. The view in all directions is attractive, and the only suggestion of the cause of the recent political uprising is overproduction.

Nightfall came and two hours were spent in informing conversation with an English manufacturer, a Minnesota banker, and a young Saskatchewan farmer about to turn preacher after a course in Moody Bible School. Heavy cover was comfortable and slumber restful, but I rose at six to see Canada which we had entered an hour before. The sun shone strong across boundless level fields full of shocks of wheat and oats with occasional pastures and stacks of hay. It looked like Lonoke County, rice fields except that the shocks are not so big. The wheat yield is reduced on account of rust. Otherwise crop conditions are favorable. The soil is black and soft. It is cultivated with tractor-machinery, and fallow fields are already turned for the next planting. The farm houses are small, but compactly built for winter weather. This is the famous valley of the Red River of the North.

Steam heat had been turned on in the night and was not unpleasant. About seven o'clock a fog arose and obscured the view. About eight we arrived in Winnipeg, and I went immediately to the Fort Garry Hotel, only a block from the Union Station, and made my preparation for Sunday.

Naturally I wanted to hear Dr. Charles W. Gordon, better known as Ralph Connor, author of "Sky Pilot," and wended my way through the beautiful streets to St. Stephen's Presbyterian Church, a modest stone structure on broad Portage Avenue. He was on vacation, and his assistant, Rev. A. W. McIntosh, preached a good sermon on the apocryphal text: "Ask God for the big things, and the little things will be added," which is only a variation of "ask, and ye shall receive." He also made a preliminary talk to boys on "Good and bad roads." The introductory services occupied 45 minutes and the sermon only 20 minutes. The choir was vested, and the preacher wore a robe. The music was good. At the close, while the people engaged in silent prayer, the preacher walked quickly to the front door and was ready to greet each as he passed out. The Sunday School followed the preaching, but, except in summer, it meets at 4 p. m. The auditorium would seat 1,000, but less than 200 were present. It was explained that during the vacation period few people attend church.

A man from Eastern Canada fell in with me after dismissal and guided me to the Y. M. C. A., meanwhile telling me that he was the son of a Methodist preacher and had married a wealthy American woman and was going to California to manage her big orchard. At the big "Y" building, centrally located and well equipped, I got a good "chicken pie" dinner for fifty cents at the cafeteria, and then spent two hours in reading. The Association has 2,500 members and is prosperous and appreciated. For two more hours I strolled through streets and parks and was impressed with the solidity of the churches and the general air of quietude that prevailed. There are no Sunday amusements and no Sunday papers, and few policemen are visible. The people ride in automobiles, or leisurely walk the streets, or sit in the parks.

At 7 p. m. I went to the Young Methodist Church, where a handsome brick on Broadway accommodates 1,500 people. About 400 were present. The pastor, Dr. J. W. Atkins, was on vacation, but Dr. T. E. Holling, pastor of St. Paul's Church, Ottawa, supplying for a month, preached a strong, altruistic sermon on Phil. 2:4. The sermon was 33 minutes long and the whole service one hour. In

(Continued on Page 3, Col. 3.)

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PERSONAL AND OTHER ITEMS.

METHODIST EVENTS IN ARKANSAS.

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

It is the life of teachers that is catching, not their tenets.—Selected.

Dreams that live in the souls of sincere men come true.—The Delineator.

The 8 hour day in Plants of the American Rolling Mill Company is considered a success.—Exchange.

The early settlers were God-fearing people—many of our later immigrants are God hating people.—Manufacturers Record.

If you wish to know a man's real character, watch not what he says but what he does.—The Youth's Companion.

Pastors, please note that Bishop Atkins announces the changing of the North Arkansas Conference back to November 21.

Rev. J. D. Rogers, Foreman, called last week. He was on his way to Springhill to assist Rev. V. A. Higgs in a meeting.

In the absence of Rev. P. C. Fletcher, Dr. James Thomas filled the pulpit at First Church, Sunday morning, August 19.

Mrs. J. Abner Sage and children of Dallas, Texas, are the guests of Mrs. G. W. Pyles this week.—Plumerville Bulletin of August 19.

No man has a right to a day's wages who has not done a day's work. No social philosophy can change this.—Methodist Protestant.

There are people who believe that the times are out of joint because their own livers are out of order.—Wesleyan Christian Advocate.

The Manufacturers Record is authority for the statement that the late President Harding was much on his knees seeking Divine guidance.

Rev. G. G. Davidson, Presiding Elder of the Fort Smith District, has been visiting Yellowstone Park and other places of interest in the West.

Work is not a curse, it is the prerogative of intelligence, the only means to manhood and the measures of civilization.—President Calvin Coolidge.

The Greer-Glover Evangelistic Party has an open date before Conference. They are now engaged in a meeting at Plumerville. Rev. G. W. Pyles, pastor.

Rev. R. W. McKay filled the pulpit at Winfield, this city, Sunday, August 19, at the eleven o'clock hour, and the Assistant Editor preached at the evening hour.

If this world is ever saved, the politicians will not do it. The preacher, preaching Christ, alone can save it. Magnify your ministry.—Methodist Protestant.

Rev. J. P. Lowry, pastor of Henderson Church, this city, called last week. The various departments of Henderson Church are at work and progressing along all lines.

Bishop Atkins announces that the date of the North Arkansas Conference is changed back to the original date—November 21 instead of November 7 as formerly announced.

Mrs. S. E. Williamson, Marmaduke, writes that she has returned home after a delightful summer spent with her children in California and among the Bitter Root Mountains of Montana.

The Plumerville Bulletin of August 19, states that the pastor, Rev. G. W. Pyles, will go to Atlanta, Ga., August 27, to receive the degree of Bachelor of Divinity from Emory University.

Rev. Rex B. Wilkes, Stuttgart, reports that he is having splendid congregations during this hot weather. Sunday evening, August 19, chairs had to be placed in the aisles to seat the people.

Rev. Alonzo McKelvey, Cotter, has the sympathy of his friends in the death of his mother, Mrs. Felissa A. McKelvey, who died at the home of her daughter, Mrs. John C. Brewer, Paragould.

Our Honor Roll this week consists of Rev. W. C. Hilliard, Horatio, and Rev. J. F. Taylor, Umpire. Both these pastors have small charges, yet their lists exceeded those of some of the larger charges.

The British House of Commons on July 20 rejected a proposal to grant women full memberships and degrees at the University of Cambridge by a vote of 150 to 124.—Board of Education, M. E. Church.

The religion of Jesus is not the doing of special things, but the doing of all things in a special way. Spirituality is not a something that life uses; it is the tone and quality of life as a whole.—Glenn Frank.

Born, on August 16, to Rev. and Mrs. J. G. McCollum, Lamar, a baby boy. Bro. McCollum is confident the new arrival will make a Methodist preacher as he has begun developing his lungs so systematically.

Rev. and Mrs. A. B. Barry, DeWitt, gave the office a brief but pleasant call last week. Bro. Barry reported his work as moving along splendidly and everybody pleased over the prospects of their new church.

It is expected that 150 Chinese students, most of whom are graduates of Tsing Hua College, will sail for the United States from Shanghai on August 17 to study at American universities.—Board of Education M. E. Church.

Rev. J. D. Hammons, pastor First Church, Texarkana, is seeing Yellowstone Park. He says: "The Park is great. Some mountains to climb, but the invincible Ford makes them. We will reach home about the first of September."

Rev. C. M. Reves, pastor Winfield Memorial Church, with Mrs. Reves and their son, Clarence, are spending a few days at Mt. Sequoyah. Bro. Reves is one of the instructors at the Western League Assembly in session August 16-26.

Rev. A. H. DuLaney, Conference Evangelist, Searcy, announces that he has an open date before Conference from October 20 to November 4. Bro. DuLaney has recently closed a meeting at Portia going from there to Turrell for a meeting.

Mrs. F. H. Champion of Tampa, Florida, is visiting relatives and friends in Arkansas. Rev. F. H. Champion was transferred from the North Arkansas Conference three years ago to the Florida Conference, and is now pastor of the Eighth Avenue Church, Tampa.

Clarence E. Pitts Ex-Chairman New York State Prohibition Committee is issuing a "Call to Arms." Mr. Pitts appeals for moral and financial support for the Anti-Saloon League and for loyalty to Wm. H. Anderson, State Superintendent of Anti-Saloon League, 906 Broadway, New York City.

Rev. Mark Terrell, general evangelist, Sherman, Texas, has just recently closed a meeting at Granite, Okla. It was a great meeting resulting in over 100 conversions and 50 names given for membership in the different churches. Several young men and women volunteered for life service.

Rev. J. C. Williams, Rowell, has just closed a fine meeting at Shady Grove. He received 23 on profession of faith, baptized 7 infants. This makes a total of 78 on profession of faith for this conference year and a total of 16 infants baptized. Bro. Williams is now in a meeting at Wesley Chapel.

In his sermon at First Church last Sunday morning, Dr. Thomas, superintendent of our Methodist Orphanage, stated that the Orphanage is entirely free from debt with money enough to meet the running expenses and make some needed repairs. It is good to know that our people are looking after the finances of this department of our Church.

In sending a check for \$2,500.00 to the Literary Digest relief fund for the child war victims in Central and Southeastern Europe, the late President Harding wrote: "In seeking God's blessing for ourselves, I am sure He will bless us the more abundantly if we share our good fortunes in acts of sympathy and human fellowship.—Literary Digest.

Has the writer any counsel for our church? Only this: Let us keep discussion on a high plane of prayer and love; and let us move onward in patience and trust. If we get this spirit, we shall do our part in renewing the march of the spiritual sons of Wesley under one banner; and we shall likewise make that banner more and more to resemble the banner of Immanuel—God with us!—Bishop Hughes on Joint Unification Commission Meeting in Zion's Herald.

The "scenting out of heresy by the Church" is growing out of date; it never was in date in Methodism (Wesley called opinions "feathers, trifles, not worth the naming"), and it is to be sincerely hoped in the interest of that broad liberality that has always characterized us, and in the interest of the spirit of Christianity, that it may never have a place among us; that the first indication of its rise in Methodism may be the hour of its timely death.—Bishop Collins Denny.

Rev. Herbert C. Hankins, home address Springdale, Arkansas, in a communication of August 14 says: "We commenced the tabernacle work in May in a community revival at Hallsville, Missouri, where we had a fine work with more than a hundred conversions and additions to the church. Our next revivals were at Festus and Herculaneum, Missouri, where we had great victory and many saved. We are now in a union meeting at Lutesville, Missouri starting August 12."

As quoted by the Labor World, Tom Moore, president of the Labor and Trades Congress of Canada, made this wisdom-fraught declaration: "Labor must learn to tolerate differences of thought. Labor recognizes no line of creed or color. There is a field for labor to do things in more than merely to better conditions of labor, reduce hours or increase wages. We must set aside envy and hatred, and go forward unitedly for the good of our country, doing our duty as citizens and bearing our responsibilities."

In writing to the Ephesians, Paul uses the expression "One Lord, one faith, one baptism." It is rather amusing to see a pulpit man take this language and prove conclusively to himself that Paul meant one mode of baptism, and, of course, the particular mode which is regarded as the only one, and the necessary one, by his church. There are two methods of interpretative Bible study. One is to ascertain the meaning of the writer, and the other is to search for support for a point of doctrine. Evidently, this speaker does not belong to the former class.—Religious Telescope.

When the war broke out in 1914 M. Paderewsky was a rich man, with a fortune made honestly by the display of his musical powers. That fortune he spent in behalf of Polish independence and in relieving the hardships of those Poles who had lost everything during the war. Then after a brief period as politician and premier at Warsaw he returned to the practice of his art, with his skill little if at all impaired by his years of devotion to other affairs. Now he is reputed to have accumulated another fortune—half a million dollars is the amount mentioned—from his concert tours.—The Youth's Companion.

Negro labor has been cheap labor, and because it has been congested in the cotton-growing South, it has made cotton a cheap labor crop—and therefore a cheap crop, a low-priced crop. The negro has lived in a shanty, has gone half-clad, poorly fed, and made cotton on this basis, and the white man making cotton had to compete with this sort of cheap labor. It has been a competition as ruinous as that which the white Californians faced when the incoming Chinese and Japanese with their low living standards began to threaten California with pauper labor and pauperism.—The Progressive Farmer.

Taxation is really a partial confiscation by the government, theoretically for the benefit of society at large. Part of this is a vital benefit, for we must have government to protect the individual in his personal rights, to insure legal equality of opportunity and to render needful public service. But as we extend government beyond these fundamentals we approach the brink of Socialism. We have already socialized one-fifth of the corporate wealth of the country by placing it largely under governmental management. This has hap-

pened within a period of fifteen years. If all industry were socialized there would inevitably come a demand that the Government take over the farms.—The Country Gentleman.

Democracy is the problem of the individual, and to that problem the church and our schools and universities must apply themselves with unabated zeal and vigor if the demoralizing tendencies of modern civilization are to be arrested and a higher and nobler type is to be developed. This is not a counsel of perfection. This is a call for the revival of those high standards of morality and religion which are imperiled by the demoralization and selfishness of the time and by national and international tendencies which must give concern to every lover of liberty and humanity. We must constantly strive to attain higher ground, not alone in the development of individual character, but in the perfection of those human institutions upon which the future of civilization depends.—W. G. McAdoo.

The Watchman-Examiner tells of a layman who has for years sent that paper as a present to twelve of his friends. This layman has just sent his check for \$30 for twelve subscriptions for the coming year. Another man who was not much interested in denominational work received the Watchman-Examiner from a friend. The reading of the paper so interested him that he gave \$2,500 to a Baptist cause. A pretty good investment.—Ex.

BOOK REVIEW.

The Art of Preaching in the Light of Its History; by Edwin Charles Dargan, one time Professor of Homiletics in the Southern Baptist Seminary; published by the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.; price \$1.75.

Of this book it is said: "Some books on Homiletics refer to its history; some articles in encyclopaedias have sketches; a few scholars, chiefly German, have treated of the history of Homiletics for various periods and countries; but no known volume treats of the subject as a whole as it is presented in this book. It is therefore somewhat unique in the literature of the subject, treating the theory of preaching as historically developed from its origin to its present status as an accepted and required course of theological study, and as a requisite in ministerial reading and culture. The author, trained under the great Broadus, master of the homiletical art, is himself noted for his ability as a preacher and trainer of preachers and eminently qualified for the preparation of such a book as this." It is book that every preacher ought to have, not only for the value of the discussions, but also for the references to many sources of information.

"THE CHICAGO OF CANADA."

Growing from 215 people in 1870 to 280,000 in 1923, and so situated that all east and west railroads must touch it, Winnipeg, capital of the Province of Manitoba, is called the "Chicago of Canada." It is the largest city of Western Canada and has become the greatest grain market of the world. It is only 60 miles north of the U. S. boundary at the confluence and on both sides of the Assiniboine and Red Rivers. The former is about the size of our Little Red and the latter of our White River. The banks are not high and houses are situated on their brink and yet, on account of the slow melting of snow, so much water is absorbed, and, because the country is a level plain, the water runs so slowly that there is no danger of flood. These rivers are spanned by a score of bridges and street railways connect all sections of the city with the business center.

As the traveler emerges from the big Union Station of the Canadian National Railway, on Main Street and looks up Broadway he is impressed with their generous width. Each at this point is 150 feet wide. Broadway has double street car tracks flanked with parking; then there are two drives and parking between them and the broad sidewalks. Four rows of stately elms shade drives and walks. On Main Street there is ample space between tracks and next the sidewalks. This provides for parking and passing of cars, and, with the platforms for passengers, gives pedestrians a fair chance for escape without requiring many traffic "cops."

Only a block away, on the site of the old fort, is the Fort Garry Hotel, owned by the C. N. Ry., standing out alone in its ten story stateliness. It is of stone and is fire-proof and elegantly furnished. For restfulness and courteous service I have yet to find its superior. Its plan is European and the prices are reasonable when quality is considered.

Nearby, on Main St., is the Hudson's Bay Company's store with its unique exhibit of which the object is to depict, by relics, pictures, documents, models, etc., the history of the Company, life in the fur trade, the story of the pioneers, and the customs, dress and industries of the aboriginal tribes. This Company, chartered in 1670 by King

Charles II with Prince Rupert as first governor, for 200 years maintained government in all the country west of Ontario and created the greatest fur trade in the world. In 1869 it surrendered its exclusive rights to the Dominion and received \$1,500,000 in cash and one-twentieth of each township, or a total of 7,000,000 acres. About one-half has been sold to some 75,000 people at prices ranging from \$4 to \$22 an acre. Nearly 3,000,000 acres are now offered at an average price of \$17 per acre, and the policy is to discourage purchase for speculation. The history of this company reads like romance. Its pamphlet literature may be had for the asking. Write for it.

Main Street, back a block or two from Red River, and, at right angle, Portage Avenue, equally broad but without the trees of Broadway, are the chief business streets. There are several ten-story buildings, but on account of the abundant space they do not look high. Eaton's department and mail order store almost rivals Montgomery Ward's. The banks are conspicuous, and the larger have branches convenient to the people in all parts of the city. Good hotels are numerous. The Canadian Pacific Ry. has its fine station a mile north of the Union Depot and near it is the Royal Alexandra Hotel, a rival of the Fort Garry.

Four blocks west of the Fort Garry, on a square of four blocks, between the Assiniboine River and Broadway and fronting the latter, is the stately Parliament Building. It is in the form of the letter H with an immense tower on the cross-bar. It is of native limestone and has three stories above the basement. It is severely plain, but the four entrances and four ends have big columns and the tower is crowned with a high dome. The corridor walls are of dressed stone. The legislative hall is under the tower and is beautifully finished and furnished. All offices are well lighted, and the heating and ventilation are so perfect that without opening windows they are cool in summer and warm in winter. The total cost, including furnishing, interest on bonds and cost of maintenance during construction, was over \$8,000,000. Out of this, if it is ever collected, will come over a million due from the contractors on account of an experience similar to ours in Arkansas. This building is more than twice the size of the Arkansas State House, and yet makes no provision for the judiciary which is housed in a large and elegant building across Broadway. (An interesting feature of the latter building is a barristers' robing-room with about a hundred lockers for the plain clothes of the lawyers while they wear their robes in court.) The Legislature has only one House and needs few committee rooms, as it has only fifty-five members, but the executive department is highly organized and needs much space. When we are told that Manitoba has less than one-third the population of Arkansas (although its area is five times as great), it is evident that the people believe in their future and have true civic pride to spend such a sum upon their provincial (state) buildings.

In juxtaposition to the Law Courts and (strangely) surrounding the gaol (jail) are the modest but convenient buildings of the University of Manitoba. The University was originally intended only to regulate standards and confer degrees on the students of denominational and other colleges, but in 1900 it was authorized to give instruction, and now has three teaching faculties, namely, Arts and Science, Engineering and Architecture, and Medicine. It is affiliated with the following denominational colleges: St. Boniface (Roman Catholic), St. John's (Anglican), Manitoba College (Presbyterian), and Wesley College (Methodist); and with the Manitoba Law School and the Manitoba Agricultural College. In these church institutions courses in religious education, Bible, Hebrew, Greek, and Icelandic are given and are accepted by the University.

The Manitoba Agricultural College, only seventeen years old, is on a campus five miles up the Red River and has 400 acres for experimental purposes. Its buildings are new and substantial. The Administration Building is in the middle of a large quadrangle with academic buildings at the corner and the Dormitory in the rear, and barns at one side and behind. The Dormitory is about 300 feet long with dining hall and chapel in the middle and rooms and gymnasium for boys on one side and for girls on the other. It is remarkably convenient, comfortable, and elegant. The cost of room and board is only \$5.50 a week, much of the food being raised in the gardens and farm. Accommodations are for 500. Chapel services are held daily by members of the faculty. There is a president's house, but most of the faculty live in the city. The former president, Hon. John Bracken, now provincial premier, still occupies the house, as the acting-president, Dr. C. H. Lee, is a bachelor. The school session is only six months; hence the students are able to spend the busy planting and harvesting seasons at home on the farms. This seems to be necessary on account of the scarcity of farm labor.

I was shown the buildings and grounds by Prof. C. R. Hopper and the crops were explained by Prof. W. Southworth, and both earned my gratitude by

their thoughtful courtesies. In the gardens were seen wonderful potatoes, onions, carrots, cauliflower, tomatoes, sweet corn, and luxuriant gooseberry bushes, strawberry vines, and crab-trees. Sudan grass, alfalfa, a cross between sorghum and Sudan grass, various clovers, and orchard grass, wheat, oats, and barley all showed the effect of rich soil (like Texas black-waxy with a little sand) and long days of sunshine. It is difficult for a Southerner to realize the possibilities of soil and sun in this far Northern land. These scientific agriculturists are revealing assets once unsuspected, and they will do it in Arkansas if we encourage and support them.

Winnipeg has fine elementary and high schools, attractive churches, big hospitals, and other public buildings, few palatial residences, many homelike houses, and few squalid hovels, big parks and little parks, and ample space for growth and normal expansion. There are big elevators, mills, factories, and immense railroad yards and shops. There are 23,000 people in industrial pursuits with a pay roll of \$24,000,000. The annual value of manufactures is \$120,000,000, while the wholesale turnover is \$250,000,000, and the bank clearings total over three billions. The city is a railroad center and has water transportation. Its water comes by gravity from Shoal Lake, in Ontario, 96 miles away, and the plant cost \$16,000,000. It is owned by the city, as is the hydro-electric plant which at a low rate can supply a five-fold population. The power possibilities are enormous. A railroad center, in a fertile agricultural region, with abundant raw materials within reach, and ample power available, Winnipeg, energetic and clear-visioned, will rapidly draw people and capital and become one of the greatest cities of the continent.

I spent three busy days seeing and learning. The first was "Sunday in Winnipeg." On Monday I saw first Mr. John Wardrop, general agent of the Industrial and Resources Department of the Canadian National Railways, who, obliging and clever, planned my itinerary for a week, filled me with facts, and furnished letters of introduction. He and his able assistant, Mr. Hartshorne, are the right men to promote the interests under their care. With office opening into the waiting room, they are easily accessible, and obliging and helpful when reached. My readers who travel through Winnipeg should seek them, or write for literature before starting.

Calling at the Agricultural Department in the Parliament Building, I found Mr. Geo. Batho a mine of information. He took me to the Premier's office, but Mr. Bracken was out. Inspector Jones of the Department of Education, over thirty years in the service, poured out educational facts. Mr. J. Bruce Walker, director of Publicity of the Dominion Department of Immigration and Colonization, as vital and outspoken as Roosevelt, discussed deep subjects and forecast large things for Canada and the United States. His personality is inspirational. Mr. Dafoe, city editor of the Free Press, a fine daily, which has no Sunday edition, was affable and fraternal. Mr. G. F. Chipman, editor of the Grain Growers' Guide, a sane agricultural journal with its own building and plant and a 75,000 circulation, detained me two hours with helpful hints and tactful questions. He is a wise leader who discourages class distinctions and segregations. Every one I met, whether porter or politician, street-car conductor or store-keeper, was patient, polite, and pleasant. The last half day was spent on the street-cars getting a current view of all quarters of the city. At ten p. m. Tuesday I boarded the sleeper for Melville, Saskatchewan, feeling well repaid for the time spent in the "Chicago of Canada." I should add that the weather was delightful-bright, breezy and bracing.—A. C. M.

SUNDAY AT WINNIPEG.

(Continued from Page 1).

the pulpit Dr. Holling in appearance suggested our own Dr. Alonzo Monk. It is the custom to hold Sunday evening services at 7 o'clock, and in summer, as the days are long, the service concludes before dark. Sunday School is regularly held at 4 p. m., but in vacation it meets during the morning preaching hour. It seems that little church work is expected for a month in summer. Pastor and congregation both virtually take a rest. The Epworth League always holds its devotional meeting on Monday nights. At this church the collection and announcements were at the close, and then a few moments were given to silent prayer.

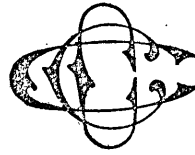
I introduced myself to Dr. Holling, and, walking with him to the beautiful near-by home of Mr. and Mrs. G. H. Jackson, pillars of the church, I spent two hours in pleasant and profitable converse about Canadian Methodism and religious conditions. Observations on this subject will be withheld until I have had opportunity to discuss it with others, although I may say now that Canadian Methodists generally seem much pleased with the prospects of union with Presbyterians and Congregationalists. The Jacksons courteously brought me to my hotel in their car, and thus ended a perfect Sunday for me in Winnipeg.—A. C. M.



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.



Ex-President Woodrow Wilson "Rings the Bell."—The August number of the Atlantic Monthly carries an article under the caption, "The Road Away from Revolution," the author, of same, being our own much-beloved Woodrow Wilson. The following excerpts from his article have a bearing on the great question now being discussed on this page under the heading, "The Call of the Conference Claimants":

"In these dreadful and anxious days, when all the world is at unrest and, look which way you will, the road ahead seems darkened by shadows which portend dangers of many kinds, it is only common prudence that we should look about us and attempt to assess the causes of distress and the most likely means of removing them.

"Real ground for the universal unrest lies deep at the sources of the spiritual life of our time and leads to revolution. The cause of the Russian revolution was a systematic denial to the great body of Russians of the rights and privileges which all normal men desire and must have if they are to be contented and within reach of happiness.

"What has this to do with America? It was against capitalism that the Russian leaders directed their attack, and it is against capitalism under one name or another that the discontented classes everywhere draw their indictment. Thoughtful men everywhere believe that capitalism is indispensable to civilization, but is the capitalistic system unimpeachable? Is it not true that the capitalist often seems to regard men whom he uses as mere instruments of profit whose physical and mental powers it is legitimate to exploit? Ought we not to seek a way to remove such offenses and make life itself clean for those who will share honorably and cleanly in it?

"The world has been made safe for democracy. There need now be no fear that any such mad design as that entertained by the insolent and ignorant Hohenzollerns and their counselors may prevail against it. But democracy has not yet made the world safe against irrational revolution. That supreme task which is nothing less than the salvation of civilization now faces democracy insistent, imperative. There is no escaping it unless everything we have built up is presently to fall in ruin about us, and the United States as the greatest of democracies must undertake it.

"The road that leads away from revolution is clearly marked, for it is defined by the nature of men of organized society. It, therefore, behooves us to study very carefully and candidly the exact nature of the task and the means of its accomplishment. The sum of the whole matter is this, that our civilization cannot survive materially unless it be re-deemed spiritually. Here is the final challenge to our Churches, to our political organizations, and to our capitalists—to every one who fears God or loves his country."

What Can the Church Do about It?—Undoubtedly Mr. Wilson in the article referred to in the foregoing paragraphs has put his finger on a very vital matter concerning the peace and happiness of the world. There is a mighty challenge going to the Church in the present day to draw heavily upon her resources to meet this issue. But what can she do?

It seems to me that our pulpits throughout Southern Methodism should take as a text "The Golden Rule" and preach from it with great emphasis and constantly until the thinking and practice of all people everywhere are in harmony with its teaching. The present day is too pregnant with possible disaster for us to lose time with bickerings and strife among ourselves touching trivial things. Never before in the history of the world has there been a greater need for prophets of the King of righteousness and the golden rule of conduct.

If the Church will turn as she should to such a program, it cannot be followed properly until the Church has a proper conception of her duty toward her preachers who are expected to carry on. If it is true that the Church has so large a part in saving the world from turmoil and revolution, it is also true that those upon whom will rest the leadership in effecting this program should have a worthy support in the midst of their task. To put it bluntly, is it fair for bricklayers, carpenters, plasterers, etc., to receive for constructing buildings ten to twenty dollars per day each, while the preachers of the gospel are called to the titanic struggle of rebuilding a wrecked world and are paid for such a task the trivial amount of an average of \$3 per day each? If the Church is to meet the challenge pointed out by Mr. Wilson, she must first apply within herself the principle which she is called to teach to others.

Furthermore, if it be true that misguided capitalism has exploited labor for selfish purposes, what should be said of a Church that has taken men wholesale for her ministry, used them to the limit of their physical endurance, paid them salaries which barely provided daily rations during active service, and then when they were unable to drag themselves further in the program set them aside as worn-out men to live, with their aged wives and invalid members of their families, on an annual amount for each which today averages but little more than \$200? I maintain that the Church will not be ready for the supreme task to which she is called by Mr. Wilson and other great leaders until she makes adequate provision for the age-worn and enfeebled ministers whom she calls her superannuates. As long as it can be truthfully written that the Church has the "forgotten man" she will be unable to possess the moral fiber and character sufficient to enable her to come to the rescue of a world stricken by the cries of its people who feel that

they too are forgotten.

The Paramount Issue before the Church.—It is natural that every leader of important movements should feel that his particular task is supreme in importance above all others. I feel that way about the special effort for superannuate endowment. However, there are so many arguments sustaining me in this contention that it appears I should be absolved from the charge of being merely a propagandist.

From the beginning of her history the Church has used her preachers very much in the same manner as some soulless corporations have used their employees. The latter have sought in many instances to squeeze out of the men and women working for them the greatest possible lift in efficient service and have paid these lifters the smallest amount that would be accepted by them without strikes and serious trouble. These corporations have grown tremendously rich, and those who did so much to create such values for others have in doing so barely eked out an existence for themselves. I am not reading a brief in behalf of labor in its contest with capitalism, for I am not competent to make a worthy pronouncement on the subject. However, the statement made is the text from which much is being spoken and written today about the discontent of the masses.

What about the Church? Read the account of Southern Methodism's progress during the past one hundred years, and you will be amazed at the figures which mark our present property holdings. We have a membership of approximately 2,500,000. We have one of the most powerful organizations in the world. How did we get all this? It must be admitted that it has come to us very largely through the loyal and faithful leadership of preachers who were willing to sacrifice everything in the interest of the Church. If the average annual stipend of these preachers were computed through the entire period, I am sure it would not be more than \$350. Even today the average amount annually paid to a preacher in our Church for active service is approximately \$1,200.

Think of the preachers of Southern Methodism who gave their all to the Church and then when aged and physically infirm were superannuated with nothing for the first year and but little more than nothing for the years thereafter. I have opportunities to look "behind the scenes" to discover the manner of living of these used-up prophets. They do not advertise their distresses. They wait and suffer, believing the "Lord will provide." As I study the conditions of their need I am amazed that a Church claiming the lowly Nazarene as her Master and Teacher can be guilty of such neglect. These tottering old superannuates will never inspire or lead a revolution to establish equities; they are too good and loyal for that. But as long as the Church goes on complacently and allows them to suffer from dire poverty she will not be morally strong enough to save the world from bloody revolution which threaten today from other mistreated classes.

The paramount issue before the Church is an adequate support for her preachers in active service and a comfortable living for the superannuated preachers worn out in her service. Let this issue be met squarely until the preachers of the gospel, both active and superannuated, are comfortable, and the Church will then be able to meet the challenge to her influence and power which comes so emphatically today from the world's best thinkers and greatest leaders.

CONTRIBUTIONS

THE RE-LOCATION OF THE TRAINING SCHOOL—ONCE MORE.

By Bishop W. F. McMurry.

In a letter from Bishop E. D. Mouzon, under date of July 28, which letter bears marks of having been sent to other members of the Board of Missions, and advises of a special meeting of the Board to be held in Nashville, September 12th, there is a very significant sentence. It is as follows:

"I sincerely trust that you may be able to arrange your engagements so as to come, as the entire future of missionary training in our Church is involved."

In the light of the statement that "the entire future of missionary training in our Church is involved," I desire to direct your attention to the following:

1. This is the matter—"the entire future of missionary training in our Church"—that it was proposed to refer for final action, including the location of the Training School, to the Executive Committee of the Board of Missions, at the close of the last session of the last Annual Meeting of the Board, on May 4th, with scarcely a quorum present, and no time for proper consideration. A protest defeated the proposal which resulted in an exhibition of excitement, disappointment and some heat.

2. In this matter which involves "the entire future of missionary training in our Church" the Board of Managers of Scarritt, or a majority of them, and the Executive Committee of the Woman's Missionary Council, had already reached a conclusion. This conclusion was put through the Woman's Missionary Council at Mobile, Alabama—all except the location—which was to be left in the hands of the Executive Committee of the Board of Missions, largely and properly composed of residents of Nashville; and ladies returning home from Mobile were routed by Nashville, and were taken to visit the "site" of the new Training School.

3. In this matter involving "the entire future of missionary training in our Church," persistent effort has been made by the "Joint Committee"—composed of the Executive Committee of the Board of Missions, the Executive Committee of the Woman's Missionary Council, and the Scarritt Board, to secure a special or called meeting of the Board of Missions, and this notwithstanding the fact that the Board directed that report be made by the "Joint Committee" to the next meeting of the Board, and adjourned without making provision for a special meeting. August 9th was the first date set. The letter referred to in the beginning of this article says that the President of the Board declined "for reasons satisfactory to himself" to call the meeting. This resulted in the communication dated July 14th, signed by "Edwin D. Mouzon, Chairman of the Joint Committee," to the individual members of the Board, referred to in my last note, requesting that the President be petitioned by the individual members of the Board to call a special meeting. The letter referred to above says that "considerably more than a majority of the members joined in this call," and that the meeting will be held September 12th.

4. Is it wise in a matter involving "the entire future of missionary training in our Church," to act in the absence of the Bishops in charge of our mission fields? Bishop Boaz is in Japan. Bishop Hay, unless detained by an accident to a member of his family, will be in China. Bishop Dobbs is in Brazil. Unless Bishop Beauchamp and Bishop Cannon change their schedules they will both be absent. Bishop DuBose, in charge of our greatest Home Mission field will be under the necessity of returning from the Pacific Coast; Bishop Dickey in charge of New Mexico has engagements in that field at that time. Bishop Moore tells me he cannot attend. I must cancel engagements and cross two states to attend. Why this haste?

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5. I have just read the article by Mrs. Stephens, President of the Woman's Council. She says that one reason why the plan for moving the Training School has not been given to the press is "that the Board of Managers failed to realize that the Church is widely interested." If the success of the Missionary Centenary does not proclaim the interest of the Church in missions, including "the entire future of missionary training in our Church," then will Mrs. Stephens, or some one else, please tell me what would constitute such a proclamation? I wonder if Mrs. Stephens, or the Board of Managers, except to awaken interest in the Church, or be made "to realize that the Church is widely interested" by withholding the plans for a greater Training School from the Church.

6. Mrs. Stephens, in the long article just published, gives three reasons why she favors moving the Training School to Nashville, Tenn. (1) The School is "far removed from the center of its constituency." (2) The Constitution of the State is such as "to make impossible to secure a legal charter." (3) "The need of having a neighboring institution of learning in which students may take certain courses not furnished by the Training School."

Let us look at these for a moment. First, the location. Kansas City is nearer the geographical center of our Church in the United States than Nashville.

Second, the charter. Mrs. Stephens says that the Constitution of Missouri does not provide for securing a "legal charter." Then are we to conclude only illegal charters can be obtained in Missouri? What about Central College, which has just completed a successful campaign for an additional half millions of endowment? What about the Board of Finance? The best lawyers in the State say that Board has a "legal charter." Mrs. Stephens says in connection with remarks on the charter that "no degrees can be granted." This is bad. Where do Central College at Fayette, and Central for Women, at Lexington, and scores of other schools in Missouri get the authority to confer degrees? I suppose all this is done under illegal charters, as Mrs. Stephens says that "the Constitution of the State is such as to make it impossible to secure a legal charter." I think Mrs. Stephens will find few to agree with her statement that Missouri cannot grant a "legal charter."

Third, the need of having a neighboring institution, etc. I do not agree with Mrs. Stephens that this relationship, if needed should be with a secular institution. It may be possible to relate the Training School today to a secular institution that has little in connection with its management and teaching that could be objected to. But who is to guarantee the future of such an institution? Far better in my judgment for "the entire future of missionary training in our Church" that we relate our Training School, if related at all, to an institution that we control, even though it cost a little more. The Church will gladly pay the price of the proper training of her missionary candidates, if assured that "the entire future of missionary training in our Church" is to be kept free from possible embarrassment and contamination. And present conditions at home and in the foreign fields make this imperative.

7. It may be possible to get a legal quorum of the Board on September 12th without our Bishops in charge of mission fields, and other members of the Board who have engagements that cannot be broken on short notice. A majority of such a quorum may proceed to uproot an institution planted by the General Conference and establish a relation to a secular institution in another state, which involves "the entire future of missionary training in our Church," without advising the Church of what is proposed and giving proper time for consideration. But that such a course is wise, I do not for one moment believe.

8. In considering "the entire future of missionary training in our Church" with the relocation of the Training School as the chief item, it may be well to keep in mind that Scarritt, with others, has had her hands quite full in maintaining her own doctrinal integrity, without any entangling alliance with secular institutions.

Saguache, Colorado.
August 10th, 1923.

SUNDAY QUARTERLY CONFERENCES.

It is a pity that some people cannot realize that we are not living in the nineteenth century. I meet with people now and then who object to my holding Quarterly Conferences on Sunday. They are good people and they love the Church, but most of them do not realize the change that has come about in the last twenty-five years. I think that I can explain why we cannot now hold Quarterly Conferences on Saturday as they used to be held. It is because there are so many different occupations now. You can hardly find a charge now but what its official members represent several different professions or occupations. They used to be nearly all farmers and could easily leave their work and go to Quarterly Conference on Saturday. For example take the last Quarterly Conference that I held and it was in a strictly rural section. (And I did not hold it on Sunday either). It is not a strong circuit. It has four churches and a total of fourteen officials. Now of this number two are postmasters, three are merchants, two are saw mill men, and the other half are housekeepers and farmers. Take the conference that I will hold next Sunday afternoon. It is composed of twenty-one officials. One is the county judge, two are carpenters, three are clerks in stores, three are merchants, one is a traveling man, one is a busy doctor, one runs a saw mill, and the others are housekeepers and farmers. Now tell me how you are going to get all these officials together on Saturday afternoon! What is true of these two charges is about true of all the other charges in the conference. Many of these officials are not their own bosses. They cannot get off just when they want to every time. The farmer goes to town on Saturday and if the merchant was not there he would not only lose trade but the farmer would not like to make a long trip to town and find his merchant gone. I do not think that there is anything wrong in holding a conference on Sunday, however I had much rather hold it some other time if the officials could attend. But we must realize that conditions have changed and we might just as well face them and adjust ourselves accordingly.—J. Frank Simmons.

WHAT ARE THE "FUNDAMENTALS" IN CHRISTIAN FAITH?

This question probably never will be answered to the satisfaction of all men. Many who write about it assume too much. They write as if their theories rest on proved and accepted facts. But whatever appeals to my mind as reasonable and logical I must accept as truth. So it is with all men. And this is true without regard to what others think or say.

The best scholars of the past have given earnest thought to questions about the Atonement, Inspiration of the Bible, the Origin of Man, Second coming of Christ, etc. Still, it is a violent assumption to say that the theories they advanced, and the conclusions they reached in each case rested on proved and unquestionable facts.

In his defense of the old time "fundamentalists" in the Methodist of July 19, Bro. Geo. W. Droke assumes that the scriptures he quotes mean exactly what the old theologians understood them to mean, and nothing else. Most of the theological differences between Christians today, as well as in the past, grow out of the effort to interpret literally every Bible statement that can thus add strength to some preconceived the-

ory.

Now, it is important for us to know what the Bible says—to know the words used by the original writers. But it is vastly more important that we know what the Bible means. Certainly none of the inspired writers meant all they said, literally. Even the Lord Jesus did not mean all He said. I made this statement not long ago in discussing the doctrine of regeneration. Some good people were deeply offended. They got up and left, saying they would hear no more such "blasphemy"! Learning later the cause of their departure in the midst of the service, of course I wanted to explain. When it came my time to preach again in that meeting (it was a union meeting) I hastened to apologize; not for my statement, but for failing to explain. The offended parties were present. I turned to Luke 14:26, and read, "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters yea, and his own life also, he cannot be my disciple." Did He mean it? I asked. They just sat and stared.

Some good Methodists, as well as many great men of other faiths have believed that the "substitutionary method of the atonement" was the most reasonable, logical, and scriptural. But their reasons do not satisfy others, equally zealous to know the truth. This theory seems to be an outgrowth of an utterly wrong and

inconsistent conception of the atonement itself. This conception, or theory, is that the suffering and death of Jesus on the Roman cross were a divine, human necessity; that it was in full accord with the will, plan and purpose of God that Christ should be crucified! I can never believe such monstrous doctrine. Followed to its last analysis, it makes God the author of evil and a party to it!

I heard a prominent Baptist preacher say, not long since, in a sermon on the Atonement: "No man ever could have been saved if Christ had not been crucified." Next day we were discussing his sermon. I said: "Your sermon was consistent with your theory of the doctrine considered; but I do not believe your theory; hence, cannot accept your teaching." He was surprised, almost horrified, when I added: "No, I could as easily believe the doctrine of Bob Ingersoll as I could what you preached last night." Were it possible, I would rather believe there is no God than to believe that God is not good. He could not be good and at the same time will, plan, and purpose that men should be guilty of such a heinous crime such an unpardonable sin as that of which the Jewish authorities and Pilate were guilty.

No; it was not necessary that Christ be crucified in order that men might be redeemed and saved. God did not will it. He never had willed that any man should commit sin. Men sin in spite of God's will.



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"But" the query is, "Why then did Christ permit men to crucify Him?" I answer: He did not permit it. He could not help himself. He could no more prevent their doing what they would with Him than He can now. Men have always been free to reject God till their souls died and they were irretrievably lost.

The State of Arkansas cannot force its citizens to obey its laws. But it can cause them to suffer the penalty for their failure or refusal to do so.

It appears, therefore, to this scribe that one of the pressing needs of the Christian world just now is that some great Methodist scholar shall write something on this subject, and on some others, that will be more harmonious with the spirit of the gospel, more consistent with reason and the Bible, than anything we now have. Let us have sane interpretations of Holy Scripture. Theories about great theological questions, which involve flat contradictions are to be shunned. They hurt the cause of truth. He who thinks that the will and plan of God require that men do evil in order that good may come needs to revise his creed. Paul called it a slander when he was accused of preaching such monstrous doctrine. ("We be slanderously reported, and some affirm that we say") let us do evil that good may come." And yet many Methodist preachers believe that the "slander" is necessarily involved in the doctrine of the Atonement.

Is this not due to the fact that nearly all the theological books coming from the press today are from adherents of the Calvinistic creed? Nothing is fundamental in my creed that contradicts my understanding of the truth; no matter what other men say, or have said about it.—J. M. Cannon.

STUDENT WORK IN CZECHO-SLOVAKIA.

Jno C. Wilkinson.

The tremendously vital and important student work in Czecho-Slovakia grows out of these conditions which followed the great war, the civil war and the Bolshevistic troubles in Russia and in the bordering States.

As is well known, the conditions following the establishment of the Soviet Republic in Russia were such that no one save converts to the new system were allowed to remain within parts of old Russia, and that started a tremendous migration of the old aristocracy, the old nobility, as well as tremendous numbers of the intellectual classes or "intelligencia," to the Western lands.

One of the most important centers of learning in Europe has been the University of Prague, which was sometimes Slav or Czech, and sometimes German or Austrian, and this struggle for supremacy has continued more than 600 years. It should be remembered that the University of Prague is the oldest university on the Continent of Europe, only the University of Oxford being older and the University of Paris (La Sorbonne) being of much later date.

But with the revolution of October 28, 1918, which anti-dates the Armistice by 14 days, the University of Prague became definitely Czech or Slav, but from the first day of the revolution especial attention and consideration was given to German students of the University.

Even during the revolution itself, the homes of those very Germans who had been most insolent and most oppressive to the Slav people, these same Slav people knowing that they had become the masters sent guards of the "Sokals" to guard the homes and property of these Germans so that there would be no blood stains and horror attending upon this revolution.

This same far-sighted policy and treatment of the Germans has resulted in the German University becoming a separate unit of civilization in Prague, and with the influx of students from all parts of Russia and from some of the troubled border states of the Ukraine, Prague is rapidly becoming the most important center of Slavic culture in Eu-

rope. And now that the Russian University and high schools are closed Czecho-Slovakia has become the leader, intellectually and economically, of the Slav people of the earth and has become the arrow-head of all Slav nations.

In Prague we have had a curious and heady feeling when the East meets the West, and where Western culture and ideals come in contact with Eastern dreams and civilization and where at the cross-roads of the destinies of the nations of Eastern Europe, the Methodist Episcopal Church, South, came with a three-fold errand; first, mental; second, moral relief, and third, succor to the distressed and war-torn people of our earth.

Practically over night, Prague, which had for centuries been a sleepy, picturesque place, full of architectural beauty and interest, coming from the preceding centuries, all of a sudden this city became a world renowned capital with its President, its Cabinet, its diplomatic corps, and with all those things which go to make capitals what they are, and practically over night the University of Prague grew from fewer than 3,000 students to more than 30,000 students.

And what students they were!

These Slavs came to Prague from the four ends of the earth, naked, unclean, diseased, tubercular, many of them with eight or more teeth rotted out, ill-fed, undernourished, resembling infinitely more wild men and women than human beings.

Our first job was to somehow feed these people to keep them alive and we immediately opened a "Manza," or feed station, which was put in charge of skilled cooks and dietitians.

In addition we employed one of the most skillful doctors that could be found, Vaclav Masner, who spent his time with these war-torn people, trying to relieve their bodily ills and more especially to keep the children alive and to stem the tide of tuberculosis.

To aid him we employed a visiting nurse who operated the "Liason" office between us and the Czech Red Cross Society to check up twice a day on each case that came to us that there would be no over-lapping or duplicating of any kind whatsoever.

Next we employed a dentist, Dr. Nicholas Govozdik, who has earned an enviable reputation for himself as a dental surgeon of first class.

From this developed our summer camp work for tubercular children, and so even from those very first days we had under our protection a group of 125 war-torn and battle-scarred students, both Russian and Ukrainian, who depend upon us practically for their very lives.

As conditions became more stabilized in Czecho-Slovakia, and there is more trouble in Russian and Galicia and other parts of the Ukraine, the emigrant student population will increase into the thousands. To-day we are in the very closest spiritual contact with a group of 3,000 Russian and 3,000 Ukrainian students whom we are helping in each case to adjust their torn and tattered lives and to bring them back to a belief in God and in good, and to show them as best we can the way to live and how to conduct themselves so that they may become useful citizens in the Kingdom and later among their own people.

PROGRESS IN BRAZIL.

Bishop H. M. Dabbs, bishop in charge of the Conferences in Brazil, has returned to the United States after a stay of several months in his episcopal district. He goes again in January to his field and will probably spend the greater part of 1923 in Brazil. Concerning the situation in his episcopal district, he says:

"Methodism in Brazil will celebrate its semi-Centennial in 1926. A half-century has passed since this great field was opened. We have now the satisfaction of knowing once more that other men have labored and that we have entered into their labors. More than 200 churches are now daily engaged in spreading the Gospel,

and eleven thousand people delight to call themselves Methodists. Parochial schools, institutional churches, community houses, and schools and colleges for boys and girls and men and women are now distributed over the three Annual Conferences, extending from Bello Horizonte at the North to Porto Alegre at the South of Brazil.

"It is worthy of note that there is a distinct intellectual awakening among the Brazilian people at this time. This is due to a number of causes: (1) Greatly improved facilities for travel and communication; (2) The stimulus of reconstruction; (3) The increasing demand for Education; (4) The steady advance of the cause of Christianity; and (5) The growing trade relations with the United States and other great peoples of the world. In 1921 our South American trade was larger than our combined foreign trade before the Spanish American war. We bought last year from South America \$1,560,000,000 worth of raw material and sold to South America \$1,364,000,000 worth of manufactured products.

"The history of Missions in Brazil records a half century of heroism and sacrifice, all of which has resulted in a fruitage of which the world knows little. The future is assured and will be in keeping with all that has gone before. Education, religion and commerce are the three emphatic words in Latin-American life just now.

"The Centenary has marked a new era in the religious life of the people who live in Brazil, and its effects and influences will be permanently felt and recognized by all the world. Until its coming our work in Brazil has been making slow progress, especially as compared with the remarkable growth of the last several years. As a result of the Centenary a great building program has been carried forward in Brazil. Buildings for eight colleges and schools are now in course of construction and for the first time in the history of our work in this territory our congregations are adequately housed. The Centenary has not furnished all of the money for these building enterprises or even the larger part. The Brazilian Methodists have met the challenge of the Centenary program and are giving liberally to all Church enterprises."

The people of Brazil are eager for the gospel of evangelical Christianity. Especially are they friendly toward the United States and the Churches of our country. The Centenary has made possible a large service on the part of Southern Methodism to these people. To fail to carry through the Centenary program our cause and our Church would suffer such hurt as could not for a generation be remedied. We must carry through what we have planned for Brazil.—Bulletin.

THE NECESSITY OF RESEARCH CONCERNING HIGHER EDUCATION.

In discussing the need of research with reference to higher education, President Ernest DeWitt Burton, of the University of Chicago, said in his recent Convocation Statement:

"So far, educational research has concerned itself very largely with the lower grades of education. But in our own University we are already actively engaged in the study of the problems of education on the higher levels of the college and the graduate school.

"Nor are we unduly forehanded in this matter. With the enormous increase in the number of college students in this country, with Freshman classes counting their members literally by the thousand, we confront a very real danger that in the process of mass education we shall lose much that in earlier days characterized our American colleges and still more the colleges of England, after which ours were in a measure patterned.

"As between the small college and the great university, the advantages are not all of them on either side. But the disadvantages of great numbers of students gathered in a single

college, involving the employment of wholesale methods of instruction and making intimate contact of the student with strong personalities on the faculty difficult if not impossible, are so great as to challenge us to discover some better method of dealing with our young men and women who are seeking a college education."

WHO IS THE CHURCH?


When we speak of denominations we are only speaking of the one great family of God. No one denomination can claim exclusive right to the Church. There is not a single denomination today that existed in the days of Jesus Christ. Who is it who knows anything who does not know the history of the Churches. Methodists originated in 1739; Campbellites with Alexander Campbell in 1810; Lutherans with Martin Luther in the 16th Century; Presbyterians with John Calvin in 1541; the Baptist in 1523 (Schaff-Herzog Encyclopedia). The first Baptist Church was organized in London, 1612. The Baptists claim to be in an unbroken line of apostolic succession of baptized believers from John the Baptist to the present day. Their claim is not based on the Bible. Some of their leading men tell them so, but their best historians do not claim to have an unbroken line from John the Baptist. I quote from Baptist authors.

Benedict's History, page 305, says:

"More than 500 years of impenetrable darkness are spread over the whole history of the whole kingdom so far as the Baptist Churches are concerned and no glimpse can be had of any people who had any resemblance to them." We do not deny that the Baptist Church is a part of the Church of God, but we do deny that the Baptist Church is "The Church" to the exclusion of all others.

Dr. Whitsett, Dr. S. H. Newman, Dr. H. C. Vedder and Dr. Burrage all agree that the Baptists in England never practiced immersion until 1641, and these are the best Baptist authors that I am quoting.

Roger Williams organized the first Baptist Church in America in 1639. See Benedict's History of the Baptist Church, PP. 441-2 and 450-9. Benedict himself was a staunch Baptist and traces the history of the Bap-



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tists from their beginning down to 1843.

Bacus, another author of the Baptist Church, says the same thing that Benedict says. Smucker's History of All Religions, Burden's History of all Religions, Nortons' History of New England, Goodrich's, Ridpath's and Stephens' History of the United States, all state the same thing.

Ezekiel Holloman, who was a member of the Baptist Church of England, and who had been baptized in his infancy by sprinkling, baptized Roger Williams who was a minister in the Church of England. Williams then baptized Holloman and eleven others. Here is the origin of the Baptist Church in America.

But I suppose all Baptists can tell who baptized them. But what I want to know is this, Who baptized the Baptist preacher who baptized him? Who baptized him? Who baptized him? I am willing to give a nice little premium for all this information from the beginning up to date.

Another thing, I note in Baptist history. Mr. Whitsett, a staunch Baptist writer, says, "During the autumn of 1877, shortly after I had been put in charge of the School of Church History at the Southern Baptist Theological Seminary, in preparing my lectures on Baptist History I made the discovery that prior to the year 1641 our Baptist people in England were in the practice of sprinkling and pouring for baptism. I kept it to myself until the year 1880 when I had the happiness to spend my summer vacation at the British Museum. There I assured myself largely by research and King George's pamphlets that my discovery was genuine and established it by many irrefragable proofs from contemporary documents. Then according to the best Baptist historians the unbroken line of immersed believers back to the Apostles cannot be agreed upon among themselves. Hence I see no reason why they should want us Methodist people to believe just mere assertions. The plain facts are that no Church denomination of this day existed in that time, and the Bible nowhere makes mention of any organization as a new Church, not the remotest hint of such a thing. I thank God that I belong to the Methodist Church and that the Methodist Church is the Church of Christ, but not to the exclusion of other Christian Churches.—J. Cyclone Williams.

CHURCH COLLECTORS.

The church is the biggest business concern in the world. It takes many millions of dollars annually to carry on. Many thousands of men and women are chosen by church bodies and put in charge of these collections. Most of them are very busy people who must devote most of their time and strength to their own affairs. They receive no pay for the work they do for the church. It is purely a labor of love. They have often done a hard day's work when they start out in quest of money to carry on the work of the church. Their brain and body are tired; but because they love God and the church they are willing to sacrifice pleasure and comfort that the work may prosper. More than two years ago the Quarterly Conference was asked to elect one to collect our Christian Education funds. They were carefully chosen and are the best for the place as expressed in the vote of the conference. These persons will most gladly call on you and they would be glad you would call on them. They have a complete list of subscriptions made by your church also of the payments that have been made. From now until the first of November we very much desire the collection of all past due. These payments would greatly help. The third payments will be due November 1. Won't you help your collector by being prompt in these payments? We must make a good showing before our next conference. Some larger plans are only waiting for the pledges past due and those that will be due the first of Nov. Our schools must in large. More teachers must be employed.

Increased equipment is badly needed. The call is loud and strong from our colleges for help. More than a thousand of our young people are going out of Arkansas and to other schools than our own for their education. Shall we not care for our own? Are we so poor we must ask others to take our Methodist children and educate them? Can we not furnish them with a place and the best of instructors? Surely we are able. Other churches are able and are doing big things. So will we. Help us and help your local church collector by handing him your check real soon for your subscription. Most sincerely, R. W. McKay, Sec.-Treas.

SOME FACTS AND A SUGGESTION

I have spent the past month traveling in the mountain section of the state. I wish to call attention to some facts observed on my trip, not by way of advertising unfavorable conditions, but in order to awaken interest and to stimulate effort, looking to our improvement of these conditions.

Our people in those sections are, as a rule, practically destitute of good reading matter. I make this statement on the strength of my observation and on the testimony of mail carriers and postmasters whom I frankly questioned. Since they had no idea of my purpose in asking, there can be no doubt as to the unbiased nature of the replies.

In the first place there is the testimony of my eyes. In the homes where I visited I saw practically no books or magazines for either adults or children. Here and there at wide intervals I found a cheap magazine for the adults, but nowhere did I find a single paper for children or young people. In the many schools I visited I saw not one supplementary reader or library book. The entire stock of reading material was a single school reader for the little ones and a history or physiology for the larger ones.

Then there is the testimony of those engaged in distributing mail. On one of my first trips out from the railroad I rode on a mail truck loaded to the limit with printed matter. It turned out to be chiefly mail order catalogues of a well known house. When the load was distributed I discovered that one farmer (a bank president I may add) carried home a copy of the Saturday Evening Post and one of the Country Gentlemen. If there were others I failed to locate them. One postmaster, whose office supplies ten square miles of country adjacent to the town and fifty-four miles of rural routes said his office distributes thirty religious papers, a few cheap magazines, but no literature for children. Ten of these religious papers are the Arkansas Methodist, all going to one small settlement, and the other twenty to the rural congregations at the opposite ends of the rural routes.

One mail carrier whose route covers 17 miles delivered not a single religious paper the day I rode with him, although it was paper day. Nor did he deliver a single magazine nor a paper for the children or young people.

Another carrier, whose route is 34 miles long, distributes three religious papers, no magazines and no juvenile literature.

A postmaster, whose office supplies a territory fifteen by twenty miles informed me that office handles seven religious papers (one of the seven being the Arkansas Methodist) and no magazines or juvenile literature.

I need not multiply instances. My opening statement stands; these people are destitute of interesting and helpful literature.

Nor is it my purpose in this article to indicate the cause, though at least several causes stand out in glaring distinctness. I am not so much interested in finding the cause as the remedy.

Now let me call attention to a need in another field. I refer to the need of purposeful, religious activity in our churches. I have in mind the hosts of church members—young people in the main—who are suffering for lack of religious exercise. If I can indi-

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Communications should reach us Friday for publication next week.

TO THE READERS OF THE WOMAN'S PAGE.

Mrs. W. H. Pemberton, your faithful and efficient editor is now sojourning in the mountains of the East. Our love and best wishes for a cool and refreshing vacation go with her. We shall miss her very much and we trust from time to time she will gladden our hearts with a word of cheer.

With the cooperation of all the auxiliaries we will do our best to "carry on." Let the Publicity Superintendents arouse themselves and give due publicity to all their efforts during these hot days. Tell me what you are doing and I will do my best to get it out. Material must be in hand one week in advance of publication. —Mrs. E. R. Steel.

NORTH ARKANSAS NOTES.

Our two new District Secretaries, Mrs. Byron Harwell of the Conway District and Mrs. H. A. Clay of the Paragould District are making most creditable beginnings. Mrs. Clay, who has been in office since the annual meeting has had all of her group meetings and that personal touch with her auxiliaries that is so necessary to success.

Mrs. Harwell, who was appointed recently, has already gone to work and has excellent plans for her district.

cate a way to give these needy ones helpful means of expression and at the same time furnish even a little bit of help to those first mentioned, I shall have rendered both classes of sufferers a service.

My idea is to set our Sunday school classes and Epworth Leagues to making a scrapbook for distribution among these destitute people in the mountains.

For instance. A certain class decides to make a scrapbook. Each member is set to work collecting choice bits of reading matter from the papers and magazines at home. A committee of two or three is appointed to select the best from the mass of material furnished and to paste it neatly and securely in a scrapbook. (These books can be had from the merchant-tailor or the gents furnishing houses). In making the selection, the needs of all the family will be kept in mind, but the chief end sought will be to interest the children and young people. Along with the reading matter, good pictures from the Sunday supplement and other sources might be interspersed to give color and variety to the book.

The book, what next? Two or three ways are suggested. It might be sent to the presiding elder of a mountain district, who would be glad to leave it in a home where it would be appreciated. Or it might be sent to the county superintendent of schools, who would place it, either in a home or in the public school, where dozens of children would read it. Or it might be placed in the hands of the Conference S. S. Superintendent, who has hundreds of such homes in mind as the books are intended for.

As a means of making the scrapbook a personal message, the name of the contributing class with a list of the members should be pasted on the cover, and the children who read it should be asked to write the class a letter to be read in the class. In this way the donors would be kept in touch with their work, and a connecting link be established between the helpers and the helped.

I should like to hear from those who think the suggestion worth while and are ready to cooperate.—J. P. Womack, Jonesboro.

trict. We know what she will do from family traits.

Mrs. Oliver, secretary of the Fayetteville District, in her double role of assistant presiding elder and district secretary, surely an excellent combination, had delivered all of the Council Minutes in person.

L. R. CONF. NOTES.

We are delighted to know that Mrs. Geo. F. Cress, Prescott District's Secretary, is getting well and able to be at her desk in the interest of her missionary work. She is planning an early district meeting for this year's work. Mrs. Cress sends in her quarterly report for Adults, Young People's and Juniors.

The Secretary of the Texarkana District announces that her district meeting will be held in Foreman some time in October, exact date to be announced later.

GROUP MEETINGS OF SEARCY DISTRICT.

The first group meeting of Searcy District was held at Harrison July 23. Bro. Farris conducted devotional service for afternoon session.

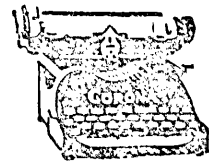
Mrs. R. A. Dowdy, Conf. Cor. Sec. was with us and gave a well defined outline of work undertaken by conference together with its goals and very interesting reports of Council meeting at Mobile. Dist. Sec. reports 22 auxiliaries with gain of 34 new members over last year, one Young People's Missionary Society organized.

Mrs. J. L. Shouse, in her talk on tithing reminds each of the need of actually putting into practice what we know about tithing our money, time and talent. At the evening session, we were favored by a beautiful reading "When I shall see my Master Face to Face" by Mrs. H. M. Lewis Valley Springs.

Mrs. R. A. Dowdy, presented the Belle H. Bennett Memorial for Greater Searcy, and discussed plans for raising funds. Prof. M. J. Russell, gave a very interesting report of work done last year and bright prospect of greater work to be accomplished this year in the Valley Springs Training School. The school of Christian Influence for training boys and girls. At the meeting at Heber Springs July 25, we found a well organized society, having an excellent mission and Bible Study class also a Young People's Missionary Society with Mrs. A. C. Thompson, a wide-awake leader for young people and we may look for

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good results with her as leader of the young people.

On July 27 having joined the Kensett auxiliary, we proceeded to McRae for an all day session. We were met at the station by Mrs. Dewberry, who conducted us to church where we met their auxiliary also, representatives for the two Searcy auxiliaries having driven over in cars. The devotional services of two sessions were conducted by Mrs. Sam Albright, Kensett and Bro. Hughes, pastor of McRae church. Reports were given by Conf. Rep., Dist. Sec and Delegates.

A beautiful vocal solo by Mrs. A. C. Schoffner, Searcy. An excellent talk on children's work by Miss Pearl McCain impressed us of the importance of the early training of the children in the missionary work. At the noon hour a well planned and much enjoyed picnic dinner was spread in the beautiful grove, having been prepared by the ladies of McRae.

At the afternoon session Mrs. Dowdy discussed the work of the social service department to be undertaken in S. S. work, gave concrete things.

Solo by Mrs. Grishom, Searcy. Inspiring talk on Christian Stewardship, Mrs. Strother, Searcy. Duet by McRae Juniors.

After thanking McRae for their hospitality and pleasure of meeting with them, the meeting closed by singing "Blest be the tie that binds" and prayer by Mrs. White, Kensett.

On my return, organized an auxiliary at McJester on Pangburn Circuit, also visited Clinton and Leslie Auxiliaries, found them well organized and doing good work.—Miss Laura Felton, Searcy District Sec.

BLYTEHEVILLE MISSIONARY SOCIETY ENTERTAINS JAPANESE STUDENT—MISS MIWA YAMAGA.

Mrs. A. C. Haley writes: "She came to us from Jonesboro Thursday afternoon July 26th. I had her in my home, except she was invited to dinner with Mrs. Barksdale, and with Mrs. Hogan one evening from 5 to 6:30 entertained on the lawn and Miss Junita Bower had her one evening for a delightful tea on the porch. On Friday afternoon she talked to a number of ladies at the 1st M. E. C. S. We had with us a number of ladies from other churches. Of course we had special music and after Miss Yamaga talked she then dressed in her native costume and presented her curios. We had made the League room of the church very attractive as a living room, and while she was talking to the ladies and showing them her things of interest the girls (Y. P. M. S.) served punch and cake.

We all enjoyed her so much and especially did I enjoy having her in my home.—Mrs. A. C. Haley.

ALL DAY MEETING.

Deaconess Willena Henry gives an account of an "all day meeting" of the Woman's Missionary Society at Promised Land.

Monday, July 30, we began our "Doubling Campaign" with an all day meeting, and all the ladies of the community who wished to come. We met at ten a. m. In spite of a shower there were 23 women present and a number of children. We had a program, dinner, and a program with singing betwixt and between. We discussed the "Doubling Campaign" and also took seven chapters of a Mission Study book. The ladies were so interested in the book that several of them volunteered to take one of the remaining four chapters and it was unanimously decided to finish the book at the social meeting of the society next week. Two new members were secured and we hope before six weeks is up to add many more to our roll. I go on my vacation August 15. I very much feel the need of it.—Sincerely, Willena Henry.

N. ARK. CONF.

We write at the close of the hottest day of this summer. The prophet who foresaw the extremely cool

summer with snow in August evidently had never spent a season south of the Mason and Dixon line.

Regardless of the heat the group meetings of the North Ark. Conference have continued to "function." The faithful women have continued to receive and administer to the comforts of the guests and the neighboring auxiliary members continued to attend and all have shown an absorbing interest in the varied lines undertaken by this organization, which Dr. Josiah Strong has long ago pronounced "the most complete and effective for uplift or humanity within his knowledge."

Almost all of the group meetings have been held and have been reported in detail in this paper. From all of the faithful Secretaries, who must bear most of the burden of the work, have come reports of the success of these meetings, of definite plans to strengthen the weak places and build up the waste; to enlarge the membership and increase the offerings and to take an active part in raising the Belle H. Bennett Memorial fund.

Mrs. Oliver, who always does the unusual, has taken advantage of the splendid school of Missions at Mt. Sequoyah, which is in the very heart of her district, and had her group meetings there. She mustered workers from North, East, South and West, even had the President of the Council, Mrs. Stephens, on her program. It goes without saying that it was a brilliant success.

Two Districts, Jonesboro and Helena, have financed rural workers. North Mississippi has one making only three distinctly rural workers in all Southern Methodism. We are justly proud of these districts. Miss Neblett of the Jonesboro District and Mrs. Rauscher of the Helena and their splendid workers are pioneering a new thing that will be watched with interest by the whole church.

Jonesboro District has just given Miss Henry, their deaconess a new car and all arrangements have been made by Helena District for Miss Minnie Eidson who will begin her work this month.

It was my privilege to meet with the Helena Board of Managers while in Brinkley. They have the united support of both the men and the women of that district. They can do anything they desire.

I have just returned from the Searcy District where with Miss Laura Felton meetings were held at Harrison, Heber Springs and McRae. These were good meetings I think. These heroic towns along the ill fated M. and N. A. are still very much alive and still vitally interested in the things that make for the advancement of the Kingdom of God on earth.

This has been an exceedingly busy summer for the scribe, having attended and contributed what she could toward the success of the Annual Meeting, the Council, the Helena, Batesville and Searcy Group Meetings, both the Young People's Summer League Assembly and the Missionary Assembly and moved. These with the various demands of home and writing hundreds of letters and sending thousands of pieces of literature, have made the summer pass very rapidly with no time to just relax and be lazy; but letters from the other workers show that they have been equally busy. Mrs. Hatcher attended the Y. P. Assembly, aided in the group meetings in Booneville, Fort Smith and Jonesboro District and has been at the bedside of her very sick son for the last few weeks. I am delighted to say he is up and on the road to recovery. Mrs. Zellner is spending the heated term in Wyoming with Miss Julia, her daughter. Mrs. O'Bryant is taking a much needed rest in the Ozarks. Mrs. Steele has been at Mt. Sequoyah and Mrs. Smith has been on the wing. Cards have come from Conway then Nashville, Little Rock, Junaluska and Mt. Sequoyah. Guess she acquired the habit last summer. Mrs. Ellis has had things coming her way. Sits at home and sends us the most entrancing programs of things happening up

there with the questions written underneath, "What is the matter with you? Don't you think this worth hearing?" All the time we are trying to forget what we are missing and stay by the guns.

But what ever they do and where ever they go these women are ever alert to call of duty and there is ever present with them the absorbing desire to advance that particular line for which you have made them responsible and with me would like to make these words of Henry Van Dyke their own:—

"O God, make of us what Thou wilt. Guide Thou the labor of our hand, Let all our work be surely built As Thou the Architect, hath planned.

But whatever Thy power shall make Of these frail lives, do not forsake Thy dwelling. Let Thy presence rest Forever in the temple of our breast."

Following is report to Second Quarter:
Adult 152, new 3, membership 3,864, new 222
Y. P. 29, membership 500, new 25.
Jrs. 71, new 4, membership 1,200, new 89.
Baby 50, new 3, membership 725, new 109.

Names added to memorial roll this quarter 1.
Missionary Voice, 1,058.
Young Christian Workers, 319.
Presenting Stewardship, 50.
Having Social Service Com., 100.
No. of Bible Women supported 8
No. of Bible Women scholarships, 2.
No. of Schools supported, 1
No. of Scholarships, 3.
Value of Boxes of supplies, \$389.45
Amount spent on local work, \$7,309.55
Amount sent to Conf. Treas., \$4,345.59
—Mrs. R. A. Dowdy.

SEQUOYAH.

It is not difficult to become enthusiastic over the new Western Assembly in the Ozarks. The pleasant things that have been said and written about it are true. "Beautiful for situation" it is, and destined to become a great center of influence.

With the wonderful panorama of mountain and wood, valley and water, sky and cloud, spread out on every side of the breeze-swept plateau of old East Mountain, now known to the Methodist world as Mt. Sequoyah, it is easy to let one's thoughts follow the eye to wider horizons. It is easy to believe that the inspiration of such surroundings will vitally affect the quality of utterance and the largeness of plans formulated there.

It is sure that the Assembly project will have the joyous, wholehearted support of the conference about it. It meets a hitherto unsatisfied desire. As a gathering-ground for the lovers of God and His Church on earth it will become more and more a focus of power from which the forces of light will speed away, east and west, north and south, to penetrate the far reaches of Methodism.—Mrs. F. F. Stephens.

WOMEN PLEDGE UTMOST EFFORTS IN ANTI-LYNCHING WAR.

At the recent annual meeting of the Commission on Inter-Racial Cooperation, the woman's section of the Commission brought in a vigorous paper on lynching and asked the Commission to authorize that the matter be brought to the attention of the various women's organizations of the South and that they all be asked to cooperate in a sustained and systematic effort to eradicate this great evil. The Commission, which has been constantly at work toward the same end, gladly give its approval to the plan by unanimously adopting the resolutions presented by the women, which were as follows:

WHEREAS, Lynching, at one time practiced only as punishment by the mob for the violation of womanhood, is now resorted to even for robbery, petty crime, or no crime, and

WHEREAS, At present the responsibility for the punishment of lynchers and the abolition of the evil rests solely in the several State Governments, and

Grove's Tasteless Chill Tonic
Invigorates, Purifies and Enriches the Blood. 60c

FRECKLE-FACE

Sun and Wind Bring Out Ugly Spots. How to Remove Easily.

Here's a chance, Miss Freckle-face, to try a remedy for freckles with the guarantee of a reliable concern that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling.

Simply get an ounce of Othine—double strength—from any druggist and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

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

Dickey's old reliable Eye Water relieves sore eyes. Doesn't burn or hurt.—Adv.

Stop Laxatives

Which Only Aggravate Constipation

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

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it. Try it today.

Nujol
A LUBRICANT—NOT A LAXATIVE

FRIENDS NOTICED IMPROVEMENT

Wonderful Results from Lydia E. Pinkham's Vegetable Compound

Beloit, Wis.—"My female trouble was brought on by overwork. I had worked in stores and had to do heavier work than my strength could stand, and had to be on my feet most of the time. Finally I had to give up this work entirely and stay at home. Doctor's medicine did not give me much relief, and my mother wanted me to take Lydia E. Pinkham's



Vegetable Compound. I took a couple of bottles of it and thought it did not help me as much as it should, so I gave it up to try something else. Nothing I took helped me much, so I finally decided to give the Vegetable Compound another trial and to take enough of it to make sure it would help me. I have taken it over a year now and it has brought wonderful results. I have gained from 93 to 110 pounds and am keeping house now. My friends all notice the change in my health. I will be glad to answer all letters that women write to me about the Vegetable Compound."—Mrs. W. G. MONSON, 1515 Park Ave., Beloit, Wis. Mrs. Monson is willing to write to any woman suffering from such troubles.

WHEREAS, We, the Woman's Committee of the Commission on Interracial Cooperation, are overwhelmed with a deep sense of humiliation that this hideous crime is heralded abroad as the only means available to men for the protection of womanhood, and

WHEREAS, We likewise suffer because of the seeming impotence of our State Governments in the protection of human life and in their inability to find and punish lynchers and members of mobs, who, in the absence of sufficient law enforcement by the regularly constituted authorities, presume to assume the role of Judge and Jury—thus themselves becoming the greatest of law violators, therefore

BE IT RESOLVED,

1. That we deplore the failure of State Governments to handle this, the most conspicuous enemy to justice and righteousness, and the most flagrant violation of the Constitution of our great nation.

2. That we definitely set ourselves to the task of creating such sentiment as is possible to us in each State of our territory to the end that not only sufficient laws shall be enacted to enable the trusted officers of the law to discharge their full duty, but to secure the enforcement of the laws now in existence.

3. That the Director of Woman's Work of the Commission, Mrs. Luke Johnson, Palmer Building, Atlanta, Ga., be and is hereby instructed to secure the presentation of this resolution to all our cooperating organizations and State Committees, and further to put into effect such plans as are necessary to secure a sustained effort on the part of our women to the accomplishment of these ends.—Mrs. T. W. Bickett, Chairman, Miss Emma Whitfield, Sec'y, Pro Tem.

WARNING ORDER.

In the Pulaski Chancery Court.
State of Arkansas
County of Pulaski ss

No. 30739

Martha Daniels, Plaintiff.

vs.

W. L. Daniels, Defendant.

The Defendant, W. L. Daniels, is warned to appear in this court within thirty days and answer the complaint of the Plaintiff, Martha Daniels.
This August 11, 1923.

W. S. Nixon, Clerk.

Pro se, Solicitor for Plaintiff.
Taylor Rogers, Attorney ad Litem.

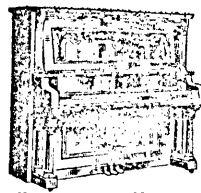
The Jefferson Standard Life Policies have no equal. You are invited to investigate our records of fair dealing. Over \$200,000,000.00 in force. Our minimum policy \$1,000. Our maximum policy \$100,000.00. Mail coupon to Garrett and Davis, P. O. Box 1134, Little Rock.

Name

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Age

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WILLIAMS PIANO



Long time favorite of such noted musicians as Excell, Gabriel and Rodheaver. Our method of sending pianos on Free Trial

Direct from Factory at Factory Prices

to homes and churches is much appreciated by careful and economical buyers. Williams pianos are so much finer and better they actually sell themselves. No money in advance. Easy Terms. We gladly trust good people. Write for FREE Catalog and factory prices. No agents call.

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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.

SUNDAY SCHOOL DAY OFFERING
LITTLE ROCK CONFERENCE.

Little Rock District—

Previously reported\$797.37
Pulaski Heights 27.36

Total\$824.73

Texarkana District—

Previously reported\$755.52
Belleville 5.25
Winthrop (additional) 2.32
Wallace 1.30
Oak Hill 1.73
Richmond 3.55

Total\$769.67

Camden District—

Previously reported\$677.94
Fostina 16.00
Bolding 2.45
Stoney Point 1.50

Total\$697.89

Prescott District—

Previously reported\$634.45
Bigg's Chapel 3.00
Highland (additional) 3.30

Total\$640.75

Monticello District—

Previously reported\$589.19
Green Hill 1.31
Wheeler Springs 5.00

Total\$595.50

Arkadelphia District—

Previously reported\$580.27
Macedonia 3.08
Rock Springs 1.85

Total\$586.20

Pine Bluff District—

Previously reported\$448.56

Record by Districts—

Little Rock Dist.\$824.73
Texarkana Dist. 769.67
Camden Dist. 697.89
Prescott Dist. 640.75
Monticello Dist. 595.50
Arkadelphia Dist. 586.20
Pine Bluff Dist. 448.56

Total for Conf.\$4,563.30
—C. E. Hayes, Chairman.

LITTLE ROCK CONFERENCE
HONOR ROLL.

Since our last report three more charges in the Little Rock Conference have reported their Sunday School Day offerings in full and thus added three more pastors to our beautiful Honor Roll which will be displayed at conference. They are:

Hermitage Circuit, Rev. C. L. Williams, pastor.

Lockesburg Circuit, Rev. J. H. Glass, pastor.

Orchard View Circuit, Rev. O. L. Walker, pastor.

This makes 66 pastors now on this roll and others so near that they are as good as out. Let us make it 150 by conference.—Clem Baker.

LITTLE ROCK CONF. HAS BIG S. S.
PROGRAM ON FOR THIS FALL.

In recognition of the wonderful Sunday School Day support given it this year the Little Rock Conference Sunday School Board is putting on the most comprehensive program ever undertaken for this fall and earnestly solicits the usual fine cooperation of all our workers. Here is what we have before us between now and conference:

Five Standard Training Schools: These great Training Schools will each be district wide and will be held as follows:

For the Prescott District at Hope, September 10-14.

For the Camden District at Beard-en, September 17-21.

For the Pine Bluff District at First Church, Pine Bluff, September 22-26.

For the Texarkana District at First

Church, Texarkana, October 1-5.

For the Arkadelphia District at Central, Hot Springs, October 15-19.

Each Sunday School in these districts is entitled to send representatives to these schools and it is earnestly urged that each pastor will make his plans to go and take as many workers with him as possible. We have secured great teachers for each of these schools and in each place the visitors will be furnished free entertainment.

Children's Week Observance: October is the month set for this observance with the preference given to the week of October 14-21. Each district organization in the conference selected a certain number of schools for this observance this year and Mrs. Fowler is going to do her best to put this campaign over in fine shape. Brother Wide-Awake Superintendent, now is the time to get busy. It is already time to begin planning for this occasion. It will mean much to your school. You can not afford to miss it this year. Write for literature at once, addressing your letter to Mrs. F. T. Fowler, 406 Exchange Bank Building, Little Rock, Ark.

The Annual Round Up Campaign: This will be the biggest single event of the Sunday School year in this state. During the two weeks October 14-27 every school in the Little Rock conference will be visited by a conference or district officer, an institute held, the Program of Work placed and checked up, and a definite report secured embracing all the facts from each school. Eighty workers will be engaged in this marvelous campaign. Already the district "Set Up Meetings" are being held and every thing is being prepared to make this a complete success. Brother Superintendent, what have you done this year? Now is the time to get ready to report something that you will be proud of when the Round Up Campaign comes your way. Remember the date.

One Week One Unit Schools: Many of these schools have already been held but our District Teacher Training Superintendents are planning to hold most of these yet between now and conference. We prophesy that this fall will see the largest number of Training classes conducted that we have ever had in a like period of time.

Elementary Institutes: Assisted by Mrs. Fowler, our District Elementary superintendents are planning to hold District Elementary Institutes in connection with most of the Standard Training Schools. These will be great occasions for our elementary officers and teachers. Mrs. J. A. Parker will hold the one for the Monticello district in two sections next week. The first at McGehee September 22, and the second at Wilmar September 23.

Sunday School Day Campaign: This campaign has been on since April but it is not over yet by any means. Our district officers propose to make this 100 per cent if it takes all fall.—Clem Baker.

S. S. DAY OFFERING IN N. ARK.
CONF. FOR WEEK ENDING
AUGUST 18, 1923.

Previously reported through these columns\$3,786.27

Batesville District

Calico Rock 25.00

Three Brothers (Mtn Home Ct.) 2.00

Fayetteville District

Oakley's Chapel (Bentonville Ct.) 10.00

Rogers Station 45.00

Prairie Grove 40.00

Gentry 30.00

Bentonville 65.00
Centerion 25.00
Gravette (Gravette & Decatur) 10.00
Farmington 10.00

Jonesboro District

First Church, Jonesboro 60.00

Total\$4,108.27

Standing By Districts.

Helena\$553.36
Conway 523.18
Fayetteville 522.49
Ft. Smith 510.25
Paragould 487.00
Jonesboro 476.55
Batesville 427.26
Searcy 341.57
Booneville 266.61

Total\$4,108.27

Did you see Fayetteville jump from eighth place to almost second place? And Lindsey over in Jonesboro District is again heard from to the tune of \$60.00 for First Church Jonesboro. Is your district organization working? It is feared that some have now put it off until the Boll Weevil and Army Worm excuse will prevent your collecting it this late.—C. D. Metcalf, Treasurer.

CHARLEY WILLIAMS DESERVES
SPECIAL MENTION.

When Rev. C. L. Williams was read out for the Hermitage Circuit and found that it had not paid its Sunday School Day apportionment for several years he determined that this was one year this fine old charge would get on the Honor Roll. So he went to work early—was one of the first to order programs, has stayed on the job—taking as many as three offerings in one place—until today he is out in full. Good for Charley. He belongs to that class who never say it can not be done till they try it. Now watch this charge bring up its enrollment goal.—Clem Baker.

FOSTINA REPORTS GREAT OFFERING.

One of the best recent offerings comes from the Fostina Sunday School on the Hampton Circuit down in the Camden district. This is a small Rural school but it has such people as the Dunn's and Sillimans in its membership. T. O. Silliman is the superintendent. The offering was \$16.00 and leads the circuit. Much credit must be given the energetic pastor, Rev. H. R. Nabors, who is now within a few cents of being out in full.—Clem Baker.

HEADED FOR FIVE THOUSAND
AND A RECORD BREAKER.

The Sunday Schools of the Little Rock conference have now rolled up an offering of \$4,563.30 which is more than the total ever received in this conference before this. Now watch us go for that \$5,000.00. We are already within \$437.00 of it and many fine schools to hear from yet. Did you notice that in spite of the hot weather and vacations Mr. Hayes reports offerings from 15 schools this week? Of course most of them are small but they are mostly from small schools and are appreciated just the same. Let no school fail to make some kind of a report. We want the love and support of every one of our Sunday Schools more than we want big offerings as bad as we want that. I am feeling so good about all this that I would not be surprised if we went to \$6,000 by conference. Watch us go.—Clem Baker.

CHILDREN'S WEEK.

Children's week will be observed this year in October, preferably the week 14-21. Some who observed it last year have been writing for literature so they can observe it this year. Literature will be sent out from this office, 406 Exchange Bank Building, upon inquiry or by your District Office. (Continued on Page 10).

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

EPWORTH LEAGUE DEPT.

IS YOUR LEAGUE LISTED BELOW?

If it is then your League has not paid one-tenth of its mission pledge. This year all pledges are to be paid monthly. Each chapter is required to send to Mr. Leslie Helvie, 1612 W. 8th Ave., Pine Bluff, Ark., one tenth of its pledge every month for the first ten months beginning with July. If you have not remitted your first month, do this at once, and keep your League off this list. "It is much easier to keep up than to catch up."

Arkadelphia District

Malvern, Central Ave., Park Ave., Third Street, New Salem, Keith Memorial, Traskwood, Holly Springs.

Little Rock District

Asbury, Capitol View, Winfield, Sr., Winfield, Jr., Highland, First Church, L. R., England, Bauxite, Sr., Bauxite, Int., Broadview, Bryant, Mabelvale, Carlisle, Mt. Tabor, Henderson Chapel, Hunter, Int., Hunter, Jr.

Camden District

Waldo, Camden, Sr., Mt. Prospect, Camden, Inter. and Jr., Fordyce, Bearden, Sr., Bearden, Int., Whelan Springs, Thorton, Sr., Thorton, Jr., Magnolia, Sr., Magnolia, Jr., Eldorado, Sr., Eldorado, Jr.

Monticello District

Wilmar, Crossett, McGehee, Arkansas City, Rock Springs, Dumas, Hamburg, Warren.

Texarkana District

Stamps, Sr., Stamps, Int., Stamps, Jr., First Church, Texa., Horatio.

Pine Bluff District

Sheridan, Good Faith, Carr Memorial, First Church, Jr., Lakeside, Sr., Lakeside, Int., Tucker, Int., Stuttgart, Gillette, Humphrey.

Prescott District

Washington, Jr., Mt. Ida, Sr., Mt. Ida, Int., Genvade, Sr., Hope, Sr., Prescott, Jr., Blevins, Jr., Caddo Gap, Doyle, Sr., Highland, Sr., Orchard View.—H. T.

VESPER SERVICE AT "SPA."

Let me tell you about a Vesper Service that we held on West Mountain here a few Sundays ago.

A half hour earlier than our usual League time we gathered at the Church and then proceeded in cars that were waiting up the mountain. Everyone gathered about and we listened to a very beautiful service which had for its subject "Friendship." The stories of the friendships of Damen and Pythias and of David and Jonathan were told and a lovely talk on friendship was given by Mrs. H. King Wade.

Songs were sung and as we raised our voices to "The Sun is Sinking in the West," we saw the sun like a mass of molten gold disappear in the West.

The meeting was an inspiration to everyone present, and many expressed a desire for another such meeting. —Bessie Ellison, Central Ave. Church, Hot Springs.

THE ANNUAL IS GREAT.

The writer received several days ago, from Bro. Baugh, the Annual of the Little Rock Conference Epworth League containing the records of the year's work and the Fourth Annual Assembly held at Henderson-Brown College, Arkadelphia, Ark., June 18-23, 1923. The Annual was dedicated to Mrs. J. M. Workman, who has for four years so wonderfully and helpfully led the Vesper Services of the Annual Assembly. The success of this Annual is due to the genial live wire editor, Bro. S. T. Baugh, and the patient assistance of the Conference

(Continued from Page 9).

mentary Superintendent.

When ordering literature please state whether yours is a rural or city school as separate leaflets have been prepared for them.

This is an opportunity for parents and teachers to co-operate in the religious education of the child.

Advertise your Children's Week thoroughly and let us have a big observance in Arkansas.—Mrs. F. T. Fowler, Conf. Elementary Supt.

Officers. The Annual was printed by the Epworth League Press, England, Arkansas.—Homer Tatum.

BERGMAN.

Bro. Camp of Valley Springs was at this place Sunday night, Aug. 12. He organized an Epworth League with nine members. Officers were elected as follows: Mr. Roark, pres., Mrs. Lewis, vice-pres., Miss Selma Rushing, treas., Miss Ethaa Logan, corresponding sec.

THE WAYFARER.

A wayfarer carried a heavy sack Under which he sadly groaned, Till the angel who wisdom pitied him, So ceaselessly he moaned.

And the angel stopped and kindly said, "Let us open your sack and see If your load can't be lightened, poor weary one— Far too heavy it seems to be."

But lo! when they looked there was nothing there, And the wayfarer showed his surprise.

For yesterday's worries had flown away And tomorrow's did not arise.

The angel smiled as he gently said— And he tossed the sack away— "Tomorrow's burdens can be borne: Forget those of yesterday."

"Be free to help your fellowman Who may carry a real load, And free to gather the fruits and flowers That grow along life's road."

And the wayfarer cheerily went his way,

On his lips was a glad song, And when he had come to the end of life's road

He had helped many others along— Salie Love Peele in Texas Chr. Adv.

THE CURSE OF THINGS.

I know a woman who is a college graduate, a woman of rare personal gifts, of intelligent keenness of mind, a woman of wealth and refinement, who has a beautiful home in a beautiful surrounding, with everything that might seem to insure happiness and tranquility.

But I heard her say the other day: "I am just worried to death over my housekeeping. I cannot keep a maid more than a month. I have the hardest time getting new furniture for our new addition to the house. It is provoking, after having spent weeks over the study of wall paper, to have the wrong shade sent out by the firm that is doing the decorating. You can not imagine what a time I am having. It is too provoking."

This woman is cursed with what Jesus called the "superfluity" of things. What the Master really said when he uttered that significant statement about things, was this: "A man's life does not consist in the 'superfluity' of the things that he possesses."

That is, Jesus did not condemn things in themselves. If we are going to be civilized, and live in a house and not in a tepee, if we are going to be human and not savage, we must pay the price and have things in our lives. But not "too many" things. And that is the matter with this woman, and many more like her. Their houses are full of pictures and furniture and rugs and dishes and rooms that must be dusted and cleaned and taken care of, until in many cases the things become a curse, and the home-keeper is a slave to the things that have set their hard foot on her neck.

The old Scotch proverb has it, "Ye cana be baith gran' and comfortable." The same thing is expressed in the Master's statement about life not being defined by the "superfluity" of things. And yet how many people do you know who are cursed with things? Better live in a tepee and own one blanket.—Dr. Charles M. Sheldon, in the Christian Herald.

The Ozarks— play grounds of the Southwest

A few hours on the Frisco and you are in the Ozarks—the ideal vacationland. Here you find the invigorating mountain air that invites you to the outdoor sports. Then follow the long, cool nights for wholesome rest—nights under a blanket up in the Ozarks. It tells you about the many attractive resorts and the variety of accommodations to meet every pocketbook.

Write for our 64-page illustrated folder

"Vacations in the Ozarks"

It tells you about the many attractive resorts and the variety of accommodations to meet every pocketbook.



A. P. Matthews
Division Passenger Agent Frisco Lines
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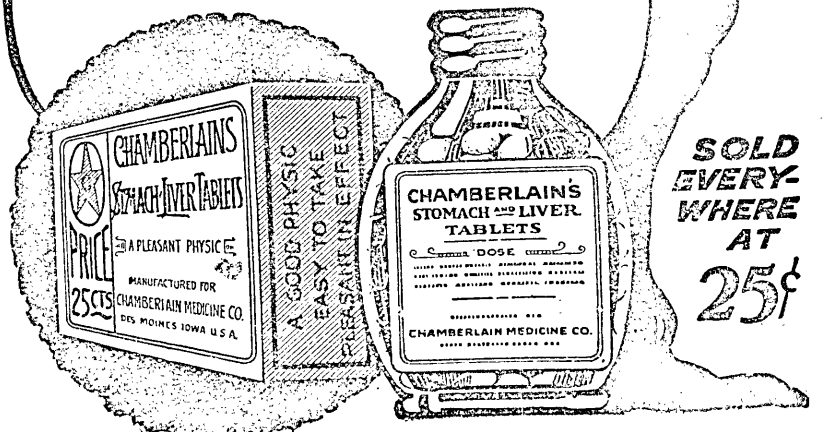
CHAMBERLAIN'S STOMACH AND LIVER TABLETS

Stimulate the action of the liver and intestines, averting biliousness, sick headaches, and other evils arising from constipation and sluggish bowel movements.

Relieve the distress of indigestion and those gassy pains that crowd the heart.

Not a harsh cathartic, but an acceptable corrective, agreeable alike in action and after effect.

Why suffer when this good medicine may be so easily had and for so small a cost?



SOLD EVERYWHERE AT 25¢

STEWART HOME TRAINING SCHOOL FOR FEEBLE-MINDED CHILDREN AND ADULTS

School training, mental development, and care by specially trained teachers and experienced physicians who have devoted their lives to the study and treatment of nervous children. Home in the heart of the city, delightfully located in the blue grass region of Kentucky, 130 acres of beautiful lawn and woodland for pleasure grounds. Ten of Kentucky's finest electric light and steam heated, beautifully equipped and appointed buildings, electric light and steam heated. Daily exercised and recommended by prominent physicians, ministers and patrons. Write for terms and descriptive catalogue. Address: DR. JNO. P. STEWART, Supt., Box 4, Frankfort, Ky.

WINTERSMITH'S CHILL TONIC A Fine Tonic. Builds You Up Prevents and Relieves Malaria - Chills and Fever - Dengue

STANDARD FOR 50 YEARS



Keep Mosquitoes Away

Heal their stings, insect bites, sunburn, scalds, skin eruptions and other skin injuries with **Mackie's Pure Pine Oil** St. Tammany

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.**

CHILDREN'S PAGE

BE THE BEST OF WHATEVER YOU ARE.

If you can't be a pine on the top of the hill,
Be a scrub in the valley, but be
The best little scrub at the side of the hill;
Be a bush if you can't be a tree.

If you can't be a hush, be a bit of the grass,
Some highway the happier make;
If you can't be a muskie, then just be a bass,
But the liveliest bass in the lake.

We can't all be captains; we've got to be crew;
There's something for all of us here.
There's big work to do and there's lesser to do,
And the task we must do is the near.

If you can't be a highway, then just be a trail;
If you can't be the sun, be a star.
It isn't by size that you win or you fail—
Be the best of whatever you are
—Selected.

PLEASING OTHERS.

"Dad," called Mary, bursting into the house, "can I go out with Mollie Jones on Sunday? She's going to have tea with her brother, who's married, and we'll have lots of fun."

Daddy looked up from his book, and said very gravely: "Well, dear, you may go if you wish, but it would please me much more if you went to Sunday School with Betty Smith."

"Why couldn't daddy say 'Yes' straight out?" thought Mary. Anyway, she would go with Mollie.

At last Sunday came, and Mary was delighted to think of the good time she was going to have.

"Well, little one," said daddy, as he kissed her good morning, "have you decided where you are going today?"

Then somehow Mary felt very queer inside and wanted to cry, and suddenly she couldn't bear to tell daddy she was going with Mollie. She just stood for a minute trying not to cry, and then she flung her arms around daddy's neck, and said bravely, "I'm going to Sunday School," and daddy hugged her very hard.

It was wonderful how happy she felt all through breakfast.

When they had finished breakfast, mother said: "O, Mary, wouldn't you

like to bring Betty home to tea? There's a very special cake."

It was such a happy Sunday, after all, and when Mary went to bed she thought to herself: "Why it's much more fun pleasing people you love than just pleasing yourself all the time. I don't believe I ever knew that before, but I'm going to try to keep on pleasing others."—L. L. L. man.

BOB'S VENISON.

Bob lay at full length on the hearth rug reading to himself. Father sat in his easy-chair by the evening lamp reading to mother, but never a word heard Bob. His story had taken him up into the Northland woods, where a band of hunters, gathered around the camp fire, were waiting for the guide to cook their supper. Suddenly Bob looked up.

"Father," he said, "what's venison? It says here: 'They watched hungrily while the guide roasted potatoes in the coals and fried great slices of juicy venison.'"

"Venison is deer meat, my son," his father replied.

"Is it good? What does it taste like?" Bob inquired.

"Good!" echoed father. "I guess it is good; but I can't tell you what it tastes like, for it doesn't taste like anything but itself. When I was a boy—"

Bob promptly scrambled up from his book to sit on the arm of his father's chair. When father began "Once when I was a boy," a story was sure to follow, and a book story cannot be compared with a really truly one, as everybody knows.

"How soon shall I be old enough to go camping?" asked Bob, when the tale was done. "I wish I could go now, and I want some venison."

"I guess you had better stay with mother awhile longer," laughed father, "but I don't know why you can't have some venison now. Uncle Bob is at camp, you know, and I guess I'll have him send me a small deer. The weather is cold enough so that it will keep some time, and we can sell what meat we don't want. What does mother say?" Mother said she thought that would be very nice, and Bob said "Hooray!" so father wrote to Uncle Bob.

"How long before it will come?" demanded Bob.

"O, a week or so," replied father.

"A week's a long time," sighed Bob. "The week had gone almost before he knew, and one evening father drove into the yard, with a strange-looking load.

"The venison's come!" shouted Bob, rushing out like a whirlwind—"Mother! The venison!"—and then he stopped short. In the back of the wagon was a large crate, and inside not stiff and still at all, but very much alive, and looking at him out of two very frightened, pleading brown eyes, was a young fawn.

"Why!" exclaimed Bob. "I thought"—Father laughed. "Uncle Bob has played a trick on us," he said. "This little fellow isn't venison yet, you see, but I'll have Tom Johnson come over in the morning, and then you can have your venison."

A lump rose in Bob's throat. "O, no, no!" he cried, looking again into the big, frightened eyes. "Tom Johnson shall not come over with his gun! Father, we'll keep him and put him into the north pasture, and I'll have him for my pet. Maybe he'll grow tame when he sees we don't want to hurt him. We'll call him 'Lightfoot'—and, father, I can keep him—alive—can't I?"

"Bless the boy, of course you can," declared father, as Bob stopped for breath. "I knew that was what you would want to do." And mother, who had come up softly kissed her boy on his forehead.

That was a year ago. Today no amount of money could buy Lightfoot. He has grown big and beautiful and tame, and lives happily in the north pasture. As he comes bounding to the bars to eat from his little master's hand, Bob says, contentedly: "I'd rather have my venison this way."—Zion's Herald.

NEWS OF THE CHURCHES.

NOTICE TO PASTORS.

The Herbert C. Hawkins Evangelist party will have an open date for tent meeting commencing Sept. 16. Have own tent that will seat a thousand people. Evangelist Hawkins is now in a revival meeting at Lutesville, Mo. Address inquiries to him there.

OPEN DATE.

Bro. Glover and I will have time for one more meeting before conference after we finish at Paragould.

If you would like to round out the year with a revival, write us at Plumerville, Ark. in care of Rev. G. W. Pyles.—Norris Greer, Conference Evangelist.

REVIVAL AT TAYLOR.

We have just closed a good 10-day revival. Much interest was manifested from beginning until Aug. 8 when the climax was reached.

The pastor with the assistance of Rev. W. W. Nelson did the preaching and they tried to bring messages that would warm up the hearts and wake up the minds of the people. Bro. Solon Kieth, Miss Ottis King, Miss Segel Taylor and Miss Jennie Owens had charge of the singing. They declared the whole counsel of God in the services. Bro. Keith, our choir leader, did great work and is worthy of all the praise of his people.

The holy spirit was present with much power and all were greatly blessed. We had about fifty conversions and reclamations and thirty-seven came into the church. Twenty-eight were in adult years. The revival was the greatest in the history of Methodism in our little town. The revival came to a close Wednesday evening, leaving the church greatly strengthened in membership and spiritual power.—E. T. Hudnall.

SMITHVILLE CIRCUIT.

A revival has just closed at Denton, Ark. And the results were grand considering everything. The rain disturbed some as we were holding services in an arbor and short time for another thing.

We held 9 days and had 16 conversions, 15 additions to the M. E. church. Two answered the call to life service. During the 9 days we read 868 chapters in the Bible.

Rev. John A. May, an evangelist from Montevallo, Ala., did the preaching and preached some of the deepest sermons that has been preached at Denton for some time. He has set the church on its feet and the prospects for a new church at Denton within a few months are brighter, and if any pastor in need of such a man can make no mistake in getting Bro. May to assist in a revival.—B. N. Long and W. E. Benbrook, Pastors.

HENDERSON METHODIST CHURCH.

WHEREAS, The Chairman of our Board of Stewards, L. C. Hay, while in the performance of his duty as an officer, in an effort to protect the people against violators of the law, lost his life on the 25th day of July, 1923; and,

WHEREAS, This Board has lost not only its Chairman, but one of its most faithful and efficient members and the Church one of the most faithful supporters. He attended every service at his Church when it was possible to do so, and was an enthusiastic supporter of the Church, and all of its auxiliaries. He could always be found at his post of duty; and

WHEREAS, The untimely death was caused by being killed by persons wanted as violators of the law; THEREFORE,

BE IT RESOLVED: First, That the Board of Stewards of this Church has lost one of its most faithful and efficient members and its Chairman.

RESOLVED, Second, That the Church and community have suffered an irreparable loss and the City of Little Rock one of its most efficient Citizens, and his family a kind and loving husband and father.

RESOLVED Further, That the Secretary of the Board be directed to send a copy of these resolutions to the family of the deceased, and a copy to the Police Department of the City of Little Rock, also a copy to the Arkansas Methodist.

RESOLVED Further, that these resolutions be spread upon the minutes.—F. A. Rhodea, C. J. Burleson, Mrs. Thos. Allen, Committee.

Unanimously Adopted this 12th day of August, 1923.

(Signed) John P. Lowery, Pastor.

PEA RIDGE AND BRIGHTWATER.

On August 29 at Brightwater, we closed a great revival of two weeks duration. The results of the revival cannot be told. The whole community of Christian people was revived. Twenty-eight persons were reclaimed or converted, seventeen joined our church and a few will join other churches.

For the sixth time I had the help of Rev. A. H. Du Laney, conference evangelist. His work was never more satisfactory. He is especially good in dealing with children and young people.

For all God has done for us we thank Him, and take courage.

On Monday evening, August 20, under the leadership of Rev. I. A. Brumley, our pastor at Springdale, we began at Pea Ridge a one unit training school. We anticipate a good school with splendid attendance.—Milton R. Lark, Pastor Pea Ridge and Brightwater.

GALLOWAY COLLEGE.

Miss Maude Hayes, Field Secretary for Galloway, has organized two promising Clubs in the southern part of the state the past few weeks, namely El Dorado and Hamburg.

The El Dorado Club was organized with twenty members. The officers are: President, Mrs. Violet Edmonson Craig; Vice Pres., Mrs. Myrtle Goodwin McWilliams; Secretary, Mrs. Annie May Goodwin Yocum; Treasurer, Mrs. Sula Pinson McKinney; Chairman of the Program and Entertainment Committee, Mrs. Stroude Hall Thompson; Chairman of Finance Committee, Mrs. Sula Pinson McKinney; Chairman Membership Committee, Miss Alvetine Miles. Surely, great things may be expected of this Club.

Officers of the Hamburg Club are: president, Mrs. G. P. George; vice president, Mrs. John P. Holmes; secretary, Miss Floy Watson; treasurer, Mrs. R. H. Baird. Though not so large as the El Dorado Club, yet the Hamburg Club is composed of live wire members.

Another \$1,000 donation has been added to the building fund making a total of practically \$12,000 pledged since the launching of the drive for a Greater Galloway.

MACEDONIA.

We have just closed a revival at old Macedonia church on Princeton Circuit. Our Pastor, Bro. C. J. Seger did the preaching. He preaches a gospel that brings conviction to sinners. We want to extend our thanks to Miss Fannie Young for her assistance as organist. Miss Young is a splendid organist and a consecrated Christian young lady who may prove of great service to the church.

We are praying God to continue his blessing on us.—A Member.

DES ARC.

We have just closed out our revival for this year. Dr. Steele, P. E., came and preached three days twice a day. Everyone who knows Dr. Steele will readily believe that his preaching was strong, spiritual and efficient. He so impressed the large congregation that they regretted to see him go. Perhaps they feared, as I did, that any one following would have some difficulty in getting hold of the meeting at once. But I am glad to say that my son, Rev. H. J. Hayes, of Center, Texas, took hold of the meeting on Wednesday morning with a strong grip. From day to day he kept increasing in power and efficiency. It did me great good to know how



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kindly and appreciatively they spoke of his preaching and work. Parental delicacy forbids that I repeat many things said to me about his preaching. They were very cordial and strong statements. We received eight into the church, five by baptism, two by vow and one by letter. There are a number still that will doubtless join soon.

The church was greatly revived. We rejoice and go forward.—W. M. Hayes, Pastor.

SMITHVILLE CIRCUIT.

We have just closed a ten day meeting at Jesup. We had a fine meeting with 22 conversions and 5 additions to the church and others are expected to join later. The church was greatly revived.

Rev. John A. Gowen of Kennett, Mo. did the preaching. Bro. Gowen is a fine revivalist. I don't believe any one would make a mistake in getting him if in need of a man.—Burl N. Long and W. E. Benbrook, Pastors.

EVANS REUNION AT CARTHAGE.

It was in early spring that our brother Rev. L. W. Evans pastor at Carthage, arranged for a reunion of his three preacher brothers. The time was set for July 19 to 29th. Rev. F. V. Evans of Alice Texas, Rev. E. N. Evans of New Orleans and Rev. W. F. Evans of Wynne, Arkansas all made their appearance in due time and for ten days three services each day were held under a brush arbor joining the church. All services were well attended and glorious results followed. More than twenty united with the church and the home life and the individual spiritual pulse were quickened, new family altars were established.

Six preachers of the family were present and preached, in addition to the four preacher brothers present, Rev. J. B. Evans son of W. F. and our pastor at Paragould was present with his family, and Rev. Coy Whitten, of Strong, son-in-law of L. W. was present with his family. The writer had his family present with the exception of one son. All of L. W.'s family was present except one daughter. This made some reunion and the parsonage home was somewhat in a congested condition, but the pastor and his noble helpmeet proved equal to the occasion and plenty and to spare was always visible.

We brothers had the greatest ten days of our manhood. The whole of our childhood, youth and young manhood swept before us like passing breezes in springtime. The little widowed mother, left with five boys at the close of the Civil War, was kept prominently before us and those who heard us. To do her honor was our delight, for she, it was, who threw

her best self in i's best way, into the five boys with a yearning heart and a devout prayer that God would be pleased to give her five preacher sons out of her five boys. This prayer was answered and all her offspring became itinerants in the church she loved and unflinchingly gave her best. The oldest son, R. W. passed to his reward in 1882 the four remaining brothers have all passed the three-score mile post and are vigorous and full of the spirit and a passion for souls akin to the Master who called them to be fishers of men.

Forty and four years have passed since that mother passed from the walks of men, but many were the remarks during the meeting that our mother still lives and calls men to God through her preacher boys.

The sermons preached, the songs sung, the fervent prayers and exhortations will live long years in the hearts and mind of those who heard and the many noble and good people of Carthage will live in the hearts and prayers of the four preacher brothers.

May multiplied peace be the growing results of our sincere efforts among that noble people.—W. F. Evans, Wynne, Ark.

QUARTERLY CONFERENCES.

CONWAY DISTRICT.

(Fourth Round).
Dover and Appleton, Aug. 18-19.
Russellville, Aug. 19-20.
Pottsville, Aug. 25-26.
Atkins, Aug. 26-27.
Solgohachia, Sept. 1-2.
Morrilton, Sept. 2-3.
Springfield, Sept. 8-9.
Plumerville, Sept. 9-10.
Naylor, Sept. 15-16.
Conway Ct., Sept. 16-17.
Jacksonville & Cato, Sept. 22-23.
Cabot, Sept. 23-24.
North Little Rock—
First Church, Sept. 30, a. m.
Gardner Mem., Sept. 30, p. m.
Beebe, Oct. 6-7.
Beebe Ct., Oct. 7-8.
Quitman, Oct. 13-14.
Rosebud, Oct. 14-15.
Morgantown, Oct. 20-21.
Greenbrier, Oct. 27-28.
Conway, Oct. 28-29.
Vilonia, Nov. 3-4.

—W. B. HAYS, P. E.

HELENA DISTRICT.

(Fourth Round).
Colt Ct., at McElray, Sept. 1-2.
Hunter Ct., at Hunter, Sept. 8-9.
Brinkley, 7:30 p. m., Sept. 9.
Haynes-Lexa, at Lexa, Sept. 15-16.
West Helena, 7:30 p. m., Sept. 16.
Crawfordsville, Sept. 23.
Earle, 7:30 p. m., Sept. 23.
Clarendon, Sept. 30.
Forrest City, 7:30 p. m., Sept. 30.
Hughes-Hulbert, at Hughes, Oct. 7.
Widener-Madison, at Madison, 7:30 p. m., Oct. 7.
Turner Ct., at Turner, Oct. 13-14.
Holly Grove-Marvell, at Marvell, 7:30 p. m., Oct. 14.
Aubrey Ct., at Oak Forest, Oct. 20-21.
Wheatley-Palestine, at Palestine, 7:30 p. m., Oct. 21.
Harrisburg Ct., at Bay Village, Oct. 27-28.
Vandale Ct., at Cherry Valley, 3 p. m., Oct. 28.
Harrisburg 1st Ch., 7:30 p. m., Oct. 29.
Parkin, 7:30 p. m., Oct. 30.
Wynne 1st Ch., 7:30 p. m., Oct. 31.
Helena 1st Ch., 7:30 p. m., Nov. 2.
Elaine Ct., at Elaine, Nov. 3-4.
Marianna, 7:30 p. m., Nov. 4.
William Sherman, P. E.

FAYETTEVILLE DISTRICT.

(Fourth Round—In Part).
Bentonville, Aug. 25-26.
Falling Spgs., Aug. 26-27.
Piney, Sept. 1-2.
Alpena, Sept. 2-3.
Rogers, Sept. 8-9.
Thornton, Sept. 9-10.
Centerton, Sept. 15-16.
Geary, Sept. 22-23.
Siloam Springs, Sept. 23-24.
Springdale, Sept. 29-30.
Huntsville, Sept. 30-Oct. 1.
W. L. Oliver, P. E.

SEARCY DISTRICT.

(Fourth Round).
DeView and Revels, at Howell, Aug. 25-26.
McCrory, Aug. 26-27.
Cotton Plant, Sept. 1-2.
Gregory and McClelland, at McClelland, Sept. 2-3.
Weldon and Tupelo, at Fitzhugh, Sept. 8-9.
Augusta, Sept. 9-10.
Judsonia, Sept. 12.
Bald Knob and Bradford, at Bald Knob, Sept. 15-16.
West Searcy Ct., at Haygood Mem., Sept. 16-17.
McRae Ct., at McRae, Sept. 22-23.
Griffithville Ct., at Higginson, Sept. 23-24.
Pangburn Ct., at Pangburn, Sept. 29-30.
Heber Springs, Sept. 30-Oct. 1.
Scotland Ct., at Pleasant Grove, Oct. 6-7.
Clinton & Shirley, at Shirley, Oct. 7-8.
Searcy, 1st Ch., Oct. 9.
Marshall, Oct. 13-14.
Leslie, Oct. 14-15.
Kensett, Oct. 17.
Valley Spgs., Oct. 18-19.
Bellefonte Ct., at Bellefonte, Oct. 20-21.
Harrison, Oct. 21-22.
Let the trustees be ready with their report on all church property.
Jefferson Sherman, P. E.

OBITUARIES

FARMSWORTH.—On Aug. 12, 1923, death visited the home of Brother and Sister Farmsworth and called little Claude Ray, their only son, aged two and a half years. Little Claude suffered for sixteen days and then God took him. I would say to the father and mother in this hour of sorrow that as these things come into our lives, we can only bow in submission to the will of God our heavenly Father, and look forward to that time when in the Paradise of God we shall meet to part no more, ever remembering we are connected with heaven by a stronger tie and that there is a light burning in the window of heaven that calls to us. May God so lead us and may we so follow that when earthly things are past we shall all meet to part no more in God's eternal world. By their Pastor—John Simpson, Esger Circuit.

WINTON.—Martha Jane Hammond was born Aug. 25, 1837, and entered into rest July 5, 1923. Her parents were married in Tennessee and moved to Marion county, Missouri, where she was born. Her mother died while she was but an infant and her father left her an orphan when she was but three years old. Nevertheless it was her good fortune to fall into the hands of a sympathetic maternal uncle, who lived near Springfield, Mo. She joined the Methodist Episcopal Church, South, and lived a devoted Christian life for more than seventy years. What an appeal such a life as this should make to every young person. On June 22, 1855, she was married to Jas. H. Winton, an uncle of our honored Geo. B. Winton, D. D. After fifty four years of wedded life her husband preceded her to their heavenly home. They had four children; the eldest, a son, and three daughters. The son and youngest daughter died several years ago. Her two daughters, Mrs. Neta Rice, a widow, and Miss Minnie Winton, lived with their mother and were watching over her with great tenderness when she passed away. Several grand-children are living here and are mourning the loss of a devoted grand-mother. Mother Winton came to her last earthly home on the Pea

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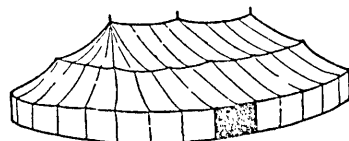
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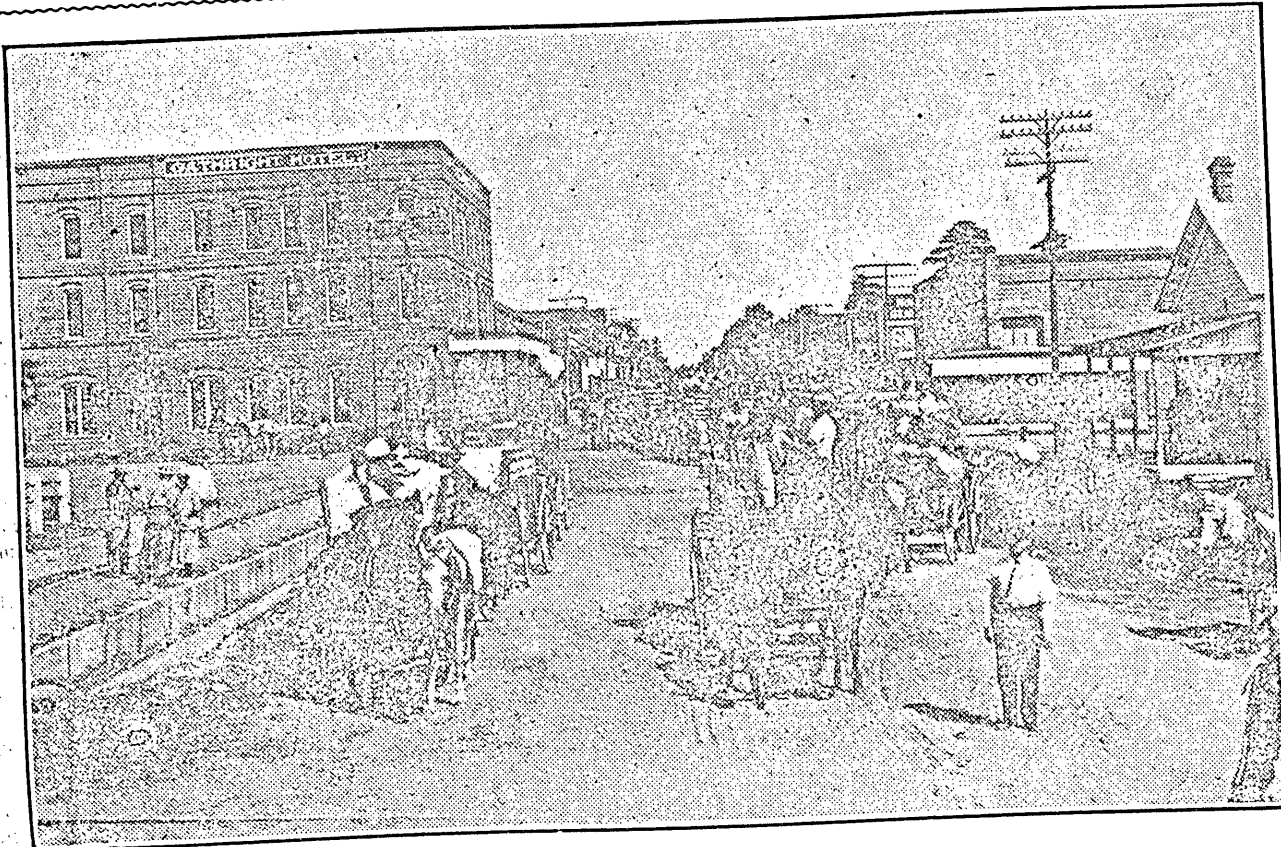
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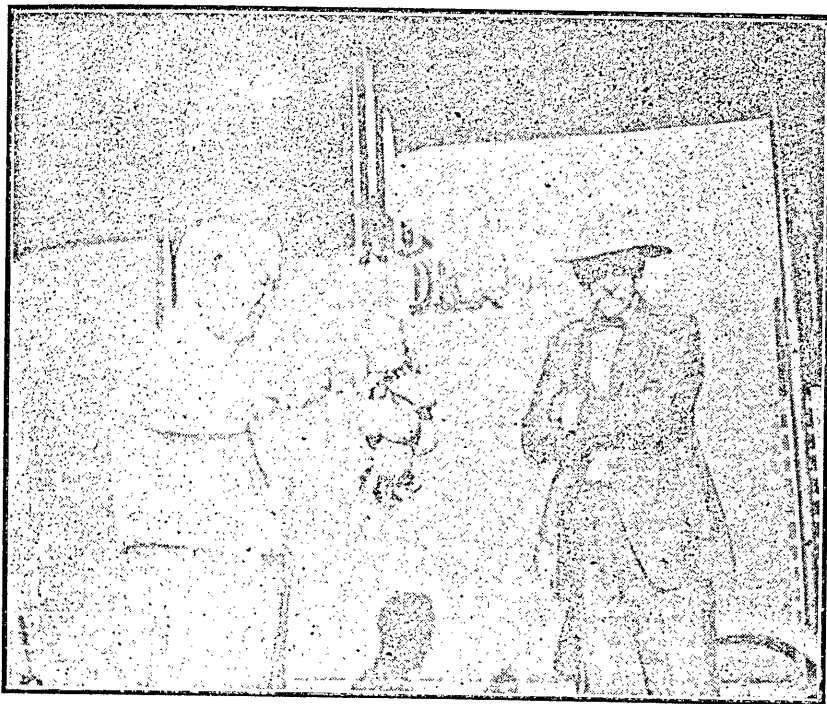


STREET SCENE, FOREMAN.

Ridge battle ground in Benton county, Arkansas, in 1866, where she lived to serve her family and the multitudes who gathered in their beautiful home on the hill to enjoy the hospitality of the Wintons. For several years before her passing Mother Winton was confined to her bed on account of a fall which left her a permanent cripple. She was a patient sufferer. She ever had a warm feeling for her pastor and his family. Mother Winton is missed by many. God bless her loved ones remaining.—Her Pastor, M. R. Lark.

BOWEN.—Mrs. Celestial Alice Bowen, wife of Rev. T. A. Bowen, pastor

of the Methodist Church at Nettleton, Ark., was born near Dexter, Mo., June 10, 1864, and died at the home of her son, Earl Bowen, in Jonesboro, Ark., August 9, 1923. She had been ill for several months. At first, her illness was not thought to be serious, but she gradually grew weaker until her family became alarmed about her. Some time before her death, she was brought to Jonesboro where the end came. Sister Bowen came to Arkansas at the age of ten years and made her home with her uncle, Dr. T. G. Welch, near Ravenden Springs, Ark. She was married to T. A. Bowen, November 25, 1880. To them were born 9 children, six of whom preceded her to the glory world.



Frank Horner, Sr., and J. L. Delony, inspecting bunch of nine peaches, weighing 2 1/4-4 pounds. They were grown near Foreman.

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ARKADELPHIA, ARK.

WHY I HAVE FAILED.

The church has been unusually kind to me, and I have had the privilege of serving very acceptably several very fine pastorates in the United Brethren Church. I dare say that few young men in our Church have been advanced faster than the writer, especially, when his educational qualifications are taken into consideration. My schooling is limited to a common school education and three years in the English course of Bonebrake Theological Seminary. I have always been an inveterate reader and God blessed me with an unusual memory for the facts of literature.

It is only fair to state that although my schooling has been meagre, my experience in life has been such that I deem myself to be fairly well educated. I have taken a short course in business, in a divinity school, and in a correspondence school. I have worked on the farm several years, clerked in a store eighteen months and partially learned telegraphy. I have been preaching as a pastor and an evangelist fifteen years. And yet I feel that in the real issue of my ministry I have miserably failed.

Why?

The only eternal factor in man's life in his spiritual self. When this is neglected he neglects the high endowment of his soul. This I know has been grossly neglected. I do not believe that any minister, worthy the name, can feel satisfied with mere material advancement. For every cause there is a reason. Why have I lost out spiritually? I will speak frankly. Not that I am proud to do so, for I am ashamed to tell it, but perhaps some young minister reading these words will listen to the higher call, and save himself the anguish of soul that is mine.

Three remain, J. M. and R. E. Bowen of Jonesboro, Ark., and Neal Bowen of St. Louis, Mo. Sister Bowen entered the itinerant ministry with her husband in December, 1891. For thirty-two years she presided over the parsonage home. No woman ever entered more fully into sympathy with her husband in the great work of the Methodist ministry than did Sister Bowen. She was one of those rare women whose charm was a modest sensible life. Sister Bowen quietly entered into the work of the Master, but never sought leadership. She bravely bore the sacrifices and hardships that come to the keeper of a parsonage home. She had a high ideal of life for herself and family. She was proud of her boys, and gave herself to every effort to give them a chance to get a liberal Christian education. Her fondest hope was that she should live to see her boys grown, educated and doing well. God answered her prayers for her boys, and she was happy. She was converted and joined the church when a child of only thirteen years. Through all her life, and in death, she kept the faith of her childhood. She died triumphantly and went to be with loved ones in the "Land of Cloudless Day." She said to her husband and children, "If it is the Lord's will, I am ready to go." She leaves her husband, three sons, a sister and other relatives and friends to mourn for her. They mourn not as those without hope. Her funeral was held in the First Methodist Church in Jonesboro, and her body was laid to rest in the Oak Lawn Cemetery. May God bless the bereaved ones.—R. E. L. Bearden, P. E.

MANASCO.—James Manasco was born at Umpire, September 21, 1899, and died May 28, 1923. He professed faith in Christ within 24 hours before he died. He brought forth fruits meet for repentance as he sent for his neighbors and confessed the sins and wrongs he had done them. Upon his death bed he helped to bring to friendship his own family and a neighbor family nearby. James Manasco set his house in order, claimed the promises of the Gospel, asked his loved ones and neighbors to meet him in a better world. May his passing away be overruled to God to the salvation of his family.—J. F. Taylor.

COUNTS.—Mrs. Mattie Counts, nee Chambers, was born in South Carolina October 6, 1847, and died at Umpire, Arkansas, May 28, 1923. When a young woman she married Green Powell. There were born to them four children, three of whom are living. Jim Powell, Mrs. Martha Stewart, Mrs. Alice Gray. After the death of Mr. Powell she was married a second time to Mr. Pete Counts and was again the mother of four children, Mrs. Crestle Smith, John Counts, Mrs. Tennie Kesterson, Mrs. Carrie Hall, all of whom are living. In early life she joined the Methodist Church, and when she moved to this country her membership was had at Bethel, our camp-meeting church. Sister Counts suffered much in her last sickness, but her faith in the Lord was unshaken. Some hours before she passed away the writer was at her bedside and asked her if her way was clear to go home to God. She replied to the effect that God was with her and her soul was safe by an abiding trust in Jesus Christ. She went peacefully to her rest.

In my early ministry I often went out in the field, or up in a barn loft, or out upon the banks of some stream, to talk to my Heavenly Father by the hour about the tasks that were mine. They were not wasted hours. I sometimes think that the best sermons I preached were in those early days.

They were not as scholastic as some I may preach, now and then, but they were more spiritual.

I try to excuse myself today by saying I am too busy to spend so much time in prayer, but I know that is not so. And then, too, it seems I cannot reel the delight I once had in such communion with God. Why? Because I am trying to be reserved. We ministers of this day have gotten it into our hearts somehow that we must not be too emotional and we are about to freeze our congregations to death.

Again, I read too much outside the Bible and not enough in the Bible. Many a day I have spent four hours reading magazines, newspapers, secular and theological books while only ten minutes were spent in reading God's Holy Word.

Another handicap to my spiritual advancement is the desire to advance. I must confess that there is in my soul that longing desire to make my fellowmen realize that I have succeeded, and to impress my relatives that they need not look down upon me because I am a preacher.

I have married the sweetest girl in the world and I like for her to enjoy a nice home as well as do those of moderate means among my parishioners. I want her to have as nice clothes, and as many conveniences as those who come often to visit us. To do this I have been over anxious to be the pastor of city churches, and for the last seven years I have filled city pastorates.

We have met with unusual success most of the time and for the most part have been treated royally. I do not think that my ambition has been an unholy one, but that too much of the time I resorted to my ability to speak, to my personality, and to new methods of success to attain to whatever success was achieved. I do not mean that I did not pray, I did, but too often from a sense of mere duty and position than from a sense of need.

I still am anxious to succeed, however, not to make a name for myself, but to please Him who has deemed it wise to call me into his ministry. A little babe, too, has come to our home and she has changed my whole outlook on life. I would be willing to settle down, anywhere, I care not how humble the position might be if only my life could be spent to best advantage for God and his kingdom.

I may also add that I have gone into debt, so far into debt that my mind must be spent so much on how to meet my financial engagements that I too often am in no frame of mind to do real spiritual work. Some of this debt could have been avoided in the past if I had been content to be a little more humble. I advise all young ministers to stay out of debt if at all possible.

I should have stayed longer in some pastorates than I did but the call for more money to meet my financial engagements urged me to seek more remunerative fields. This does not tend to higher spirituality.

Going into debt does two things for a minister. It makes it very hard, and sometimes impossible, for him to lay up anything for old age or for the day of sickness; and it also hinders him in his work should he be slow to meet his creditors when the notes fall due. And thirdly, too many times he is more anxious about the salary he is to receive than the opportunity for service which a new field affords.

I am so sorry I have lived so poorly for my Savior, for both the people and myself have suffered in my

THE TROUBLE WITH THE TITHE.

Granite rock is an enduring foundation for temples and for palaces, but it makes an indifferent grindstone. When the foundation principle of the tithe is pressed into a financial campaign, in order to turn money into depleted Church treasuries, or provide for a missionary budget, it is an act of violence against the whole structure of Christian doctrine. This primal law of acknowledgment, whose purpose it is to denote the divine sovereignty, has been lugged into finance committees as "the tithing plan," and its comparative merits discussed with "the subscription plan," and "the apportionment plan," and "the pew-

renting plan." It is the history of every fundamental doctrine that its friends have been its enemies. That the tithe still abides and increases in strength, in spite of petty notions concerning it, is proof of its inherent vitality. When a minister preaches the tithe for the sake of the budget he has unwittingly cheapened a great message, which therefore may be defeated by its own irreverence. It is for this reason that many high-minded though undiscerning ministers will not preach the tithe at all, and many high-minded laymen will not accept it when they hear it preached. High truth, for revenue, awakens suspicion.—Religious Telescope.

THE PUBLIC SCHOOL AND PROSPERITY.

By Abram W. Harris
Corresponding Secretary of the Board of Education of the Methodist Episcopal Church.

We sometimes attribute the prosperity of this country almost entirely to its own resources. While this may be true, it is only true if you recognize as the greatest resource of America, as well as of any other country, its intellectual manhood and womanhood.

What has the public system had to do with the prosperity of this country? We usually think of the public school as if it were an essential in all countries. There is nothing like our public school system outside of Australia and perhaps some new nations, with the exception of what you find in Germany.

What do our public schools do? They take up the whole populace at the earliest school age. Every boy or girl who is fit for leadership has a chance to develop that faculty. Some drop out at the end of grammar school, some in high school. The public school sorts out those who have in them the making of leaders, and I believe that there is no greater secret of our success than the fact that our educational policy has enabled us to use and develop in a very remarkable way our national equipment for leadership.

That is why we have not been producers but importers of laboring men. As fast as the children of this increase in population become available, the public school begins to develop them and make leaders of them. They are one reason why America has had so many leaders—unselfish leaders. We have been drawing from one place and then from another.

These new found leaders develop new industries which in turn demand more labor and this we secure through importation. After a while our missionary efforts through the church will introduce into foreign countries what we have here and our labor importing will stop.

INJUNCTIONS

The wide interest and the heated controversy that were aroused by Attorney General Daugherty's application for an injunction against the striking shopmen make timely an explanation of what an injunction is. Briefly, it is a writ or order issued by a court of equity commanding a person or persons either to do or not to do a particular act. It is not a new or unfamiliar thing. The Roman law had something much like it in the "interdict," and the principle of it was introduced into English court practice by the Lord Chancellors several hundred years ago.

The object of all proceedings in equity is to insure justice between man and man more promptly and effectually than the ordinary working of the common law permits. The common law can punish only offenses that have already been committed, and its machinery works so slowly that the wronged party often suffers damages in property or in interests that no court decree can repair. But equity procedure permits a person whose life or property or legal rights are threatened by another to apply for an injunction forbidding that other from committing the acts apprehended or complained of. The first writ that the court issues is always temporary. Both parties are thereby summoned into court, and the injunction is made permanent only if the plaintiff can show the court that his interests are in real danger and that the damage likely to occur is of a kind that cannot be adequately remedied by an action at common law. After an injunction has been made permanent anyone who commits the acts that it forbids is liable not only to the usual penalties of the common law but to a term of imprisonment for contempt of court.

The injunction is used in all sorts of cases. It can be employed to stop such nuisances as the production of great quantities of black smoke or of

foul odors by factories, to prevent the violation of contracts, to protect patents or copyrights from infringement and to stay proceedings in a court of law. It is recognized as a useful means of hastening justice and of preventing a long continuance of injustice. There is little or no criticism of it except when it is used to restrain strikers from acts that are likely to damage the property or to interfere with the business of their former employers. The labor organizations, and some publicists too, insist that that is an unwarranted and arbitrary exercise of power by the courts. They speak of it as "government by injunction" and believe that it puts the power of government unfairly into the scale against the man who is trying to improve his economic position.

There is no doubt that in such cases injunctions are sometimes asked for, and occasionally granted, that forbid acts that are not clearly illegal and that do not seem to be proper subjects for equity jurisdiction. But it is an ancient principle of the common law that a man has the right to conduct his business without molestation from others. If he is so molested, he has a right to recover damages; and it is the business of the equity court to prevent, if it can, acts that violate either the common or the statute law. The question is what precisely constitutes unlawful interference with another's business. On that point there is no general agreement. We cannot expect the employer and his striking workmen to agree on it, and as a matter of fact lawyers and judges often hold different opinions. In such cases equity procedure enters a field where the views of men on social, economic and political questions are in conflict. That is why the injunction in labor cases is a matter of continual controversy.—Youth's Companion.

WORDS OF WISDOM.

The Labor World, the fairest and most impartial of labor journals, says: "There are in American life many evils that cry aloud for abatement and correction, but the sensible American acknowledges that the greatest obstacles that hinder his advances to places of independence and desirable positions, are within himself, and are beyond capacities of any form of government to overcome. Hundreds of thousands of Americans who became so by choice know from their experiences of European life that there is no government on the face of the earth that offers so much to citizens and exacts so little as the United States. That is why the Socialist Party is a failure."

WHY I BELIEVE IN CHURCH PUBLICITY.

Every reader of the Arkansas Methodist doubtless knows that I am a strong advocate of Church Publicity. Prior to my connection with the Methodist, I gave quite a bit of time and careful study to the matter of Church advertising. While in the pastorate I endeavored to use this method to increase my congregations and diminish the number of empty pews. Not a few ministers and laymen have asked me the question, "Why do you believe in Church Publicity so strongly?"

I believe in Church Publicity because it makes the Church more effective. I advocate advertising because the slow and conservative methods in vogue in our churches touching this aspect of the work are impotent. Our Church has a great place to fill. The two paramount objectives of the Church are: first, to make Christians out of church members; second, to make Christians out of those who do not belong to the Church. It is a serious indictment against the Church that after the

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torch of Christianity has been shedding its light upon the world for nearly two thousand years, a vast majority of mankind it still reclining in the shadows of Paganism, and groping in the darkness of Heathenism. If the Church is successful in its first objective, then, and not until then, will the second aim be accomplished, and the pagan, heathen gaudy world which is stenchfully rotten in its moral joints and social marrow be made Christian. I believe that the Church is hiding its light under a bushel. The world outside of the Church does not know what the Church has done and is now doing for mankind.

The Church Should Advertise.

The Gospel has not reached the people. If any reader doubts this fact let him go to Church on Sunday and then peep over the fence at a baseball game that afternoon and see where the crowds go. The Gospel must reach the people if we are to save them, and "Advertising is the most practical way of reaching the most people." A sermon preached on Sunday before the average congregation will probably reach three hundred people. An advertisement in the Saturday Evening Post will reach approximately 2,597,000 people. The Church seems to have proceeded upon the theory that, "if the people won't come to Church, they can't have the Gospel." Christ commanded us to go into all the world preaching the Gospel to every creature. You will notice that He does not say, "preach the Gospel to those who come to Church." But He bids us to "Preach to every creature." If people will not come to Church to hear the Gospel message, then in order that we might comply with the command of the Master, we must carry the Gospel to the people. We must advertise the Gospel. After all, advertising is a very effective form of preaching. One of the reasons why pagans, heathens, and sinners outnumber the Christians is because the Church has universally refrained from using the agencies of civilization until the Devil had obtained a monopoly upon their use. For example, the Church should have seized the opportunity of the theatre, the drama, as a Christian influence. The policy of the Church has been to keep aloof from these agencies until some hostile group obtained control of them and compelled the Church to take a defensive position. The Church has neglected to avail itself of the benefits of legitimate, wholesome advertising. If commercial houses are able to convert millions to certain products, why should not the virtues of the Gospel commend themselves to men through being advertised? If multiplied thousands of men will adopt a certain brand of shaving soap because its valuable qualities are brought to their attention, why will not millions of men accept the Spirit of the Gospel in their lives if it is kept before them constantly through the medium of the press? I am aware that some of you who read this article will be shocked by my advocacy of Church advertising, and among the objections I anticipate that many will say, "I am against Church advertising because I haven't been used to it; it is something new and I am not going to be swept off my feet by a strange, new, untried Church method." The progress of the world has been retarded since the beginning of time by reactionaries who have held up warning fingers against the adoption of something adventurous. In the political world, the Tories opposed Washington because he advocated a new form of government. In the realm of invention, the skeptics carped at Robert Fulton when he announced that he was going to transform the whole scheme of transportation. In the religious field the Scribes and Pharisees tried to block the progress of Christ. And, why? Because Jesus sought to introduce a new order of things. Insidious and unfounded prejudice blindly stood in the Master's way. There is no place for the reactionary in this modern world. Men whose motives are generated and energized by prejudice certainly

have no place in the modern Church.

Others object to Church Publicity on the grounds that advertising tends to commercialize the Church. In this connection, remember that when you advertise the Church you are not offering something for SALE. You advertise that which you wish to GIVE AWAY—SALVATION. It is just as much a commercial transaction to pay the pastor's salary as it is to pay the secular or religious paper for advertising.

I suppose that some will say "Christ didn't advertise, therefore we have no right to advertise." By applying the same reasoning, I could deprive you of your pipe organ, for we have no record that Jesus used this instrument. What right have we to use a pipe organ if Christ didn't? Of course, we all know that there were no newspapers during the time of Jesus. Advertising the Gospel was accomplished in other ways. Jesus did advertise. I take issue with anyone who says that He did not advertise. He instituted and carried out the greatest advertising campaign the world has ever known. His advertising was so effective and its results so far reaching that the world has been discussing it for nearly two thousand years. Read again about the feeding of the five thousand. Those who witnessed this miracle went scampering away from that wonderful feast with opened eyes and enthusiastic hearts, advertising the Divine Power of the Christ. Then, there is the raising of Lazarus from the dead. The news of it spread like wild fire all over the land, no doubt. Suppose some physician would raise a man from the dead today. What would its value in advertising be to that physician? Why it would require a regiment of "cops" to keep the multitudes from crowding in on him, demanding his services night and day. Jesus walked on the water. And, for two thousand years people have been talking about that miraculous incident.

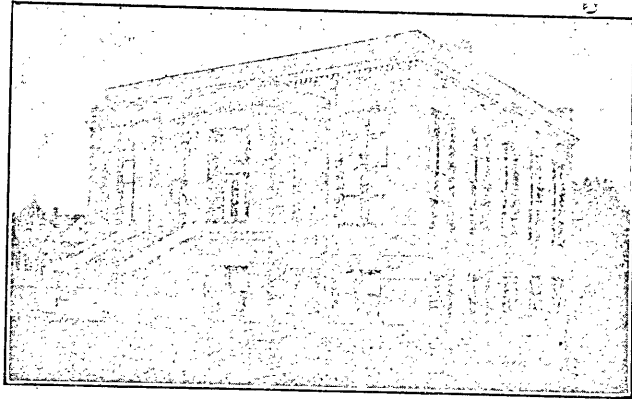
Yes, Christ advertised; He advertised with dignity and wholesomeness His Divine Power. He used the available methods to propagate the Gospel. Can we refuse to use the methods that are at our command to carry the Gospel to every person?

Just here, another says, "It's beneath the dignity of the Church to advertise." If advertising the message of the Master will save immortal souls and cheer the faint-hearted, I am in favor of advertising even though it results in the loss of dignity. The most dignified act that a minister can perform is to obey the Master, who said: "Go ye into all the world and preach the Gospel to every creature."—J. C. G.

FOREMAN, A COMMERCIAL CENTER.

Foreman is situated on the highest point between Red and Little Rivers, exactly twelve miles from both. It is on the Frisco Railway which runs from Hope, Ark., to Hugo, Okla., with splendid connections to all points in Texas, Arkansas and Oklahoma and is on the Texarkana and Fort Smith Highway. There are more than 245 miles of hard-surfaced road in Little River County, in which Foreman is located. Foreman is one of the leading Little River County towns around which these roads radiate. Foreman's school building is a reflection of the character of its citizens. It was built at an approximate cost of \$65,000. More than 400 pupils attend the school, which offers all of the courses of a first-class high school. Prof. Byron Goodson, a splendid gentleman, and an excellent school man, is the Superintendent. Our Church there is also a monument to the generosity of the Methodists. It is easily worth \$20,000; built of brick, and is modernly designed and finished. Foreman has two good banking institutions, the Citizens Bank, and the Merchants and Planter Bank.

Little River County has some of the most fertile, varied soils to be found in Arkansas. Fertilizers are unknown quantities to those planters. Cotton and corn are grown with profit. It is



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also a fine alfalfa, hay, and truck section. Some of the finest alfalfa fields I ever saw, are in that county. With successful seasons, planters make more farm products than they can gather. This section has untold natural resources. Great deposits of lime, cement (raw), and chalk are located in and around Foreman. In the future this will prove a great asset to this town and community. Because some capitalist or manufacturing concern will enter the field and work up those immense beds of natural, raw materials. There are Baptist, Presbyterian and Episcopal churches in Foreman. The citizenry willingly supports these institutions. Foreman people are great local boosters, and stand unitedly for the welfare of the community.—J. C. G.

FOREMAN PASTOR SUCCEEDING ADMIRABLY.

Rev. J. D. Rogers, the polished, affable pastor of Foreman Methodist Church, is succeeding admirably with his Church work. He understands perfectly the mission of the Church, its essential elements of organization, and has the initiative and capacities necessary to steer the organization without friction. Brother Rogers is discreet, adroit, keenly conscious of his sacred tasks, and devoutly interested in the ongoing of Christ's kingdom. He enjoys the esteem and high regard of every citizen in the live town of Foreman. On every hand, his members, and those of other denominations, eulogize him freely. He in no less degree, is delighted with the Foreman people. This is Brother Rogers' first year in Foreman, but he has accomplished things that would indicate that he has been connected with that church for two years, at least. His method of co-ordination and correlation of plans, aims, and activities of the local organizations have materialized beautifully in what he has termed, "Church Brotherhood Training Night." This was the most effective kind of leadership. He has unified the work of the Church, avoided the unfortunate over-lapping of activities, and increased the efficiency of every agency of the Church. The officers of this timely and constructive organization are: Ed Cannon, Pres., J. L. DeLony, Mrs. T. F. Bowman, Fred Gantt, L. J. Atkinson, vice presidents, Judge N. A. George, Treasurer and George E. Cannon, Secretary. In addition to the directorate, there are four committees, the Social, Recreation, Finance, and Devotional.

I congratulate this vigilant pastor on the well edited, interesting booklet which he issued early in June relative to this work. For the benefit of other pastors and Church workers, and for the information of the laity, I quote briefly from this booklet:

"We live in a most extraordinary age. Events so various and so important that they might crowd distinguished centuries and compress them within the compass of a single life. The Pastor of today is regarded as one of the greatest factors of life. He is the key-man to many organizations inside his church, and he is expected to keep in touch with all civic and economic interests outside in order to understand his people. Standing today with our faces set toward a religious institution perfectly adapted to all ages of the world's advance, and to all the capacities and necessities of the human race, I believe that if our grandfather-preachers could look in on the greatness of our church, they would admit that its present glory is far beyond their wildest dreams; then as I look upon the greatness of our church, and its magnificent achievements pass my mind in review, I make no apology for saying that today I am glad that I live and labor in the most practical organization on earth."

The pastor is now closing his sixth year in the Little Rock Conference, having transferred to Arkansas from the Louisiana Conference in 1917. He has served pastorates in Humphrey (one year), Altheimer (four years), and as previously stated, is now serving his first year at Foreman. Being one of our best students, and an

A. B. graduate of one of Mississippi's leading colleges, Brother Rogers is highly qualified educationally for his ministry. His talented, interesting wife is also one of our most cultured women. She is doing a monumental work with the young people in Foreman this year. Last year, Sister Rogers served, with credit, as Secretary of W. M. S., Pine Bluff District. She is a truly great pastor's wife, taking a vital interest in every phase of Church work.

Brother Ed Cannon, one of the best men in Arkansas (and I say this advisedly) is Superintendent of the S. S. He is a brother of Presiding Elder R. H. Cannon, Camden District, and Dr. J. L. Cannon, of First Church, Arkadelphia. Under his spiritual guidance, this institution is steadily climbing. All of the departments are well organized, according to the program given by our General and Conference S. S. Boards. Foreman also has a S. S. pastor. Brother Rogers is keenly active in this work, being a member of our conference S. S. Board. Willie Blakely is the high "mogul" of the E. L. He is zealously at work in an effort to keep pace with the record made by his predecessor, that princely young George E. Cannon.

The W. M. S. has a very capable consecrated leader in Mrs. U. C. Hogrefe. As a result of her untiring work, augmented with the harmonious work of the Society, quite a number of new members came in this year. Mrs. J. D. Rogers is Superintendent of the Y. P. M. S., as has been previously noted.

Since Conference some interior repairs and changes have been made on the Church. The rostrum has been enlarged, and a choir platform has been built. This adds very materially to the attractiveness of that already beautiful house of worship.

My write-up would not be complete without a word about Methodism's champion, and Foreman Methodism's ever-loyal supporter, Jesse L. DeLoney. He has been a consistent member of our church for 44 years. He has been connected with the Foreman church since '95. And has been an official in the Church continuously since '82. And, further, Brother DeLoney has been a delegate to the Annual Conference regularly, beginning in '88. He has been president of the Board of Stewards of Foreman church for 21 years. He is a member of the Conference Board of Missions, and a member of the Advisory Board of the Haygood Institute, for colored, at Washington, Ark. Sister DeLony, his wife, was one of the first eleven women to be seated as a delegate in the Little Rock Conference. The conference which met in Hope in 1919. Among the Foreman young people who are now in college are: Malissa Cannon, Antoinette DeLony, Allean and Maureen Johnson, Louise Schoolfield, Walter Anderson, John Johnson, Morna Coffey, and Elton Davis. This is an indication of the premium that Foreman people place on higher education. It is a delightful task to relate the progress of our Foreman Church. Having had the pleasure of serving those appreciative folk for an all too brief a period, I find it quite easy to secure material for a lengthy article. I shall ever remember the nine short months in which I worked with increasing enthusiasm and joy among those whole-hearted people. Brother Rogers has established himself with the people, and they are now building for the Master. He has exceeded the marks that I made. And, the only thing I have to say, in conclusion, is "More power to You, Rogers."—J. C. G.

P. S. Everybody always reads the P. S. to their letters. In fact they are usually more interesting than the body of the letter. I saved the "P. S." or allonge, legally speaking, for the best choir a-goin'. Mrs. Roy Berry, soloist, director, is an expert in her beautiful ministries. Mrs. Harry Bernard is the gifted pianist. Mrs. Fred Gantt renders splendid services as pianist, also. The choir is well organized and adds greatly to the services.

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A REGISTERED PHARMACIST ON DUTY AT ALL TIMES

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