

# ARKANSAS METHODIST

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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No. 43.

## THE PRESIDENT'S PLEDGE.

At his recent conference with the governors of the States President Coolidge, referring primarily to prohibition, thus pledged himself: "I propose to give that support and protection to the limit provided by the Constitution and the law of the land, against every lawless element. The executives are required to enforce the law. The machinery for the enforcement of the law is that supplied by the acts of Congress and the acts of the State legislatures. That machinery must be used to the full extent of its capacity to secure the enforcement of the law. It is certainly my purpose so to use it."

The President very properly reminded the governors that the Federal Amendment does not relieve the governors of responsibility, but confers upon them additional authority to enforce the prohibition law. To this the governors responded with pledges of co-operation.

We believe in the president's sincerity and expect good results as rapidly as the proper machinery can be utilized.

## MISREPRESENTING PREACHERS.

In an effort to excuse the class of laboring men who take no interest in the church, the editor of the *Labor Journal* says: "In general the minister is raised and educated in another atmosphere than the working man;" and then he suggests that men become ministers "because they are looking for something soft."

This expression of opinion grows out of dense ignorance. This editor is evidently one of those who never go to church and he knows nothing of preachers. Practically every Methodist preacher comes from the farm or from a modest home in city or town; and what is true of Methodist preachers is substantially true of preachers in other denominations. Not many rich men are called, or if they are, the clink of gold drowns the call. True, many preachers are sons of preachers, but that means that they grow up in homes where the utmost economy is practised, and assist their father by working, usually beginning with the humblest tasks. Practically every young preacher works to pay his school expenses, often doing the hardest and most menial drudgery. If there are any men who know all sides of the poor man's life, it is the ministers.

The editor who believes that men enter the ministry to get "something soft," was never more mistaken. One of the chief reasons given for the lack of men in the ministry is the hard work and poor pay. Unskilled day laborers now get twice as much a year as the average preacher receives, and the pastor works twelve to fifteen hours a day, and then gets no rest on Sunday. Then these pastors on poor pay contribute more liberally, in proportion to income, to charity and benevolences. Then even the pastors who receive relatively large salaries have had to work many years on small salaries, and at their best do not get the pay of labor leaders. Let the preacher's critic go with a faithful pastor for a week, and he will be forced to acknowledge that the ministry is not in a "soft" place.

The preacher maintains life and self-respect on a pittance because he is serving One who pays in something more valuable than gold.

## PLAN FOR NEXT YEAR.

In closing the work of the Conference year presiding elder, preacher in charge, and officials in quarterly conference should look ahead to the next year. Unless the presiding elder and officials understand each other, there is grave danger of making mistakes in the appointments. If the presiding elder assumes that a charge which has been paying only \$1,200 to the pastor, will pay \$1,800 next year, he may send a preacher with a family that requires \$1,800, and, because they have not in any way been obligated to pay \$1,800 the officials may fail to raise the assessments, and the preacher and family will suffer. If the officials feel that the church will pay a higher salary, or must reduce the salary, they should frankly inform the presiding elder so that he may have the facts in mind when he is advising concerning the appointments. If the pastor knows that he cannot keep his family on the salary which the church is able or willing to pay, he should state the fact plainly to his presiding elder. If there is any forward movement to be made it should be duly considered so that the preacher who is adapted to that kind of work may be selected.

**LET US WALK HONESTLY, AS IN THE DAY; NOT IN RIOTING AND DRUNKENNESS, NOT IN CHAMBERING AND WANTONNESS, NOT IN STRIFE AND ENVYING. BUT PUT YE ON THE LORD JESUS CHRIST, AND MAKE NOT PROVISION FOR THE FLESH, TO FULFILL THE LUSTS THEREOF.—Romans 13:13-14.**

While there are certain routine affairs which all preachers are capable of handling, yet each preacher has special ability for doing a certain kind of work and ought to be sent where that is needed. The fourth quarterly conference is not simply an occasion of settling the business of the old year, it is an opportune time to begin planning for the next year. This is especially important on the circuit, because, with a change of pastor, the circuit often fails to accomplish anything until the first quarterly conference is held, and bad weather frequently interferes with the attendance. Unless there is definite looking ahead there is often a big gap between the end of one Conference year and the beginning of another.

## THE CAUSE OF DIVORCE AND A CURE.

The papers are full of statistics showing that divorces are more numerous than formerly, and search is made for the cause. There are doubtless many auxiliary and contributing causes, but we venture the suggestion that the two chief causes are hasty marriage and the American spirit of impatience.

In earlier days people, for the most part, lived on farms and in villages and young men and women grew up as neighbors. Thus they knew one another and married with full understanding of personal and family characteristics and history. Today there is much moving about, and young people who have met only at social functions and resorts, merely attracted by superficial qualities and absolutely ignorant of their true character and conditions, marry in haste and soon discover disagreeable personal traits and family weaknesses which lead to dissension, distrust, and permanent dislike and estrangement.

Then, because we have rapid transit, telephones, daily papers, and various facilities for getting quick results, we as a people have become impatient. We fly into a rage if our train is delayed or response on the telephone is not instant, or the morning paper is five minutes late. Everything must be done instantly, and we have no patience with any kind of interference with our plans. Some persons regard it as a virtue to make a show of impatience on the slightest provocation. In family life there are necessary delays and unavoidable hindrances in connection with the simplest domestic affairs, and people who have cultivated the habit of resenting delay will soon irritate one another until the resentful spirit becomes chronic and husband and wife decide that the situation is intolerable and the only solution is divorce.

The cure is comparatively simple. The law should not permit marriage without ninety days' public notice. This would prevent run-away and other hasty marriages and allow time for real acquaintance. Then divorce should not be granted until ninety days after application, and remarriage, if permitted, should not be allowed under one year from the date of the decree. This would give time for due consideration and reconsideration and reconciliation.

It is not claimed that these two simple legal requirements would always prevent divorce, but they would undoubtedly help to stop a large number of foolish marriages, on the one hand, and, on the other hand, would enable persons whose impatience has caused estrangement, to review their conduct in time for reconsideration.

We doubt the wisdom of seeking a federal law on divorce, because it would be almost impossible to secure a law that would meet all conditions, and it is better to let the several States work out the solution to the problem. If the simple requirements here suggested could be tried in a few states their value could be tested. Certainly, in view of the present conditions, we should endeavor to inculcate the sacredness of true marriage and the folly of hasty and illconsidered unions and the evil of

impatient and thoughtless dissolution of the bond. We must not allow genuine family life to fail. No nation can permanently prosper without true homes in which the fundamental virtues are honored and exemplified. Pulpit and press and school must emphasize the homely virtues of honesty and fidelity, and reinforce the lessons of the home.

## "THE FURTIVENESS OF LIQUOR."

Under the above caption Raymond S. Spears writes in *The Outlook*. He claims to have traveled over 25,000 miles from Atlantic to Pacific and from Canada to Mexico, roaming as a stranger, and yet has seen none of the drinking that is mentioned by the enemies of prohibition.

He says: "Before I could discover liquor, whether brewed, distilled, or fermented, I had to search for it; and even the indications, the signs of clandestine liquor traffic, are so indistinct and difficult of recognition that one must become practiced in his observations in order to recognize them. Since prohibition went into effect I have been through places and across regions that I knew twenty years ago. . . . Let me say offhand that a traveler could not then cross the United States or go anywhere in the country and not find himself constantly beset by liquor and constantly witness its effects on men and women. Twenty years ago a man going seven thousand miles across New York, Pennsylvania, Ohio, Kentucky, Tennessee, Arkansas, Louisiana, Texas, New Mexico, Colorado, Wyoming, Nebraska, Iowa, Illinois and Indiana, would see hundreds of places with music and bright lights and pullers-in reaching for customers for tables and bars. And last autumn and this spring I went this route by automobile and on all that journey of more than seven months liquor nowhere displayed itself. I did not see many men obviously under liquor's influence. . . . On my travels twenty years ago, wandering into industrial regions, through feud lands, from corn belts to cotton bottoms, from timber jobs to mining regions, from hunting camps to trappers' cabins, from fly-fishing brooks to commercial-fishing lakes—everywhere was liquor. State laws but slightly veiled its distributors and hardly awakened the doubts of venders or consumers. And now liquor simply is utterly invisible from the highways. One must know what illicit liquor does to an automobile, to a building, to a town, or to a locality to see where liquor is 'working'. . . . There is some liquor along the border. No one denies that quite a few drinks are brought across. The amount, compared with consumption in the old days, is trifling. . . . The boy and girl who 'go to town' or away from home do not find the camaraderie of wide-open saloons waiting for them when they are lonely. The movies, lunch-rooms and churches await them. Let me remark that the chances are nearly ten to one that the stranger will be asked to go to church rather than to have a drink. . . . And the traveler twenty and ten years ago had trouble finding good places to eat. Many a time I have found in cities that the free-lunch counter was the only or the best meal, with a glass of beer inevitable beside one's plate. In even cross-roads hamlets of the land now short-order places are found, and every town has its eating-place for the passer-by. . . . Tell me prohibition isn't working? If it isn't, why don't we see the liquor game played everywhere, instead of only furtively and at rare intervals? Drive from ocean to ocean, from border to border—ten or twenty thousand miles. The stranger will not see liquor in any form. It has vanished from sight. The stranger takes his life in his hands if he tries to find it, so afraid is liquor of being found out. Compare that with legalized sale!"

Surely the testimony of this man who has had every opportunity to see, is worth more than that of the man who wrote recently in *The Atlantic Monthly*. We would like to have them get together and compare experiences.

## RIGHT AT LAST.

*The Nation*, which is usually wrong and frequently libelous in its references to the South, has at last hit the mark.

It seems that Mr. Lloyd George, when in New York, had asked for a typical American meal, and had been served with a French-cooked dinner. To this *The Nation* very properly takes exception, and suggests that Mr. Lloyd George should have had opportunity to try a meal in "the heart of either one of our great regions of authentic cooking—New England or Dixie."



## BOOK REVIEW.

**RIP VAN WINKLE;** by Washington Irving; published by J. B. Lippincott Co., Philadelphia; price 75 cents.

This is a beautifully bound and illustrated edition of the old story of which it is appropriately said: "In all American literature there is perhaps no more wholly delightful story than Irving's tale of Rip Van Winkle. Poor Rip had a wife whose chief delight was to scold, and of course Rip received most of it. One night he wanders off into the mountains and comes to a remote place where strange little men make thunder with their playing at bowls. He falls asleep here and only wakes again after twenty years. Stiff with the weight of years, his clothes ragged with age and his face bedecked with a flowing beard, he wends his way homeward, puzzled, but all unsuspecting of the lapse of time. It is when he arrives in his native village that his real wonder and amazement begin, and are described in the manner that has given this immortal narrative an honored place in both juvenile and adult literature."

## OUR KIND AND CANDID CRITICS.

All of us need critics. Whether criticism is good or ill natured, if carefully considered and accepted in the right spirit, it has value. As a paper with a circulation running into thousands reaches readers of widely differing opinions and an editor's work is in definite and tangible form, it would be almost miraculous if he pleased all. He has no right to expect it.

This editor has been gratified over receiving fifty letters of commendation against one of serious criticism. Indeed, he feels quite unworthy of some of the complimentary expressions. He is not surprised nor offended when some good brother catalogues his shortcomings; and as far as he is able he tries to profit by their criticism.

However, a letter has recently been received by some one who was unwilling to sign his name, but who professes to be a pastor greatly concerned for the betterment of the paper. This modest brother criticizes us for turning over so much space to the Missionary women, the Sunday School leaders, and the Epworth Leaguers, and charges that editorials and contributions are in the interest of a certain institution and faction.

These departments represent great denominational interests and legally constituted Boards, and one object in maintaining a Conference Organ is to give our people the messages of these important Boards. We have had much commendation for the manner in which these Departments are edited, and take honest pride in them. Our paper would be untrue to the Church itself if these great interests were not allowed ample space.

We do not solicit contributions. We have no money to pay for them, and we always have enough voluntary contributions to fill our space. We have often published articles which we did not fully approve because they were sent by good men who were recognized as in good standing. We have declined four or five contributions from men outside of our constituency, who sought to introduce extraneous issues.

We have published both sides of mooted questions when articles on both sides have been offered, and have never refused articles of the kind desired by our anonymous brother except in a few cases where they showed an un-Christian spirit and might subject us to suit for libel. We have painstakingly edited the spelling, grammar, and punctuation of some articles to protect the writers from ridicule.

Our policy on doctrinal questions has been constructive rather than destructive. We are not alarmed about the heresies which have excited a few good brethren, because we have no information that a single preacher in Arkansas is preaching heresy nor that a teacher in any of our Church schools is teaching that which is condemned by our Standards of Doctrine. The heresies suggested are not new, and we believe that the best way to meet them is to preach and teach the principles proclaimed by Christ himself.

Our editorials are far from what we wish them to be, but, it may seem strange to our good anonymous brother, the scores of complimentary letters on file highly approve the very editorials which he condemns. We are in a strait betwixt, not two, but between hundreds on one side and three or four on the other. Whom should we believe? Whom should we follow?

This good anonymous brother empties most of the vials of his wrath upon the head of the editor, but he uses language about our faithful business manager which unregenerate men would resent with a blow. Knowing the absolute loyalty of our colleague to the interest of the Church and his almost superhuman activity and labor for the paper and all it represents, we earnestly protest that this criticism is absolutely without justification. We happen to know of a few cases in which a zealous brother reports that people are talking and criticizing, but it often happens that the people who are talking are doing it simply because they got their suggestions from him. It is easy for a man to deceive himself into believing that

people hold certain views, when, as a matter of fact, they are merely listening to his criticism.

As to partiality for a certain institution, we have published all that has been sent about all of our institutions, except occasional duplications and incomplete statements, and we have repeatedly urged the representatives of all the institutions to furnish facts and appeals. To this all who are responsible would bear witness.

Our policy is to represent all the interests of the Church and to exclude no one who has a right to be heard unless he violates some of the canons of propriety in his communications.

We thank our anonymous critic and shall heed his advice just as far as we can consistently with the interests committed to our care and the advice of others whom we should respect and trust.

## THE GOVERNMENT OF CANADA.

Originally divided into several disconnected colonies, the people of Canada during the Nineteenth Century gradually developed a sense of solidarity which led to the organization of the Dominion of Canada, by act of the British Parliament, in 1867. It was constituted at first of the four Provinces of New Brunswick, Nova Scotia, Ontario, and Quebec, but provision was made for the admission of other Provinces. In 1870 Manitoba entered and was soon joined by British Columbia and Prince Edward Island, and in 1905 the Provinces of Alberta and Saskatchewan were formed out of the Northwest Territory. In addition are the Yukon and Northwest Territories, embracing the vast undeveloped country lying north of the Provinces. Thus the Dominion stretches from the Atlantic to the Pacific and from the Arctic Ocean to the United States.

Canada is one of the self-governing Dominions within the British Empire. The King of Great Britain is King of Canada, his official title being "King of Great Britain and Ireland and of the British Dominions beyond the seas." In Canada the King is represented by the Governor General who is appointed by the Imperial Government. In all domestic affairs Canada is independent and in all other matters except as the action of Canada might clash with the interests of the Empire. Canada now has a minister to the United States and thus may carry on direct negotiations with our government.

The Dominion of Canada is a federal union of nine Provinces and two Territories. Under the Act of 1867 organizing the government certain powers are given to the Provincial Legislatures, and all other powers are vested in the Dominion Parliament. It is a centralized government. The Dominion is governed by the Governor General, the Executive Council, and a Parliament of two Houses, the Senate and the House of Commons. The seat of government is at Ottawa in the Province of Ontario.

The Governor General represents the King and is the guardian of the Imperial interests, every bill passed by Parliament requiring his approval. The senators are appointed by the Governor General, which means that they are really appointed by the Executive Council. There are 96 Senators, 24 each from Ontario and Quebec, 24 from the three Maritime Provinces, and 24 from the four Western Provinces. The House of Commons has 235 members, elected by the people of the several districts into which the Provinces are divided. In most of the Provinces every British subject—man or woman—over twenty-one and a resident has the right to vote or be a candidate for a seat.

The enforcement of law is entrusted to the Executive Council, or Cabinet. Its numbers are not fixed, but members must be selected from the membership of Parliament. The Cabinet leader is known as the Premier, and must have the confidence of the House of Commons, or direct representatives of the people. If the House condemns any act of the Cabinet, the Premier must resign together with his associates. Each member of the Cabinet has some department of public service under his control. Members of the House are elected for five years, but an election may be held at any time if the Premier and Cabinet are forced to resign and appeal to the people. The Dominion Parliament enacts criminal laws and laws affecting the militia, postoffice, railways, tariff, internal revenue, trade relations with foreign countries, and all matters of national interest and immigration.

Each Province has a Lieutenant Governor, appointed by the Governor General with the approval of the Dominion Cabinet, and each Lieutenant Governor is thus indirectly the King's appointee and sustains to his Province the same relation that the Governor General sustains to the Dominion. Each Province has a Legislative Assembly (a single chamber) elected by the people. From this Assembly an Executive Council, or Cabinet, is selected and its head, who is the leader of the dominant party, is the Provincial Premier, and the other members of the Cabinet are heads of administrative departments. If it should happen that a man who is not a member of the Assembly is wanted as Premier, some member must resign so that the Premier may be elected in his place. This actually happened in Manitoba when President Bracken of the Agricultural College was recently called to the premiership by

the farmers who had come into power. While the Dominion Parliament is supreme, yet the Provincial Assemblies legislate on both civil and criminal matters which do not affect the welfare of the Dominion. They provide for municipal governments and education and levy taxes for the support of Provincial institutions. They may charter railroads wholly within the Province concerned. In all the Provinces, except Prince Edward Island, are systems of local municipal government. Cities, towns, villages, and rural districts are given the right in large measure to manage their own affairs.

All judges are appointed by the Dominion Government, and hence are, in our sense of the term, federal judges, but they represent the Dominion, the Provinces, and the municipalities in the administration and enforcement of law. Canada has the reputation of standing for maintenance of order, respect for law, and for the effective safeguarding of life and property. This is due partly to the people and partly to the fact that judges, carefully chosen for ability and integrity, are appointed by the Dominion and not elected, and consequently they are out of politics and not afraid of whims and prejudices of the electorate. There is a Supreme Court of Canada to which appeals may be taken from the Provincial courts in certain cases, and beyond this appeal may be made to the Judicial Committee of the Privy Council in England. Thus Canadians have the assurance of protection in the highest court of the British Empire. With our lax enforcement of law we might learn something from these law-abiding Canadians.

Education is under the absolute control of the Provinces. Each Legislature has supreme authority over the schools of all grades in its Province, and the several Legislatures have sought to make ample provision for primary, secondary, and higher education. There is a complete system of public grade and high schools, and in each of the four Western Provinces which I visited there is a university, and, in some cases, separate agricultural and technological schools. In most of the Provinces elementary education is compulsory, and the provisions are so full and the administration so careful that every child has opportunity for education and illiteracy is almost unknown.

The postoffice, as in the United States, is administered by the general government. Letter rates are three cents and post-cards cost two cents. There are over 12,000 postoffices. The department maintains a rural mail delivery on nearly 4,000 routes, has parcel post service, postal savings-banks, and provides for annuities on account of deposits. The extreme northern office is at Craig Harbor, Ellesmere Island, west of Greenland, and only 850 miles from the North Pole. Another remote office is at Aklayick at the mouth of Mackenzie River on the Arctic Ocean. This is reached by dogsled. The revenues of the post-office are in excess of expenditures. This is a remarkable achievement when distances and number of offices are taken into consideration.

Canada has no national banking system such as we have, but all banks are chartered under Dominion law, and provision is made so that all charters expire at the end of ten years. This provides for revision of the banking law at a fixed date. The law has been revised five times since the formation of the Confederation and all amendments have sought security for depositors and note holders. Banks are allowed, under certain restrictions, to issue currency, and all chartered banks are required to contribute five per cent of their circulation to a fund used for redemption of notes of insolvent banks. Thus, although Canadian money is not redeemable in gold, the currency is stable. There was some fluctuation in value during the war, but the bank notes stand now almost at par. The law allows the establishment of branch banks, and as a result the principal banks are in the large cities of the older Provinces. In one Western city I saw the following banks: Bank of Montreal (organized in 1817, capital \$27,250,000.), Canadian Bank of Commerce, Royal Bank of Canada, Imperial Bank of Canada, Union Bank of Canada, the Dominion Bank, Bank of Nova Scotia, Standard Bank of Canada, The Home Bank (This failed while I was in Canada), Bank of Hamilton, and Bank of Toronto. There are often several branches in the same city, and frequently they are located in the suburbs for the convenience of the people away from the centers. I found the service of the banks very satisfactory. It is objected to the Canadian system that it prevents local initiative and keeps the control of money and credit in the hands of a few in the East; but it has also furnished the rapidly growing West with much stronger banks than would have been possible if they had been dependent on Western capital. There is no government inspection, but as all banks are under law and all the banks are responsible for the notes of each and every bank, there is unity and stability. The system undoubtedly is suited to the conditions and needs of the people who use it, and bank failures are rare. The bank clearings in 1922 were \$16,238,836.245, and the total assets were \$2,680,600,939. Financially the Canadians are among the strongest people in the world.—A. C. M.

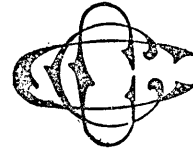




## The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South  
510-513 Security Building, St. Louis, Mo.



**Louisville Conference.**—When I arrived on Thursday morning, Bishop Darlington, presiding, informed me that everything was in readiness for the presentation of the plan of special effort at eleven o'clock. This was Bishop Darlington's fourth and last Conference, and I regretted the fact that my teamwork with him this fall in behalf of the superannuate movement should end so suddenly. He has been so kind and considerate, so efficient in his cooperation that I know I shall miss him terribly. However, it is comforting to know that other bishops are in their places along the way, and each of them, I am sure, will be just as responsive and helpful.

Bishop McMurry was scheduled to attend the Louisville Conference and assist in presenting our program, but he was prevented from doing so on account of being busily engaged entertaining an ugly carbuncle on the back of his neck. So the work was left to Bishop Darlington and myself, and we did our best to make the Conference thoroughly understand the program for the ensuing year in behalf of the superannuate cause. The preachers were very attentive, listening closely to every word that was spoken and doing so in an attitude of acceptance and determination to carry on. One brother made my heart sink when he told me that he thought a number of the preachers remained on the outside while the program was being presented inside. But later I learned that this brother was surely mistaken, for one well acquainted with the Conference who was on the outside told me positively that he did not see but two or three preachers outside during our program, and they expressed the intention to go within if they were able to find seats. All of this indicates the feeling of the preachers toward this movement. Surely they are interested in it; and if their willingness to hear and understand the plan may be taken as an index, they will do their best to raise their respective quotas.

I was especially pleased with the reaction of the presiding elders when I spoke to them concerning certain service expected at their hands during the meeting of the Conference. Every one of them responded heartily, giving me to understand without doubt that they would do everything requested in full measure, pressed down, shaken together, and running over. Since they are blue-blooded Kentuckians, it can be expected that they will keep their word.

One brother said to me: "Well, I thought at the General Conference that the special effort for superannuate endowment should be postponed for a while; but now that it is on, you can depend upon it that I will spend myself to the utmost to make it successful." I know he meant what he said, for his actions at the Conference and elsewhere prove his sincerity.

It was especially pleasing to strike hands with a group of very young preachers who were talking together in front of the Church. One of them said: "We are enthusiastically in favor of the movement for our worn-out preachers. We have just been agreeing among ourselves that we cannot permit anything this year to hinder us from reaching whatever is expected from our charges." How delightful it was to have these dear boys give such assurance of a willingness to do their part!

After explaining the plan, meeting with the Bishop and his cabinet, meeting with the Conference Board of Finance, and holding two or three

conferences on important matters with individuals, I left for our busy offices in St. Louis, feeling that the Louisville Conference would not fail to do a worthy part by the special effort for superannuate endowment.

### Not for Himself, But in Behalf of Another.

At an Annual Conference held recently I met with the Conference Board of Finance in the midst of its work to determine the amount to be paid for the claimants for the year just closed. As I walked into the room a dear old brother was making a speech to the Board. The sight of a bent and feeble superannuate presenting his need to such a Board was not unusual, for frequently my heart is pained and my head bowed in shame as I witness such scenes. But this brother was not pleading his own case; he was there pleading the case of another claimant and urging the Board to do its best for the one represented. As he finished his remarks and was carefully feeling his way from the room he was asked by a member of the Board this question: "Brother, you have been urging us to do our best for another. What about yourself? How goes it with you? Have you had a comfortable year?" Further similar questions by members of the Board and much urging by all finally induced the superannuate to tell what had happened to him during the year. He had been faithful to his charge and had not neglected any duty devolving upon him. He said they were not able to pay him anything, but they "nearly loved him to death." Then he told of an incident early in the year when he was thrown from a vehicle and had, as I recall, both arms broken, one leg broken, and was terribly bruised in all of his body, barely escaping with his life. The doctors bandaged and patched him up, and, according to other witnesses, he kept right on riding that circuit, which paid him nothing but nearly loved him to death. This dear man would rise from his bed of affliction and have himself taken to his pulpit in a far-away country church and would sit there, unable to stand, preaching the gospel of Jesus Christ when he knew that he was receiving practically nothing in the way of remuneration for his services. Long before he could hold the lines in his hand to drive his horse he would drop them over one of his injured arms and manage in some way to guide the horse along the path he was itinerating.

I would like to go on telling other things in connection with this case, but I have given enough for my readers to complete the picture. This is the spirit of the average preacher, whether he is active or superannuated. In the name of all that is pure and good I maintain that the Church of the living God cannot neglect these prophets of the Lord and stand guiltless at the judgment seat. The great movement now setting in, looking to provide a comfortable support for worn-out preachers, is one that should stir us to the depths of our beings. We should rise in determination to surmount every obstacle and with a mighty effort do the thing that calls to us out of such pitiful deprivations.

**Interesting News Items.**—Our Second Church in Maysville, Ky., has the honor of being the very first to report the amount of its quota agreed to, the names of the members of the Charge Special Effort Committee, and the plan to be used in raising the quota. All hats off to this Church.

and let us give them the grand honors.

The presiding elders without exception, are cooperating with the Directing Committee in a manner to make us all very happy. These men are not only doing what they are requested, but they are responding in a spirit of enthusiasm and great interest. If this thing becomes a habit with the three hundred presiding elders of the Church, we will soon have to take "forgotten" out of the "forgotten man."

It is very gratifying to find that many of the first Quarterly Conferences thus far reporting on quotas agreed upon are voluntarily adding to the minimum amount expected from them. This is as it should be. Certainly no Church in the connection should fail to reach its minimum quota, and most of them should go beyond the minimum expected.

Every day in every way the active preacher is coming nearer to superannuation.

## CONTRIBUTIONS

### PETITION.

Oh! give to me love for the higher things;  
The substance of a sweet desire;  
The rapture of soul that thrills and sings  
And glows in the veins like celestial fire.

Give me the vision for things divine,  
That sees His steps in the waving grass;  
His glory sees in the rising sun,  
His whisper hears as the breezes pass.

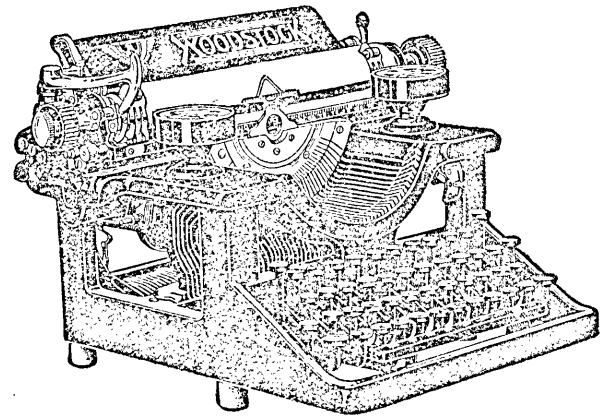
Oh! wonderful thought, that He is so near,  
That here in my home He is my guest.  
Though weary and sad, I need not fear,  
For truly, "He gives His beloved rest."

Let me lift mine eyes to the ancient hills  
Far up from the paths I have daily trod;  
And there let me see the strength and power,  
And glorious majesty of our God.—  
George Allan Freeman, Conway, Ark.

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day Schools and who are thus already closely related to the Church. Other aspects of our evangelistic responsibility we must not neglect, but this field which lies ready to our hand ought to receive our most careful and prayerful attention.

Those who have made a careful study of the opportunities for Sunday School evangelism and have made an intelligent effort to adapt evangelistic processes to the conditions and needs of the pupils in the schools have had a most gratifying experience. In fact, a number of pastors will testify that when they have made adequate provision through a series of years for the evangelistic work in their Sunday Schools there have been very few boys and girls of the school who have passed out of the teens without entering into the Christian life and becoming identified with the Church.

The General Sunday School Board has felt that we have made far too little use of the splendid possibilities afforded by our Sunday Schools for an adapted and effective evangelism. While an opportunity to decide for Christ has been given, perhaps annually in most of our schools, too often little has been done to prepare for such an occasion in any proper fashion. Little has been done either to prepare the teacher to cooperate sympathetically in this work of evangelism or to prepare the minds and hearts of the pupils themselves. The Sunday School may be made, and ought to be made, one of the greatest evangelistic agencies the world has ever seen. The more than 160,000 teachers and officers in the Sunday Schools of the Methodist Episcopal Church, South, ought to constitute the strongest possible reinforcement to our pastors in their evangelistic work. The intimate relationship which these Sunday School workers sustain to the pupils of the schools gives them an opportunity unsurpassed in all the organized work of the Church for intelligent, sympathetic, personal evangelism of the best sort.

If, however, the splendid opportunity thus afforded by the Sunday Schools is to be utilized to the fullest extent more attention must be given to the study of Sunday School evangelism and to the training of our teachers and officers in this form of service; more attention must be given to adapting our processes of evangelism and more attention must be given to the pastoral care and training of those who are received into the Church membership.

The General Sunday School Board is therefore asking the cooperation of all our Sunday Schools as far as practicable in a simultaneous campaign of Sunday School evangelism. The plan briefly is as follows:

That the first month or period be given to the preparation of the forces, the training of teachers, and other Sunday School workers in mind and spirit for the work of evangelists; that the second month or period be given to active evangelism in the Sunday School, in the classes and by personal effort, this period culminating with Confession or Decision Day; and that the third month or period be given to special preparation of pupils for reception into Church membership.

The Board suggests that the program begin with January as the month of the preparation of the forces; that February be devoted to the active evangelistic campaign, leading up to Decision or Confession Day; and that the remainder of the time before Easter be used for the careful preparation of those who are to be received into Church membership on Easter Sunday.

In order to assist all Sunday Schools desiring to follow out this plan the General Sunday School Board is supplying free of cost a series of specially prepared leaflets designed for use in evangelistic study groups and for the general direction of the workers in Sunday School evangelism. These should be ordered of the General Sunday School Board, 810 Broadway, Nashville, Tennessee.

Personal fellowship with Jesus Christ is central in Christian experience. If we succeed in leading our pupils into this relationship, we shall not have failed utterly, even though many other things have been imperfectly done. Here we all agree. But evangelism is a more profound and complex work than is often supposed. There must be the growth as well as the ripening of the grain. Harvesting is only a part of the process. We think of conversion or decision for Christ as an act of a moment. In reality this eventful moment grows out of the past religious experience and is conditioned upon it. The Sunday School affords us the opportunity to deal with the continuous process of seed sowing and cultivation as well as with the harvesting. If there is to be the largest and most abiding outcome none of these must be neglected.



REV. ALONZO MCKELVEY.

#### AND THEY CRUCIFIED HIM AND PARTED HIS GARMENTS. MATTHEW 27:35.

By Alonzo McKelvey.

The story of the Cross is most powerfully and yet simply told. Indeed we might say it is not told at all. That is, there is no effort in the telling of it. It tells itself. The event carries in itself its own story. I contrast it often in my own thoughts with uninspired writers as they tell their story. For example, I contrast the story of the Cross, as we have it in the Gospels, with the address of Mark Antony over the dead body of Caesar. How dramatic Mark Antony is! What skilled effort he puts forth! What labored periods he utters. What a study after effect he displays! He acts; he elocutionizes; he uses the rent robes and dying will of Caesar. He uses the dagger of Cassius. He uses his own personality, and puts the crowd under the play of his own agony and moves the people by the contagion of his own strong feeling. Mark Antony's address is passion at a white heat, and the dead body of Caesar owes two-thirds of its power to that passion. It was Caesar's dead body plus Mark Antony's burning words and skillful art and deep passion at a white heat that moved Rome from center to circumference. But you say: "Mark Antony was full of intense feeling; Mark Antony felt the death of Caesar down to the core of his being." Yes, no doubt; but Matthew and John, the biographers of Jesus Christ, were also full of feeling. They felt the death of Christ down to the depth of their being. They wrote out of anguished hearts. Yet there is not a trace of passion on the sacred page. There is not a word to show how they felt. There is not a tear. There is not a single burst of indignation. There is nothing of this kind. To me this is remarkable. It centers my attention; it sets me to thinking; it brings me face to face with the question, why is this? I believe that this is the

reason: God wants us to look at the fact of the crucifixion of His Son uninfluenced, and so completely uninfluenced that we may come to our own unaided conclusion with regard to it; that we may be permitted to judge it unbiased. He keeps out of the story all the human passion of the narrator and compels us to stand face to face with the fact—with the fact only.

The Gospel narrator uses words just as the artist uses pigments, and paints what transpires just as it transpires. But he paints well. He paints exactly. He puts the power of life into every picture. In the crucial picture, for instance, you see the crucifixion hammer strike the nail which pierces the Christ's hands and feet, and the blow is so vivid that the stroke of that hammer is not only heard on the mountains of Palestine, but it echoes and rings throughout the universe. Every picture pertaining to the Cross is as true to life as the picture is. All are portrayed with exactitude; the reeling earth; the rending rocks; the darkened sun; the mocking Pharisees; the callous Romans; the weeping Galilean woman; the unthinking crowd; and the gambling soldiers. All these are as vivid and as real as the picture which shows us the blow driving the crucifixion nail through the quivering flesh.

But it is our purpose in dealing with these pictures which give us the story of the Cross, to be eclectic and not comprehensive. We are compelled by the limit of time at our disposal to make a choice and to confine our thoughts to that choice.

We choose but one picture and that the picture of the soldiers in their relation to Christ. The story of the soldiers at the Cross is easily told. They were Romans. They were stationed at Jerusalem in the Tower of Antony, and were the executioners of Roman law in the province of Judea. They were men who had no will of their own; they were instruments in the hands of those in authority. It was they who drove nails and transfixed Jesus to the Cross; but they did this at the command of the Roman Governor. They had little heart in the matter one way or the other. Their familiarity with such scenes made them as nearly indifferent as it was possible to be. They were accustomed to shrieks of agony and to writhing forms on the Cross, and to the white, emaciated faces of dead men on the cross. Having crucified Christ they had nothing further to do but to stand guard around the cross until suffering had issued in death. Yes; there was one thing more which they had to do, but it was a thing which was not distasteful; they had to divide among the soldiers the robes that were Christ's garments. These were theirs as a part of their hire for the bloody work which they had done. They cared nothing for Christ, but they did care for His garments. While they were yet warm with the warmth of the sacred person of Christ and in the presence of the suffering One who looked down at them from the Cross they gave themselves to the task of dividing His robes, and eagerly each soldier took his part. We can scarcely bear to think of it—these common, coarse men wearing Christ's garments. If St. John had worn the seamless robe, the touching of the hem of which once gave health and life to the sick and dying, that would be a comfort to us; but there is a positive shock in the thought that the brutal Roman soldier who drove the nails through the quivering nerves of the Redeemer's flesh should publicly and boastfully wear this robe over his rough form and his heart of stone. There is a resemblance and there is a sympathy between John and Jesus; but there is neither resemblance nor sympathy between a Roman soldier and Jesus. Christ's robes worn by the Roman soldiers who crucified Him! The thing is incongruous. It is mortifying. It is humiliating. It is startling. The mistake of the soldiers was this; the garments of Christ

were everything to them, but Christ Himself was nothing to them. They esteemed and valued the garments, but despised the Christ. They overlooked the fact that if there had been no Christ there would have been no seamless robe to appropriate and enjoy. The robe without Christ had a certain value, it is true; but with a living Christ in it, it was infinitely more valuable. When Christ was in the robe, it had healing virtue; but when Christ was crucified it had no healing life-giving power in it whatever.

There are multitudes who today are like these soldiers. For example, there are crowds of citizens in this Republic who glory in the civil rights which our national fathers bequeathed, but they hate and crucify the Christ of our fathers. It was under the inspiration of Christ that our fathers sacrificed and fought for our civil rights which they bequeathed us. Had there been no Christ, there would have been no Pilgrims of Plymouth Rock, and no Covenanters in the Carolinas, and no Huguenots in New York. Without the Plymouth Rock Pilgrims and the Covenanters and the Huguenots, and the Hollanders, there would have been no Revolutionary War. If there had been no Revolutionary War, there would have been no Republic of the United States. There is no fact more plain in history than this. Then American freedom owes its origin to Jesus Christ. Yet there are Americans by the thousands who take the freedom and crucify the Christ. But what is freedom dissociated from Christ? What is it worth in comparison with freedom which throbs with the life of Christ? Freedom when it is a robe with the living Christ in it, will cure and keep in life the nation which touches its hem; but freedom when it is a robe torn from the sacred person of Christ and with no Christ in it, will let the nation die, even while they own it and handle it and boast about it. As a nation we need Christ to procure our liberty and as a nation we need Christ to continue our liberty.

We can see what God will do for a nation if we look into the story of that old historic nation of the world the Jewish nation. Although China is an older nation chronologically, yet in comparison with the Jewish, China, strictly speaking, cannot be said to have a history. Why was the Jewish nation what it was? Why did it outlive such mighty nations as the Chaldean, the Assyrian and Babylonian, the Phoenician, the Egyptian, the Grecian, the Roman? The answer is: It had a different God from these nations. Its God was the one living and true God. The right relation between us and the true God—that is what makes the difference between man and man, and between nation and nation, and between civilization and civilization. There is everything in the way we treat God and his Christ.

Having sketched the soldiers at the Cross briefly, it is my purpose to set the fact that the story of the soldiers is a parable, and the conduct of the soldiers in appropriating the garments of Christ is a typical and continuous act. The soldiers are an ancient type of a modern class. Our community is full of men and women who prize and enjoy and appropriate the blessing from Christ, whom today they are crucifying.

I am anxious that they shall see this and that they shall in the presence of God answer to their own souls such questions as these: Is this right? Does it accord with the fitness of things? Is it honorable as men in the common plan of life to judge things to be honorable? Is it



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## Christian Education Movement.

REV. R. W. McKAY, Secretary Little Rock Conference, 407 Exchange National Bank Building, Little Rock.

REV. R. C. MOREHEAD, Secretary North Arkansas Conference, Conway, Ark.

### INVEST IN MEN AND WOMEN.

#### "Just a Chance to Work."

There are some three-hundred young men and women now out of school because we could furnish no more work in our schools. Here is a sample.

"My dear Dr.: I am writing to you as a friend to those who need help. My name is—. I am a young girl, eighteen years old. I have had two years of High School work and I haven't a chance to complete my education only by working my way. My parents are not able to pay my tuition, but they are anxious for me to complete my school work, if I can find work to do. I am a farmer's daughter and I know how to work. Please, Dr., help me to get in school."

And here is another.

"I am a graduate of the . . . academy of . . . and am very desirous of a college education. I wish to know if there is an opening in Henderson-Brown College for a girl to work her way through. I have been informed that there was a chance."

#### "Six Thousand Subscribers."

Only a very few large gifts, but many small ones. Just think what these many small ones could do! 1. Most of three hundred or more who have been shut out could have had a place in school. 2. Every dollar of debt on these colleges could be paid and a large interest account turned into helpfulness. 3. Some very greatly needed buildings could be started.

#### "Preachers Needed."

There are about fifty young preachers now in college. Nearly that many more would be but for lack of funds. Some who are now going must quit unless we can help them. There are about one-hundred charges filled by supplies and pastors are all growing older every year. Soon many will have to superannuate. How shall we fill these places? They must come from our schools. Shall we not make it possible for all those who are called of God to preach to get an education?

#### "Sunday School Worker."

Talk with Brother Baker and he will tell you there are thousands out of Sunday School because there are no trained teachers to teach and lead them. How true this is. But every one trained in our schools can be a leader in church work.

Where can we get larger dividends from our money than in trained teachers who will take the youth of our land and train them in Christian living. And what do our men need more than great Bible teachers who can teach the word of God so as to have men live a life according to the teaching of Christ? Trained teachers before their classes or preachers in the pulpit will greatly inspire men to live lives of unselfishness.

#### "Trained Men of Integrity Needed."

My friend, A. B. Banks, a financial wizard, brought to Fordyce the late J. D. Clary and made it possible for him to remain there the remainder of his life. Mr. Clary was a man-maker. Mr. Banks needed men clear in their thinking, sound in their moral lives, to fill places of large responsibility. Out of this school they came. What a fine investment. Big business is calling for men of big possibilities all over the state. Keen eyes are searching for such and when they are found, an opportunity is given them. These men are making good in business.

## BOILS

old Sores, Cuts and Burns have been healed since 1820 with

**Gray's Ointment**

Sold by all druggists. Write for sample to W. F. Gray & Co., 700 Gray Bldg., Nashville, Tenn.

The state, church, and society are all enriched.

Make larger investment in men. Their worth can not be computed in dollars. Moral values are far above material things. You and yours can be safe only as men of moral and spiritual value deal with you.—R. W. McKay.

### THE CHURCH MUST GO FORWARD.

Some one has said that the dominant note of Methodism is its evangelistic note. Bishop Galloway in speaking of the Methodist Church said, "It is an organized GO." Be that as it may, up to and until the quadrennium through which we have just come the pastors of the Methodist Church had reported to the Annual Conferences from year to year for more than fifteen years a net loss in membership. Once in a great while a slight net increase in membership was reported. The Church had lost her power to grip and save the lost until the leaders of the Methodist Church had become alarmed.

#### Four Years of Unparalleled Growth.

The Methodist Church has never had such a large increase in members nor as many conversions as it has had during this quadrennium. In the year 1921 there were added to the church 300,000 members; in the year 1922 there were added 269,000 members; and the increase in membership this year will be in all probability from 250,000 to 300,000.

#### The Larger Program and the Larger Growth of the Church—How Related?

How shall we account for the larger growth of the Church during the quadrennium through which we have come? Are the TWO—the larger growth of the Church and the larger program of the Church—a mere accident, incident or coincidence? Or are the two—the larger growth and the larger program of the Church—related as cause and effect? If the two are related as cause and effect, and I believe they are, then every minister and every member should get under the great movements of the Church with renewed interest and determination and see to it that every dollar subscribed to Christian Education is paid in full. We must not go back to the small program of the church in the past. We must go forward.

#### What Payment of Pledges Due Would Mean.

If the subscriptions in the Little Rock and North Arkansas Conferences which are now due were paid, including the November payment, 6 per cent on the amount that would be paid into the treasuries of the three colleges would enable 60 worthy young men and women to enter these colleges who could not enter September last.

#### By Actual Count.

Hendrix, Galloway and Henderson-Brown Colleges are helping either directly or indirectly by actual count 356 young men and women. And yet there are at least 250 others in Arkansas who wanted to enter these colleges in September but could not because the ability of the colleges to furnish work or a loan of money had been taxed to the limit.

#### The Spirit That Makes Possible the Impossible.

Just this morning I received a letter from one of the leading laymen of our church at Harrison in which he says: "I paid my third payment September 27. My age has put me out of business and I am not able to pay as I once did when in business and I am sorry. If the schools need it I can probably pay my fourth pay-

## Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON... 302 E. Sixth Street, Little Rock, Ark.  
SUPERINTENDENTS OF STUDY AND PUBLICITY  
North Arkansas Conference... Mrs. John W. Bell, Greenwood, Ark.  
L. R. Conference... Mrs. E. H. Steel, 1301 Schiller Ave., Little Rock.  
Communications should reach us Friday for publication next week.

Come, Holy Comforter,  
Thy sacred witness bear,  
In this glad hour;  
Thou who almighty art,  
Now rule in every heart,  
And ne'er from us depart,  
Spirit of power!

To the great One and Three,  
Eternal praises be  
Hence, evermore:  
His sovereign majesty  
May we in glory see,  
And to eternity  
Love and adore!—Chas. Wesley.

In this autumnal season when the forests are aflame with beauty, the fields ready for harvesting, and this broad land of ours is encompassed with the blessings of God, may we not join in Wesley's hymn of praise to the Creator, the Redeemer of men?

#### "INTIMATE GLIMPSES."

Have you read this little book, "Intimate Glimpses"? It comes from the pen of our loved Deaconess Emily Olmstead, who was for four years the daily associate and co-worker of our ascended leader, Miss Belle H. Bennett. The little volume is a beautiful appreciation of Miss Bennett and is precious to all who knew her. And to the co-workers who never met Miss Bennett, it gives an insight into the character of this great woman whose life was wholly consecrated in service for our Lord and Redeemer. It will inspire greater love and loyalty in all hearts wherever it is read.—V. C. P.

#### WEEK OF PRAYER IN NOVEMBER

Throughout our Methodism the W. M. S. auxiliaries are making plans for the observance of the Week of Prayer. Our hope is that every society in Arkansas may carry out the program as far as possible and without unnecessary haste. Mrs. J. W. Perry, who in the absence of Mrs. Lipscomb is serving as Sec. of Home Cultivation writes us:

"November and the Week of Prayer are inseparable to us as they have been associated together for many, many years. The literature for the Week of Prayer has already been sent out and you will notice that it is gotten up in a little different form from any we have had before. It may be used in one all day meeting, or it may be distributed through at least four programs to be used throughout the week.

It will be well to call attention to the Explanation on 'How to Observe the Week of Prayer' given on Page 2 of the program. If these suggestions are followed, I do not see how it will be possible for that Week to fail in bringing a great spiritual blessing to our women and our work.

In the event that one day is observed, please urge your auxiliaries to select some definite time, when in their homes they may pause each day for a season of private prayer. The Prayer Calendar may be used most effectively for these periods of intercession.

The one thing we do most earnestly desire is that this age-long custom

ment. Now let me know if you would like to have it."

#### The Great Command.

The Master left the order for us to lay up treasures in Heaven. It can't be done except these treasures first be invested in human life. A full collection of the Educational Pledges will enable our colleges to help many a boy and girl to an education. Here's the call of a hungry student world for the Bread of Life. How will you answer it?—R. C. M.

of observing the Week of Prayer may be entered into earnestly by every auxiliary in our connection and that a thank offering may be made by every member for the Laura Haygood Demonstration School and the Bethlehem Community Center.

May our Father bless richly in your labor of love."

#### ITEMS FROM AUXILIARIES.

##### Portland Juniors.

Mrs. F. M. Sherren sends a good report from the Juniors Division of Portland which has 17 members, 4 new this quarter, and observed the Week of Prayer. They are on the Honor Roll; have 10 subscribers to Young Christian Worker, and every member is in the Mission Study Class. They have a Social Service Committee and have visited the sick. Total amount, Week of Prayer including membership offerings, also amount paid on pledge to Conference Treasurer \$15.45.

#### THE HOME COMING DELAYED.

My keen disappointment in not being able to reach home as early as I expected to be there has been mitigated by good fortune in a prolonged visit to my beloved nieces in Raleigh, N. C. Nevertheless I deeply regret that circumstances prevented me from attending the Centenary and other meetings of great interest to me recently held in Little Rock. Fellowship with the saints of W. M. S. is always a joy to me! And I need it, too, in many ways.

"Uncle Sam" has forwarded my mail promptly and one branch of my loved employ has gone on as well as possible at long distance.

Mrs. Steel and Mrs. Bell have taken splendid care of this Missionary



MRS. J. D. SCOTT.

## Beauty and Health Go Hand in Hand

San Antonio, Texas.—"I used Dr. Pierce's Favorite Prescription for feminine trouble, and it helped me very much; I suffered at times so I would have to go to bed. I would have headaches and a dragging sensation and was very nervous and irritable, but after taking the 'Prescription' I gained in weight and felt better in every way. I certainly am glad to tell others what this medicine has done for me."—Mrs. J. D. Scott, 223 Keller Street.

You should obtain this famous Prescription now at your nearest drug store in tablets or liquid, or write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., for free medical advice.

STANDARD FOR 50 YEARS  
**WINTERSMITH'S CHILL TONIC**

For over 50 years it has been the household remedy for all forms of

**Malaria Chills and Fever Dengue**

It is a Reliable, General Invigorating Tonic.



Department, but if any matter sent has failed to reach them or me, I earnestly ask the sender thereof to repeat the news sending it to me at home 303 East Sixth street, Little Rock, where I will be glad to find my little desk in the corner.—Mrs. W. H. Pemberton

#### TREASURER'S REPORT.

Little Rock Conference W. M. S.  
Third Quarter, 1923.

##### Receipts.

Adult .....\$4,958.67  
Young People ..... 324.11  
Children ..... 240.06

Total third quarter .....\$5,522.84  
Balance from last quarter 762.58

Total .....\$6,285.42

##### Disbursements

Amounts to Council Tr.

Dues ..... 1,962.75  
Pledge ..... 2,106.43  
Specials ..... 41.75  
Retirement and Relief ..... 40.85  
Scarritt Loan ..... 41.47  
Belle H. Bennett Mem. .... 1,018.91

Total to Council Tr. ....\$5,212.16  
Conf. Fund Expended ..... 943.27

Total Disbursements .....\$6,155.43  
Bal. on hand Oct. 18 ..... 129.99  
Value supplies ..... 306.60  
Local Reported ..... 6,098.44

Grand Total .....\$11,927.83

Specials for the quarter are Elizabeth Rammel Bible Class \$30.00; Lake Village \$11.75.

The regular funds for third quarter 1923, are \$146.71 less than the third quarter last year.

Receipts by Districts—Adults, Y. P. and Children are as follows:

Arkadelphia \$972.01; Camden \$738.92; Little Rock \$1,126.10; Monticello \$725.33; Pine Bluff \$693.37; Prescott \$587.20; Texarkana \$679.91.—Mrs. S. W. C. Smith, Treas.

#### N. ARK. CONF. REPORT FOR THIRD QUARTER, 1923.

Adult Dues & Pledge .....\$3,673.23  
Y. P. Dues & Pledge ..... 69.25  
Jr. Dues and Pledge ..... 153.00  
Baby Div. Dues & Pledge .. 23.64

3,919.12

##### By Funds to Council Treasurer

Dues ..... 2,518.79  
Pledge ..... 1,400.33  
Retirement & Relief Fund .. 8.70  
Scarritt Loan ..... 26.65

## MRS. COFFMAN ILL SEVEN YEARS

Saved from an Operation by Lydia  
E. Pinkham's Vegetable  
Compound

Sidell, Ill.—“I was a nervous wreck. I was suffering from a pain in my left side, which was almost unbearable, and I could not even let the bed clothing rest on my body at night. I had been sick for seven years, but not so bad until the last eighteen months, and had become so run-down that I cared for nobody, and would rather have died than live. I couldn't do my work without help, and the doctors told me that an operation was all there was left. I would not consent to that, so my husband brought me a bottle of Lydia E. Pinkham's Vegetable Compound and begged me to take it. I have taken fourteen bottles of it and I feel ten years younger. Life is full of hope. I do all my housework and had a large garden this year. I never will be without the Vegetable Compound in the house, and when my two little girls reach womanhood I intend to teach them to take it. I am never too busy to tell some suffering sister of my help, and you can use my name and letter to spread the good news of Lydia E. Pinkham's medicines.”

—Mrs. IDA M. COFFMAN, R.E. 2, Sidell, Ill.



Bennett Memorial ..... 95.70

\$4,050.17

##### Bible Women

Batesville (Ft. Ch.) “Mary Louise Barnett” ..... 120.00  
Morrilton “Mollie A. Riddick” ..... 30.00  
Ozark “Grace Womack” ..... 30.00  
Clarksville “Ora Jamison” .. 14.00  
Paragould, 1st Ch., “Faith” ..... 30.00

\$224.00

##### Scholarships

N. Little Rock (First Ch.) “First M. E.” ..... 30.00  
Little Rock, 1st Ch., “Wills-Garner” ..... 10.00  
Little Rock (Gard Mem.) “Gardner Memorial” ... .75  
Helena “Dora Bass” ..... 40.00

80.75

Total to Council Treas. ....\$4,354.92  
Conf. Expense rec'd ..... 45.30  
Conf. Expense on Loan .... 70.00  
Pd. Y. P. Scholarship at Scarritt ..... 175.00  
For Ark. room at Scarritt .. 4.00  
Y. P. School money on hand 50.00  
Report unplaced ..... 2.50

\$4,701.72

Total Deposits for quarter .. 4,701.72  
For Rural Deacons ..... 278.00  
For City Missions ..... 143.00  
For District Parsonages .... 30.00  
For Local Charity ..... 29.40  
For Local Work ..... 9,373.01  
For Supplies ..... 550.80

Grand Total .....\$15,105.93

#### N. ARK. CONF. W. M. S. SUMMARY OF CONF. EXPENSE FOR SECOND & THIRD QUARTER 1923.

On hand beginning 2nd qr. \$1,880.01  
Rec'd during qr. (Conf. Exp.) 143.07

\$2,023.08

Expended during qr. .... 876.36  
Loaned ..... 300.00  
On Hand ..... 846.72

\$2,023.08

Total Deposits .....\$4,488.66  
To Council Treas. .... 4,345.59  
Conf. Exp. Rec'd ..... 122.75  
Conf. Exp. Refund ..... 20.32

\$4,488.66

On hand beginning 3rd qr. .. 846.72  
Rec'd during qr. (Conf. Exp.) 45.30  
On Loan ..... 70.00

\$962.02

Total Deposits for qr. ....\$4,701.72  
To Council Treas. .... 4,354.92  
Conf. Exp. Rec'd ..... 45.30  
Report on hand ..... 2.50  
To Supt. Supplies ..... 4.00  
To Scholarships at Scarritt 175.00  
To Scholarship on hand .... 50.00  
To Loan ..... 70.00

\$4,701.72

Conf. Expense ..... 962.02  
Expended during qr. .... 179.70

Balance C. Exp. .... 782.32  
Other Funds in bank

Scholarship money ..... 50.00  
Report unplaced ..... 2.50

52.50

Loan ..... 230.00  
Conf. Exp. .... 782.32

\$1,012.32

—Mrs. W. A. Steele, Van Buren.

#### NEWS FROM MRS. B. W. LIPS-COMB.

Mrs. Perry says:

“It is a pleasure to tell you that Mrs. Lipscomb was safe, well and happy when the last message came. She wrote interestingly of her landing in Shanghai, where she had only a few hours before taken the boat for a journey of 500 miles up the Yangtze River to the city of Kuikang. The next lap of her journey was made by auto to the foot of a mountain near whose summit is a beautiful health resort which was the object of her destination. It is there that many of our missionaries spend their vacation and it was there that

her loved ones had made ready for her coming. The ascent of the mountain was made in a chair carried by four men and was a thrilling experience, for the mountain is steep and rugged.

You may well imagine the happy meeting and the delightful fellowship with her children, a large company of missionaries and other Christian friends on the mountain-side far in the interior of China.” Let us keep in our hearts loving thoughts of Mrs. Lipscomb and her loved ones at work in far-off China.

#### OUR LAURA HAYGOOD SCHOOL IN CHINA.

##### A Letter to the Women of Southern Methodism.

That our Demonstration School should be a Week of Prayer Special brings a feeling of gratitude and of responsibility to us. We know that it is a time when you give great thought and care to the needs presented. We are happy to have our Demonstration School built with money given at this time for we feel that you will always have a very personal interest in it and in us. This we are assured of anyway, but we know it will be intensified during this week.

I wish I could picture the place—the Laura Haygood Normal School—that has come to mean so much to me in my four years here. It is such an extraordinary combination, a sort of haven of rest for us foreign missionaries, Chinese teachers and students, and such a place of work and struggle and decision. Every year we have repeated pledges of a new and great China in the transformed lives of our girls. It is only as the people become Christian that we can expect reforms in society and government.

Two years ago this fall we had such an increase in our student body that our main building could no longer house our Primary of Demonstration School. Adjoining us on the west are the old Mary Black Hospital buildings—two of which are used by the Soochow Language School. The other is our present Demonstration School which word, much to our chagrin, is translated in Chinese as “Model School.”

They expect us to be a model. The Chinese government is emphasizing normal-school education. Maybe their attitude toward us can best be explained by giving you an idea of the visitors we have yearly. Indeed, sometimes we can hardly continue school because of visitors. They come in groups of from ten to fifty or sixty or more. You can imagine how disturbing to a school-room it is, although our children are so accustomed to it that it makes little difference to them unless the crowd is too big. In fact this year we have decided to allow only a small group at one time. Our visitors show surprise at seeing us housed in such a strangely constructed building. This old house is only temporary and we are hoping for a new building soon. One group of visitors last spring asked for a conference with our primary teachers and we had a very interesting discussion.

We feel that our opportunity is unique. In China there are 6,599 lower primary mission schools. In these schools there are approximately 9,000 teachers. It is estimated that if 200 students studying education graduate each year, and if they go into teaching, the demand would exceed the supply fifteen fold. Only a few schools are able to secure trained teachers at all. The Christian Occupation of China, from which these figures and statements are taken, also says that “even in such important, wealthy, and literary provinces as Chihli, Shantung, and Kiangsu, where mission work has been long established, and Christian education has obtained a deep hold, well equipped Christian normal schools cannot be found. The only one known to the committee is the Laura Haygood School at Soochow. Of course “well” is a comparative term and the field is largely unoccupied.

The Normal School is seven years old and we are adding a few each year to the force of primary school teachers. This year we had a graduating class of thirteen. Our enrollment the past year was 320 students, 120 primary children, 120 Normal School students and 80 kindergarten children—just as many children as we know what to do with until we have more room for them. The Demonstration School is most important, for besides providing for a group of primary children, it is also the training school for our student teachers.

The government maintains normal schools in every province. In Kianbsu our own province, there are 12 men's schools and 6 women's schools with 3,500 students. Competition with these is not a consideration, but it is a time when we must do our best. We must have the best prepared teachers for our work. I need not speak to you of what it means to have primary teachers, who are not only trained teachers but who are also Christian teachers.

For several years we have belonged to the Provincial Association of Demonstration Schools—our school being the only mission school in the Association. This year for the first time, I attended the meeting of the Association. The body was composed of about 100 men and women. The earnestness with which these teachers are going at their work is splendid. I was the only foreigner in the meeting, which met in Hangchow—linked in proverb with Soochow, “Heaven above, Soochow and Hangchow below.”

We are finding more and more that our problems are common problems and must be worked out together. The Chinese are a wonderful people and it is a privilege to work with them. The day of small endeavor is over if it ever existed. It is a time for the planning and doing of big things. If our work fails, in any sense, it is because we are failures and I would say to you as I have often said to my own family: “Pray not for protection and joy for us, but pray that we may have something to give—nothing less than God Himself—and that we shall live and give to the uttermost.”

As I am writing, I am thinking especially of the women of my own conference—the Central Texas—many of whom I know personally and whom I hope to see next year. It hardly seems possible, but according to our mission calendar, I am due home in 1924. I want to come ever so much, but I am reluctant to lose even a year from the lives of our students and the development of our school. —Alice Alsop.

## MOTHER! THE CHILD CAN'T HELP IT

### If Kidneys Are Too Active

Children are no more to blame for their kidneys acting too freely than they are for any disorder that may attack them and should have a proper treatment before some other complication sets up or an incurable kidney disease develops.

Liquid Shumake is the recognized remedy for Over-Active Kidneys of adults and children and is obtainable at most any drug store with full directions printed on the label, at 75c and \$1.50 a bottle.

#### First Bottle Guaranteed

Should the first bottle of Liquid Shumake fail to give the most gratifying results in any case of Over-Active kidneys; either adult or child, the manufacturer cheerfully refunds the purchase price immediately upon receipt of the empty bottle by mail direct from the user.

#### Rheumatism Relieved

Renwar is guaranteed to relieve Rheumatism by money back offer. This remedy will positively neutralize the uric acid in the blood, which causes Rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with Rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving Rheumatism. Sold by druggists, price 50c, or by mail from Warner Drug Company, Nashville, Tenn.

## 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.

### S. S. WORK IN THE LOUISIANA CONFERENCE.

We had the pleasure of teaching last week in one of the fine teaching schools of the Louisiana Conference. The Shreveport school is the second largest of those so happily and successfully enterprised by the genial Conference superintendent, Rev. C. P. Atkinson. It was a District school and there were a good many Sunday Schools which cooperated, chiefly, however, the schools in Shreveport and vicinity.

Courses in Principles of Teaching, Beginner, Primary, Junior and Intermediate-Senior Specialization were offered, and the classes were composed of wide-awake working leaders, who seemed to do an exceptionally fine piece of work. This was a marked feature of the Class taught by the writer, a large number in the Class making high grades.

Something like 50 credits were issued. The school was adequately financed, and royally entertained, the rains which were prevalent the first part of the week did not dash the spirit of those who enrolled for credit. The faculty was composed of Miss Caroline Hess, the Conference elementary superintendent, Mrs. G. R. McDonald, Miss Willette Allen, Prof. Rawlins of Southern Methodist University, and would also have included Dr. Smith of Centenary College, but he was unable to fill this engagement on account of the serious illness of his wife. Much of the success of this school may be attributed to the active interest of the presiding elder of the district, Bro. Wynne, and the untiring interest of the educational director, Dr. Albert H. Lutz.

Shreveport is a beautiful city. Its people are progressive in every way, and the Churches are all active and growing. Our first Church has a membership of more than 2,400 members and the attendance on the Sunday School is above 1,600. Already plans for a new building for the educational program are being discussed.

There are more beautiful and palatial homes in Shreveport than in any city of its size we have ever visited. The present population is 65,000 and there are enough licensed automobiles in use to deport the entire citizenship were it necessary. Our Noel Memorial Church under the splendid leadership of its pastor, Dr. Holmes, has a very fine and praiseworthy program. Centenary College is certainly a great asset to Methodism, and Dr. Sexton is doing a magnificent work there. The ample campus is witness to great building projects, and we were greatly pleased with the fine appearance of the student body. Our own George Reynolds of Hendrix, is a member of the faculty.

First Church, Shreveport, has the honor of having reported the largest single Sunday School Day Offering ever raised in Southern Methodism. On an asking of \$1000 they turned into the Treasury more than \$1870. Visitors to the Shreveport Training School from the Central Office were Rev. W. C. Owen and Miss Barnett Spratt.

We predict a great forward step for Methodism growing out of this splendid work of the Sunday School Board—H. E. Wheeler.

### OFFICE FLOODED WITH REPORTS FROM "ROUND-UP CAMPAIGN."

We knew they would do it! These District workers in the two Methodist Conferences in Arkansas. They are at work. Already this office is flooded with reports and every mail brings dozens more. This is going

to be unanimous. No worker is going to fall down. If they were rained out the first visit they will go again. The eyes of Methodism are on Arkansas and we are going to show all other Conferences how we can do a big job perfectly. Just watch us.—Clem Baker.

### SEVENTY-ONE RECEIVE CERTIFICATES IN THE HOT SPRINGS SCHOOL.

The Arkadelphia Training School for the Arkadelphia District was held at Central Church, Hot Springs, last week and closed Friday night with 71 receiving certificates. Rev. M. S. Monk was the dean and Rev. T. D. Spruce the chairman of the Board of Managers. The instructors were: Dr. Emmet Hightower, Rev. J. F. Simmons, Mrs. F. T. Fowler, Mrs. T. M. Salter, Mrs. L. A. Smith and Rev. Clem Baker. The Hot Springs Churches furnished magnificent entertainment and supported the school in every way possible. Presiding Elder Hundley and a number of his preachers were in attendance from over the District. This was one of the very best schools we have had this year and resolutions were unanimously passed requesting another session of this school next year. We are all happy over the very fine and successful school at Hot Springs.—Clem Baker.

### PASTORS ATTENDING HOT SPRINGS TRAINING SCHOOL.

The following were among the Arkadelphia District preachers attending the Arkadelphia District Training School held at Hot Springs last week: Rev. L. E. N. Hundley, Rev. M. S. Monk, Rev. G. W. McLain, Rev. T. D. Spruce, Rev. J. W. Thomas, Rev. L. T. Rogers, Rev. J. A. Henderson, Rev. G. L. Cagle, Rev. H. A. F. Ault, Rev. T. O. Rorie, Rev. L. W. Evans, and Rev. R. W. Groves. Most of these received certificates for completing a unit during the school.—Clem Baker.

### 9 STANDARD TRAINING SCHOOLS HELD IN LITTLE ROCK CONFERENCE THIS YEAR.

The Arkadelphia District Standard Training School was the ninth held in our Conference this year and closes our schedule of Standard Schools to be held before conference. These schools have been held at Stuttgart, Little Rock, McGehee, Magnolia, Hope, Bearden, Pine Bluff, Texarkana and Hot Springs. There has been at least one Standard School in each District and two in two Districts. We had expected to have one at Warren, but this had to be postponed on account of the new building program there. In addition to these Standard Schools, which is two more than we have ever held before in one year, we have had a very large increase in the number of One-Unit Schools held over the Conference. In every respect this has been our very best year in our Little Rock Conference Sunday School work and we are not through yet. Our field work goes right on up to conference.—Clem Baker.

### LITTLE ROCK CONFERENCE HONOR ROLL.

Since our last report four more charges have completed their Sunday School Day apportionments and thus placed the pastor's name on our Beautiful Honor Roll. They are: Cedar Glades Mission—Rev. R. W. Groves, Pastor. Cross—Rev. S. F. Goddard, Pastor. Spring Hill Ct.—Rev. V. A. Higgs, Pastor. Lewisville—Bradley — Rev. R. R.

## Epworth League Department

**LESLIE HELVEY**, ..... Treasurer Little Rock Conference  
1612 West 8th Ave., Pine Bluff  
**HOWARD JOHNSTON**, ..... Treasurer North Arkansas Conference,  
Conway  
**HOMER TATUM**, ..... Editor Little Rock Conference  
4216 West 12th, Little Rock  
**IDA WHITE**, ..... Editor North Arkansas Conference  
Russellville

### WE GO THIS WAY BUT ONCE.

By Florence Jones Hadle.  
We go this way but once, O heart of mine,  
So why not make the journey well worth while,  
Giving to those who travel on with us  
A helping hand, a word of cheer, a smile?

We go this way but once. Ah! never more  
Can we go back along the self-same way,  
To get more out of life, undo the wrongs,  
Or speak love's words we knew but did not say.

We go this way but once. Then let us make  
The road we travel blossomy and sweet  
With helpful, kindly deeds and tender words,  
Soothing the path of bruised and stumbling feet.  
—The British Weekly.

### "FIFTEEN FOR RAY MONK."

Ray Monk from Pine Bluff was at his best at the October meeting of the Little Rock City Union which met at Highland Church. Mr. Monk, vice-president of the Little Rock Conference, is gifted with the power of expressing his knowledge in a simple and straight forward manner. This

Moore, Pastor.  
Brother Pastors, now is the time to put on the final appeal and clean up Sunday School Day offerings. Let us make it \$5,500 this year and thus lead Methodism in this work.—Clem Baker.

### TWO-UNIT SCHOOL TO BE HELD AT CROSSETT, NOV. 4-9.

A Two-Unit Non-Standard School will be held at Crossett the week of November 4-9. The course will be "Training the Devotional Life" by Mrs. F. T. Fowler and "Principles of Religious Teaching" by Clem Baker. We expect this to be a splendid school with such men as Brother Trietschmann and Brother Goddard at the head of it.—Clem Baker.

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

Since my last report the following Sunday School Day offerings have been received:

|                                     |                 |
|-------------------------------------|-----------------|
| Oaklawn, Hot Spgs.                  | \$10.00         |
| Plummer's Chapel, Cedar Glades Ct.  | 1.10            |
| Buckville, Cedar Glades Ct.         | 2.25            |
| Cedar Glades, Cedar Glades Ct.      | .99             |
| Pleasant Home, Cedar Glades Circuit | 2.20            |
| Land's Chapel, Cedar Glades Circuit | 4.60            |
| Crossett                            | 60.00           |
| Mt. Prospect, Stephens Charge       | 9.67            |
| Spring Hill Ct. (Ad'l)              | 5.43            |
| Sweet Home, Murfreesboro Charge     | 11.00           |
| Fairview, Prescott Ct.              | 1.00            |
| Lewisville                          | 44.06           |
| Social Hill, Friendship Ct.         | 2.50            |
| <b>Total</b>                        | <b>\$153.45</b> |

### Standing By Districts.

|                             |                   |
|-----------------------------|-------------------|
| Little Rock District        | \$882.61          |
| Texarkana District          | \$36.39           |
| Camden District             | \$11.94           |
| Prescott District           | 703.77            |
| Monticello District         | 639.19            |
| Arkadelphia District        | 613.44            |
| Pine Bluff District         | 496.25            |
| <b>Total for Conference</b> | <b>\$4,982.63</b> |

This is a very fine record, and we are expecting the total to go to \$5,500 by conference.—C. E. Hayes, Chairman of Board.

princely young man spoke earnestly and his talk was enjoyed by everyone present. We were glad to have also our Conference treasurer, Mr. Leslie Helvey, and the Pine Bluff District Secretary, Miss Audrey Wharton, both of Lakeside Church, Pine Bluff. They are doing fine work in their local Chapter as well as in the Conference.

The special numbers were rendered by Miss Louise Backsley, Arthur Ax, and the Immanuel Baptist Church Quartette.

### HELPFUL SUGGESTION.

Number One.

Possibly you will not have to read this article. If you have in your League every member willing to lead the devotional meeting and never have any trouble getting leaders, you may skip this article; for it will not interest you. However, if you have some trouble getting your leaders, possibly this suggestion will help.

Have you ever tried the plan of having two leaders for the devotional meetings? For a period of six months, or three months, have two leaders, an experienced leader and an inexperienced leader. The experienced leader helps the inexperienced leader plan the program, both of them sit up at the front during the devotional meeting, and they lead the program jointly. The inexperienced leader does not feel embarrassed when he knows that he has at his side an experienced leader, should anything go wrong, and he is willing to lead the service.

Some Leaguers have used this plan very successfully and have in a period of a few months gotten every member of the League in the habit of leading the program. It is worth trying anyway, isn't it?—Neill Hart.

### MISSION PLEDGES.

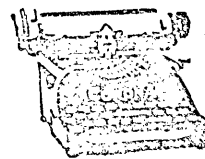
Camden District.

| Chapter              | Pledged | Pa'd   |
|----------------------|---------|--------|
| El Dorado, Inter     | \$40.00 | \$4.00 |
| El Dorado, Sr.       | 125.00  |        |
| Magnolia, Sr.        | 10.00   |        |
| Magnolia, Sr.        | 50.00   |        |
| Thornton, Sr.        | 15.00   |        |
| Thornton, Jr.        | 5.00    |        |
| Wholen Springs       | 25.00   |        |
| Fordyce              | 35.00   |        |
| Mt. Prospect         | 15.00   |        |
| Bearden, Sr.         | 50.00   | 10.00  |
| Bearden, Inter.      | 15.00   |        |
| Waldo                | 15.00   |        |
| Camden, Sr.          | 100.00  |        |
| Camden, Jr. & Inter. | 30.00   | 3.00   |

**MORE ABOUT THE JUNIORS.**  
The assistant District secretary of the Little Rock District visited the

### To Have A Corona

Typewriter is to have the most convenient portable typewriter built.



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

## Fines Phillips

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Junior League at Lonoke last Sunday. This League is just being organized and is growing splendidly under the superintendency of Miss Claire Perceful.

Remember, Leaguers, our goal is a Junior or Intermediate League for every Senior League. You do not have to have a large church to have these Leagues, for the Master has said, "Where two or three are gathered in my name, there will I be in the midst of them." Every church can have a Junior or Intermediate League, if not both. Let us do what we know we can.—Lillian Peaslee.

BE GENEROUS.

Be generous with all things which you are sure are your own. Safeguard the things of others.

Be generous towards the failings of others, but reckon severely with your own.

Be generous in your forgiveness of those who have wronged you. Those need it most who ask it the least while your heart cannot rest with bitterness within.

Be generous in your praise of another's merit or success. That both pleases him and puts you farther on the road of attainment.

Be generous with your hopes, for the stock will never run out as long as they are drawn from the promises of God.

Be generous in your allowance of time for the cultivation of the soul. The day is never tedious with those who know how to do business with God.

Be generous with the wages that you pay. Not what you can get the work done for should be the guide, but what it is worth to you to have it done.

Be generous with reverential and benevolent aims and practices on the Lord's Day.

Be generous with your love, for it cannot exceed and it grows by giving. Love never faileth.

Be generous in your companionship. Those who need you most are waiting your approach and wonder at delay.—Exchange.

PARAGOULD DISTRICT STAGES FINANCIAL COME-BACK!

The following payments on pledges have been made since the report of October 1st.

|                           |         |
|---------------------------|---------|
| Tuckerman .....           | \$ 9.00 |
| Cabot .....               | 12.50   |
| Gardner Mem., Sr. ....    | 10.00   |
| Gardner Mem., Jr. ....    | 1.25    |
| Pottsville .....          | 5.00    |
| Vilonia .....             | 3.75    |
| Fayetteville, No. 2 ..... | 5.00    |
| Springdale .....          | 6.25    |
| Rogers .....              | 10.00   |
| Mulberry .....            | 4.75    |
| Holly Grove .....         | 6.25    |
| Pleasant Grove .....      | 2.50    |
| Corning .....             | 12.50   |
| East Paragould .....      | 7.50    |
| Hoxie .....               | 25.00   |
| Rector, Jr. ....          | 1.00    |
| Rock Springs .....        | 4.00    |
| Augusta .....             | 12.50   |
| Judsonia .....            | 2.50    |
| Searcy, Int. ....         | 4.75    |

This leaves the standing of the Districts as follows:

| District           | Now due    | Paid     |
|--------------------|------------|----------|
| Batesville .....   | \$ 78.00   | \$ 87.00 |
| Fayetteville ..... | 61.25      | 61.25    |
| Conway .....       | 191.75     | 143.20   |
| Booneville .....   | 48.00      | 28.25    |
| Helena .....       | 170.00     | 87.50    |
| Paragould .....    | 115.40     | 58.75    |
| Searcy .....       | 117.50     | 68.50    |
| Jonesboro .....    | 108.75     | 33.25    |
| Fort Smith .....   | 115.00     | 18.50    |
|                    | \$4,056.75 | \$576.20 |

Paragould District moved from ninth up to sixth place in percentage, leaving Fort Smith at the bottom. Fayetteville passed Conway, paying up 100 per cent.

If your League hasn't been listed, your payment is past due. Please send it in without further delay.

Fort Smith District sent in two new pledges this month: Mulberry, \$15.00, and Greenwood, Int., \$10.00.—H. C.—Johnston, Treasurer.

CHILDREN'S PAGE

THE HAPPY BOY.

I'm fond of both my ball and bat; I like to play at "one-old-cat"; I love to laugh and shout and sing; Indeed I love most everything!—Clinton Scollard in Child Life.

"WOOLLY" WHIPPLE.

Peter Whipple was a lonely little boy who lived with his parents on a farm in a clearing among hills covered with thick woods. As the farms were too far apart for the children to visit each other often they had to play a great deal by themselves.

One morning Peter was awakened by a movement at his side. He threw off the cover quickly and found a little newborn lamb! It had lost its mother, and when Mr. Whipple had found it he had brought it to the house to be taken care of, and then the idea popped into his mind that he would surprise Peter by putting the little lamb into his bed.

Peter was delighted with his new pet and took the best care of him. At first he gave him milk from a bottle as he would give it to any baby, but later from a dish beside his chair. He named the lamb Woolly, and the two of them played together all the time. After a while Mrs. Whipple hung a bell round the lamb's neck, for she said that when she heard it tinkle she knew where to find Peter. But he was never far away, for he was not allowed to enter the dense woods about the farm, where it would be so easy to get lost.

One day when Peter and Woolly were playing in the south meadow Mr. Whipple came into the kitchen calling, "If any little boy and his lamb wish to go to town with me today, they must hurry out to the wagon."

"Get them from the south meadow John, and see that Peter's face is clean," replied the farmer's wife, who was busy baking cookies.

But when Peter's father drew near to the meadow he saw Peter laying stepping stones in the brook and coaxing Woolly to cross on them, and the two playmates were having such a good time that he decided that he would not disturb them.

Now the distance to and from town made a day's journey, and Mrs. Whipple supposed that Peter and Woolly had gone with her husband; so she did not call them or listen for Woolly's bell all day long, and this is what really happened:

When they grew tired of playing at stepping-stones they built a dam of mud and sticks; that is, Peter built it while Woolly watched him and nibbled Grass. Then Peter decided to gather a bouquet of field flowers for his mother. At the edge of the woods he saw such bright-colored blossoms that he could not resist going in among the trees to get some, even though he knew that he ought not to. He kept seeing lovelier ones ahead of him too, and so he went farther into the woods to gather them. When he had all that he could carry he turned to go back to the meadow, which he thought was just behind him. But he found himself surrounded with trees and underbrush. He could not find his way back, and so he decided to wait for the dinner bell and then go toward that sound. Meanwhile, since he was hungry, he began to eat berries from the bushes near him. Woolly lay down to rest, and when Peter could eat no more he stretched out beside the lamb and soon fell asleep. It was not very long before Woolly fell asleep too.

At dark that evening when Peter's mother heard the wagon drive into the yard she ran out to meet it crying, "How late you are! Peter and Woolly must be hungry."

"Peter and Woolly? Why, I didn't take them. Haven't you seen them all day?"

The two parents stared at each other in alarm. After a hurried search of the farm, Mr. Whipple jumped on a horse and galloped to the neighbors, but no one had seen Peter or Woolly. There were no telephones or automobiles at that time;

so horsemen had to be sent to the village to form searching parties to hunt for Peter and Woolly. Everyone was certain they must be lost in the forest and everyone was very much excited about it.

From the Whipple farm the men went in groups of four into the woods in different directions, shouting, swinging lanterns and firing guns. During the hours of their search they shot several times at wild animals that crashed away through the thickets at their approach, but they found no trace of Peter or Woolly. After awhile the whole countryside became aroused. Kind neighbors came to stay with Peter's poor, frightened mother, and a doctor was sent for, in case Peter should be found to be hurt.

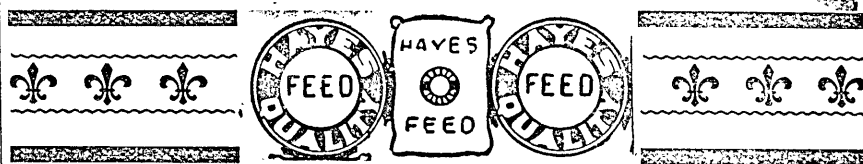
Toward morning rain began to fall,

and many of the men returned to the farm to wait for daylight. As the rain beat on the trees it made so much noise that they would never have been able to hear Peter's little tired voice or Woolly's bleat above it. But Peter's father could not bear to think what might be happening to his small son, and his party pressed on, often stopping to listen carefully. Finally in one of the pauses they heard a little wildly ringing bell, and Mr. Whipple shouted with joy because he knew that the bell meant Woolly and that Peter could not be far away. Thus the two wanderers were found. Peter was still fast asleep with the wilted flowers clutched in his hand. Near him Woolly struggled in the brambles. Mrs. Whipple cried from joy and fright when she saw her little boy again and knew that he was

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LITTLE ROCK, ARKANSAS



Dr. Frank G. Monaghan

Commissioner of the Department of Health, New York City, in a recent article entitled, "Milk in its Relation to Public Health," made the following statement on the importance of dairy feed in milk production: "Naturally if the cow is to be healthy and is to give a good flow of milk, she must be given substantial and WELL-BALANCED Food!"

Begin TODAY---feed your cows

"COUNTRY QUEEN"

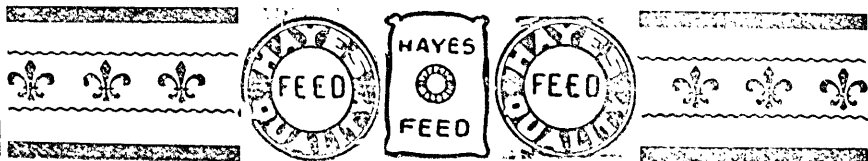
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safe from harm. But no one thought of Woolly for a long time. Finally Mr. Whipple said, "What can we do for Woolly? Had it not been for his bell we might never have found our little boy. How much we owe our little lamb!"

You can imagine how well Woolly was fared in the Whipple household after that, even when he had grown into a great ram with a temper as crooked as his horns. He was never old like the other sheep, but lived to a ripe old age, the most beloved of animals. And Peter brought his adventure learned a lesson that he never forgot, and that he told to his children and his grandchildren so often that I think that they too remembered it.—The Companion.

#### CIRCUS ANIMALS GOOD TRAVELERS.

When the big red wagons have been hauled from the circus lot and placed on flat cars the wild animals settle down for the night. They sleep until morning as soundly as though they were in comfortable jungle lairs instead of being hauled over steel rails, just as the experienced traveler takes to his bed in a modern Pullman sleeper. Circus animals soon become experienced travelers.

According to John Patterson, superintendent of the 1000-animal menagerie of the Ringling Brothers and Barnum & Bailey circus, here recently, no two different species of animals sleep alike. When a monkey gets ready to retire he picks out the highest perch he can find, but there's a reason. When the only home of the monkey was a forest, he always lived in deadly fear of the lion, and a live monkey is a dainty morsel for the king of beasts. Therefore even the circus monkey cannot overcome his natural fear of lions, and this accounts for his seeking as high a perch as possible to sleep on.

The lioness, when free from family cares, is prone to lie on her back, with her legs stretched up straight in the air and paws pendant. Her mate of masculine persuasion when the excitement of the day is over, stretches himself out flatly on his side, with paws turned in, and tosses and twitches in his slumber a good deal like a dog.

Gorillas and chimpanzees sleep with their hands over their heads, although, they, too, follow the natural instinct of the entire monkey family, and seek a high perch.

Bears, who have no fear of man or beast sleep in any position that pleases their fancy, and the same is true of wolves. Animals of a cunning or cowardly nature, however, are always on the alert, even when asleep. A seal sleeps like a human being. It stretches out at full length and enters dreamland on its back, stomach or side. Once in a while a seal will sit up, with its head bent down on its chest, fast asleep in the water, with ears under, as is his custom in his native state, so that he may hear the approach of an enemy, sound traveling with great distinctness under water.

Elephants sleep upright, like a horse, and fitfully. They are keenly alert to the slightest noise and are quick to sense things. If they can see the object they do not get frightened easily, but if it is something weird sounding and out of sight, they need the reassuring voice of their keeper. With the elephant the voice is everything. They have the same feeling for a friendly, sincere voice that a natural musician has for the sound of a musical voice.—Springfield Republican.

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**Tasteless**  
**Chill Tonic**  
For Pale, Delicate Women  
and Children. 60c

## NEWS OF THE CHURCHES.

### FIRST CHURCH, HELENA.

During his quadrennium as pastor of our First Church at Helena, Arkansas, the Rev. Lawrence L. Cowen, has received 665 new members into the church, of whom 241 were received on profession of faith. He has baptized 141 adults and 127 infants. During this year alone, he has received 258 new members and baptized 81 adults and 27 infants. Two gifted young men of the church have been licensed to preach and have already entered Hendrix College, at Conway, to prepare themselves for the Methodist ministry. For the first time in many years Methodist students are now attending institutions of our church, viz: at Galloway College, Hendrix College, and the Southern Methodist University. The Church during the pastorate of Rev. Mr. Cowen has enjoyed the most phenomenal growth in its entire history, and there is not a department of it, or the great Sunday School of which Mr. H. P. Anderson is the active superintendent, that is not organized and functioning up to the highest point of efficiency. The Sunday School has been departmentalized on the "B" standard basis. In addition to repairing and decorating the various classrooms to provide for the almost one-hundred per cent increased attendance, four new pianos have been installed, and the small Methodist Hymnal for all devotional exercises. The large Methodist Hymnal is now used in all services of the Church. Hundreds of Disciplines have been placed in the hands of old and new members. The entire church building has been repaired and beautifully decorated on the interior and exterior. The handsome parsonage has also been repaired and repainted and partially refurnished throughout by the Woman's Missionary Society. Two additional auxiliaries have been organized, viz: Woman's Missionary Society No. 2, and the Junior Missionary Society. An Intermediate and Junior Epworth Leagues have also been organized in addition to the Senior Epworth League. The congregation is enjoying the most marked development and everyone is enthusiastically committed to even a larger and greater program for the Church next year.—Reporter.

### NEW YORK HENDRIX CLUB.

At the last meeting of the Hendrix bunch here we decided it might be well to let the folks back home know what the Hendrix Club of New York City is doing. Formal organization of the club takes place next Sunday, although we have been meeting for dinner every Sunday for two months.

Our bunch includes Reuben Hays, Raymond Bingham, Edwin Bruce, W. L. Baugh, Doynne Williams, Connor Morehead, although Connor is not with us very much of the time, Chester L. Bryant, Prof. O. T. Gooder and myself. Eugene Allison is also here. All of us are in Columbia except "Red" Bryant, and he is taking work in the New York School of Fine and Applied Arts. "Red" has just been elected president of his class and also vice president of the student council of the school. Reuben Hays has just been promoted to the executive boys' secretary in the West Side Branch Y. M. C. A. of this city, which is one of the largest and best established branches in New York. Bingham is recreational director of the Grace M. E. Church, which is the largest Methodist church in the city. Edwin Bruce is on the staff of the Bowery "Y" and I am with the Bronx Union Branch. Eugene Allison is at the Christodora Settlement house down on lower East Side. Connor and Doynne are both at the Mechanics and Metals National Bank down in the Wall Street district, so you see we are working as well as studying. Bill Baugh is singing in the university choir and a few things like that.

We are certainly pulling hard for the Bull Dogs this year and although the first game or rather the big game will be over before you get this, we are still with them nevertheless. I

might say that we are hoping for the best all right, but are certainly fearing the worst from the Centenary bunch.

I think we will be the only Hendrix Club in existence that meets every week and whose attendance has never fallen below 80 per cent at the lowest.—J. E. Sanders in Conway Log Cabin Democrat.

### GALLOWAY COLLEGE.

Dr. O. E. Goddard came to us on the 15th, and for four days led in very helpful evangelistic services. His plan was to deliver twice a day a brief lecture on some Scriptural name or designation for Jesus, as Jesus the King, Jesus the Teacher, Christ, the Desire of all Nations, Jesus the Personal Worker, and Jesus' Estimate of Himself. The expositions were clear and beautiful, and the talks were all too short. The audience were intent on every sentence and wanted more; but the speaker was as a sower who is absolutely sure of his seed; he planted the truth in simplicity and trusted it to do its own work.

Many of the students and faculty were earnestly at work, and in group meetings for counsel and prayer sought to make the opportunity count for the most. The good that was done cannot be estimated; everyone is refreshed and helped by the vital messages, and many have taken a definite step forward. Fourteen students enrolled for membership in various churches. Nine were received into the Methodist Church by Dr. Goddard, our college pastor, Brother Franklin, being out of town, and their letters will be given to the Searcy Church, or to their home churches.

The final service was a life-work meeting. Dr. Goddard taught that for every man God hath his plan, and urged each one to find his or her calling. Two additions were made to the Life-Service Band, which brings the number now to twenty-four. This group met with Dr. Goddard and President Williams for counsel on how to spend these present days of preparation to the best advantage.

The new members of the literary societies have been chosen and welcomed informally. The full reception with the Irving banquet and Lanier feast will be on the evening of November 3.

The Standard Sunday School Training School for the Searcy District is to be held at the College for five evenings, beginning on the 22nd. A large number from Searcy and other charges, and from the College, are expected to attend. Mr. Wheeler will be with us, and also Mrs. Fowler—Eleanor Neill.

### THE STORY AS I HEARD IT.

Today I called on a woman who held up her hands at church last night for prayers. Here are some of the salient facts in the story. I give them because of their suggestiveness.

She was born and reared in a Christian home—Methodist, of the olden type. She attended church. She was required to do so, regardless of personal wishes. If there was "anything to do" at the church, that settled it. She had to go.

While yet a girl she was swept into the church on an emotional tide. All her "set" went in. She was not sure she had been converted, but did as she was urged to do. The pressure was strong and she yielded.

As she grew to young womanhood, she chafed more and more under the regulation requiring church attendance. Sometimes she wanted to attend a social function when there was "something to do" at church. Little by little she lost her love for the church.

In early womanhood she married a man to whom the church meant nothing. He did not oppose her attending church, but did not encourage it. By easy stages she dropped out. She moved among strangers. She found herself thrown with non-churchgoers. She still attended fitfully, but finding no encouragement, she at-

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### WARNING ORDER.

STATE OF ARKANSAS  
COUNTY OF PULASKI ss  
In the Pulaski Chancery Court.  
No. 31305.

Elmer H. Jernigan, Plaintiff.

vs.  
Irine Delores Jernigan, Defendant.

The Defendant Irine Delores Jernigan, is warned to appear in this court within thirty days and answer the complaint of the Plaintiff, Elmer H. Jernigan.

October 19th, 1923.  
SEAL H. S. Nixon, Clerk.  
W. E. Greene, D. C.  
Abner McGehee, Solicitor for Plaintiff.  
S. L. White, Attorney ad Litem.

### A Good Thing—DON'T MISS IT.

Send your name and address plainly written together with 5 cents (and this slip) to Chamberlain Medicine Co., Des Moines, Iowa, and receive in return a trial package containing Chamberlain's Cough Remedy for coughs, colds, croup, bronchitis, "flu" and whooping coughs, and tickling throat; Chamberlain's Stomach and Liver Tablets for stomach troubles, indigestion, biliousness and constipation; Chamberlain's Salve, needed in every family for burns, scalds, wounds, piles, and skin affections; these valued family medicines are sold and recommended everywhere.

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\* MONTH. \*  
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\* friends, see to it that all subscrib- \*  
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tended less frequently than before.

To quote: "Then we moved to X (an Arkansas town where we have a strong church.) I attended pretty regularly several Sundays, but nobody paid the slightest attention to me. I met members of the church women elsewhere, but they never mentioned my going to church, nor paid any attention to me when they saw me there. But wait a minute. One young woman did ask me to attend church. I was in that town five months. Then we moved here. That was thirteen years ago. I have attended from time to time, sometimes pretty regularly, but not always. When I drop out nobody notices; when I go back nobody notices. Nobody ever asked me if I were a Christian, nor to join the church. Would you believe it? Not a Methodist woman has ever called on me, though I have several times helped at church affairs when asked to do so. And something else—not a pastor has ever spoken to me personally about religion or the church, nor has one ever called except Bro. (the present pastor), whose card I have found on my door twice on my return from some place."

Thirteen years in a refrigerator like ours! Is it any wonder she feels "cold"?

For obvious reasons, I am withholding my name; I am sure no one would ask me to reveal it.—X.Y. Z.

#### THE TELEGRAM THAT SAVED MY TRAIN

It was long past midnight when the long B. & O. train from St. Louis bound for Cincinnati and the east, pulled into Washington, Indiana. The train was heavily loaded with passengers, for there had been a great gathering in Saint Louis, and hundreds of people were returning to their eastern homes. There were seven sleepers, one day coach, and one baggage and combination car.

Jim and I had been preparing for our night's run. Jim was the fireman and I the engineer, and it was our duty to take up this train at Washington and go on with it to Cincinnati. As we fired the engine that night a strange burden seemed to weigh upon me. I could not account it. I felt as if something was going to happen, I didn't know what. I told Jim how I was feeling. He and I both were Christian men, and we decided we had better pray before we started, so before we left the "ready track" we knelt together and committed ourselves and our train to Him who sees in the darkness as well as in the light. Thus with lips and hearts still warm with prayer we started on our night's run.

It was a beautiful night. Never did our train glide along more gracefully over the rails. Through the tunnels and around the curves she flew and promptly on time we pulled into Seymour, Indiana. More than half the state of Indiana had been crossed and the most dangerous part of our journey was past. It was almost morning now. My strange premonitions of the night had fallen from me, and I said to Jim, "I feel better now." With fear gone and a light heart I put my hand to the throttle as we started out of Seymour.

When our train was about five miles east of Seymour, near Storm Creek bridge, the first rays of dawn were just beginning to tinge the eastern sky, when I saw a man running down the track towards me, waving his hat frantically. I applied the emergency brake and brought my train to a stand-still as quickly as I could. I noticed that he was very much excited and asked him what the trouble was. "A broken rail!" he cried, "just ahead of your engine!" I got down from my engine and

looked, and surely enough, there on the top of a deep fill I saw that a great piece of the rail was broken off and thrown out of its place. "Well, thank God for answered prayer!" I said, then turned to the man who flagged us. "What brought you out on the track at this early hour, I asked. Then he had told me how he and his wife had been awakened at a much earlier hour than usual that morning, and while they were seated at the breakfast table something seemed to say to him; "Go to the railroad; Go to the railroad; Go to the railroad!" and yet again the insistent call, "GO TO THE RAILROAD!" He jumped up from the table and started out. His wife said, "Where are you going?"

"I am going to the railroad," he answered.

"What for?" she asked.

"I don't know," he said.

"Haven't you better finish your breakfast before you go?" she urged. But he was gone.

Down across the field he went, over the rail fence and stepped on the track. He cast his eyes along the track and right before him, on the top of that twenty-foot fill, he saw a broken rail. For a moment he stood trying to think what he should do. From which direction would a train come first? He had not long to think for just then his ear caught the distant sound of the night express coming out of Seymour and—well, I knew the rest of his story.

"Are you a Christian?" he asked. I told him I was, and the next moment we were down on our knees on the ground together giving thanks to God for this deliverance.

While we were praying my conductor came up to us and said, "What's the matter?"

"Look there," I said, pointing to the broken rail. "We were just thanking the Lord for sparing our lives and the lives of all the people on this train, including yours." We told him the whole story, and he, though a non-Christian man, said it was a wonderful deliverance, and added fervently, "Thank God for the man who saved us!"

We repaired the broken rail well enough so that we could pass over it very slowly, and left our head brakeman to stop any other approaching train till the matter could be reported and properly attended to. We thanked the old farmer, bade him goodbye, wishing God's blessings on him and his wife, and on we sped for Cincinnati.

Arriving safely in the Grand Central depot in Cincinnati I leaned up against the cylinder of my engine and watched the crowd from my train go by. Some were happy and said cheerily, "We are glad you got us in so nearly on time." Others passed by with their heads in the air; and none of them knew how near death's door they had been that morning, nor of the grateful prayers that had been offered at the front of the train just at dawn.

Two days later I learned that the opposing train to mine—No. fifty-five, going west—had broken that rail as they passed over it and had felt the jar of it severely. They had notified the train dispatcher at Seymour to warn me to look out for a broken rail just east of Storm Creek bridge, but for some unexplainable reason the message never reached me. Jim and I knew that it was the other message—the telegram we had sent by way of heaven—that saved our train.—By a Railroad Engineer.

#### A WHITE MONUMENT OF LOVE AND HOPE

In telling you something of the Women's Central Plant in Songdo I have a sense of awe that one feels in contemplating a century tree; one thinks of the roots in the dark earth trying to reach to the sky, and I have wondered if I could begin to describe this building in the main street of Songdo, planted in the dirt, surrounded by the mean thatched cottages and narrow lanes of which the city is composed, but looking to Heaven, a white monument of love and hope for our

Korean sisters.

We have, of course, the schools, the hospitals, and other Mission buildings, but how can I express to you what it means to have a home for Korean women, all ages, all classes, mothers and wives, who never have had and never can have the advantage of a school.

Here they can come and take a single class in sewing or cooking, music or singing, if their time is limited. (Bible classes are always included with any other kind.) Being a social center, they will meet each other and the missionaries in a friendly, informal way, and so we can get in contact with them, and they will find an atmosphere in which their hearts and souls can expand.

But can you see this from the Korean man's point of view? Something done entirely for women is new to their reasoning, and I noticed they leaned forward with eager attention during the opening entertainment, and were completely fascinated with the interesting program presented by the women for the women of Songdo and Korea.

I felt sure when I observed them that some of the charm of the pageant, and its deep spiritual message, would move those hard-headed parents and grand-parents to be more lenient with their daughters-in-law, and allow them to engage more freely in the Christian privileges they are reaching out to.

But to come back to the Central Plant, or the "Yaw ja gwan," as the Koreans call it. For years Miss Agness Graham has been carrying on her work under great difficulties. It has been like a soul struggling to express itself without a body. She has had no nucleus for the members of her classes and Bible women. She has had to borrow schoolrooms in the evenings for her night evangelistic insuperable. Now with the help of this building, perfectly planned and executed, she will have unlimited means to reach the women of Songdo.

Situated right in the heart of the city, near South Gate, the "Yaw ja gwan" makes a striking and handsome appearance. It is fronted by a stone wall of granite from the mountain. The building of the same granite is three stories high, steam-heated, electric-lighted, and has an abundant water supply furnished by well and electric pump.

On the main floor there are class rooms, a dispensary and drug room with a Korean doctor, nurse and druggist in attendance every day. These are supplied by Ivey Hospital.

Other parts of the building are devoted to various class rooms, and auditorium seating five hundred people, bathroom, a diet kitchen, rest room and offices. All the rooms are spacious, light and airy, in fact, the sunshine is plentiful enough for a sanitarium.

Dr. W. T. Reid made the plans last year, and Ki-tai carried them out under his direction. Dr. Reid also supervised the making of the well and installation of the electric pump and steam heat. The latter was put in by a Japanese mechanic.

It was a great joy for Dr. Reid to help in this work, for apart from the wonderful future the "Ya ja gwan" represents, he wanted to have a dispensary in the city and had been looking forward for years to establishing one. The Woman's Council having agreed to giving it room in the Central Plant, he was able to see his great desire materialize, and it was doing well when we left.

Now I would like to tell you something about Miss Mary Vick Mauk, who has come to help Miss Graham. She is very sweet and we all love her. She is going to teach music, singing and calisthenics. She was a big help to Miss Graham in preparing the girls for the pageant.

The official opening and ceremony took place in the second week in April. It was celebrated in the evening. First, Miss Mauk gave us some delightful music, then the pageant began.

A figure dressed symbolizing Non-Christianity, and another dressed in white and gold, who is Christianity, appear upon the stage and talk to each other. Christianity tries to make the heathen girl feel the need of all that she has and rejoices in.

To make this appeal, Christianity calls in the trained nurse who tells what Christ has done for her and the school teacher who tells how happy she is in leading young minds in the right path.

The sewing class then prettily dressed, sing some songs and goes through some exercises with music and flowers. The cooking class the same. The little tots have a delightful performance, and in between these acts Christianity exhorts her companion to rouse from her apathy and despair.

The climax is reached when Non-Christianity is asked to show what her people do. The curtain drawn back display her followers crouching on the floor and shrouded in black. They appear very sad and hopeless. It is a touching scene and there was breathless silence in the auditorium during this final scene. Christianity calls in her girls and they kneel beside each dark figure and do personal work. While they are engaged in this a big cross appears above their heads and they all turn to it in appeal and sing "In the cross of Christ I glory." The curtains are drawn.—Sidney M. Reid.

#### QUARTERLY CONFERENCES.

##### ARKADELPHIA DISTRICT. (Fourth Round.)

Arkadelphia Sta., Oct. 28, 8 p. m., Conf. after service.  
Leola Ct., at Leola, Oct. 31, Conf. 3 p. m., preaching at night.  
Friendship Ct., at Midway, Nov. 3-4, Conf. 3 p. m., preaching Sun. 11 a. m.  
Dalark Ct., at Rock Springs, Nov. 4, Conf. 3:30 p. m., preaching at night.  
Cedar Glades, November 10-11, Conf. 3 p. m., Saturday.  
Oak Lawn & Tigart, Nov. 11, 8 p. m., Conf. after service.  
Hot Springs Ct., Nov. 17-18, Conf. 2:30 p. m., Sunday.  
Third St., Nov. 18, 8 p. m., Conf. after service.  
Pearcey Ct. at Friendship, Nov. 19, 11 a. m., Conf. after service.  
Sparkman & Sardis, at Sardis, Nov. 21, Conf. 11 a. m., following service.  
Lono Ct., at Clear Creek, Nov. 24-25, Conf. 2:30 p. m., 25.  
Pastors please assist Trustees in making out their reports as to property and deeds for same.—L. E. N. Hundley, P. E.

##### BATESVILLE DISTRICT. (Fourth Round.)

Juka Ct., Flat Rock, Oct. 27, 2 p. m.  
Mt. View, Oct. 29, 10 a. m.  
Kenyon Ct., at Hope, Nov. 1, 1 p. m.  
Tuckerman, Nov. 2, 9 a. m.  
Swifton, Nov. 2, 8 p. m.  
Stranger's Home, Nov. 3, 1 p. m.  
Newport, Nov. 5.  
Jacksonport, Nov. 5, 2 p. m.  
Umsted Memorial, Nov. 6.  
Oil Trough, Nov. 11, 2 p. m.  
Newark, Nov. 11, 8 p. m.  
Sulphur Rock, Nov. 14.  
Charlotte Ct., at Mt. Hermon, Saturday, Nov. 17, 1 p. m.  
Bethesda, Nov. 18, 3 p. m.  
Central Avenue, Nov. 19.  
First Ch., Batesville, Nov. 19.



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\* Brethren, do not forget us! \*

\* Who will send in the largest list between now and Conference? \*

\* \* \* \* \*

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It will give us more time for other matters, if the pastor will be ready at once to nominate stewards and Sunday School Superintendents. Let the stewards be ready to report in full wherever it is possible, as we shall not have time for a fifth session.—H. Lynn Wade, P. E.

### BOONEVILLE DISTRICT. (Fourth Round.)

Dardanelle Ct., Nov. 3-4.  
Prairie View and McKendree, Nov. 4-5.  
Paris, at Oliver's Chapel, Nov. 5-6.  
—R. H. Cannon, P. E.

Branch, at Branch, Nov. 7-8.  
Paris, Nov. 8.  
Schanton, Nov. 9.  
Plainview, Nov. 10-11.  
Gravelly and Bluffton, Gravelly, Nov. 11-12.

Waldron Ct., Nov. 15-16.  
Waldron, Nov. 16.  
Booneville, Nov. 17-18.  
Dardanelle, Nov. 18-19.

Let the Trustees be careful to have their reports. Pastors, please be ready to follow the requirements of the Discipline. Time is too short for an extra session.—B. L. Wilford, P. E.

### CAMDEN DISTRICT. (Fourth Round.)

Eagle Mills, at Harmony Grove, Oct. 28.  
Atlanta, at Atlanta, Oct. 31.  
Strong, at Strong, Nov. 3-4.  
Huttig, 7:30 p. m., Nov. 4.  
Bearen, 7:30 p. m., Nov. 7.

Camden Ct., at Silver Springs, Nov. 10-11.  
Camden Sta., 7:30 p. m., Nov. 14.

Buckner Ct., at Kilgore's Chapel, Nov. 17-18.  
Magnolia, 7:30 p. m., Nov. 18.

Thornton, 2:30 p. m., Nov. 21.  
Fordyce, 7:30 p. m., Nov. 21.  
Stephens, 3:00 p. m., Nov. 23.

Chidester, Nov. 24-25.

### CONWAY DISTRICT. (Fourth Round.)

Greenbrier, Oct. 27-28.  
Conway, Oct. 28-29.  
Vilonia, Nov. 3-4. —W. B. HAYS, P. E.

### FAYETTEVILLE DISTRICT. (Fourth Round—Second Part.)

Sonora, Oct. 27-28.  
Bright Water, Oct. 28-29.

Morrow, Nov. 3-4.  
Vine Grove, Nov. 4-5.

Farmington, Nov. 10-11.  
Fayetteville, Nov. 11-12.  
Prairie Grove, Nov. 17-18.

—W. L. Oliver, P. E.

### FT. SMITH DISTRICT. (Fourth Round.)

Greenwood, Oct. 28.

Hackett, Oct. 28.

Van Buren, Nov. 4.

South Fort Smith, Nov. 4.

First Ch., Ft. Smith, Nov. 5.

Alma, Nov. 7.

Dodson Ave., Nov. 11.

Altus, Nov. 11.

Clarksville Sta., Nov. 12.

Lavaca, Nov. 12.

Midland Heights, Nov. 18.

—G. G. Davidson, P. E.

### HELENA DISTRICT. (Fourth Round.)

Harrisburg Ct., at Bay Valley, 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.

### JONESBORO DISTRICT. (Fourth Round.)

St. Johns at St. Johns, Oct. 27-28.

Manila, at Manila, 7 p. m., Oct. 28.

Fisher and Hickory Ridge, at Fisher, Oct. 30.

Monette, at Monette, Nov. 2-3.

Lake City, at Lake City, Nov. 4.

Tyroneza, at Tyroneza, Nov. 4-5.

Bay, at Lunsford, Nov. 9-10.

Jonesboro 1st Ch., 11 a. m., Nov. 11.

Truman, at Truman, Nov. 11.

Marked Tree, 11 a. m., Nov. 18.

Pastors will please see that the trustees of Church property have their reports ready.

—R. E. L. Bearden, P. E.

### LITTLE ROCK DISTRICT. (Fourth Round.)

Bryant Ct., at Mt. Carmel, 11 a. m., Oct. 27.

Bauxite, 7:30 p. m., Oct. 28.

Keo-Tombertlin, 11 a. m., Nov. 3.

England, 11 a. m., Nov. 4.

London, 11 a. m., Nov. 11.

Hunter Mem., 7:30 p. m., Nov. 11.

Forest Park, 7:30 p. m., Nov. 12.

Oak Hill, 11 a. m., at Oak Hill, Nov. 17.

Mabelvale and Primrose, 11 a. m., Nov. 18.

Henderson Chape, 7:30 p. m., Nov. 13.

First Church, 7:30 p. m., Nov. 19.

Winfield, 7:30 p. m., Nov. 20.

—E. R. Steel, P. E.

### MONTICELLO DISTRICT. (Fourth Round.)

Arkansas City, Oct. 28, 11 a. m.

Watson, Oct. 28, 7:30 p. m.

Monticello Ct., Nov. 3-4.

Monticello Sta., Nov. 4, 7:30 p. m.

Portland, at Parkdale, Nov. 11, 11 a. m.

Wilmot, Nov. 11, 7:30 p. m.

New Edinburg Ct., Nov. 17-18.

Warren, Nov. 18, 7:30 p. m.

Pastors will please announce at each church and have full attendance of official members if possible.—J. A. Parker, P. E.

### PARAGOULD DISTRICT. (Fourth Round.)

St. Francis, Oct. 27-28.

Piggott, Oct. 28.

Salem, Mammoth Spg. and Viola, Nov. 1-4.

Gainesville, Nov. 10.

Marmaduke, Nov. 11.

Ravenden, Nov. 13.

Smithville, Nov. 15.

Hardy and Williford, (night) Nov. 16.

Ash Flat, Nov. 17.

Imboden (a. m.) Nov. 18.

Blk. Rock and Portia (p. m.) Nov. 18.

Jas. A. Anderson, P. E.

### PINE BLUFF DISTRICT.

#### (Fourth Round.)

St. Charles, at Prairie Union, Oct. 27-28.

Gillette, 7:30 p. m., Oct. 28.

Bayou Meto 11 a. m., Nov. 4.

DeWitt, 7:30 p. m., Nov. 4.

Roe, at Hunter's Chapel, Nov. 10-11.

Stuttgart, 7:30 p. m., Nov. 11.

Swan Lake, Nov. 18.

First Ch., Pine Bluff, 7:30 p. m., Nov. 20.

Lake Side, Pine Bluff, 7:30 p. m., Nov. 21.

Let pastors see to it that we have collections.

reports called for at this time. Push reports called for at this time. Push reports called for at this time. —J. W. Harrell, P. E.

### PRESCOTT DISTRICT. (Fourth Round.)

Glenwood-Rosboro, Amity, Womble, at Glenwood, Oct. 28, 3 p. m.

Blevins, at Friendship, Nov. 2, 2 p. m.

Mt. Ida and Oden, at Mt. Ida, Nov. 4.

Murfreesboro, Nov. 11, 2 p. m.

Trustees reports as called for at 4th Quarterly Conference. Also have all Nov. 11, 8 p. m.

Center Point at Trinity, Nov. 15, 2 p. m.

Gurdon, Nov. 18, 3:30 p. m.

Prescott, Nov. 23, 7 p. m.

Hope, Nov. 25, 3 p. m.

### TEXARKANA DISTRICT. (Fourth Round.)

Winthrop Ct., at Cerro Gordo, Oct. 28.

Freaching 11 a. m., Nov. 2 p. m.

Horatio, Oct. 28, at night.

DeQueen Ct. at Gillham, Nov. 4. Preaching 11 a. m., Conf. 2 p. m.

DeQueen Sta., Nov. 4, at night.

Hatfield, Nov. 5, Conf. 10 a. m.

Texarkana Ct., at Pleasant Valley, Nov. 7.

Dierks, Nov. 11. Preaching 11 a. m.

Conf. 2 p. m.

Lockesburg, Nov. 11, at night.

Umpire, Nov. 13. Conf. 10 a. m.

Doddridge, Nov. 18. Preaching 11 a. m., Conf. 2 p. m.

Mena, Nov. 21, at night.

Eggs, Ct., at Dallas, Nov. 22, 10 a. m.

Lewisville, Nov. 25.

Stamps, Nov. 25.

Let us have a good written report from all departments of Church work.

Special attention will be given Trustee reports. Let all nominations by the pastors be prayerfully made.—J. F. Simmons, P. E.

### WITH BROTHER McCOLLUM AT LAMAR.

Several weeks ago, we had a splendid news item from Brother J. G. McCollum, Lamar's popular pastor, telling about his new, modern, comfortable parsonage home. He boasted it so highly that this writer was determined to see it personally. Not that I did not believe what friend McCollum had said, but out of personal curiosity and desire, I wanted to see this house. I must say just here, "The half was not told" by the pastor in his write-up. Lamar charge has one of the most beautiful, up-to-date, convenient homes for its pastor that can be found on any charge of equal strength in the conference.

To make a long, interesting article of driving from Clarksville, where my friend Yancey is the pastor, to Lamar with Presiding Elder Davidson of Ft. Smith. We have no greater character in our conference than is Brother Davidson. I count it a privilege to claim his friendship. In the afternoon, this efficient, well-liked presiding elder held the Fourth Quarterly Conference of the Lamar charge, at Lamar. In his usual masterly manner, Brother Davidson presided, looking into every interest of the Church work. I know of no District superintendent who looks more carefully into the details, program, and work of the Church than does Brother Davidson. Nothing that concerns the Church escapes his careful and prayerful attention. This, of course, accounts for his unusual, unprecedented record on the Fort Smith District. He is rounding out a quadrennium of constructive service.

I was really inspired when friend McCollum read his report before the conference on the general state of the Church, etc. It indicated spiritual progress, increased Church interest and unified effort on the part of pastor and people. One item of special importance was the account of two revivals that the pastor had recently held in which 27 members were received into the church, a majority of whom came by profession. Every church was represented at this conference, and reports on finances, so far as I could ascertain, were favorable.

Brother McCollum and his people are happy and well satisfied with the record made this year, and have plans for greater things still. My only regret was that I could not spend more time in Lamar.—J. C. G.

### YANCEY CLOSING SUCCESSFUL YEAR.

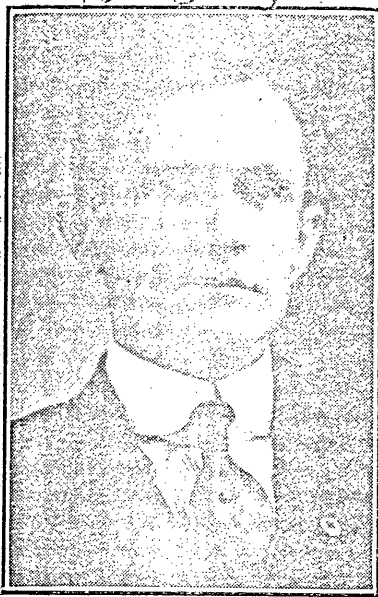
Next month will mark the close of a most successful, constructive year's work at Clarksville, where my coveted friend, the Rev. S. M. Yancey, is the affable pastor. Yancey employs no frills, catchy methods, or sensational plans in his ministry, but he rather does his work in a sane, rational manner. Just a few days ago, when in a certain town, I was attracted by the motto of one of the banks. It reads as follows: "No Red Tape; We Do or We Don't." This can be very appropriately applied to Yancey. He is perfectly open and frank in his manners and attitude. He uses no soft-soap, as the expression goes. Now, I do not make the above statements with a critical idea in mind. They just came out spontaneously.

In many respects this year has been a "Red Letter" year at Clarksville in the history of that great church. The outstanding thing, I believe, is the rapid, marvellous strides of the Sunday School along constructive lines. Brother Yancey is a great Sunday School enthusiast. Just as soon as he got his bearings at Clarksville after conference last year, he begun making plans for a great Community Training School. This was done because the District Training School, which was to be held at Van Buren, was too far to accommodate the outlying church territory. So he conceived the idea of launching a school at Clarksville. This, he did, with great credit to the people and himself. He gathered there some of the most efficient workers to be had. For example, he very fortunately secured the Conference superintendent, the Rev. H. E. Wheeler, Dr. Goddard, Miss Allen of Georgia, and Messrs. Smith and Templeton of Little Rock, and Atoka, Okla., respectively. This assured him of a great school in which his people, and other denominations could get excellent instruction. In addition to this, he had Dr. Goddard, an outstanding speaker, one who is in demand the year 'round, to deliver a series of sermons at the morning hour. Brother Yancey invited the Presbyterians to unite with him in the school. They very graciously accepted the offer, and did their part in making it a great success. A total of sixty credits was issued at this school. So great was the interest, and so marked was the ultimate success of this Community School, that it was unanimously agreed to hold another such school early next Fall, possibly in October.

The Clarksville school is thoroughly departmentalized. All are furnished with pianos. The Beginners' Department is in charge of Miss Jessie Houston, a popular young woman. Mrs. P. M. Pinkard, a choice member, is superintendent of the Primary department. The Juniors are directed by Miss Ruth Jensenheimer. While Sister Yancey, a cultured woman and efficient Sunday School leader, the wife of the pastor, has charge of the Intermediate-Senior department. Vernon McDaniels, a prosperous business man, is superintendent of the Young Peoples' division. Ernest McDaniels is superintendent of the Adults. The general superintendent, Mrs. Drury Atkins, a talented, and experienced teacher, now connected with the College of the Ozarks, sees to it that all departments function effectively and normally every Sunday.

What else shall I say? Lots more to be said, but space forbids. Just this thing, and I leave the Sunday School. The church, which is beautiful and modernly planned, is altogether inadequate for this great school. More space is badly needed. This, in my opinion, is the only stone in the way. With this barrier out of the way, a greater day would come for this already splendid school.

Brother Yancey is proud of his great Senior Epworth League, which is in charge of God's own J. M. Dowdy, a brother to District lay leader Dowdy, of the Batesville District. I had the happy privilege of attending this great service last Sun-

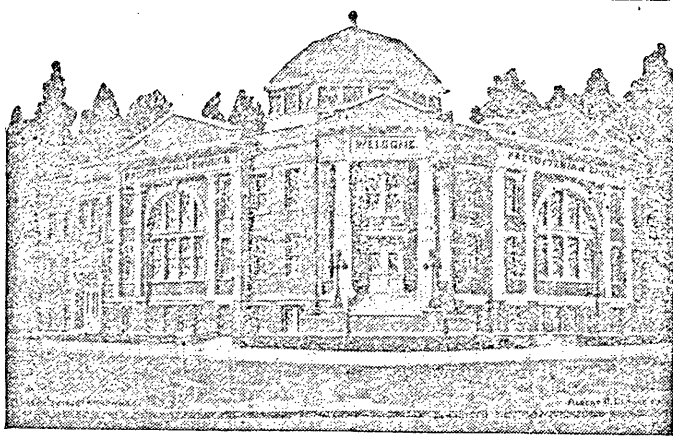


REV. S. M. YANCEY.

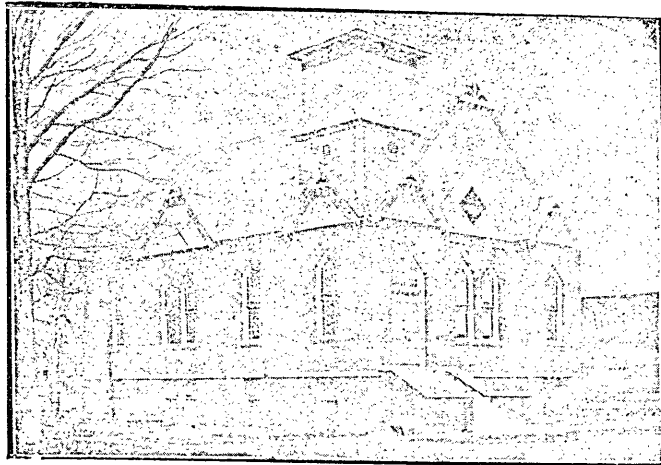
Hugh Basham, Acting District L. L. Steward, and President of the Board, and assistant S. S. teacher. Judge Basham, loved and honored by his friends, is the Church's friend at all times. Other prominent, outstanding laymen are, Dr. Hunt, Sr., a prominent physician, and Mr. Ed May, banker, and Representative Paul McKennon, a choice gentleman, teacher of the Men's Bible Class.

It will be remembered that Clarksville is where the Rev. James B. Evans, now the universally popular pastor at First Church, Paragould, served with pleasure and mutual satisfaction, for two years. Brother Evans, too did a splendid work at this Church while pastor.

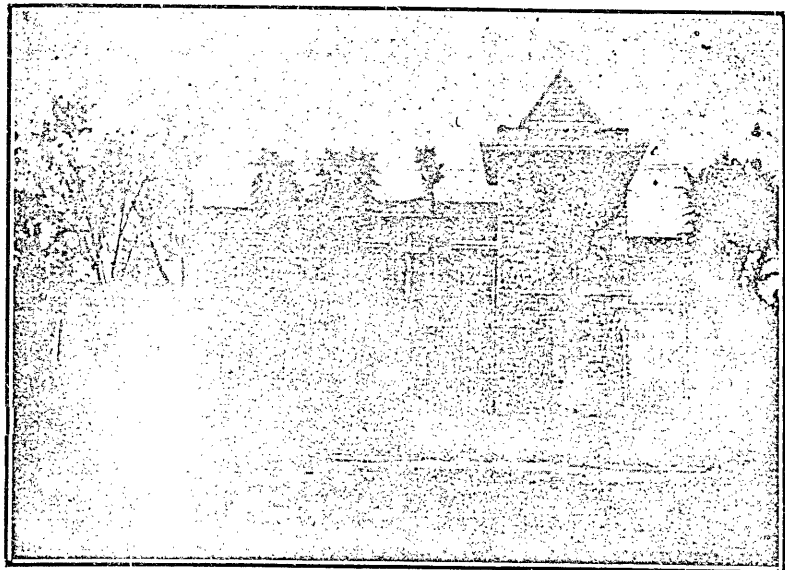
The personal part remains for the last. It may be superfluous for me to say any thing about the Yancey's royal hospitality, for all who have been in their home know about it. Then, again, I had something to say about their splendid entertainment



PRESBYTERIAN CHURCH, CLARKSVILLE.



BAPTIST CHURCH, CLARKSVILLE.



METHODIST CHURCH, CLARKSVILLE.

day night. More than fifty were present, and a most interesting program was rendered. Then, too, I was agreeably surprised to find that more than 75 per cent of them remain every Sunday night for services in the main auditorium. I mention this, because, I know of dozens of Leaguers in other towns who do not stay for church. This body sent 7 delegates to the great Assembly put on at Galloway College by President Harwell last Summer. The W. M. Society is not doing any unusual thing just now. But the ladies meet regularly and carry out the program of the society. The Young Matron's Department is doing some fine work. Mrs. Leland Adkins is the accomplished president. This organization is to install a \$4,000 pipe organ in the church soon. The contract and order have been let.

This reminds me: Judge J. T. Montgomery and his musically talented family and Directress Leland Adkins render excellent music. They have a fine orchestra and splendid choir at Clarksville. All of Judge Montgomery's children play some instrument. It is a remarkable family.

Clarksville has some fine Methodist laymen, among them is Judge

when I visited them last year at Ferrest City. But, for fear some have forgotten it, I feel inclined to say that when more hospitable homes are built, Yancey will purchase one. Sister Yancey is most cordial and royal in her home. My recent visit was greatly enjoyed.—J. C. Glenn

CLARKSVILLE, ARKANSAS.

Clarksville is situated in the heart of the Ozark Mountains and is surrounded by the most picturesque mountain scenery. The town has water works, electric lights and a sewer system. It is located on the main line of the Missouri Pacific Railway, 101 miles from Little Rock and 63 miles from Fort Smith. The town has paved streets, many beautiful homes, good churches, splendid schools and a generous and social people

The Ozark Mountains cover the North and West part of Arkansas. An irregular line drawn from the Northeast part of the state through Little Rock, the capital, to the Southwest part will divide the State into what will be called the lowlands and the highlands. The country north and west of this line constitutes the real Ozark region of Arkansas. About

two-fifths of the State is mountainous. North of the Arkansas River are twenty-four counties located in the Ozarks and their foothills. South of the Arkansas River there are thirteen counties that constitute a part of the Ozarks. "Magazine Mountain," the highest point between the Alleghenies and the Rocky Mountains, is visible twenty-five miles south. The United States has two great reservations in the Ozark Mountains of Arkansas. One is known as the Ozark National Forest which is north of the College and part of which is in the same county. The other reservation is known as the Arkansas National Forest which is on the south side of the Arkansas River from the College.

Harold Bell Wright located the scene of his book, "The Shepherd of the Hills," in the Ozarks of southern Missouri about one hundred miles north of the College. Practically every part of the Ozark Mountains of Arkansas is within one hundred miles of the College.

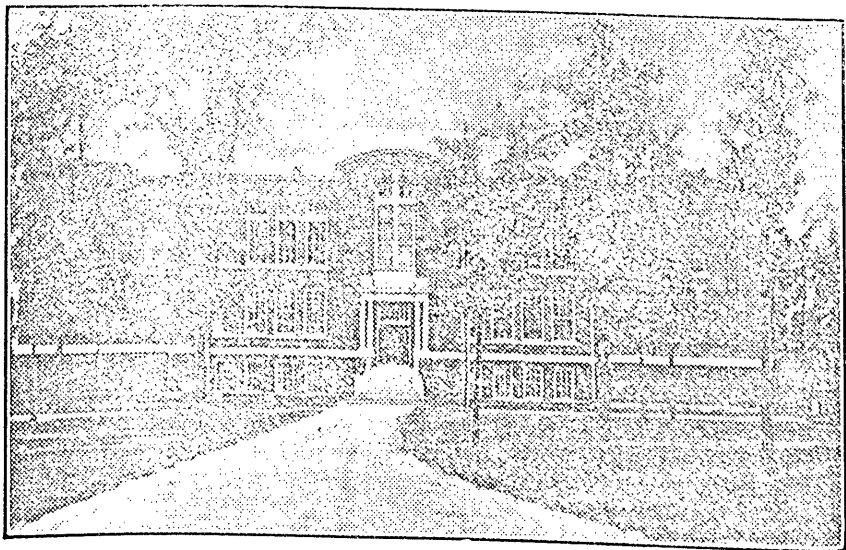
JOHNSON COUNTY.

No descriptive treatise of the resources of Arkansas would be either complete or do the state justice without due mention of Johnson county, a land of scenic beauty and with natural resources as abundant as they are varied. Johnson County lies in the central northwest section of the state, bounded on the south by the meandering Arkansas River and extending well into the majestic Ozarks to the north. It may be rated as primarily an agricultural district.

Within its boundaries are more than 700 square miles of land which is widely variant in character and value and is the basis of many forms of agricultural pursuit, stock raising and lumber milling.

Its location is a fortunate one—in the northern edge of the cotton belt. A large acreage is well adapted to the growing of cotton, the principal crop. Another advantage derived from the location and variety of soil is the tendency given to diversification of crops. Besides cotton, great success is attained in the production of corn, alfalfa, sorghum cane, all varieties of hay, oats, some wheat, potatoes, sweet potatoes, cantaloupes, peanuts and other legumes and the innumerable other agricultural crops suited to this climate in addition to the immense fruit crop.

It is the common opinion that the march of progress has just started in this county. The oldest residents of the community are free to admit that they have seen more real development within the past five years than they saw in their entire preceding life time. Both the rural communities and the towns are, beyond any doubt, due a great continued development and the present era of expansion is the source of no small satisfaction to the entire citizenship. Like some other sections of the South, Johnson County has two great needs—more PEOPLE, live, energetic people who can see a future, to help develop and take advantage of the great resources of the county, and more CAPITAL with which to hasten this development.—Reporter.



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# Clarksville, Arkansas

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Clarksville has:

Three Banks, One Wholesale House, Three Drug Stores, Ice Plant, Municipal Light and Water Plant, giving 24-hour service, Paved Streets, White Way System for the business district. Large Department Stores, Specialty Shops, Exclusive Dealers.

Special Mention:

Two Newspapers.

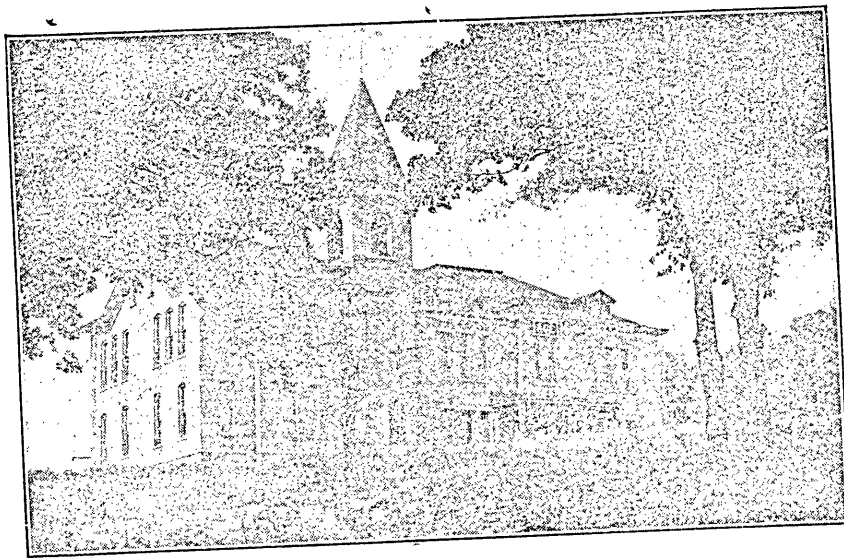
Spacious Athletic Ground and Base Ball Park.

Clarksville, the City Beautiful, invites and welcomes you.

Rotary Club (Charter to be delivered soon)

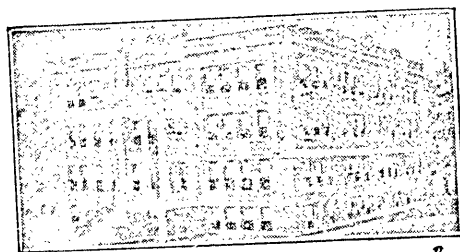
Practically all of the Fraternal Orders are represented.

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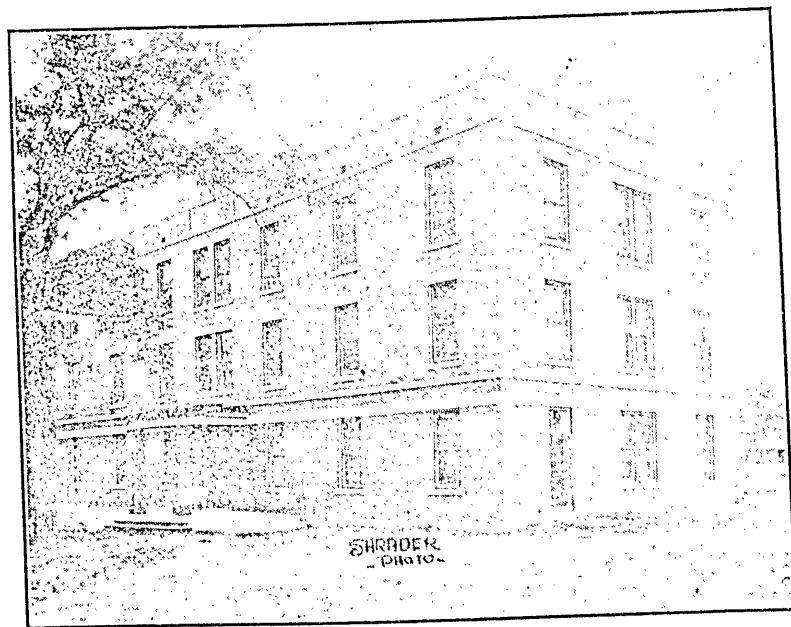
Science Building,

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Girls Dormitory, College of the Ozarks.

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