

# ARKANSAS METHODIST

Official Organ of the Little Rock and North Arkansas Conferences, Methodist Episcopal Church, South  
"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

VOL. XLIII.

LITTLE ROCK, ARKANSAS, THURSDAY, AUGUST 21, 1924.

No. 34.

## "PRIVATE VENGEANCE."

Under the above caption Dr. H. A. Porter of St. Louis, in a recent issue of the Christian Index, discusses one of the greatest weaknesses of our American civilization. His strong statement follows:

"Lynching is private vengeance, and is as much murder as is the vendetta of the Corsican who tracks his victim over ocean and continents until the knife finds the quivering heart.

"During the last ten years over 500 people have been done to death by American mobs, and of the number some were burned to death with unspeakable barbarities. Such a catalogue has made our fair land a hissing and a by-word among the nations of the earth. And who can tell where the hurricane of lawlessness will strike next?

"Let the pulpit cry out in no uncertain tones against this carnival of crime, this epidemic of lawlessness. The minister of God who stands by in silence and lets these things pass is a traitor to his trust.

"People have said to me, 'What would you do if so and so were true?' My answer is, 'It is not a question as to what I would do, but a question as to what is right.'

"True, the victim of the lynching is often a criminal of the deepest dye; his crime is the most horrible of crimes. He ought to be hanged on a gibbet a hundred cubits high. Let men of whatever color, who violate the sacredness of virtue or life, receive their full penalty, swift and sure. But let it be by the majesty of the criminal law.

"It is notorious that for the species of murder called lynching there have been very few convictions, North or South. But, with God, murder is murder, let us style it what we may; and everyone engaged in that atrocious deed shall answer for it at the bar of the Judge of all.

"I rejoice in the recent great decrease in the number of lynchings and in the increase of instances where lynchings are prevented by the courage and fidelity of officers of the law who prefer to take their lives in their hands rather than lose their honor."

## SEEING GHOSTS.

Those who denounce "Mobilization Day" are furnishing fun for the ungodly. We are living in a world of bullies and robbers—nations ready to thrust at one another's throats, and, forsooth, because our authorities call upon us to give one short day to the consideration of self-defense the cry of militarism goes up to high heaven.

The Dearborn Independent, published by Henry Ford, who recklessly essayed the task of peace-maker, thus informs us: "The purpose of September 12 is the same as that of the training camps which have been going on all summer, without objection. The difference is that it is intended for citizens and lasts but one day. It is in effect to do some of the things which various committees would have to do in time of national danger. Our military machinery is so attenuated, we are on so complete a peace footing, that it is desirable to try out what we have and, important also, to explain to the people just what our military resources amount to. Of our 13,000 army officers, fully 6,000 have been engaged in citizen instruction, and September 12 is to be a test of the efficiency of their work. There is no general call of citizens to leave their employment. It was the special wish of the Department not to call a general holiday so soon after Labor Day. There is no compulsion exerted anywhere, except upon the regular forces of the United States, the governors of the States being requested to summon the state military forces. Citizens are invited to observe or participate, to become informed as to the things that would be necessary for national defense—just as they are shown in public buildings the way of escape in case of fire. The expense has been minimized by the spirit of volunteer service which will actuate the reserve forces. Committees will meet to consider what they would have to do in case of national emergency. . . . Broadly, are we not setting an example to Europe? Are we not showing them, by the plans for September 12, that it is possible to be defended without being crushed under the burden of military establishments? Though militaristic Europe may smile, may she not also be led to think?"

We do not believe in war of aggression—war for conquest, for prestige, for glory. But we do most heartily believe in war when it becomes necessary

AND AGAIN HE SAID, WHEREUNTO SHALL I LIKEN THE KINGDOM OF GOD? IT IS LIKE LEAVEN, WHICH A WOMAN TOOK AND HID IN THREE MEASURES OF MEAL, TILL THE WHOLE WAS LEAVENED.—Luke 13:20-21.

to defend the weak and helpless whether of our own or other lands. As long as men rob and murder, we must have police and sheriffs. As long as nations attack other nations there must be military preparation. To be weak is to invite attack. To be strong is to be able to defend the weak. It is wrong to cultivate the war spirit; but is and ever will be right to cultivate the spirit that causes men to protect the weak at the hazard of their own lives. This inevitably means some preparation, some knowledge of the means and arts of defense. Those who see war in the rudimentary preparation of "Mobilization Day" are seeing ghosts.

If Germany and Austria had thought England and the United States were prepared to protect Little Belgium and Serbia, there would have been no world war. By preparing for peace when others are preparing for aggression we tempt others to enter upon war. Let us prepare for war that we may have peace.

## A DESERVED REBUKE.

It is reported that the Chicago Tribune was preparing to send by radio into private homes, hospitals, hotels, and offices, complete details of the nauseating Loeb-Leopold murder trial. The proposition was put in the form of a ballot on which its readers should express their opinions. To the surprise of the Tribune management the readers declared against the proposal. This clearly indicates that the public are not demanding the stuff which the dailies are serving.

## FORD ON FARMING.

When a man has enough sense to make multiplied millions out of the people by supplying them with a toy which also works, he is likely to be able to make valuable suggestions on other subjects. That man is Henry Ford, who has made more money in less time than any other man, and who sits up at night planning to prevent his admirers from electing him president or senator. Because Ford gives more people more fun for their money than any other man has ever done they do not seem to envy him his marvelous prosperity.

One cause for his popularity is the high wages that he pays and his interest in the welfare of his workmen.

Now, he is telling farmers how to make more and live better. Ford has discovered that most farmers work too many days for what they get. He tells us that the crops are made in a few months and the farmers work the other months to feed the horse and cow and mend the fences and get ready to begin. He argues that most of this labor is unremunerative or useless. Of course, he recognizes the fact that by proper diversification a farmer may keep profitably employed all the year. However, he suggests that one-crop farming is necessary to supply the world with certain products, and if the single cropper would eliminate the things that keep him choring for the balance of the year, he would be able to work more profitably in mill or factory after the crop is out of the way.

Mr. Ford has also discovered that factories should not be crowded together in big cities where living is high and operating costs heavy. He believes that, with the more general use of electric power, many mills and factories will be in villages or even in the country. Thus it might be possible to give one-crop farmers employment in nearby mills during the interval between crops. This would provide the needed diversity in their otherwise monotonous lives, increase income, and furnish educational opportunities now practically impossible.

This may be a partial solution of our agricultural and industrial problems. The spinning and weaving and blacksmithing and carpentry were once done on the farm. It may yet happen that instead of bringing the people back to the farm, we shall re-unite farm and factory for the mutual benefit of farmer and industrial worker. With his almost uncanny sagacity Henry Ford may have pointed the way to larger and better life. Electric pow-

er sent out into our hills will develop factories, and it may be that by proper readjustment farm and factory, long divorced, may be reunited, Ford saying the word.

## HOW IT LOOKS NOW.

Before our primary election the several gubernatorial candidates were making extravagant claims. Each in his circulars and advertising announced that he would win. Some even specified the counties they would carry. Every intelligent voter knew that five out of the six were false prophets; and the returns show that all were mistaken about many of their claims.

We would advise each candidate to re-read his boastful announcements, and then ask himself how it looks now, and what the people ought to think of pre-election predictions and assurances.

These vain claims prove either that the candidates were lacking in judgment and information, and hence were not sufficiently good judges of conditions to be safe guides, or that they were trying to deceive the people by claiming to know what, as a matter of fact, they could not know. How much confidence do these candidates expect us to have in their future statements? Were they self-deceived, or were they deliberately attempting to deceive the people? But the reply would be that this is politics and men must be allowed such liberties in the political game.

If politics requires or condones deception, something is fundamentally wrong with politics. Must men who offer themselves as our public leaders indulge in language and practices that would be resented and utterly condemned under other circumstances? Surely it is a bad example.

It does not even pay in the political game. The people as a whole are not deceived. They have learned the tricks of the politician and do not accept his estimates nor credit his claims for himself and his disparagement of his opponents. The campaign activities are of little value. No one profits except the printers and publishers. If all candidates would stay at home and say nothing, the results would be about the same, except that the people would have more confidence in and respect for their public officers.

The time should come when only men will run who are sufficiently known to run on their records and who have enough respect for the people to quit trying to deceive them. Democracy can not prosper under our present methods.

It is proper to add here that a method which enables any candidate to become the standard-bearer of his party when he has less than a majority of the votes cast is dangerous and undemocratic. We need an amendment to our primary election law providing for a "run off" between the two standing highest when no one has a majority. The sooner this amendment is made the better it will be. Without it political disaster will some day befall us. Our next Legislature should amend our law at this point.

The Campaign Commission of the Southern Baptist Convention, if we are properly informed, has asked that during September all the forces in our organization give themselves to the business of putting the denominational paper into all Baptist homes. The associations will be meeting all through September, and a great deal can be done in those meetings. But individual work and individual churches can also help. The Advance belongs to the Baptists of Arkansas, and looks to the Baptists of Arkansas for support, even as they look to it for information and inspiration. The Record, of Mississippi, says: "If we fail in the circulation of the denominational paper we are unprepared to carry out any of the rest of the denominational program."—Baptist Advance.

In the days of Augustus it was said, and said truly, that all roads led to Rome, the capital city of the empire. In the great empire now a-building which we know by the loved name of Arkansas, all roads lead to the City of Roses, set like Rome upon her seven hills. And it must be a source of joy to all true citizens of Arkansas to know that at the end of the splendid highway that runs past their door there is set, on one of those seven hills, a capitol building as beautiful and as everlasting as any of the beautiful and classic structures which were the boast of ancient Rome.—Arkansas Highways.

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## PERSONAL AND OTHER ITEMS.

\$100,000 of Centenary money is now on the field for the erection of an administration building at Bennett College.

Rev. J. D. Hammons, pastor of First Church, Texarkana, writes from Quebec that he is having a great trip through Canada and will return through New England.

Rev. J. A. Parker, presiding elder of Monticello District, is spending ten days at Hot Springs taking the baths and resting in preparation for the "fourth round."

On Aug. 17, Rev. D. C. Bandy, pastor of Ingalls Circuit, and Miss Elma Smith of Ingalls were married by Rev. W. C. Lewis, pastor of the Arkansas and Southern Camps.

Be inspired with the belief that life is a great and noble calling; not a mean groveling thing that we are to shuffle through as we can, but an elevated and lofty destiny.—Gladstone.

If you find yourself face to face with an impossible task, regard it as a compliment God has paid you. He knows you are the person who can do that task.—John Andrew Holmes.

Rev. W. Hardy Neal, evangelist, of Green Forest, Ark., writes that he has had four good meetings in Louisiana. He is preaching at the Davidson Camp meeting this week. He will have two open dates.

Last week the fact was recorded that Rev. J. G. McCollum of Lamar was in the Baptist Hospital on account of an operation. He recovered so rapidly that he was at our office on Tuesday looking and feeling well.

Rev. James W. Rogers of Lake Village writes: "My work moves along in a splendid way. This church is forging to the front-rank appointments in our Conference. I serve a very noble people who look after every want of the pastor."

The Grover Cleveland Evangelistic Party has closed a successful meeting at McGehee where three churches united. It is reported that there were about 30 conversions and reclamations and many volunteers for life service. The party began a meeting at Ozark last Sunday. All the churches are co-operating.

A card from Rev. A. E. Goode, of Conway, states that, on account of having to take his wife to Hot Springs for treatment for rheumatism, he will be compelled to cancel his engagements for protracted meetings until he finds it possible to leave her. He asks for the prayers of his brethren for Mrs. Goode's recovery.

There is no man within our organization who is too big to say, "If you please," "Good morning," "Thank you," or "Good evening" to passengers on the train and to visitors in the offices. It gives a human touch—the atmosphere of personal relations which the road is trying to maintain and increase.—A Railway President.

The many friends of Mrs. J. H. Reynolds of Hendrix College, who has been a cripple since her serious accident last October, will rejoice to learn that, after an X-ray examination at Memphis, she is assured that satisfactory progress is being made. She will now be permitted to sit in a wheel chair, and in a few more weeks may hope to walk with hope of full recovery this fall.

It is not difficult, then, to see one vital significance of Jesus Christ; he has given us the most glorious interpretation of life's meaning that the sons of men have ever had. The fatherhood of God, the friendship of the Spirit, the sovereignty of righteousness, the law of love, the glory of service, the coming of the Kingdom, the eternal hope—there never was an interpretation of life to compare with that.—Harry Emerson Fosdick.

A rural church in Ohio has adopted a plan that is said to have led more persons to attend its services. It has mapped out routes that pass the houses of its present and prospective members and has asked owners of automobiles to go the rounds every Sunday and pick up anyone who wishes to ride to church. For many persons—especially the old and infirm—the knowledge that an automobile will call for them makes it easier to decide to go.—The Youth's Companion.

Dr. C. L. Stewart, who some years ago was an appreciated member of our University faculty and who in recent years has been working in the Bureau of Agricultural Economics at Washington, has accepted the position of associate professor of Economics in the College of Commerce and Business Administration of the University of Illinois. Dr. Stewart has many friends in Arkansas and especially in Fayetteville, where he was a useful member of the Methodist church.

Governor T. C. McRae has appointed to membership on the State Board of Charities and Corrections Major J. J. Harrison to succeed Dr. C. E. Dicken, and Rev. John Boden to succeed Mr. Hugh Hart. Major Harrison is a son of Rev. W. R. Harrison and a graduate of Hendrix College and is vice president of the Home Life Insurance Co., and is one of the most successful and progressive young men in the State. Dr. Boden is rector of Christ Episcopal Church of this city.

To a young lawyer golf is death to his ambition; to an old one it is stagnation, and to his partner, vexation. This is no idle jest, but the fruit of bitter experience. Both my partners are addicts, and I have watched their gradual depreciation under its baleful influence. The German mark is not a circumstance. They talk about being "behind in their golf," while being "behind in their work" gives them no concern; hence the note of tragedy in these mirthful remarks. Over every golf course should be inscribed the motto, "Abandon hope all ye who enter here."—From Address before Texas Bar Association.

Sir Robert Horne, speaking at the dinner of the Gray's Inn Debating Society, said that there was an unfortunate idea prevalent in the country that the law was devoted to hair-splitting argument and was very seldom devoted to any practical view of human existence. After some experience of life, he knew of no profession which afforded a better training for any line in life which one might afterwards choose to take. He could say that the experience of everyone who was engaged in practical duties during the war had been that there were no people in the country who exhibited higher administrative qualities than the lawyers.—The Law Journal.

The sense of injustice, more than the unjust condition itself, is what wears on men's minds. Given this sense of injustice, even though no unjust condition exists, it is just as bad as if everything went wrong. In our day far too many are engaged in creating a sense of injustice in men's minds without stopping to prove that the unjust condition exists. Men are told that all the commodities of life are monopolized. Prove it! You cannot! Nature forbids monopoly and Human Nature destroys it. Money controls nothing; once it did, but no longer. Business controls nothing, but is absolutely controlled by popular reaction to the service it renders. Challenge the creators of fear and suspicion. Make them produce the facts, and line up their facts alongside daily life as you know it.—The Dearborn Independent.

## PLANS FOR OUR PAPER.

At a recent meeting of the Arkansas Methodist Commission, after careful consideration, plans were adopted for a vigorous and constructive campaign to put the paper into every Methodist home in our two Conferences.

Between now and the Conference sessions the editors will endeavor to lay the plans before all the pastors at meetings in the several Districts, so that the Annual Conferences may understand and be prepared to act. It will be a co-operative movement to use the Budget Plan during the coming year. In order that the Plan may be fully executed during a four-year period the editors were elected for a term of four years. Let all our pastors

and official boards hold themselves in readiness to co-operate. It will mean a circulation of 25,000 next year, and ultimately of 40,000. This must be realized.

## EPWORTH HALL CORNER-STONE LAYING.

At Mt. Sequoyah last week the Epworth Leaguers were in full force. Nearly 300 were attending the Leaders' Training School. Serious work was done during the morning hours in lecture rooms and chapel. An able faculty, under the direction of Rev. Ralph E. Nollner, dean of the school, had charge of the work. At night strong lectures and addresses were delivered. The afternoons were given to recreation.

The significant event of the week was the laying of the corner-stone of the Epworth Hall on Thursday at 4 p. m.

The Leaguers and others assembled at the new building, which is the first distinctive League building at any assembly in the world. Rev. Ralph E. Nollner, assistant League secretary, who deserves great credit for enterprising this building, was master of ceremonies.

The following program was carried out:

Hymn—Led by Mr. C. C. Washburn, Nashville, Tenn.

Prayer—Dr. R. E. Goodrich, Shreveport, La.

Song—Leagues of Fayetteville District.

Scripture Lessons—1. Dr. M. T. Haw, Columbia, Mo. 2. Dr. W. W. Holmes, Shreveport, La.

Address—Dr. F. S. Parker, League Secretary, Nashville, Tenn.

Placing of articles in Corner Stone—

Bible and Discipline—Dr. C. T. Talley, Houston, Texas.

Names of Trustees and Bulletin of Mt. Sequoyah—Prof. J. L. Bond, Fayetteville, Ark.

Christian Advocate (Nashville)—Rev. W. Harrison Baker, Decatur, Tex.

New Orleans Christian Advocate—Miss Grace Cook.

Arkansas Methodist—Miss Bess McKay.

St. Louis Christian Advocate—Miss Lena Noll.

Oklahoma Methodist—Mrs. R. C. Landfair.

Texas Christian Advocate—Miss Renee Moechel.

The Epworth Sequawker—Rev. Byron Harwell.

Epworth Era, Junior Epworthian, and Intermediate Epworthian—Miss Lelia Beth Roberts.

Twelve Colus—

Report of St. L. & S. F. Ry., S. T. Cantrell, Division Supt.

Laying of Corner-Stone—Dr. A. C. Millar.

League Benediction.

Dr. Parker's address was a masterly presentation of "Jesus Christ as The Corner Stone of our Life and Civilization." Rev. A. C. Millar, after formally laying the stone, made an appeal to the Leaguers to complete the fine work which they had begun.

The Hall will cost, when finished, \$25,000, and will be devoted primarily to the use of the League activities, although it may also be used for other purposes by the Assembly. The Leaguers themselves are raising the funds on the basis of fifty cents a member in the twelve patronizing Conferences. It is expected that the balance will be secured during September. This will be a memorable achievement.

## WARREN AND THE SOUTHERN CAMP.

Rev. J. D. Baker's church at Warren is giving him August for a vacation, which he is taking at his wife's childhood home at Bingen. I was asked to "supply" for a Sunday. Last Saturday at noon, after a pleasant ride, with rain from Little Rock to Fordyce, I arrived and was met by that royal layman, Mr. Carl Hollis, and conveyed to his spacious home where gracious hospitality was mine during my sojourn.

A drive and stroll in Warren's streets revealed a busy trade center filled with thousands of people from the enviroing mills and farms. By having special sales days and by sensible and attractive methods, Warren's aggressive citizens have created helpful relations with practically the whole of Bradley County. The three big mill companies, the Southern, the Arkansas, and the Bradley Lumber Companies, drawing from the forests of the whole county and beyond, have developed a great industrial community of happy and prosperous people. The comfortable homes, the many schools, the fine Y. M. C. A., and the strong churches are mute, but eloquent witnesses.

It had been dry so long that the people had almost decided that they must learn to live without rain, but early Sunday morning a gentle shower laid dust and refreshed the air; but furnished excuse for Sunday laziness; hence attendance at Sunday school and church was attenuated. However, it proved to be a well-organized and smooth-running Sunday school and its efficient superintendent is none other than Mr. D. L. Purkins, formerly of Hope, a brilliant Hendrix graduate, who is making a record as a rising lawyer. Although a resident of the county only a few years, he had just won the nomination for representative. In him Bradley County will have a member of the Legislature who may be expected to stand only for the highest things. If he is a fair sample of the new members, the coming session will register improvement. Of course, I saw the chastely beautiful

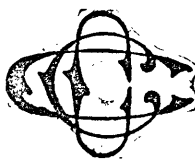


## The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South

510.513 Security Building, St. Louis, Mo.



### Don't Put Off and Pile Under the Things that You Should Put On and Put Over.

To put off raising your Special Effort quota, dulls your tools for doing the job as it ought to be done. To pile this obligation under a heap of postponed duties, invites disaster for it. This movement is of such a nature that it dies an easy death unless it is promptly put on and put over.

The proof of real interest in the cause of the superannuates, is the check sent to the Board of Finance for credit to the Charge's quota. Hundreds of Charges are proving their interest in this practical way. The following have paid one-fifth or more of their total assumed quotas:

#### This System Will Do the Business.

Bland Street (Bluefield), Holston—Bluefield, Rev. J. A. Bays, pastor. Total assumed quota, \$11,100; amount remitted, \$2,500.

Maryville, Holston—Cleveland, Rev. French Wampler, pastor. Total assumed quota, \$2,333; amount remitted, \$466.66.

Mt. Sterling, Kentucky—Lexington, Rev. J. W. Crates, pastor. Total assumed quota, \$2,500; amount remitted, \$1,325.

Lebanon, Louisville—Elizabethtown, Rev. J. B. Galloway, pastor. Total assumed quota, \$830; amount remitted, \$206.50.

Cloverport, Louisville—Owensboro, Rev. B. F. Wilson, pastor. Total assumed quota, \$1,267; amount remitted, \$656.18.

La Grange, Kentucky—Shelbyville, Rev. J. D. Redd, pastor. Total assumed quota, \$2,500; amount remitted, \$500.

Pierce, Louisville—Columbia, Rev. Claude Squires, pastor. Total assumed quota, \$700; amount remitted, \$140.

East Gadsden, North Alabama—Gadsden, Rev. J. P. Gilbreath, pastor. Total assumed quota, \$700; amount remitted, \$140.

First Church (Dallas), North Texas—Dallas, Rev. Carl C. Gregory, pastor. Total assumed quota, \$10,000; amount remitted, \$2,005.

Gordonsville, Tennessee—Lebanon, Rev. S. M. Keathley, pastor. Total assumed quota, \$1,255; amount re-

mitted, \$316.75.

Central Albemarle, Western North Carolina—Salisbury, Rev. C. M. Pickens, pastor. Total assumed quota, \$3,574; amount remitted, \$717.70.

Princeton, Holston—Radford, Rev. E. H. Cassidy, pastor. Total assumed quota, \$4,200; amount remitted, \$982.54.

Memorial (Durham), North Carolina—Durham, Rev. H. E. Myers, pastor. Total assumed quota, \$4,000; amount remitted, \$1,150.35.

West End (Lynchburg), Virginia—Lynchburg, Rev. J. L. Finch, pastor. Total assumed quota, \$3,000; amount remitted, \$600.

Martindale, West Texas—San Marcos, Rev. S. R. Horwood, pastor. Total assumed quota, \$1,099.50; amount remitted, \$332.

Abingdon Station, Holston—Abingdon, Rev. J. R. Brown, pastor. Total assumed quota, \$2,575; amount remitted, \$515.

Williamstown, Kentucky—Covington, Rev. F. K. Struve, pastor. Total assumed quota, \$1,625; amount remitted, \$956.52.

Buntyn Station, Memphis—Memphis, Rev. F. H. Peebles, pastor. Total assumed quota, \$5,000; amount remitted, \$1,719.

Ozark, North Arkansas—Ft. Smith, Rev. J. B. Stevenson, pastor. Total assumed quota, \$2,000; amount remitted, \$400.

Bandon, Northwest—Portland, Rev. J. B. Penhall, pastor. Total assumed quota, \$171; amount remitted, \$34.50.

Central Huntington, Western Virginia—Huntington, Rev. I. N. Fannin, pastor. Total assumed quota, \$2,300; amount remitted, \$460.

Taylor Street (Newport), Kentucky—Covington, Rev. H. M. Massie, pastor. Total assumed quota, \$1,200; amount remitted, \$240.

Winchester, Tennessee—Fayetteville, Rev. B. L. Lyle, pastor. Total assumed quota, \$2,500; amount remitted, \$500.

Arcadia, St. Louis—Farmington, Rev. N. B. Henry, pastor. Total assumed quota, \$665; amount remitted, \$141.

South Pittsburg, Holston—Chattanooga, Rev. R. L. Wright, pastor. Total assumed quota, \$1,325; amount remitted, \$274.75.

Winfield, Little Rock—Little Rock, Rev. C. M. Reves, pastor. Total assumed quota, \$6,000; amount remitted, \$1,200.

Union Avenue, (Memphis), Memphis—Memphis, Rev. A. A. Clark, pastor. Total assumed quota, \$1,000; amount remitted, \$250.

Oakland & Ocoee, Florida—Orlando, Rev. W. J. Churchwell, pastor. Total assumed quota, \$1,370; amount remitted, \$749.25.

Court Street (Lynchburg), Virginia—Lynchburg, Rev. E. L. Bain, pastor. Total assumed quota, \$16,270; amount remitted, \$4,800.

#### Several Things Worth Reading.

(1) Several additional presiding elders now have the right to a place on the honor list of those whose Districts are 100 per cent on the Pink Leaf Report as follows:

226. North Arkansas—Paragould, Rev. Jas. A. Aanderson, P. E.

227. Louisiana—Alexandria, Rev. C. C. Weir, P. E.

228. North Texas—Dallas, Rev. H. D. Knickerbocker, P. E.

229. Baltimore—Lewisburg, Rev. W. C. Talbert, P. E.

230. North Arkansas—Fayetteville, Rev. J. A. Womack, P. E.

231. North Georgia—Rome, Rev. W. T. Irvine, P. E.

(2) All remittances on quotas must be made direct to the Board of Finance, Security Building, St. Louis, Mo. When making remittances, be sure to use the book of Treasurer's Remittance Forms which the Board sent to the Charge in care of the pastor. If you have failed to receive this book, notify the Board and another will be sent to you.

(3) If you want your Charge credited in your Annual Conference Minutes for the amount raised on its quota the first year, the money should reach the Board of Finance before the meeting of your Annual Conference. But do not hold the money now in hand until then, send it forward at once and make final remittance for the year just before Conference.

When One Pastor Fails All the Pastors Are Hurt.

The preachers of the Methodist Episcopal Church, South, are so related to the Special Effort for Superannuate Endowment, that not a single preacher can fail to have his Charge do its part of the work without hurting the entire 6,500 preachers of the Church.

When the smallest Charge fails to put on the program and raise its quota, the lack of its quota in the Endowment Fund will be a deficit in income going to the superannuated preachers of our Church in all the generations. I do not see how a preacher can understand this fact clearly and not be desperately in earnest to have his Charge do its part.

A number of letters have come to me stating that certain preachers do not appear to be interested in the Special Effort; that they are leaving the matter with indifferent Committees, or else have not even appointed Committees; and that they seem to think it is not specially important whether they succeed. Those of us who feel the urge of this cause should be diligent in making such preachers understand the drift of their negligence.

Let us keep our eyes and ears wide open at the meetings of the Annual Conferences, to discover if the Special Effort is dragging in any place. If we find that any Charges are not doing their part, let those nearby these places who are deeply interested find a way and means to help them with the program. One wide-awake preacher could voluntarily get under the burden in two or three live places and if a dozen or two live wires on the subject would show a similar passion, I am sure that every "wheel stuck in the mud" could soon be pried out and sent rolling merrily on the way to success.

Let us not lose the vision that comes when the subject is fresh on the mind. Let us not defer doing our best when that best means a solution of the problem. Let not fleeting inspiration wiggle its tail through our fingers—squeeze it and hold on tight! "Are you in earnest, seize this very minute; what you can do, or think you can, begin it." I believe Josh Billings was entirely right when he said: "The man who thinks he can't do it is always more than half right." Furthermore, it is not the fact that a man is a failure—it is how did he fight, and is he willing and ready to fight some more?

Sunday School building just completed at a cost of \$30,000, including furnishings. This gives Warren one of the most complete Sunday School plants in the State. The pastor and his people may be justly proud of it. Bro. Baker is finishing a successful quadrennium and is honored and loved by his members who speak in most complimentary terms of his preaching ability.

On account of my interest in forestry an appointment had been published for me to preach at the Southern Lumber Company's camp Sunday night. Accordingly at 3 p. m. Mr. O. O. Axley, general manager of the Company, and his wife came with their big seven-passenger Lincoln and carried Bro. Hollis and myself twenty-five miles south, a little beyond Vick, to the new camp. Here in a large circle are the comfortable homes provided by the Company for its forest employees. Good water is furnished from a deep well and each house has a garden. The rent is very low. Little more than a mile away at Vick is a big school house for a consolidated district. There with the co-operation of the Company a fine school of twelve grades will be maintained for ten months. Free transportation is provided. The negroes have a nice camp and good school.

Our party, augmented by the arrival of Mr. Johnson, the county farm agent, and Mr. Baldwin, the Company's forester, and several other friends, enjoyed a substantial supper at the boarding house. As it was his regular preaching day, Rev. W. C. Lewis, the pastor for the two Camps, was present at the service at 7:30. A large congregation was assembled in the well-built community house in the center of the camp, and I had the pleasure of preaching the first sermon in it to a very attentive audience. It was a great pleasure to meet Bro.

Lewis and his wife and learn of the good work that he is doing in co-operation with the Companies and their people. Mr. Axley and his associates are intensely interested in having good living conditions and educational and religious advantages for all employees. They are not simply manufacturing lumber; they are trying to help their employees to develop true character. It is notable that the great lumber companies of our State, with perhaps no exception, are deeply concerned about human welfare. These people are also profoundly interested in the adoption of a forestry policy by our State that will fairly and adequately protect all parties. It is a pleasure to be associated with people of such high ideals.

Starting on the return trip at 9:00 p. m., Mr. Axley decided to avoid a stretch of recently graded road by taking the road through Hermitage. All went well until, about three miles out of Hermitage, seeking to avoid a mud hole, our heavy car slipped into a shallow ditch and with hub and running board buried in the bank refused to budge. A little examination showed that extra power was needed. We were almost a mile from a house, but Bro. Hollis and I trudged through the mud back to the nearest house, awakened the occupants and persuaded a boy to hitch his mules to a wagon and go back with us. As the car weighed 5700 pounds and could use little of its own power and the mules pulled one at a time, it became evident that additional aid was necessary. Bro. Hollis went in the wagon to a telephone, but could not get help. Meanwhile Mr. Johnson and Mr. Baldwin had reached Warren, and, learning that we had not returned, Mr. Baldwin suspected trouble and came back. The sound of his engine was music as we sat in the dim light of a clouded moon. The Ford

could not budge the big car; hence Mr. Hollis was brought in, and leaving Mr. and Mrs. Axley, who were taking the delay in the best of humor, we three men, closely wedged on one seat, drove on twelve miles to Warren where Mr. Baldwin organized a crew and sent it to the rescue, while Bro. Hollis and I retired at 2 a. m. Monday for a nap, necessarily brief for me as I had to get a train at 6:10.

In spite of the adventure I enjoyed the trip and trouble on my account. I learned much of the wonderful spirit of cooperation of Bradley County. At grieved only that my friends were having so much the last school election there was only one vote in the county against school tax. Next year efforts will be made to get a unanimous vote. Because of the long drought the corn crop is very poor; but cotton is fair. Some day we shall learn that timber is our biggest and surest crop.—A. C. M.

#### A FINE EXAMPLE.

During the present season of our Western Methodist Assembly Mr. and Mrs. R. J. Elder of El Dorado, Ark., have spent the entire time on Mt. Sequoyah. They are charmed with everything, and plan to return each summer. In order to be sure of accommodations they have arranged to build a comfortable cottage, not on their own lot, but on the Assembly grounds, and give it to the Assembly, reserving only the right to occupy it when they wish. It will belong to the Assembly and even Mr. and Mrs. Elder will pay for its use when they occupy it. The only advantage to them is in having a positive reservation so that they know what they can get when they go to the Assembly. It will have two rooms and bath and will be better furnished than the ordinary cottage. Who will follow this fine example?



## CONTRIBUTIONS

## WITH THE NEW BOOKS.

William James Robinson, D. D. *Making Business Advancement Sure*; by William Marvin Jackson; Frederick A. Stokes Co., New York. \$1.50.

Of the many books on business that have come to my desk for review I consider this one by far the best for young people. Its fifty chapters deal with the problems young people must meet and offer the very best possible solutions. The direct straightforward-the-shoulder discussions will clear the way for intelligent action sure to have important results. If a young person, deficient in training has the price of this book, he should buy it at once. It is a genuine pleasure to commend it.

*The Life of the Ancient East*; by Jas. Baikie; The Macmillan Co., New York. \$4.00.

Here is a volume of intense interest to all general students; and of superb value to Bible students. Its contents are: Introduction—The Work and the Methods; Abydos, the Holy City of Egypt, and the Dawn of History; Tellal—Amarna; False Dawn; Thebes, the City of Temples and Tombs—West Bank; Tutankhamen in All His Glory; Lagash, the Typical City—State of Early Babylonia; Babylon, the Fountain of Law; Nineveh, and its Robber Kings; Troy, the City of Romance; Mycenae, and the Fortress—Palaces of Greece; Knossos, the Home of the Sea-King of the Aegean; Gozer, a Home of Many Races; and a most valuable Bibliography. The author is an authority of the highest rank, and a master of a clear, concise, forceful style that enables him to say very much in few words. His book is "up to date" in the truest sense of the idea. The facts he presents to us have all the charm of romance. This volume merits a most cordial welcome to an honorable place in every library.

*Dynamics of Teaching*; by Henry Edward Tralle, A. M. Th. D.; George H. Doran Co., New York.

Dr. Tralle has given his life to making Sunday Schools worth while. He is versatile, forceful, experienced, and has a vision few men have attained. Perhaps he has touched and inspired as many Sunday School Teachers as any man living. In this volume he discusses the Teaching Unit Dynamic, Function Dynamic, Material Dynamic, Plan Dynamic, Story Dynamic, Approach Dynamic, Precedence Dynamic, Animation Dynamic, Equipment Dynamic, and Preparation Dynamic. He has given us a genuinely timely volume.

*The Christ of the Bible*; by Rev. R. A. Torrey, D. D.; George H. Doran Co., New York; \$1.50.

This is a companion volume of "The God of the Bible" by a champion of orthodoxy. All the commendation the volume needs is the fact that Dr. Torrey is its author. He presents the Christ of the Bible in his own inimitable manner and makes him stand out as the very Son of God. No one today is standing more vigorously or effectually for the fundamentals of our faith than Dr. Torrey. His influence is felt around the world and this volume will prove a mighty contribution to the help of the truth.—Fort Smith, Ark.

## THE CASE OF THE ABSENTEE CHURCH MEMBER.

Recently the writer was asked to give an address on the above topic before a group representing the Evangelistic Committees of the thirty denominations co-operating in the Federal Council of Churches in America. This article is the substance of what was said, and was requested for publication in all of the church press of the denominations represented. With reluctance I consented to this request and send it forth with the hope that it may accomplish the purpose desired of these good brethren.

There are many facts which should

encourage the Protestant Churches in America to believe that a bright day is just ahead of them, and yet recent surveys of one denomination reveal some disheartening facts.

Out of 7,000 pastors in this particular denomination, and 19,000 churches, there were a few less than 300 pastors, representing possibly 1,000 churches, who did not report a single addition in membership on profession of faith. Some of these were churches with a membership of from 500 to 600.

The survey of some 800 village and rural churches in this same denomination revealed the fact that nearly 65 per cent of the membership of these churches was inactive, which accounts for the fact that many churches are reporting no increase in membership from year to year. It was further found that only about 20 per cent of these churches were making perceptible growth from year to year, while 10 per cent of them were closed. The others were losing from year to year or standing still in their membership roll.

In one Presiding Elder's District a survey showed there were 63,000 white people above the age of ten years living within that District. There were 263 churches for the white people, 102 of them being Methodist Churches. Estimated figures for the District will show that about 58,000 of the 63,000 absent themselves from the preaching services every Sunday in the year. There should be a campaign in every local church to reinterest the absentee member.

What is true of this denomination may be said to be true of practically every Protestant denomination in the country. It is manifestly true that the cause of our lack of more rapid progress in making Christians of the American people is the inactivity of so many of our members.

There is no burden greater to the average pastor than that burden which the absentee member leaves upon his heart. He is a weight to the progress of the church, a hindrance to its program, and should be dealt with in the early stages of his inactivity because of the above reasons, and for his own sake. It is well to consider his case in this conference.

The gospel of conservation is a very necessary gospel in spiritual as well as in physical things. We could well afford to preach and practice no other gospel for a considerable time, at least preach it until the inactive member becomes an active member, or until those who are asleep in the church are awake; or until the absentee is present. Then the unconverted man will more quickly believe and accept our gospel.

Let us make a few inquiries as to why the absentee member has become an absentee. Who hindered him? Why is he not in his place in the church meetings?

1. The manner of reception into church membership at the hands of many pastors. No preparation is made for this great step, and the reception ceremony is often given in a very desultory and perfunctory way that makes no impression on the member coming into the church of the importance of the step he is taking. This reception into church membership should be so well prepared for, so impressive and thorough going that it would be a day never to be forgotten. The wise pastor will make wise plans for it.

2. Neglect. Too often the new church member is simply presented to the congregation, his name enrolled along with the other members, and then forgotten. The pastor assigns him no particular work; the members of the church do not find their way to his home and fellowship, and he finds himself in an alien atmosphere, with no sympathy in the time of his heart hunger and temptation, so he seeks fellowship among those who show a friendly feeling toward him. It is to be feared that the church of the present day may be driving many of its members into the camp of the enemy through sheer neglect. Can we escape if we neglect the neglectful?

3. The pull of the world slackens the grip of the Church. "The call of the wild" drives out the call of the good, and at the very time the new convert and new member feels he needs the influence of his church brethren he does not have it. The world offers its hand of help and he becomes an absent man from the house of God and place of worship.

4. Another reason why many people absent themselves from the church is the unattractiveness of much of our worship. The hungry heart finds no satisfaction for its hunger; the mourning spirit finds no joy for its grief; and the tempest tossed soul seldom finds a peace and calm in which it can launch its little bark with safety and security.

Perhaps we Protestant ministers preach to our people too much. Why not make the Sunday evening meetings largely of a social nature—allowing the people themselves a large part on the program—the pastor closing the service with a fifteen minutes evangelistic appeal. The Wednesday evening Prayer Meeting should, in most cases, be merged into a "church night" program. It is larger and better than the old plan.

These are some of the reasons why we have absentee church members. There may be some legitimate reasons—sickness, old age and other handicaps may prevent some pious persons from attending the services of worship. Poverty may be an excuse for others, and thus many really good souls are lost to the church and the Kingdom through no fault of their own.

The great unworked asset of Christendom is the local church. It should be the great bulwark of Christendom. It should be the beehive of activity and the center of attraction; the source of supplies. Upon its ramparts the soldiers of Christ should stand, and through its organizations we should launch a campaign of world-wide evangelism that shall in our day bring the knowledge of Christ to the whole world.

We spend much time and care and money on conferences when the prophets of God may get together and discuss great and important questions, and not enough time on the individual church member down in the local congregation. He needs to be set to work if he is going to be saved. The gospel of salvation means more than to save a man's soul; it means to save his life! When one joins the church he has made but the first step toward the heavenly world. The rest of the journey may be a long one and fraught with many dangers. Temptations will lie along the path like lions to devour him. But he has joined the church not to be served but to serve. He has joined the church to save his soul by helping to save others. So, I raise the second important question—How can the absentee church member be handled? He is our great burden. Without him we fight against odds and handicaps. We may handle him in two ways:

1. Induce him to return to the fold of the Good Shepherd.

He is the sheep who has heard the voice of the shepherd and known the safety and security of the Good Shepherd's fold, but he has absented himself so long from this security that he no longer feels the need of it. He might be induced to return by proper care and oversight. The pastor should know him and his needs, and should in every way undertake to cultivate him in the interest of the Kingdom and for his own soul's sake.

(1). Through experience we have found it a good idea to connect the absentee member with some other member who is keenly alive to the importance of the church and the spiritual welfare of the people, who will take personal concern of the absentee brother and induce him to take up again the program of the church.

(2) It has been found well in modern pastorates to organize the parish of the preacher on the "UNIT PLAN." By the unit plan the parish is divided into certain sections with every member of the church in that section a

member of this unit, and under the care of a Unit Committee. The absentee member should by no means be forgotten in this unit organization.

(3) The church should take any amount of time or go to any extra effort to save itself from the burden which the absentee member places upon it. Too often we have considered him as worthless and useless and have cut loose from him and given ourselves no concern in his behalf.

(4) The church should be ever watchful lest any of the weaker Christians should stumble and fall by the wayside. Opportunities should be sought or made to make it easy for such to return to the line of service and take upon themselves again the vows of an aggressive Christian life.

II. Or we may handle the absentee church member by letting him drift, disregarding any claims he may have upon us, cutting him loose from our influence and organizations, thereby losing our opportunity of making a valuable member and a great influence in the Kingdom of God.

One of these ways is open to us. The wise pastor and active church member will choose the former way to make the absentee member the present and active member.

What Shall be Done With the Non-Resident Member?

Shall he be continued on our rolls? If so, what shall we mean to him or he mean to us?

The non-resident member ought to be advised to remove his membership with him to his new home, and encouraged to identify himself with the people of God in his new location. In fact, this advice should be given before he changes his residence. If not possible, then he should be counselled to do so by a friendly communication from the pastor or some good member of the church, and the pastor of the new church should be advised as to the time of his removal and his present location, with the hope that the new pastor may do something to get him to identify himself with the church in the new location.

The church is of little value to a non-resident member, even when the church keeps in close contact with him, and if this contact is lost, it is practically of no value. To save the average nonresident member to the Kingdom of God he should become a resident member of the church in whose parish he lives.

Dropping a member's name from the roll should be the last thing for the individual by the local church. It is with great effort and time and a sacrifice of money that we win a man for the church and Kingdom, and we should spend all the time, money and effort necessary to save him to the Kingdom; but when he has made up his mind definitely to absent himself from the church, and has proven by his life that he no longer cares to be connected with the church, then after we have spent all efforts possible to save him to the church and cannot do it, then, and only then should we drop his name from the roll of the church. And no one should be dropped from the roll of membership of the church except by that body of the church authorized to do this. Most certainly no pastor should assume such authority.—R. L. Russell, Secretary Committee on Evangelism.

## THE PENDING PLAN OF UNIFICATION EMBODIES ALL THE ESSENTIAL SUGGESTIONS OF OUR GENERAL CONFERENCES SINCE NEGOTIATIONS BEGAN.

By J. H. Reynolds.

The history of the negotiations for Unification sheds light upon the plan now before the two Churches.

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The following illuminating and significant facts should be kept in mind.

The pending plan incorporates all major demands ever made by any General Conference or Commission of our church since the negotiations began. The negotiations have extended over a period of almost fourteen years. For some years prior to 1910 there was a Joint Commission on Federation composed of representatives from our Church, the Methodist Episcopal Church and the Protestant Methodist Church. In December, 1910, this Commission met in Baltimore. At this meeting the M. E. Commission, through Bishop Craston, proposed negotiations looking toward organic union of the three Churches. While the Southern Commission did not feel authorized to negotiate for organic union, they felt free under their instructions to explore plans for closer relations between the Churches and accordingly entered upon negotiations. At the meeting the Joint Commission reached some basic conclusions fundamental to negotiations. Two of these agreements are as follows:

"We are mutually agreed that the Churches represented by us are equally apostolic in faith and purpose and have a common origin, the M. E. Church, organized in 1784; that they are joint heirs of the traditions and doctrinal standards of the fathers; and that they have proved their loyalty to the evangelical faith and evangelical spirit which characterized early Methodists.

"We are mutually agreed that our fathers settled the issues of the past conscientiously for themselves, respectively, and separated regretfully, believing that only such action could insure their continued access to the people they were called to serve."

Gentlemen's Agreement.—These agreements placed the three churches on absolutely equal footing. They serve as an estoppel against any of the three Churches again making animadversions respecting the unpleasant events of the past. In approving these agreements, the General Conference of the two Episcopal Methodisms practically entered into a gentleman's agreement that they would bury past differences, shake hands, and face the future upon the same honorable footing. Hence in this discussion it comes in poor grace for brethren now to call up unpleasant events. It can have no other effect than to stir up prejudices. It is a confession that their cause is weak.

Suggestions of Bishop Hoss.—The Joint Commission at the Baltimore meeting created a committee of nine, three from each Commission, and charged it with the duty of inquiring into the causes producing friction and waste and if practicable to report back to the Joint Commission a plan looking to unification through reorganization.

This committee met in January 1911 at Cincinnati. The committee representing each church made tentative suggestions. Bishop Hoss speaking for the Southern Committee consisting of himself, Dr. Frank M. Thomas and Mr. W. G. N. Thomas, made proposals of which the following is a summary:

- 1.—That the three Churches be merged into one.
- 2.—That the United Church have common articles of faith, conditions of membership, hymnal and ritual.
- 3.—That the Church be organized under one General Conference and four quadrennial conferences, the General Conference to have exclusive Jurisdiction over all connectional matters, while the quadrennial conferences were to have all powers not delegated to the General Conferences and were to elect Bishops; the structure and power of the conferences to be fixed under a written constitution.
- 4.—That there be lodged outside of the General Conference and quadrennial conferences the power to arrest unconstitutional legislation.

Suggestions of the Southern Committee Incorporated.—After mature consideration the committee of nine agreed upon a report which they submitted to the Joint Commission on Federation at Chattanooga in May,

1911. After a consideration of this report lasting for three days, the Joint Commission adopted the report with some amendments to be submitted to the General Conferences of the three Churches. A comparison of this report with the suggestions of the Southern sub-committee through Bishop Hoss outlined above shows that the Joint Commission incorporated all of the main suggestions of the Southern Committee, as will be seen from the following brief summary of the report of the Joint Commission:

- 1.—That the three churches be united into one church.
- 2.—That the united Church have common articles of faith, conditions of membership, hymnal, and ritual.
- 3.—That the governing authority of the recognized church be vested in one General Conference and three or four quadrennial conferences, the General Conference to exercise power over connectional matters and the quadrennial conferences power over local affairs; the General Conference to consist of two houses, the upper house having equal representation from the quadrennial conference, and the lower house proportional representation from the annual conferences. The quadrennial conferences were to name the Bishops from their respective jurisdictions, who in turn were to be confirmed by the upper house of the General Conference. They suggested that the colored members of the M. E. Church, the Methodist Protestant Church and such other colored Methodists as may enter into agreement with them, be constituted one of the quadrennial conferences.
- 4.—That an authority outside the General and quadrennial conferences be constituted to pass upon the constitutionality of legislation.

Oklahoma City General Conference Action.—The report of the work of the Joint Commission on Federation was made to the General Conference of the M. E. Church, South, at Oklahoma City in 1914. That body unanimously approved the work of their commissioners, accepted the principles laid down in the report as constituting a basis for a plan of union both feasible and desirable, and directed the appointment of a commission to represent our Church in collaborating with a similar commission from the other Churches in developing the details of a plan. This conference also suggested that the colored members of the M. E. Church be formed into an independent organization holding fraternal relations.

Negotiations.—The General Conference of the Methodist Episcopal Church in 1916 approved the report of the Joint Commission on Federation, accepted the report as containing the basic principles of a reunited Methodism and directed the appointment of a commission of twenty-five on unification.

Under the authority of the two General Conferences the two commissions conducted negotiations during 1917 and in the spring of 1918. It was found in the negotiations that the suggestions of the Southern General Conference that the colored members of the M. E. Church be set apart in an independent organization was not feasible, as it could not be done without the consent of the colored members. The Southern Commission considered, however, that their General Conference had approved negotiations on the basis of the colored membership constituting a quadrennial conference and that its proposal that the colored members constituted an independent organization was a mere suggestion.

When the General Conference met at Atlanta in 1918 our commission reported that their work was not complete. The General Conference by almost unanimous vote approved the work of the commission, accepted again the report of the Joint Commission on Federation as containing the basic principles for reunited Methodism and directed negotiations to be continued.

The two commissions continued their work and developed a plan, which, while they did not recommend, they decided to transmit to their res-

spective General Conferences. The M. E. General Conference at Des Moines in 1920 decided that they did not have time to give adequate consideration to so elaborate a plan in the midst of other pressing business. Accordingly they advised the continuation of negotiations, giving their commission the right to agree upon a plan on the principles hitherto accepted as a basis for negotiations or upon any other principles which might be mutually agreed upon. The General Conference at Hot Springs in 1922 approved the work of their commission and directed the continuation of negotiations either upon the principles already agreed upon or other principles which they might adopt. The two commissions with enlarged powers soon developed the present plan of union. They decided that in the former plan they had attempted too much and that they must propose to their respective Churches a much simpler plan if they hoped to secure its ratification.

Present plan Compared with Bishop Hoss' Original Suggestions.—A brief analysis of the pending plan shows that it incorporates all the main suggestions of the Southern committee headed by Bishop Hoss at Baltimore in 1910 and of subsequent General Conferences. It will be remembered that the Southern Committee in 1910 proposed that there should be a General Conference to have jurisdiction over all connectional affairs, and four quadrennial conferences with power over local matters. The pending plan provides for a General Conference with powers over connectional affairs and two jurisdictional conferences with powers over local affairs, including all powers not specifically assigned to the General Conference. The only difference here is in the number of regional conferences, the Southern committee proposing four, while the present plan has only two. The principle, however, is the same.

It should be noted in passing that the commission on Unification incorporated another suggestion of the Joint Commission on Federation, namely, that the General Conference should have two houses, the upper house resting on the principle of equal representation from the quadrennial

conferences like the United States Senate, and the lower house resting upon representation proportional to population, like the lower house in Congress. The present plan improves upon the bicameral General Conference by having the two bodies sit together, hear all discussions, but vote separately.

The pending plan incorporates the suggestions of the Southern Committee that the two Churches be united into one with common articles of faith, hymnal, and ritual. It also incorporates the suggestion rigidly insisted upon by the Southern Commission throughout that neither the General Conference nor any quadrennial Conference should be the final judge of the constitutionality of its own acts. For this purpose they created a judicial council, clothed with authority of passing upon the constitutionality of the acts of the General Jurisdictional Conferences and of administrative Boards.

Thus it will be seen that all the main suggestions made originally by Bishop Hoss and the Southern Committee in 1910 reappear in the pending plan.

Minority Church Protected.—Another principle for which the Southern Church has contended throughout the negotiations is that the minority Church must be given ample means of protecting itself against being swallowed up by the M. E. Church. Let us see whether the southern commission has been true to this demand?

In respect to legislation the plan before us secures for the Southern Church equal power with the M. E. Church, though the latter has almost twice our membership. Before any measure can become a law it must have an affirmative vote of a majority of the members of the General Conference from each jurisdiction. This means that nothing can become law without the approval of the Southern Jurisdiction. At no time during the progress of the negotiations did our General Conference make a demand for equal power in legislation. This magnanimous provision was generously proposed by the Commission of our sister Church.

Our Church is protected against all-powerful General Conferences in

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two ways, first by a constitutional provision limiting the power of the General Conference to connectional matters only and second by creating a judicial council distinct from the General Conference with the sole power of passing on the constitutionality of legislation by the General or Jurisdictional Conferences. This court, in which the Southern Jurisdiction has half of its membership, adequately protects the minority against usurpation of power by the General or Jurisdictional Conferences.

The minority church insisted all along on the right of each jurisdiction to elect its quota of Bishops. This right is guaranteed in the pending plan and is further protected by the provision that each Bishop shall work within his own jurisdiction unless he is invited to the other jurisdiction by a majority of the Bishops of that jurisdiction. This protects absolutely the minority church against objectionable Bishops from the other jurisdiction.

Moreover, the plan amply protects the South's peculiar views on the negro question. On this point the Northern Commission soon found that the Southern Commission would not yield and the plan adopted gives absolute protection in this matter. The colored members of the M. E. Church have their own churches, Conferences and Bishops. They will not come in contact with the individual congregations nor any of the quarterly, district, annual or jurisdictional conferences of the Southern Jurisdiction. The colored annual conferences of the M. E. Church will have representatives among the delegates of the jurisdiction in the General Conferences, and with whom they will sit and vote. But these colored members will have no voice whatever in shaping the decisions of the Southern Jurisdiction of the General Conference.

These legal guarantees are everything which the Southern Methodist Church could ask. They are more than any General Conference or commission of our church has asked. However, the greatest guarantee of the rights of the minority church lies in the enlightened Christian conscience of the M. E. Church. That Christian conscience would not permit any injustice done to the minority church even though there might be individuals who would be willing to do injustice. When the M. E. Church, South, as a jurisdiction in the reunited church, was given equal power with itself, it settled forever the question of complete protection of the peculiar social views as well as the power of the minority church.

This brief review of the negotiations for union shows conclusively that our Commissioners have been faithful in carrying out all suggestions and instructions of our General Conference, that they have embodied them in the pending plan, that they have been jealous to safeguard every vital interest of our Church. The review also shows that our church has played a leading part throughout the negotiations and that by repeated General Conference actions our Church is completely committed to unification on the principles embodied in the pending plan. It is therefore entirely too late to raise the question of the expediency of unification or to object to the essential principles of the present plan. Four successive General Conferences, beginning at Oklahoma City, have settled both questions.

When in addition to the facts recited, it is further remembered that commissions composed of able men from both Churches have worked on the proposed union for fourteen years, that they had the benefit of the collective wisdom of several General Conferences and the counsel of hundreds of the strongest people in both Churches, and that the thought of Southern Commissions has gone into the details of the plan in such a large way, our Annual Conferences will scarcely be willing to assume the responsibility before God and history of rejecting the plan.

## Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON... 303 E. Sixth Street, Little Rock, Ark.  
SUPERINTENDENTS OF PUBLICITY  
North Arkansas Conference... Mrs. E. F. Ellis, 104 N. College St., Fayetteville  
L. R. Conference... Miss Fay McRae, 1907 Broadway, Little Rock  
Communications should reach us Friday for publication next week.

To the Knights in the days of old  
Keeping watch on the mountain heights,

Came a vision of Holy Grail  
And a Voice through the waiting night.

Follow, follow, follow the gleam  
Banners unfurled o'er all the world,  
Follow follow, follow the gleam  
Of the Chalice that is the Grail.

And we who would serve the King,  
And loyally Him obey,  
In the consecrate silence know  
That the challenge still holds today.  
Follow, follow, follow the gleam  
Standards of worth o'er all the earth  
Follow follow, follow the gleam  
Of the Light that shall bring the dawn.

(Silver Bay Prize song, written by Bryn Myrwr College).

### SALUTATORY.

It is with great fear that I take up for a time the work that is so ably done by our much loved editor Mrs. W. H. Pemberton. She deserves the rest she is to have and if the women of the Auxiliaries will do their part, write me of their work and plans for the fall, we hope to keep the page interesting and helpful. Let us be brief and give news, not programs.—Mrs. Steel.

### ANOTHER WORD ABOUT THE SCHOOL OF MISSIONS.

Much has appeared in these columns of late about the School of Missions held on Mt. Sequoyah; and all that was said is true and good so far as the faculty, the courses and spirit of fellowship is concerned. Too much praise cannot be given the managers for the inspirational and well-planned courses that were offered. The faculty was the best that could be desired and the personal contact with leaders and workers in other parts of our land gives a broadened vision and an enlarged sympathy.

The matter that concerns me most is the patronage that is given by our own State. A goodly number came from Texas and Oklahoma a few from Missouri and Louisiana. But Arkansas! the home of the Assembly—so few, when access was so easy.

The teaching of the plan and program of a world church is pretty nearly given over to the women of the Missionary Society. This is the greatest teaching problem of the church. This school of Missions is the head of our program. Here we are to train teachers who will go into the home church and "Follow the Gleam," give out the light that is caught there and with new zeal and courage press on the fight against hate and prejudice and selfishness.

We had a few elect women who did valiant work against great odds and who will go home with a new determination. But we did not have a single auxiliary president nor a district secretary. I am sure this was no fault of theirs but the rank and file of our women must get the magnitude of this task before them and go or send their leaders.

We are asking to have next year a special training course in Administration for District Secretaries. The various Conference officers present approved a plan to try to get all District officers present next year. We want this discussed at the fall district meetings.

Surely we can build as great a School of Missions as the Sunday School Conference or the Epworth League. We women must rally to this cause that is especially committed to us and plan early to have a great Assembly next year.—Mrs. E. R. Steel.

### HOME MISSION SCHOOLS IN EASTERN DIVISION.

Bennett Hall, Paine College, Augusta, Ga.—Miss Carmen Blessing and Miss Mary Ella McCall, with Deaconess Sarah Lowder, Superintendent of the Bethlehem House, have been pleasantly situated this winter in a comfortable cottage convenient to Paine College. The Paine College students have given assistance in the Bethlehem House Work, and the faculty has felt much encouraged over the development in the student life of the college. Paine College was well represented at the Student Volunteer Conference at Indianapolis in December by four delegates, and the reports of the interest of white college students in Christian race relationships has had a pronounced effect on the Paine College students. There are one hundred and ninety students enrolled in Paine College, ninety-five of each sex. The institution has eliminated all grade work below the junior high school, and its standards as a college, with junior and senior high schools correlated, have been approved. The General Home Work proposes to provide a new dormitory for boys during the current year. It is earnestly hoped that sufficient Centenary funds may be made available to erect the promised Household Economics Building for girls. Bennett Hall is valued at \$60,000. An appropriation of \$8,560.30 is requested.

MacDonell French Mission School, Houma, La., has enrolled about 30 students, as many as the capacity of the plant would permit. Three full-time teachers have been employed.—Mr. Frank Tonlin, Miss Effie Fauver, Miss Louise Searcy, and a housekeeper, Mrs. David Zable. Deaconess Hooper and Mrs. White, who heretofore have given all their time in community service assisted in the classroom work. The question of admitting a limited number of local students is under consideration with the faculty, and a recommendation on the subject will possibly be presented to the Advisory Board of the School. Value of Plant, \$50,000. Appropriation requested, \$8,000.

The Door of Hope at Macon, Ga., has had a year of vicissitudes. The present location has become untenable because of the alley population of Negroes that has recently moved to the neighborhood. A valuable and suitable location was found for the institution in another section of Macon, but legal proceedings were begun by the adjoining property holders to prevent the property being used by the Door of Hope. The institution was represented by Messrs. Harris, Harris & Witman without cost to our work, and while the case will be contested until a decision is reached, in order that a precedent may be established to guide in future transactions of this kind, on the advice of attorneys permission was granted to the adjoining property holders to acquire the property at the price at which it had been offered to our work. Sixteen young mothers and babies were cared for this year. The property is valued at \$12,000. An appropriation of \$3,926.25 is requested.

St. Mark's Settlement, New Orleans, La., is located in the heart of the old French quarter of New Orleans. This beautiful new plant, with gymnasium, clubrooms, woman's department, clinic, and imposing chapel, represents an investment of \$145,000, the united contributions of the General Home Work and the Woman's Home Work. These funds were derived from \$30,000 set apart for the purpose from the sale of the Ruth Hargrove School at Key West, Fla., and from Centenary funds. There is no debt on the

property. A staff of six full-time workers is employed—a pastor, a director of men and boys' work, a nurse, a woman Head Resident, and two club and educational workers. The building was occupied for the first time on March 29, 1923—moving day. There is a Church membership of about one hundred and fifty, good Sunday School, League, Missionary Societies, etc. The Boys' and Men's Department is in the best condition the work has ever known. More than one hundred young men belong to organizations of St. Mark's and the game and reading rooms are well patronized. The Woman's Department shows all of the activities usually carried on by our workers, except the kindergarten and day nursery, for which forms of service there is no demand. A Daily Vacation Bible School was conducted for six weeks, with an attendance of two hundred and eighty-one. More than 8,000 persons attended the clinic in 1923, and 5,690 patients were treated in the clinic. Clinics are held daily. Some of the leading physicians of New Orleans give free service to this work. The institution is supported by the combined contributions of New Orleans Methodism, the General Home Work, and by the Woman's Department, Home Section, in about equal proportion. The Council is asked to approve the Woman's Department share of the maintenance for 1924-25 to the amount of \$5,141. The population in the immediate vicinity of St. Mark's numbers about 30,000, many nationalities being represented, with Italian, Spanish, and French predominating.

### Florida Peninsular Cuban and Italian Work.

Wolff Settlement, Ybor City, Tampa, Fla., reaches the largest number of people of any one of the four settlements supported by the Woman's Work in Florida, being located in a community of more than twenty thousand Cubans. The plant is valued at \$15,000. There is a playground, a library, gymnasium, kindergarten, and day nursery, and the usual clubs and classes for boys and girls are conducted. The Day Nursery took care of one hundred and ninety babies in 1923, and the kindergarten enrolled one hundred and twenty-five. There is a good department of boys' work conducted, and the Urban Bird Clinic is sufficiently near to minister to the sick. Four full-time workers are employed. A pure milk station was opened in the settlement this year, and invalids and babies are given milk at less than half cost. This excellent charity was made possible by the generosity of the local Federation of Woman's Clubs of Tampa. The appropriation asked for Wolff Settlement is \$4,380.—From Mrs. J. H. McCoy's report to Council.

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GENERAL SUMMARY OF RESULTS  
OF HOME WORK IN 1923.

In 1923 thirty-seven deaconesses, twenty-seven missionaries, twenty-four indorsed and employed workers, and two foreign missionaries detained at home, served in the Gulf States and Eastern Division, making a total of ninety women workers reporting to this office. The figures do not include the individuals employed direct by City Mission Boards to complete the staffing of City Mission enterprises, nor do they include employed teachers nor the superintendents of institutions. Of the ninety workers in direct correspondence with this office, there were

Church deaconesses and pastors' assistants	12
Educational work	17
Rural Work	1
Orphanage	1
Cooperative Homes	2
Coal Fields (social service, Church, evangelistic)	8
Bible teacher	1
Settlements	48
Total	90

These ninety workers ministered in communities in which the population totaled 390,000 persons. All of these ninety workers were either teachers in Sunday Schools or leaders in Epworth Leagues, workers in missionary societies, and nearly all were stewards in Churches, many holding offices as Centenary treasurers, lay leaders, superintendents of Sunday Schools, choir leaders, and organists. In 1922 there were five boards enterprising City Mission Work for Negroes: Augusta, Ga.; Birmingham, Ala.; Chattanooga, Tenn.; Macon, Ga.; and Portsmouth, Va.

BIBLE TEACHER, STATE  
INSTITUTION.

William and Mary College, Williamsburg, Va.—There are eight hundred and forty-seven students registered in William and Mary College, of which number two hundred and fifty-one are Methodists. This is the first

THIS WOMAN'S  
MARVELLOUS  
RECOVERY

## All Due to Lydia E. Pinkham's Vegetable Compound

Truman, Minn.—"I was badly run-down, had pains in my side and back; sometimes I could hardly move around in bed. My husband got me Lydia E. Pinkham's Vegetable Compound, and after taking it I was so much better I could do all my work again. I do my housework, have a garden, raise chickens, and in harvest time I worked in the field and helped pick corn. Sometimes I do chores and milk. I took the Vegetable Compound before and after my four-months-old baby was born, and it has always helped me wonderfully. I believe there is no better medicine made for women, and I hope every woman will give it a fair trial."—Mrs. AUGUST R. WIEDERHOFF, R. No. 2, Box 84, Truman, Minn.

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year we have appointed a Bible teacher to this institution. The teacher is a Home Missionary, a graduate student of the University of Chicago, holding the degree of Master of Arts from Chicago. Two courses of three hours each are offered, and full academic credit is given to students taking the work. The foundation for thorough work in Bible and religious education is being laid. The Bible teacher cooperates with the Methodist pastor in leading students to the benefits of the Church. She works in the Y. W. C. A., places teachers in the local Sunday Schools, and assists in the work of the Epworth League. The women of the Virginia Conference provide \$300 on the salary, and an appropriation of \$900 is requested to make a total salary of \$1,200, the minimum salary requirement for a home missionary or deaconess.

## FAVORITE SCRIPTURES.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.—Psalm 23.

This carries comfort in the face of every disappointment; it is precious beyond measure. None enjoy it more than our disabled ones, every one of them should be enrolled in our Prayer League.—Mrs. A. H. DuLaney, Conf. Leader.

## PERSONAL MENTION.

We are glad to know that Mrs. D. Y. Thomas, District Secretary of the Fayetteville District, is home again after a successful operation at Trinity Hospital, Little Rock.

THIRD QUARTER'S REPORT OF  
LITERATURE AND PUBLICITY  
WORK.

Last quarter I sent out to the District Secretaries 40 each of the leaflets, "Our Mountain Schools Opening God's Highway," and "Flashlights from Africa." If the Auxiliaries are not receiving this literature or are not getting enough copies please let your District Secretary know. I also mailed Bulletins each month to the officers and to 135 Auxiliaries or prospective Auxiliaries. In June I sent new report blanks to all the Auxiliaries with the request that the report be made and returned to me. Of the 175 sent I received 38 back. Besides those I received 19 reports on old blanks. These blanks are not at all full so it makes the Publicity report small in many respects.

Six Auxiliaries reported that they had presented missionary news items at the church service, one at prayer meeting and ten at Sunday School.

Twenty-seven reported that they had sent missionary news items to secular paper and three of this number had taken items from the Bulletin; six sent news to the Woman's Page of the Methodist; and six sent clippings to Publicity Superintendent; four made missionary posters, eight advertising missions in church service; six at the Sunday School and three at prayer meeting.

Twenty-five Auxiliaries have a program committee and most of the Auxiliaries like the literature sent. If you do not please let me know. Several this past month have written me that they do not receive the Bulletin. If there are any others, please let me know at once. I have almost 190 on my mailing list but it may still be incorrect. Next quarter I hope to have more than 59 reports. If you haven't report blanks in your corresponding secretaries' book, please order from Literature Headquarters, Lambuth Building, Nashville, Tenn.—Mrs. E. F. Ellis, Supt. of Literature and Publicity, North Ark. Conf.

## 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. DAY OFFERINGS LITTLE  
ROCK CONFERENCE.

Since our last report the following offerings have been received in the Little Rock Conference:

Mt. Ida, Prescott Dist.	\$ 5.00
Grenade, Prescott Dist.	2.00
Leola, Arkadelphia Dist.	4.15
Hunter's Chapel, Arkadelphia District	2.00
Poyen, Arkadelphia Dist.	1.85
College Hill, Texarkana Dist.	25.00
Rondo, Texarkana Dist.	5.00
Kingrees Chapel, Texarkana District	1.64
Rock Hill, Texarkana Dist.	5.02
Belleville, Texarkana Dist.	8.34
Magnolia, Camden Dist.	60.00
—C. E. Hayes, Chm.	

DISTRICT STANDING ON S. S. DAY  
LITTLE ROCK CONFERENCE.

Arkadelphia District	\$ 748.99
Camden District	485.52
Little Rock District	1042.81
Monticello District	345.55
Pine Bluff District	303.36
Prescott District	643.50
Texarkana District	638.59

Total for Conf. to date \$4,258.32

THREE MORE NAMES ON CONF.  
HONOR ROLL.

During the past week three more charges reported their Sunday School Day offerings in full and thus placed their charge and their pastor's name on our Conference Honor Roll. They are as follows:

College Hill, Rev. B. F. Roebuck, Pastor.
Lockesburg Circuit, Rev. J. H. Glass, Pastor.
Magnolia Sta., Rev. W. T. Wilkerson, Pastor.

We congratulate each of these charges together with their pastors and superintendents. The Magnolia Charge paid its apportionment during the absence of the pastor. W. O. Williamson is superintendent and sends in the offering. The College Hill Charge deserves special mention for raising its apportionment in spite of the other large financial obligations give special credit to the Lockesburg it has this year. We also want to Circuit which has not failed to reach its full apportionment in several years. This makes 66 pastors whose charges have already placed them on the Conference Honor Roll for 1924.

—Clem Baker.

## AT FIRST CHURCH, PINE BLUFF.

It was my privilege to preach for Rev. W. P. Whaley at First Church, Pine Bluff at 11:00 on the first Sunday in this month. The congregation was good and interest fine in spite of the hot weather. Evidently Bro. Whaley has learned the secret of keeping his church work going at full tide during the vacation period. His congregation had voted him a months' vacation which he was taking by staying on the job and looking after his work. Brother Whaley and John Sanders, the Sunday School Supt., are trying out a plan this summer whereby the Sunday School and preaching service are held as one continuous service beginning at 9:30 and closing everything at 11:00 o'clock. It seems to work splendidly for the summer months. I always enjoy a visit to Pine Bluff.—Clem Baker.

AT HUNTER MEMORIAL, LITTLE  
ROCK.

Last Sunday I supplied for Rev. W. T. Thompson at Hunter Memorial, Little Rock. Brother Thompson, is leading in a Revival campaign in Kentucky this week. The congregations at Hunter are never large but I found them about up to the standard in the

morning and a little better than usual at night. I was pastor at Hunter 9 years ago, but on taking a vote found that only about one fourth of the morning congregation were members of Hunter when I was there. This church has had a varied career and is still having a hard pull but it is doing an important work for the East side of the city. It is functioning especially well in its ministry to its children and Young People. He is one of the truest men in the Conference. Brother J. L. Mayhan is the fine Sunday School Supt.—Clem Baker.

BEARDEN STANDARD TRAINING  
SCHOOL—SEPT. 21-26.

Accompanied by Rev. J. B. Sims, the District Supt. of Training, I met with the workers of Bearden last Friday night in the interest of the Standard School to be held there the week of September 21-26.

Rev. H. H. McGuyre had all the members of his board of managers present and all the plans were completed. That is a "Spunky" little bunch down at Bearden and they will have a great school. Brother Sims and the other pastors nearby will do their best to bring in as many from outside of Bearden as the Bearden people enroll. Brother McGuyre is to be Dean of the School, and W. H. Burroughs, chairman of the Board.—Clem Baker.

NASHVILLE TRAINING SCHOOL  
AUG. 31-SEPT. 5.

The First Standard Training School at Nashville, Ark., will be held the week of August 31-September 5. An exceptionally good faculty has been engaged. A reliable Board of Managers has been elected. J. E. Cooper is the Dean. The nearby charges have promised cooperation and everything looks like a good School. It is enough to say that this school is in the Prescott District where J. H. Cummins always puts over his program.

Do not forget that the annual check-up for all the Methodist Sunday Schools of Arkansas is to be conducted the two weeks October 5-19, inclusive. During this period every Methodist Sunday School in the state will be visited by an authorized representative of the Conference and General Sunday School Boards for the purpose of checking the program of work and awarding recognition for work done this year.—Clem Baker.

## CLARKSVILLE TRAINING SCHOOL

The Conference Superintendent had the pleasure of meeting with the Board of Managers and representatives from a number of the Sunday Schools co-operating in the Clarksville Standard Training School on last Sunday.

I found that committees were already organized for the work, enrollment secretaries were elected for every school and a promise given for a much larger enrollment than was at first anticipated. A splendid program is being printed and will be mailed to all pastors in the District and to others who may desire to know about the school.

The Clarksville Sunday School is steadily advancing in every phase of its work and will doubtless qualify as a standard school this October.

The Men's Bible Class is a very interesting feature of this and on Sunday afternoon had a large meeting with a number of invited guests at the home of Mr. and Mrs. May, at which time a large number of watermelons that had been thoroughly chilled in cold storage, were cut. It proved to be a very delightful occasion.

It was our pleasure to speak before a fine congregation at the evening hour and we are delighted with the real progress which this church is making.—H. E. Wheeler.

#### THE CLARKSVILLE TRAINING SCHOOL.

The entire Fort Smith District is concentrating its interest and effort in the Standard Training School to be offered at Clarksville, September 7-12. Some enthusiastic reports have already been received and it would appear that more than 100 credits will be assured by this school.

The following courses will be offered:

Primary Organization—Miss Anna Marie Hansen.

Junior Lesson Materials—Mrs. Clay Smith.

Principles of Teaching—Mrs. W. W. Templeton.

Old Testament Bible—Dr. W. A. Shelton, Gen. Bd.

Training the Devotional Life—H. E. Wheeler, Conf. Bd.

Dr. Shelton of Emory University, whose great labor while at Van Buren was so favorably received, is not only teaching a Bible course in this school, but will also teach a similar course at Batesville the week following that.

Those desiring fuller information with reference to the school and other plans in connection with it, should write to the Educational Director, Rev. Sam Yancey at Clarksville.

On Thursday, Sept. 11, to those who are approved for checking the Sunday Schools in the October Round-up, the credentials issued by the central office will be delivered in person.—H. E. Wheeler.

#### NEW MEMBERS OF 1000 STUDY CLUB.

Mrs. W. J. Bowden, Atkins, Ark.  
Mr. M. E. Patton, Bono, Ark. Mr. W. M. Bann, Augusta, Ark. Rev. C. C. Burton, Luxora, Ark. Mr. W. A. Joslin, Hopewell, Ark.

#### S. S. INSTITUTES, JONESBORO DISTRICT.

The Jonesboro District Sunday School Institute was held in three sections, Leachville, July 25; Turrell, July 29; Jonesboro, Huntington Ave., Aug. 6. This arrangement was thought best to secure the largest attendance. It proved to be so. Never in the history of the district was the attendance so large and the interest better. The total attendance was at least two hundred. This consisted of pastor, superintendents, officers and teachers, practically every Sunday School in the District was represented. The program was well planned. P. E. W. C. House, chairman of the district staff, knows how to put over a Sunday School program. A very enjoyable feature at all places was the splendid lunches served by

the ladies.

Much progress has been made in the S. S. work of the District. There is a marked increase of interest among the teachers. Our great Sunday School program is beginning to have its effect.

Following was the program at each of the places:

Interpretation of the Program of Work—Rev. C. C. Burton.

Organized Classes—J. L. Patton, Miss Louise Anderson.

The Sunday School Day Offering and The District Spirit—Rev. G. G. Davidson.

Teacher-Training—Rev. R. A. Teeter.

Elementary Dept.—Mrs. J. C. Barksdale.

Relation of Pastor, Supt., and Teacher—Rev. Guy Murphy.

Round table discussions followed each of these features.—C. C. Burton.

#### HELPS FOR "C" TYPE SCHOOLS.

Since calling the attention of our Sunday School workers to the pamphlet recently issued by the Department of Architecture of the Board of Church Extension, we have received a copy of the "C" type requirements elaborately printed and beautifully illustrated and this is available for distribution to all churches and Sunday Schools which are contemplating any building or remodeling and will prove of unusual benefit and help.

Write to us for a copy of this bulletin which will be issued only on application.—H. E. Wheeler.

#### THE MISSIONARY CORRESPONDENT.

Those Sunday Schools that are not getting the little leaflet entitled "The Missionary Correspondent" should be sure and write to the Bureau of Specials, 627 Lambuth Bldg., Nashville, Tenn., and secure their copy.

Those who have not received a letter from Miss C. R. Porter with instructions as to the payment of their Missionary Specials should be sure and write to us, for we are anxious that our Sunday Schools should all have their part and share in this great missionary cultivation and there should not be one school in our Conference that is not definitely contributing to Missions each month in the year.—H. E. Wheeler.

#### JONESBORO DISTRICT INSTITUTE

Three very successful Sunday School Institutes have just been held in the Jonesboro District at Leachville, Turrell and Huntington Avenue, Jonesboro. The report from those who were present, indicates that the program was of a very practical character and more than 200 people were in attendance on these institutes.

As lunches were served at the Church, the entire day was devoted to the discussion of topics selected. Each feature of our Sunday School work seems to have had careful consideration and the promise of an unusual advance in Sunday School work in this District is already indicated and assured so that the reports in the Round-up will doubtless be very gratifying to those who have undertaken to do so large a piece of work this year.

A sample of one of the institute programs is here given:

Interpretation of Program of Work "C"—Rev. C. C. Burton, Luxora.

Standard Elementary Dept.—Mrs. J. D. Barksdale, Blytheville.

Annual Round-up Campaign—Rev. W. C. House, P. E.

Organized Class Work—Mr. J. T. Patton, Jonesboro.

Sunday School Day Offering—Rev. G. G. Davidson, Blytheville.

Teacher Training, The Junior Schools—Rev. R. A. Teeter, Lepanto.

The relationship of the teacher to the pastor and superintendent—Rev. Guy Murphy, Osceola.

The 1000 Study Club—Rev. R. A. Teeter, Lepanto.

A District Spirit, or Team Work—Rev. G. G. Davidson, Blytheville.—H. E. Wheeler.

## 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 St., Little Rock  
IDA WHITE.....Editor North Arkansas Conference  
Russellville

#### PERSONAL OBSERVATIONS OF YE EDITOR.

It is a very human trait to look over into the other fellow's field and think that his crop is just a little better than our own. In other words, we are apt to idealize the accomplishments of our neighbor and belittle our own.

Being a born Southerner, and knowing little of the Northern young people's work, the Christian Endeavor and the Epworth League of our Northern Church, except as reported through their various publications, the writer had thrown a halo of perfection around their accomplishments, and, perhaps, like many other Southern Leaguers, had come to think of them and their work as better developed than ours in the Epworth League of the South.

This summer I was afforded an opportunity of studying at first hand their work from many angles. In addition to observing several local Chapters, both C. E. and E. L., in Illinois, Indiana and Wisconsin, I spent a week in Chicago, devoting each morning to research and methods study in the headquarters of the Epworth League at 740 Rush Street, and the Christian Endeavor at 37 Wabash.

To any Southerner who may have the impression that we of the South are more hospitable and courteous and friendly than Northerners, I wish to say that our fellow workers of the North have any of us equalled in this grace. However, to my surprise I found that they regard us and our work much as I had come to think of them—more highly developed and better organized than theirs.

Without making any odious comparisons, I am glad to state without hesitation that having an opportunity to know the Northern Y. P. workers even as I know our own Central Office Force, I wouldn't be willing to trade organizations, polity and officials for a good deal to boot.

The League Central Office at 740 Rush Street, Chicago, has during the past few months almost completely changed personnel. No finer force of workers could be found than they. However, on account of this fact, and recent General Conference meddling in the Y. P. work of our sister church, they admit frankly that their work at present is at a standstill.

Our Leaders, such as Mr. Nollner, Mr. Harbin, Mr. Evans, Miss Brown and Miss Roberts, are in constant demand in their "Institutes," (they do not have any Assemblies), and instead of our calling in workers from the North for our training work, as our own Sunday School constantly does, we of the League work are furnishing to the North the cream of their instructors and platform men. Dr. Parker, who has led the League forces of our Church for more than a decade, has indeed put us in the forefront of young people's work.

I'm glad I'm a Leaguer in the Southwest—the liveliest land on the face of the earth—aren't you?—Byron Harwell, in Epworth Sequawker.

#### LEADERS EXPRESS APPRECIATION TO DEAN NOLLNER.

The maxim, "Every great accomplishment may be traced to one man," has again been demonstrated. The Mt. Sequoyah Epworth League Building is a monument to the faith, dreams and hard work of Ralph Eugene Nollner, the dean of our Assembly and associate general secretary of the Epworth League.

Our beautiful Epworth League Building, occupying the highest and choicest site on the Mountain, has the distinction of being the only building of the sort in the Church,

North or South. Our Assembly this year is much more pleasantly housed than last year, even with the present partially finished state of the building.

A foretaste of the varied uses to which we shall be able to put the building when completed, has been continuously demonstrated since the beginning of the present session. The formal opening and reception which followed on Monday night was the first of an almost constant series of meetings since the opening service. Every class room is in use; a thousand square feet of wall space in the reception and adjoining rooms are covered with publicity displays, and the dormitory rooms have already been pressed into service. All this in addition to the suite of Sequawker offices.

All this and much more was in the dreams and plans of Mr. Nollner during the months in which he has been scratching his nails off in order that our building might be ready for us. In the years to come, when our Building is finished—when the comfortable faculty dormitory rooms are in use, the Library is stocked with all that young people workers can desire; when the Assembly room and class rooms are equipped; when the big reception room is supplied with those "Squashy" rugs and chairs that swallow you up, and when the barber shop, pressing parlor and shine stand are installed in the basement—O boy! won't we be proud of Mr. Nollner?—Epworth Sequawker.

#### CONWAY DISTRICT LEAGUERS.

Plans for Conway District Epworth League Institute have been submitted to various Conference officers and our president throws out this challenge to you, "If Conway District Leaguers can put that Institute over successfully it will be the biggest District affair ever pulled." Listen Leaguers, just most anybody can make a plan or borrow one, but not just anybody can make 'em work. Conway District Leaguers can put this thing over easily if they go at it with their usual cooperative, enthusiastic vim.


The Institute will be held in Morrilton at the Methodist Church, Friday and Saturday August 29 and 30. The "Bull's Eye" Institute program will be used. Slogan "Hit Center." We will have with us our Conference president, treasurer, Intermediate superintendent, Junior superintendent, our Presiding Elder, Prof. Theo. B. Manny of Rural Education, Hendrix College, Mr. Ralph E. Nollner of Central office our Conference League page editor and possibly other leaders, besides great crowds of the liveliest Leaguers in Conway District.

On Friday night the entire Institute will be taken for an automobile trip to Mt. Petit Jean where Vesper services will be held, followed by a watermelon feast and songs around a big bon fire.

"Hit Center" plans for all departments of the League will be given. Delegates will be entertained free in the homes of Morrilton Leaguers. A registration fee of fifty cents each will be charged to cover incidental expenses of the institute.

Leaguers, let's get in the game now. Bring your entire League and your pastor over here and let's put this thing over the top. Then just after the benediction we'll let Noel Chaney count three and we'll crow again.

Program will be in next week's paper.—Vivian Clerget, Conway District Secretary.



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## CHILDREN'S PAGE

## CELEBRATING.

I've turned a hundred somersaults,  
I've yelled till I am hoarse;  
I've romped with Shep, and skinned  
the cat—  
And both my shins, of course.

I brought some tadpoles from the  
creek,  
And waded barefoot—say!  
I've done 'most every stunt I know,  
Since school let out today!  
—Marjorie Dillon, in the Christian  
Register

## BUSY BETTY.

There was once a little girl named  
Betty. One morning her mother said  
to her, Betty I am going to the gro-  
cery, and I'll be gone about an hour.  
Will you wash the dishes, sweep up  
the crumbs from the dining room floor  
and make the beds?"

Betty said, "Y—e—s, mother."  
Then her mother went away and  
left her and Betty went into the kitch-  
en, where she found the sink full of  
dishes. "Oh, dear!" she said "I  
don't like to wash dishes!"

On a small shelf, just above the  
sink, stood a little kitchen clock, and  
it had been ticking:

"Tick-tock, tick-tock, tick-tock, tick-  
tock!" All of a sudden, however, it  
began to say, "Lazy Betty, Lazy Bet-  
ty, Lazy Betty!"

Betty didn't like to hear the clock  
say that, so she ran into the dining  
room, and there were all the crumbs  
to sweep up from the floor. "Oh,  
dear!" she said; "I don't like to  
sweep up crumbs, and I'm not going  
to sweep up crumbs."

Out in the hall stood a great, big  
grandfather clock, and it had been  
ticking:

"Tick-tock, tick-tock, ticktock, tick-  
tock!" All of a sudden it began to  
say, "Lazy Betty, Lazy Betty, Lazy  
Betty." Betty did not like to  
hear the big grandfather clock say  
that, so she ran upstairs, and there  
were all the beds to be made. "Oh,  
dear!" she said: "I don't like to  
make beds and I'm not going to make  
beds."

Up on top of mother's dresser  
stood a little alarm clock, and it had  
been ticking:

"Tick-tock, tick-tock, tick-tock, tick-  
tock!" All of a sudden it began to  
say, "Busy Betty, Busy Betty, Busy  
Betty!"

This was too much for Betty, so  
downstairs she ran, and into the  
kitchen, and washed and dried the  
dishes oh, so carefully, that the lit-  
tle kitchen clock on the shelf above  
the sink began to sing:

"Busy Betty, busy Betty, Busy Bet-  
ty, busy Betty!"

Then she ran into the dining room,  
swept up all the crumbs from the  
floor and the great big grandfather  
clock in the hall began to sing:

"Busy Betty, busy Betty, Busy Bet-  
ty, busy Betty!"

Betty laughed to herself, and threw  
a kiss to the old grandfather clock as  
she ran up the stairs. She made all  
the beds, smoothed out every wrinkle  
until the beds looked as if they had  
been ironed, and the little alarm  
clock on mother's dresser fairly danc-  
ed as it sang:

"Busy Betty, busy Betty, busy Bet-  
ty, busy Betty!"

Betty laughed right out loud, and  
ran downstairs just in time to open  
the door for mother when she came  
back from the grocery store. The  
first words mother said were, "Betty  
did you wash the dishes, and did you  
sweep up the crumbs, and did you  
make the beds?"

And Betty said, "Yes, mother."  
Then her mother gave her a big hug  
and a kiss and I expect that was the  
best thing she could give her.—The  
Woman's Forum.

## WHAT A BOY SHOULD KNOW.

Recently a questionnaire was sent  
to nineteen men in mature life with  
various business and professional ex-  
periences. The replies to questions  
concerning what these men wished  
they had known before they were  
twenty-one, revealed the following  
points in the summary of what a

young man ought to know:

1. What he wants to do for a liv-  
ing.
2. That his health after thirty de-  
pends largely on how he lived before  
he was thirty.
3. How to take care of his money.
4. The advantage of being neatly  
and sensibly dressed.
5. That habits are mighty hard to  
break after twenty-one.
6. That things most worth while  
require time, patience, and hard work.
7. That the harvest depends on the  
seed sown; sow wild oats, and one is  
likely to reap tears of bitterness and  
unhappiness.
8. That a thorough education pays  
in the long run.
9. That education should not stop  
with the school years.
10. That father is not such an old  
foggy as he may at times seem.
11. That mother is generally the  
greatest practical idealist.
12. That the doors of opportunity  
in this country are still open.—The  
Educational Digest.

## TIMIDITY IN DOGS.

Often dogs are thought to be dull  
when they are only timid. It has  
been my experience that the rather  
timid dog possesses exceptional in-  
telligence, which soon responds to the  
proper treatment.

Many dogs that fear nothing else  
are frightened out of their wits by a  
thunderstorm. We all know persons  
similarly susceptible, but we do not  
call them dense or cowardly. When  
raging elements have the power so  
deeply to impress man with his in-  
significance, his utter impotence to  
combat them, why expect perfect  
equipoise in a dog?

Often dogs are abused for their fear  
of fireworks. To me, this is an evi-  
dence of good sense in the dog; his  
head is much nearer the ground than  
a man's and his eyes in more danger  
from a sizzling cracker. Further, his  
hearing is keener and the detonation  
more of a nerve shock to him. I once  
saw a Boston terrier actually attack  
a big fire-cracker when it was about  
to explode, but I would rather have  
my dogs reasonably afraid of such  
things. Their instincts are given  
them for self-protection. To tease a  
sensitive puppy with fireworks, in  
the hope of habituating him to them,  
is generally useless—and always cru-  
el. It will usually make him still more  
fearful, and end by his associating you  
with the object of his annoyance.

"Gun-shy" dogs are pronounced  
worthless by sportsmen. One hunter  
tried in vain for months to accustom  
his setter to the gun's report. The  
dog would run away every time, and  
subsequent discoveries showed that  
he had once been shot. Is it any  
wonder he feared a gun? Many times  
this is the case—that some former  
experience makes the dog afraid of  
certain objects.

Another point: We surely should  
accord the dog the good sense to  
know his own weaknesses. As a boy,  
I owned a bulldog that could hardly  
walk a log across a stream to save  
his life. His sense of balance was  
subnormal, and he knew it. Unless  
the log was particularly large he pre-  
ferred to swim the stream. It must  
have been the fall he dreaded, be-  
cause the worst that could have hap-  
pened was a tumble into the water—  
to which he took by choice.

One more instance of the good can-  
ine sense too often called coward-  
ice: A friend and I were the joint  
owners of a canoe, and he had a  
valuable foxhound. At the beginning  
my partner knew nothing of paddling,  
and was particularly clumsy in learn-  
ing. On the other hand, I had been  
used to canoes, and handled the lit-  
tle craft with some skill and confi-  
dence. The dog seemed to understand  
conditions, for he absolutely refused  
to get into the boat with his master;  
but would go with me any time. On  
land, he was a "oneman dog," and  
would do anything his master order-  
ed. Either observation or some pe-  
culiar instinct warned him that his  
master was no boatman and might  
give them a spill.—L. E. Eubanks in  
Our Dumb Animals.

## NEWS OF THE CHURCHES.

## SALEM CAMP MEETING.

The Salem Camp Meeting on the  
Bryant Circuit will be held Aug. 29 to  
Sept. 7. Revs. J. L. Hoover and R. M.  
Holland will do the preaching. A. C.  
Miller of Sardis will have charge of  
the choir Miss Antonia Scott of Ben-  
ton will preside at the piano.  
All former pastors are invited to at-  
tend.—A. W. Hamilton, P. C.

TEXARKANA PASTOR'S AND LAY-  
MEN'S MEETING.

There will be a meeting of the pas-  
tors and laymen of the Texarkana Dis-  
trict at Ashdown, Sept. 9, beginning  
at 9 a. m. The object of this meeting  
is to gather information and inspira-  
tion about the Conference Claims.  
The whole financial program of the  
Church will likely come in review in  
the course of the day's services. A  
good program is being arranged. We  
want every pastor and charge lay  
leader to be present together with  
other lay workers from each charge.  
Dinner will be served by the W. M.  
S. of Ashdown church. Mark this  
date on your calendar and do not fail  
to be present.—J. L. DeLoney, Dis-  
trict Lay Leader, J. Frank Simmons,  
P. E.

## HOLLY GROVE.

We closed a ten days' meeting Wed-  
nesday night, Aug. 6. The interest  
was fine and in spite of the unusu-  
ally hot, dry weather we had "packed  
houses" at the evening services and  
unusually large crowds at the morn-  
ing services.

The meeting was conducted by Bro.  
W. C. Watson of Helena. We were  
fortunate indeed in having Bro. Wat-  
son. His good preaching, fine spirit  
and pleasing personality were all  
great factors in the success of the  
meeting.

The song services were under the  
direction of Mr. Virgil Eady. He is a  
fine song leader, soloist and cornetist  
and a very effective worker with the  
young people.

One of the fine features of the meet-  
ing was the prayer meeting held each  
afternoon, a ladies' prayer meeting  
being held in the various houses and  
a young people's prayer meeting at  
the church, under the direction of  
Mr. Eady. We had an average attend-  
ance at the ladies' meeting of about  
25 and an average of about 15 at the  
young people's meetings.

The meeting resulted in 20 addi-  
tions to the church and an equal num-  
ber of reclamations. At the closing  
service seven young people dedicated  
their lives to Christian service. The  
moral and spiritual life of the whole  
church has been revitalized and a  
greater interest aroused.—Warren  
Johnston, P. C.

## TWO MEETINGS.

I assisted Brother Jack Taylor in a  
meeting at Winthrop about seven  
days and had to leave on account of  
helping Brother Durham. We had a  
good arbor at Winthrop and large  
crowds at the night services, but at-  
tendance was small at the day ser-  
vices. We took into the Methodist  
Church four good members—two fine  
young ladies, sisters, and a fine cou-  
ple from another denomination.

The meeting was just beginning to  
take on new life when I had to leave.  
Brother Hilliard was to join Brother  
Taylor on Monday after I left Satur-  
day.

The people came far and near to the  
services. Brother Jack Taylor is, as  
usual, untiring. We visited 36 homes  
while I was with him. It was hot, but  
we took it afoot and accomplished  
great good by going into the homes.

I joined Brother Durham in a meet-  
ing at old Silver Springs Church sev-  
en miles north of Stephens last Mon-  
day, Aug. 4, and was in his meeting  
four days. We had three deaths dur-  
ing the four days I was with him.  
We had many hinderances, but with  
all of that we had good meeting. We  
moved out under the shade of the  
trees and built temporary seats, and  
the good choir did some fine singing  
Thursday at the noon services I

preached from Math. 18:35, on "Res-  
titution." After about 35 minutes I  
called for a confession meeting. They  
were slow to respond, but finally a  
man confessed that he had not lived  
as he should, and his joy was restor-  
ed. First one and another began  
coming until a shout rang out. It was  
a good Baptist woman who rejoiced  
greatly, praising the Lord for his  
goodness to her. Many came for-  
ward, and among the number a young  
lady who had never made any pro-  
fession. She was persuaded to stay  
at the altar and wait on the Lord.  
She finally consented to bow and in  
less than ten minutes was happily  
converted. It was an hour of rejoic-  
ing with the people. Many were  
blessed. There were over a hundred  
present in the congregation.

Brother Durham was away holding  
a funeral service. So we had to  
close Thursday night on account of  
having to hold a funeral over a young  
man who was reared in that commu-  
nity. He died in Dallas, Texas, in the  
hospital. It was a grand meeting to  
be of such short duration. But many  
of the people proposed that the meet-  
ing be continued on the fifth Sunday  
in this month. It is terribly dry in  
this country and awfully hot to hold  
meetings, but it will have to be done  
or there will be many left out of the  
kingdom. After the funeral which  
Brother Durham held I ran home to  
spend Saturday with my folks.—J. A.  
Hall.

## POTTSVILLE REVIVAL.

Sunday night, Aug. 3, closed a very  
successful revival meeting at Potts-  
ville. About three years ago, three  
of the churches of Pottsville entered  
into an agreement to hold union meet-  
ings each year for three years. The  
churches entering into this agreement  
were the M. E. Church, the M. E.  
Church, South and the A. R. Presby-  
terian Church. The first year the  
M. E. Church furnished the preacher  
and last year the A. R. Church had  
the lead and furnished the preacher,  
and this year it fell to the lot of the  
M. E. Church, South to provide for  
an evangelist or some one to hold the  
meeting.

We secured Rev. John B. Andrews  
and his singer, Mr. Roper. The meet-  
ing began July 20 and ran two weeks.  
It was held under a tent owned by  
the churches of Pottsville. We had  
very fine attendance throughout. I  
think we had the largest crowds at  
the day services that I ever saw at-  
tend church any where, and we had  
wonderful congregations at night, and  
most excellent order and attention.  
The meeting was indeed a union meet-  
ing. There was not the slightest  
friction anywhere that I ever heard  
of, and the utmost harmony and co-  
operation prevailed all the while.

Under such conditions and under  
the leadership of those grand men,  
Andrews and Roper, it is almost need-  
less to say that the meeting was a  
success. We had about a hundred  
conversions and reclamations. Peo-  
ple came to the mourner's bench and  
were converted in the old-time way.  
Bro. Andrews is a great preacher and  
a successful evangelist. He is still  
on the job, and no pastor will make

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a mistake by securing his help in a meeting. He is sound to the core on the cardinal doctrines of the Bible. Our people were all delighted with his preaching. We have already received twentyfive into the M. E. Church, South, and there are about fifteen to come in later. The M. E. Church and the Presbyterian Church will each receive a good share of members, and several gave their names for membership in the Baptist Church. The meeting was a success in every way. It was a great spiritual uplift to this whole community.

Bro. Andrews has several open dates between now and conference and will be glad to correspond with pastors who may need his help. Write him at Siloam Springs, Ark.

While I am writing I will speak of my meeting at London, in which I was assisted by Rev. H. H. Hunt, the pastor at Vilonia the first Sunday in July. The meeting ran two weeks. We had about a dozen conversions besides several backsliders were reclaimed, and we had about ten additions to the church. Bro. Hunt is an untiring worker and very fine help in a meeting.—W. J. William, P. C.

#### NEW EDINBURG.

We have just closed a successful revival at New Edinburg. Rev. F. G. Roebuck was with us and did a great work during the two weeks of the meeting. The other churches co-operated with us and the work of the Lord was successfully carried for-

ward. Many members of our own and the other churches experienced a real spiritual uplift and pledged their lives anew to the service of God. Besides this, we had 26 conversions, 16 joined the Methodist Church, 7 gave their names for membership in the Baptist Church, and one for the Presbyterian Church. Bro. Roebuck is truly a soul-winner for Jesus. All his sermons were practical and inspiring, and were very much appreciated by the throng which crowded the arbor each night. We feel that God sent him our way in answer to prayer, and our town is a better town since the meeting. Miss Ouita Burroughs of Bearden was with us and rendered valuable assistance in the song services, and was also a great help among the young people. Our God will surely reward Bro. Roebuck, his faithful wife, and Miss Burroughs, for their work in this part of His vineyard.—W. R. Boyd, P. C.

#### DODSON AVE. CHURCH AND THE FT. SMITH COMMUNITY.

Within much less than a score of years the Dodson Avenue Methodist Church has grown from humble beginnings to a place which counts largely in the religious life of Fort Smith.

In a sparsely settled semi-suburban neighborhood a mere handful of devoted people conceived and executed the plan of establishing a Methodist Church community.

During the pastorate of Rev. Elmer A. Hook, now in Booneville, and the pastorate of Rev. R. H. Lewelling the influence and the activities of this church reached out to a larger field involving the south half of the city.

What this church has achieved in the religious and uplift life of Fort Smith may be measured by the growth of the church and its extended and organized activities during the present pastorate.

During the pastorate of Rev. E. H. Hook, the church had been cramped for room for its growing congregation and Sunday School and League. To provide larger housing facilities a two-story building was erected adjoining the church building.

Under Rev. R. H. Lewelling and his devoted and talented wife, there has been a wonderful welding of church and its auxiliaries into strong working forces, and the achievement of the conference year to date have been visibly felt in all parts of the city.

A brief summary of those activities gives a hint of the united and devoted work of the church led by its pastor.

A notable feature has been the knitting of the membership into a community spirit which makes neighbors of the entire congregation with mutual interest in and sense of responsibility for the welfare of all. Added to this is a real hospitality which draws the stranger and takes note of the members in cases of sickness, sorrow and trouble. In the first nine months of the conference year more than 1,000 visits have been made to the sick and the "stranger within the gates."

Efficient and substantial help has been provided for the unfortunate and no home in which there has been sickness, loss, sorrow, or want has been neglected.

Outstanding features of the year's growth include the financing and carrying out of a three-weeks revival which was participated in by most of the Protestant churches of the city.

There have been 109 new members, largely substantial adult people of the city. Sixteen babies have been baptized. Both pastor and presiding elder have been paid in full to date. Other church finances are being taken care of efficiently. The church has made an unusual record during the heated term. There has not been a serious diminution in the attendance upon the sermons, the Sunday Schools, the mid-week prayer meetings, the missionary and League meetings. The church building has been taxed to seat the Sunday audiences most of the year.

The first Sunday in August the enrollment and attendance at Sunday

School was 101 larger than that of the corresponding Sunday last year.

All classes above the Juniors—including the new matrons' class—are organized as Wesleyan Classes. The school has paid its current year pledge of \$68, and 28 teachers' training certificates have been earned. The school is proud that the pastor and Mrs. Lewelling have earned their gold seals in religious training and are taking an advanced course. Many of the teachers expect to have won theirs by the close of the year. Sixteen members of the school were at Mt. Sequoyah Training School and ten made 19 credits.

The Missionary Society has been divided into Circles 1 and 2, and shows a marked increase in membership and participation in all its activities. They made 86 credits on the "standard of excellence," which places the society on the honor roll. It is expected that, before the end of the year, the 100 credit mark will have been attained. The society has sent its quota of linens to the new hospital in Memphis and on various special occasions has put large quantities of clothing within the reach of the unfortunate.

A Junior Epworth League has been organized, giving three societies, Senior, Adult Young People, Junior, and Intermediate. During August the attendance at the devotional meetings of these societies has been three times greater than those of last year, in spirituality, devotion and efficiency, the League has gained wonderfully.

The Dodson Avenue Church claims unique attainment in that the mid-week prayer meetings are attended by a very high percentage of the membership, attendance seldom falling below fifty.

The devoted spirit and active interest of the young people of the church have given the church an efficient choir and during the revival provided a chorus of 75 voices.

Much of the growth, in every direction of Dodson Avenue Church this year is due to the tireless devotion, the marked organizing ability, the spirituality and the high ministerial talent of the pastor, Rev. R. H. Lewelling and his devoted and talented wife. The night has never been too dark, nor the way too long nor the calls too frequent to prevent their prompt response to every call to service.

In the regular Sunday announcements, Dodson Church rightly claims that its Sunday services are "more than song and a sermon—a church community home in which there is a welcome and hospitality for the stranger and room for workers."—M. N. Tomblin.

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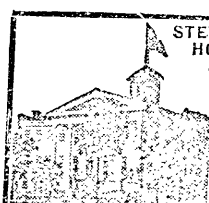
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## HUTTIG AND STRONG.

Our first revival meeting has passed into history. The good people of Bolding are rejoicing over the fine brotherly spirit that prevailed, and over the high level of religious fervor to which the meeting lifted the church. Bro. W. E. Hudnall, our pastor at Norphlet, did the preaching. His zeal for the triumphs of his Lord's kingdom was irresistible. Large crowds attended every night for 8 days.

We look for a larger measure of religious activity in this church. Only one was added to the Church, but nearly all who attended the meeting were already members of the church.

The best result of the meeting was the large number of family altars erected. Brother Hudnall's sermon on the importance of home religion was convincing and appealing. All his preaching was in the power and demonstration of the Holy Spirit.—J. M. Cannon, P. C.

## AMONG THE OZARKS.

Being requested by the home cultivation department of our General Board of Missions to teach a course on "The Rural Church" in the school of missions in our western assembly, I left Albertville on the morning of the 10th for Mt. Sequoyah, Fayetteville, Ark. It was necessary to go through Springfield, Mo., but I arrived at 8 a. m. on the 11th in time for the class work of the day, having traveled just 560 miles from Albertville. Mt. Sequoyah proposes to be for our work west of the Mississippi river what Junaluska is to the eastern section. It is in the northwest corner of Arkansas, some 30 miles from Oklahoma, and a little further from the line of Missouri. It is among the Ozarks, a range of mountains lying partly in Missouri, Arkansas and Oklahoma. They consist largely of a table land, higher in altitude, much wider and far more broken and irregular than Sand Mountain. The town of Fayetteville has a population of about 9,000, an altitude of 1,334 feet, and is very beautiful. On a ridge west of the city is the University of Arkansas, and about a mile and a half on the east is Mt. Sequoyah, which is about 500 feet higher than Fayetteville. It would be hard to find a more suitable place for a summer assembly. The landscape that may be seen from this mount of vision surpasses my powers of description. Ridges, ranges, caves, valleys and peaks have been set in such harmonious relation to the whole as to make ones heart swell with gratitude to God for having placed us in such a beautiful world. My first Sunday here was very pleasant and edifying. We began the day by climbing to the top of a 60-foot observation tower for a prayer meeting at 6:30. Led by Dr. C. G. Hounshell, some 20 devout worshippers availed themselves of that opportunity. Suitable scriptures, songs and prayers made us feel very close to God. Far below us a sea of cloud covered the dale, hiding it entirely from our view. The sun was shining upon us in all its morning brightness. We learned this lesson: While the clouds may hover over the earth, and obscure the way of those who depend upon it, it is the privilege of the Christian to plant his feet upon the promises, rise above the clouds and bathe his soul in the perpetual sunshine of God's love.

Bishop H. A. Boaz was to preach in our church in Fayetteville at 11. Dr. Hounshell and I thought we needed some exercise, so we walked to the church. It was the warmest day I have felt this year, and when I got into the crowded church I was as hot as a hen in a wool basket. I was asked to sit in the pulpit with the Bishop and lead the opening prayer. I sweated perspiration until the Bishop handed me a fan, which helped considerably. Just before the Bishop began his discourse the pastor, Rev. H. L. Wade, announced that any parents having children to be baptized would please bring them forward. Two young couples brought their first born, and they were nearly as sweet and pretty as the babies we raise in

the Albertville district. It was a beautiful sight to see them thus dedicated to God. Bishop Boaz delivered a strong and interesting discourse on the work in Korea. I have always felt a great interest in that field, and now that my good friend, Rev. F. K. Gamble, and one of our own girls, Mrs. Velma Maynor, are devoting their lives to that field, my interest is even more personal. At 4 o'clock there was a very interesting musical concert in the chapel at Mt. Sequoyah, and at night Bishop Boaz delivered another very inspiring discourse, taking for his subject our work in Japan. Thus ended my first Sunday among the Ozarks.

My work is delightful, and the associations most congenial. While my class is small, it is composed of the choicest spirits. In the Millar home, where the male members of the faculty lodge, I am associated with Dr. J. W. Cline, president of Szechow University, China; Dr. D. L. Mumpower, our first medical missionary to Africa; Dr. C. G. Hounshell, for some years missionary in Korea, and now one of our missionary secretaries; Dr. W. A. Shelton, professor in Emory University, and Dr. C. B. Duncan, professor in Scarritt Training School for Christian workers. Choice spirits they are. In discussing attainments it developed that Dr. Duncan is a B. D., Dr. Mumpower an M.D., and Drs. Cline, Hounshell and Shelton have the degree of D.D., while Dr. Shelton has completed the course for Ph.D. I told them they have nothing on me, as I have been a full pledged R. F. D. for several years. It is a great blessing to be associated with such people.—R. M. Archibald in Albertville, (Ala.) District Messenger.

## CLARKSVILLE TRAINING SCHOOL.

There will be a five course Standard Training School at Clarksville beginning Sept. 7th and closing Sept. 12th. Bro. H. E. Wheeler has arranged a splendid course for us, and has secured the very best instructors for the school, for which we are indeed thankful.

Primary Organization will be taught by Miss Annie Marie Hanson.

Junior Lesson Material will be taught by Mrs. Clay Smith.

Principles of Teaching will be taught by Mrs. W. W. Templeton.

Old Testament Bible will be taught by Dr. W. A. Shelton.

Training the Devotional Life will be taught by Dr. H. E. Wheeler.

At our school here last year, which was only a community school we had 71 credits, but our goal this year is 100 or more. We are looking forward with great pleasure to the success of this school, and feel sure that the coming of these servants of God will be a great blessing to our town and community.—Sam M. Yancey.

## PEACH ORCHARD AND KNOBEL.

We have just closed one of the greatest revivals in the history of the church at Peach Orchard. The whole town and community was stirred as never before. All Christians joined to help make the meeting a great success. Especially did the Baptists take an active part in the meeting. God bless them all. Our meeting resulted in 22 accessions to our church, 2 to other churches, with about four others or more to join the Methodist church. A large number renewed their church relations and lined up for Christian service. The church was greatly revived and is now on a higher plane of Christian living. Our Sunday School attendance more than doubled. Our Epworth League, which was already doing fine work, has taken on new life. Has forty old members, every one members of the church and active workers. The entire community is on higher ground. The financial strength of our church is nearly doubled. We thank God and take courage.

We had Bros. Guice and McCluskey with us in this great campaign, and I tell you any pastor is fortunate to have these men of God who both preach and sing the dear old gospel with no uncertain sound. They cap-

## OBITUARIES

**BURNETT.**—Mrs. Burnett was born in Tennessee near Chattanooga, Mar. 15, 1841; moved to Arkansas when only six years of age, converted and joined the M. E. Church, South when eleven years old; married to N. S. Burnett in 1867; died at the home of her grand daughter, Mrs. Nina Evans of Dalark, May 21, 1924. All who knew Sister Burnett intimately will say that she was not only a good, but a truly great woman. She was a woman with unshaken faith in God. I have never known any one with a more abiding confidence in God than she. I have known her intimately for 30 years. In all these years I have never known her to be doubtful about the final outcome of the one who trusted in God. The promises of God were hers because she was his child. She believed that "all things work together for good to them that love God." Believing God's promises she was happy in spite of her environments. Her home was a happy one because God lived in it. Her life was full of joy because Jesus was her abiding friend. I know that whatever came to her she could say with Paul, "None of these things move me." There were four children and one grand-child that grew to manhood and womanhood in her home. All of these, the two that preceded her to the better world, and the three that still live show evidence of the strong Christian character that shaped their lives. The two daughters who died were genuine Christians. We all know that her son, the Rev. S. K. Burnett is the soul of honor and a Christian gentleman. Mrs. Bradfield of Park Avenue Methodist Church, Hot Springs is her daughter and a true Christian woman. I know of no better woman than her grand daughter, Mrs. Evans of Dalark. Her influ-

tured our people from the very beginning and held them spell bound until the last moment of the last service. May God bless these his servants as they go up and down in the land preaching and singing the blessed gospel of our divine Lord. I also have this in my mind to say, these brethren have no "clap-trap" methods of catching folks; it is a plain out and out for God and the church, and a lineup thereon. No hand-shaking count is made for converts.

We are going to Conference, the Lord willing, this fall, with one of the best reports we have ever made. Have now received one hundred into the church, with ten or twelve more to join. Amen.—J. A. Barrentine, P. C.

## "UNCLE" JACK REPORTS GREAT REVIVALS.

The following is a report of some very successful revivals held on the Winthrop charge of which dear "Uncle" Jack Taylor is the consecrated pastor. I give it in full as follows:

"We have recently closed two-weeks meeting at both Gravelly and Winthrop. The devotion and loyalty of the few at Gravelly are refreshing to reflect on where we had one accession to the Church on profession of faith and baptism. At Winthrop Bro. J. A. Hall helped the first week and Bro. W. C. Hilliard the second week, the pastor preaching at intervals when his help was absent. These brethren endeared themselves to our people very much by their earnest, forceful ministry. The immediate harvest of the meeting was not much, but Winthrop community will be benefitted thereby for years to come. The ingathering of four into the Church by profession of faith and baptism was largely the fruit of work done prior to the meeting. But a harvest of souls should be had from the meeting by and by. We are now engaged in a meeting at Ceregerdo and next week we go to Sevier Co. and thence to Allene in Little River Co. In all I have about two months yet to hold and to help in protracted meetings. Will all good people who read these lines breathe a prayer that each of these meetings will be a gracious revival?"—J. F. Taylor.

ence for good has been indeed great, even wonderful. The funeral was preached by the writer to a large crowd in the Methodist church at Dalark. Her remains were laid to rest in the cemetery at Dalark. A good and true woman has gone. I loved her for her pure Christian life and character.—F. P. Doak.

**CANTERBURY.**—Mrs. Martha A. Canterbury, daughter of John V. and Mary A. Cotter, was born in Murry County, Ga., July 20, 1834, and died at Mountain Home, Ark., Jan. 14, 1924. She was the youngest sister of the late Rev. W. J. Cotter of the North Ga. Conference. She was married to J. P. Canterbury Oct. 12, 1865. To them were born five children, three of whom survive. She moved from Ga. to Arkansas in 1870, and settled near Marianna, Ark. They remained there five years, moving from there to Baxter County, Ark., and settling near Mountain Home. Here she resided until her death. Her husband died in 1887. She was left with the care of the children. She was not physically strong, but managed to rear and educate her children. For the last fourteen years of her life she made her home with her children. She was converted at the age of ten years and joined the Methodist Church at Caatoosa Springs, Ga. She belonged to a prominent Methodist family. Two of her brothers were preachers in the North Ga. Conference. From her childhood she was a devout, earnest Christian. She loved the Church, and, as long as she was able to do so, attended faithfully upon its services. She stood, always, for the very best and highest things in the Christian life. During the days of her widowhood when her little children were with her, she gathered them around the family altar and prayed with and for them. Her beautiful Christian influence deeply impressed her children and friends. At the time of her death she was the oldest member of the Mountain Home Church, both in age and time of uniting with the

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Church. During her declining days, as long as she could see to read, she read the Bible every day. She loved to refer to the happy experiences of the old fashioned "Camp Meetings." For several months before her death, she was confined to her bed, but never murmured. Her faith was strong to the last hour. Her mind was clear to the end. She often expressed a desire to go home and be with Jesus. She died peacefully and went to join the loved ones gone. Her funeral was conducted by her pastor, Rev. Leland Clegg. She leaves three children, Mrs. Retta Boatman, J. A. Canterbury and Mrs. T. E. Votow. They mourn for mother, but hope fills their hearts. They know where to find her.—R. E. L. Bearden.

**WOLF.**—Miss Margaret Wolf, daughter of Rev. and Mrs. W. B. Wolf, died at Grove, Okla., Thursday night, July 31, and was laid to rest in the Olympus Cemetery at Grove on August 1, Rev. Dwight Hunt, her former pastor, assisted by Rev. J. A. Parks, conducted the funeral services. Margaret was born in the Methodist parsonage at Berryville, Ark., February 23, 1908. She suffered spinal dislocation at birth and was said to be the only active person who survived such affliction. Despite her misfortune she had finished her high school work and had her plans perfected for entering Galloway College this fall. She had a rare fondness for music and had distinguished herself in her musical attainments. She was a devoted member of the Methodist church and a leader in young peoples work. A large company of friends attended the funeral services on Friday afternoon.

**NOLAN.**—Judge C. W. Nolan was born in Henry Co., Ga., Jan. 7, 1847. His family moved to Cass Co., Texas, 1857, thence to Miller Co., Ark., where he lived for 52 years. He was married to Miss Jennie Mays, Dec. 25, 1874. On last Christmas day they celebrated their Golden wedding. To this union two children were born; both died in infancy. He served Miller Co. as tax assessor for four years, police judge for Texarkana two years. He made his greatest record as County Judge. He was serving his third term at the time of death. He unearthed much fraud practiced in County affairs and succeeded in getting the guilty party punished. Bro. and Sister Nolan became charter members of College Hill Methodist Church and have ever been faithful members of the same. He held official relations to the church since its organization. A good man has gone, but his influence will live on. May the blessings of the Heavenly Father rest upon Sister Nolan who is left alone.—B. F. Roebuck, Pastor.

#### TRIBUTE TO REV. NICHOLAS E. SKINNER.

Rev. Nicholas E. Skinner was born in Darlington County, S. C., December 25, 1848. Died in Corning, Ark., Apr. 13, 1924.

Brought up in a religious home, he united with the Methodist Church in 1862, but dates his Christian experience from Nov. 22, 1866. The impression of his early life were deep and abiding. His father was a godly man, a Methodist class leader, and his maternal grandfather was a local Methodist preacher. He was married to Miss Lizzie Harwell, Oct. 17, 1867. They came to Arkansas in 1869. His wife died Feb. 7, 1872, and in 1873 he married Miss Amanda Roy.

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land who together with one daughter and two sons survive. Two brothers are living, Rev. A. F. Skinner of Cabot, Ark., and one in South Carolina.

He was licensed to exhort by the Quarterly Conference of Darlington (Ga.) Circuit in 1868. Licensed to preach by the Quarterly Conference of Austin Circuit in 1872. Was admitted on trial into the White River Conference in 1878, and appointed to Judsonia Circuit, serving one year. He also served this Circuit in 1882, and again in 1912 and 13, giving him the unique distinction of serving the same Church at three different periods in his ministry. He also served DeWitt at two different periods, first 1883, 4 and 5, and again in 1890. He also served the Corning Charge at different times in 1892 and 3 and in 1896. He supplied the pulpit of this Church the last quarter of 1920, when it was left vacant by reason of the transfer of the pastor to another Conference. He spent in all 35 years in the active ministry of his church. Was presiding elder of the Newport District two years. Was superannuated for 3 years, 1907, 8 and 9, then became effective until 1915, when he took the superannuate relation, which he sustained until his death. Brother Skinner was a man of deep piety, very gentle and charming in manner, faithful to every obligation of life. His meditation chronicled in his diary indicate that the great passion of his soul was to be found faithful to his Lord. Though confined at home much of the time during his latter years on account of his wife's affliction, he was ever ready to serve his church or the community. He was resigned and confident in his last sickness. He had faith in God and said that he was glad that he had settled all with God when in health and vigor. He was the pastor's friend. He loved the Church. He loved humanity. The people loved him. His influence in the country was great. We conducted his funeral in the Church in the presence of almost the entire town. Many were the expressions of esteem. His life and ministry will be long remembered in this community.

"Let me die the death of the righteous. Let my last end be like his."—L. E. Mann.

#### QUARTERLY CONFERENCES

##### BATESVILLE DISTRICT.

(Fourth Round.)  
Calico Rock Ct., Flat Rock, Aug. 18, 19.  
Mt. View Ct., Mt. View, Aug. 20-21.  
Newark, Aug. 22.  
Cave City Ct., Bee Rock, Aug. 23-24.  
Salado and Rosie, Rosie, Aug. 26, 2:30 p. m.  
Elmo-Oil Trough, Oil Trough, Aug. 27, 7:30 p. m.  
Evening Shade Ct., Bethlehem, Aug. 30-31.  
Tuckerman Ct., Dowell's Chapel, Sept. 2.  
Tuckerman, Sept. 3.  
Swift-Alicia, Alicia, Sept. 4.  
Swift-Alicia, Swift, Sept. 5.  
Sulphur Rock—Moorefield, Moorefield, Sept. 7.  
Unsted Memorial, Newport, Sept. 8.  
Bethesda Ct., Bethesda, Sept. 10.  
Oesha Ct., Desha, Sept. 13-14.  
Charlotte Ct., Walnut Grove, Sept. 20-21.  
Stranger's Home Ct., Arbor Grove, Sept. 24.  
Mountain Home Ct., and Mountain Home, Mountain Home, Sept. 27.  
Viola Ct., Viola, Sept. 30.  
Bexar Ct., Oct. 1.  
Wiseman Ct., Oct. 2.  
Melbourne Ct., Melbourne, Oct. 3-4.  
Pleasant Plains Ct., Cedar Grove, Oct. 11-12.  
Batesville, Central Ave., Oct. 13.  
Newport, First Church, Oct. 14.  
Batesville, First Church, Oct. 16.  
Annual Conference, Fayetteville, Ark., Nov. 5.  
Batesville District Training School, Sept. 15-19.—W. A. Lindsey, P. E.

##### CAMDEN DISTRICT.

(Fourth Round.)  
Hampton at Hampton, Sept. 21, 11 a. m.  
Thornton, Sept. 21, 7:30 p. m.  
Huttig & Strong at Huttig, Sept. 28, 11 a. m.  
Norphet, Sept. 28, 7:30 p. m.  
Waldo, Oct. 5, 11 a. m.  
Bearden, Oct. 5, 7:30 p. m.  
Buckner at Mt. Ida, Oct. 11, 11 a. m.  
Taylor at Harmony, Oct. 12, 11 a. m.  
Atlanta at Emerson, Oct. 19, 11 a. m.  
Magnolia, Oct. 19, 7:30 p. m.  
Camden Ct., at Silver Springs, Oct. 25, 11 a. m.  
Stephens & McNeill at Stephens, Oct. 26, 11 a. m.  
Junction City, Nov. 2, 11 a. m.  
Wesson at Wesson, Nov. 2, 7:30 p. m.  
Kingsland at Cross Roads, Nov. 9, 11 a. m.  
Fordyce, Nov. 9, 7:30 p. m.  
El Dorado, Nov. 15, 7:30 p. m.  
El Dorado Ct., Nov. 16, 11 a. m.

Smackover, Nov. 16, 7:30 p. m.  
Chidester, Nov. 23, 11 a. m.  
Eagle Mills at Harmony, Nov. 23, 7:30 p. m.  
Camden Station, Nov. 24, 7:30 p. m.

##### PASTORS TAKE NOTICE.

This is the most important conference of the year. It is here we elect all church officers. It is here we expect to hear reports from all the departments of the Church, even a report from the Trustees of Church property. My brethren let the round up be a fine one.—J. W. Harrell, P. E.

My Brethren:  
It won't be long now till we reach the end of the year. Conference will soon be here whether we are ready for it or not. Let us be up and doing, for there is much to be done between this and November 26. We are planning for a Training School here in Camden and we hope to make it one of the very best of the Conference. At this School we hope to see every preacher present from beginning to end. Let every preacher begin now to so shape his affairs that he may be in the School. In connection with the School we want to have a preachers meeting in which we may talk over our problems and if possible help each to solve his problems.

The School will begin on September 15, which is Monday and run through the week closing Friday night.

With my preacher brother and his wife, my wife, and son John I made a visit to Winfield, La., where we visited our aged father and other members of the family. Our dear old father will be 89 years old the 17th of this month. He like all other Civil War Vets, is getting very feeble. It won't be long now until all these men of honor on both sides will be gone.—J. W. Harrell.

##### FORT SMITH DISTRICT.

(Fourth Round.)  
Mulberry and Dyer, at Vine Prairie (Clay Co.), Aug. 30-31.  
Dodson Ave., Aug. 31.  
Hackett, at Hackett, Sept. 6-7.  
Greenwood, at Greenwood, Sept. 7-8.  
Kibler, at Kibler, Sept. 13-14.  
Alma, at Alma, Sept. 14-15.  
Clarksville Ct., at Mt. Zion, Sept. 20-21.  
Lamar, at Lamar, Sept. 21-22.  
First Church, Ft. Smith, Sept. 28.  
East Van Buren, at City Heights, Sept. 28.  
Lavaca & Oak Grove, at Oak Grove, Oct. 4-5.  
Charleston, at Charleston, Oct. 5-6.  
Ozark Sta., Friday night, Oct. 10.  
Ozark Ct., at Grenade Chap., Oct. 11-12.  
Ceil Ct., at Grand Prairie, Oct. 12-13.  
Clarksville Sta., Oct. 19.  
Hartman & Coal Hill, at Coal Hill, Oct. 19.  
Midland Heights, Conf., Oct. 20.  
Van Buren, 1st Ch., Oct. 21.  
South Ft. Smith, Oct. 22.  
—E. M. Tolleson, P. E.

##### HELENA DISTRICT.

(Fourth Round.)  
Clarendon, 8 p. m., Aug. 24. Conf. later.  
Wynne, Aug. 31. Conf. later.  
Parkin, 8 p. m., Aug. 31. Conf. later.  
Cott Ct., at McElroy, Sept. 6-7.  
Widener-Madison, at Madison, 8 p. m., Sept. 7.  
Hughes-Hulbert, at Hulbert, Sept. 14. Conf. later at Hughes.  
Crawfordsville, 8 p. m., Sept. 14. Conf. later.  
Vandale Ct., at Pleasant Hill, Sept. 20-21.  
Earle, 8 p. m., Sept. 21. Conf. later.  
Lexa-Haynes, at Lexa, Sept. 28.  
Marianna, 8 p. m., Sept. 28.  
Cherry Valley Ct., at Pleasant Valley, Oct. 4-5.  
Harrisburg, 7:30 p. m., Oct. 5.  
Helena, First Ch., Oct. 12.  
Turner Ct., at Turner, 3 p. m., Oct. 12.  
Aubrey Ct., at Aubrey, Oct. 18-19.  
Holly Grove-Marvell, at Marvell, 7:30 p. m., Oct. 19.  
Elaine Ct., at Elaine, 7:30 p. m., Oct. 20.  
West Helena, Oct. 26.  
Wheatley-Palestine, at Wheatley, 7:30 p. m., Oct. 26.  
Hunter Ct., at Hunter, Oct. 27.  
Brinkley, Nov. 2.  
Forrest City, 7:30 p. m., Nov. 2.—William Sherman, P. E.

##### JONESBORO DISTRICT.

(Fourth Round.)  
Blytheville Ct., at Promised Land, 11 a. m., Sept. 7, preaching only.  
Blytheville, Lake St., preaching at 8 p. m., Sept. 7.  
Blytheville, First Church, preaching at 11 a. m., Sept. 14.  
Luxora, preaching at 8 p. m., Sept. 14.  
Osceola, preaching 11 a. m., Conf. 2:30 p. m., Sept. 21.  
Wilson, preaching and Conf., 8 p. m., Sept. 21.  
Nettleton, preaching 11 a. m., Conf. 2:30 p. m., Sept. 28.  
Marked Tree, preaching and Conf., 8 p. m., Sept. 28.  
Whitton and Bardstown, at Joyner, Conf. 2:30 p. m., preaching 8 p. m., Sept. 29.  
Lepanto, preaching and Conf. 7:45 p. m., Oct. 1.  
Tyronza, at Tyronza, preaching 11 a. m., Conf. 2:30 p. m., Oct. 5.  
Marion, preaching and Conf. 7:45 p. m., Oct. 5.  
Manila, at Manila, Conf. 2:30 p. m., preaching 7:45 p. m., Oct. 15.  
Lake City, at Lake City, preaching 11 a. m., Conf. 2:30 p. m., Oct. 12.  
Monette, at Monette, preaching and Conf. 7:45 p. m., Oct. 12.  
Hickory Ridge, at Hickory Ridge, Conf. 2:30 p. m., preaching 7:30 p. m., Oct. 17.  
St. Johns, at Minerith Chapel, preaching 11 a. m., Conf. 2:30 p. m., Oct. 19.  
Leachville, preaching and Conf. 7:30 p. m., Oct. 19.  
Brookland, at Brookland, Conf. 2:30 p. m., preaching 7:30 p. m., Oct. 22.  
Bay, at Bay, preaching 11 a. m., Conf. 2:30 p. m., Oct. 26.  
Truman, preaching and Conf. 7:30 p. m., Oct. 26.  
Fisher Street, preaching and Conf. 7:30 p. m., Oct. 29.  
Bono and Trinity, Conf. at Bono, 2:30 p. m., Nov. 1.  
Huntington Avenue, preaching 11 a. m., Conf. 2:30 p. m., Nov. 2.  
Jonesboro, First Church, preaching 7:30 p. m., Nov. 2.  
Let pastors, stewards, and trustees read the Discipline and have all matters in hand so they can give correct answer to all questions. There will

be very few adjourned sessions.—W. C. House, P. E.

##### MONTICELLO DISTRICT.

(Fourth Round.)  
Portland & Parkdale at Portland, Sept. 7, 11 a. m.  
Wilmot, Sept. 7, 8 p. m.  
Lake Village, Sept. 14, 11 a. m.  
Eudora, Sept. 14, 8 p. m.  
Monticello Ct., at Green Hill, Sept. 21, 11 a. m.  
Monticello Sta., Sept. 21, 8 p. m.  
Ingalls Ct., at Marsdon, Sept. 27-28.  
Southern Camps, Sept. 28, 8 p. m.  
Hermitage Ct., at Green Hill, Oct. 4-5.  
Warren Sta., Oct. 5, 8 p. m.  
Watson, Oct. 11-12.  
McGehee, Oct. 12, 8 p. m.  
New Edinburg Ct., at Wagon, Oct. 18, 19.  
Montrose Ct., at Montrose, Oct. 26, 11 a. m.  
Crossett, Oct. 26, 8 p. m.  
Dermott, Oct. 29, 8 p. m.  
Tillar Ct., at Tillar, Nov. 1-2.  
Dumas, Nov. 2, 8 p. m.  
Snyder Ct., at Snyder, Nov. 9, 11 a. m.  
Hamburg, Nov. 9, 8 p. m.  
Fountain Hill, Nov. 15-16.  
Arkansas City, Nov. 19, 8 p. m.  
Mt. Pleasant Ct., at Rock Springs, Nov. 22-23.  
Wilmar, Nov. 23, 8 p. m.  
The stewards will push collections for pastor's salary. The preachers will push the collections for Conference Claims.

—J. A. Parker, P. E.

##### PRESCOTT DISTRICT.

(Fourth Round.)  
Prescott Ct., at Midway, Sept. 13-14.  
Bingen, at Doyle, Sept. 20-21.  
Nashville, Sept. 21, 3 p. m.  
Columbus, at Blackland, Sept. 28, 2 p. m.  
Mineral Springs, Sept. 28, 8 p. m.  
Washington-Ozan, at Washington, Oct. 3, 2 p. m.  
Emmett, at Holly Grove, Oct. 4-5.  
Center Point, at Bluff Springs, Oct. 11-12.  
Glenwood-Rosboro, Oct. 19, 3 p. m.  
Amity-Womble, Oct. 19, 3 p. m.  
(Joint conference to be held at Glenwood.)  
Orchard View-Highland, Oct. 25-26.  
Murfreesboro, Oct. 26, 3 p. m.  
Delight, Nov. 1, 3 p. m.  
Gurdon, Nov. 2, 8 p. m.  
Mt. Ida, Nov. 9, 3 p. m.  
Blevins, at Blevins, Nov. 15-16.  
Prescott, Nov. 21, 8 p. m.  
Hope, Nov. 23, 3 p. m.  
—J. H. Cummins, P. E.

##### SEARCY DISTRICT.

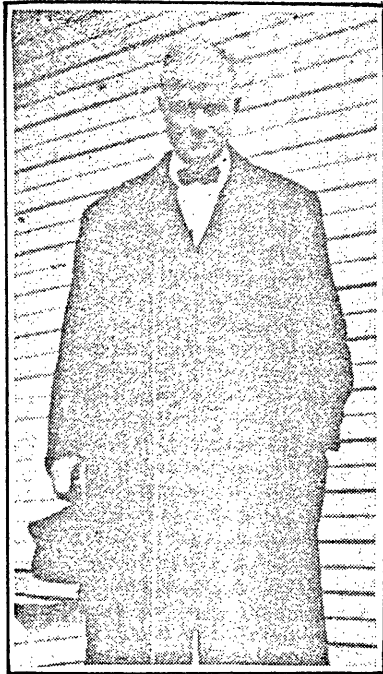
(Fourth Round.)  
DeView & Revels, at Howell, Aug. 30-31.  
McCrory, Aug. 31-Sept. 1.  
Weldon & Tupelo, at Weldon, Sept. 6-7.  
Augusta, Sept. 7-8.  
Bald Knob & Bradford, at Bald Knob, Sept. 13-14.  
Judsonia, Sept. 14-15.  
Marshall, Sept. 20-21.  
Leslie, Sept. 21-22.  
Gregory & McClelland, at McClelland, Sept. 27-28.  
Cotton Plant, Sept. 28-29.  
Griffithville Ct., at Griffithville, Oct. 4-5.  
McRae Ct., at Garner, Oct. 5-6.  
Pangburn Ct., at Hiram, Oct. 11-12.  
West Searcy & Higginson, at Gum Springs, Oct. 12-13.  
Searcy, First Church, Oct. 14.  
Scotland Ct., at Pleasant Grove, Oct. 18-19.  
Clinton & Shirley, at Clinton, Oct. 19-20.  
Heber Springs, Oct. 22.  
Valley Springs, Oct. 24.  
Bellefonte Ct., at Olivey, Oct. 25-26.  
Harrison, Oct. 26-27.  
Kensett, Nov. 2.  
—Jefferson Sherman, P. E.

##### TEXARKANA DISTRICT.

(Fourth Round.)  
Paraloma Ct., at Wright's Chapel, Sept. 7 Conf. 10 a. m., Preaching 11 a. m.  
Ashdown Standard Training School, Sept. 8-12.  
District Pastors' and Laymen's Meeting at Ashdown, Sept. 9.  
Horatio, Sept. 14, Conf. 2:30 p. m.  
Richmond Ct., at Ogden, Sept. 21, Conf. 2:30 p. m.  
Doddridge Ct., at Olive Branch, Sept. 28, Conf. 2 p. m.  
Fouke Ct., at Pleasant Hill, Oct. 4-5, Conf. Sat. 2 p. m.  
District Standard Training School, Texarkana, Hardy Memorial Methodist Church, Oct. 6-10.  
Dierks, Oct. 12, Conf. 2:30 p. m.  
DeQueen, Oct. 12, at night.  
Foreman, at Wallace, Oct. 19, Conf. 2:30 p. m.  
Spring Hill Ct., at Fairview, Oct. 26, Conf. 2:30 p. m.  
Umpire Ct., at Barndale, Nov. 1, Conf. 10:30 a. m.  
Egger Ct., at Acorn, Nov. 2, Conf. 2 p. m.  
Mena, Nov. 2, at night.  
Lewisville, Nov. 9, Conf. 2:30 p. m.  
Stamps, Nov. 9, at night.  
Ashdown, Nov. 16, Conf. 2:30 p. m.  
Fairview, Nov. 16, at night.  
First Church, at Vandervoort, Nov. 23, Conf. following 11 a. m. service.  
College Hill, Nov. 23, at night.  
Texarkana Ct., date to be arranged.  
This is my sixteenth and last round of conferences on this District. We are closing four years of happy, hard work. I trust that the pastors will have written reports ready and see that the heads of all departments of the Church will have written reports covering all the work of the year. Let all nominations for officials be prayerfully selected.—J. Frank Simmons, P. E.

**TIRED EYES** Dickey's old reliable Eye Water refreshes and strengthens a tired eye. Has been used by thousands for nearly half a century. Always comes in red folding box. Does not burn or hurt. Price 25c. **DICKEY DRUG CO., Bristol, Va.**

**666 quickly relieves constipation, Biliousness, Headaches, Colds and LaGrippe.**



ARKANSAS' GREATEST MISSIONARY.

Uncle "Jack" Taylor.

The above is the "likeness" of Uncle "Jack," as he is affectionately known over the Church throughout Arkansas. While he is a member of the Little Rock Conference and has labored more or less in one section,—the mountain regions—yet Uncle "Jack," as I like to call him, is more widely known and more highly honored, I dare say, than any other minister in our State today, considering his field of labor and his opportunity for publicity. The Rev. J. F. Taylor has prayed more prayers, preached more sermons, walked more miles, made more pastoral calls, talked to more persons about their spiritual welfare, and sacrificed more for the Lord than any other man that the writer knows. These are broad state-

ments, but when you remember that Uncle "Jack" is a singular and unique preacher you can appreciate them for what they are really worth. The "Paul of Modern Times."

Some one has called him the "Paul of Modern times." Well, he is about right. Uncle "Jack" is a man in whom Christ expandingly lives. His will is to do the Master's will. No hardship is too great, no obstacle too difficult, and no task too distasteful if one soul can be helped or one person lifted to God. He delights in doing the work of a missionary whether it be on the mountain top or on the stormy sea.

#### His Work at Winthrop.

I have neither the space nor the data to give an accurate and exhaustive biography of this nobleman of God, but I felt inclined to make the foregoing remarks which came from authentic sources and my own personal experience. But I can say something of the work that he is endeavoring to do on his present charge—Winthrop. It was my pleasure to visit him a few nights ago between trains, having run down there from De Queen on the afternoon of the 3rd and leaving on the mid-night train for points north. He outlined his work for the year, and the goal he has set out to reach by the next annual conference: (1) Set up 150 family altars among his membership; (2) enlist 200 tithers; (3) make Heaven rejoice by having 500 conversions on his charge; (4) an Arkansas Methodist in every home; (5) increase the membership 100; (6) pay out all claims, Conference and general, in full; (7) meet the "Superannuate" quota.

My all too brief visit with this modern missionary was greatly enjoyed. It was such a delight to be in his home. His consecrated wife and her saintly mother were very gracious and cordial in their home. To be in this godly home is a source of inspiration to any one. I went away feeling that

it was good for me. In another place, I will tell of the revival and the glorious service that I attended there that night when Horatio's charming pastor delivered a masterful sermon.—J. C. G.

#### PRAIRIE GROVE METHODISM.

Rev. Charley H. Sherman.

One of the finest characters in the Fayetteville District is Charley Sherman, as I like to call him. He is true-blue, consecrated to his holy tasks, and is thoroughly efficient in his pastoral and ministerial work. My recent visit in his delightful town thoroughly convinced me that he is the man best fitted for this important pastorate. During the year he has succeeded in winning the hearts of all of his members. He is not only popular with his own constituency, but the citizenry highly honor and respect him. He has received 43 into the church since conference. Large congregations greet him at all services; the spirit of the church is live.

#### Church Officials.

Those who labor whole-heartedly and efficiently with Brother Sherman at Prairie Grove include the following: D. M. McCormick and E. P. Pyeatt, chairman and secretary-treasurer of the official board, respectively; Mesdames J. H. Zellner, T. P. Edminston, and Charley H. Sherman, who hold the respective important positions, president of the W. M. S., superintendent of the Young People's Society, and superintendent of the Junior Missionary Society; M. A. Dorman, Sunday School superintendent, and his "right-hand" man, Mr. Roy Mixon, a capable young gentleman; Miss Ollie Barnes, president of the live Epworth League, and the other officers, Misses Mamie Edminston, Martha and Florence Hill.

#### S. S. Has Made Great Record.

Prairie Grove Sunday School has run continuously since its organization in 1851 down to the present month, in the year of our Lord, 1924.

without having missed a single service. This is a record of distinction, I am quite sure. Certainly it is one of which they should justly feel proud.

Just here I wish to add to the list of earnest workers of Prairie Grove church the names of Mrs. J. Ed Rogers, superintendent of the Primary department, and that of Mr. W. M. Butler, the popular teacher of the "Earnest Workers" class.

Every phase of church activity is growing in interest. The W. M. S. deserves special mention for the extensive repair work that they had done on the parsonage. It was repapered, some new furniture purchased, and linoleum furnished for the kitchen, all costing about \$200.

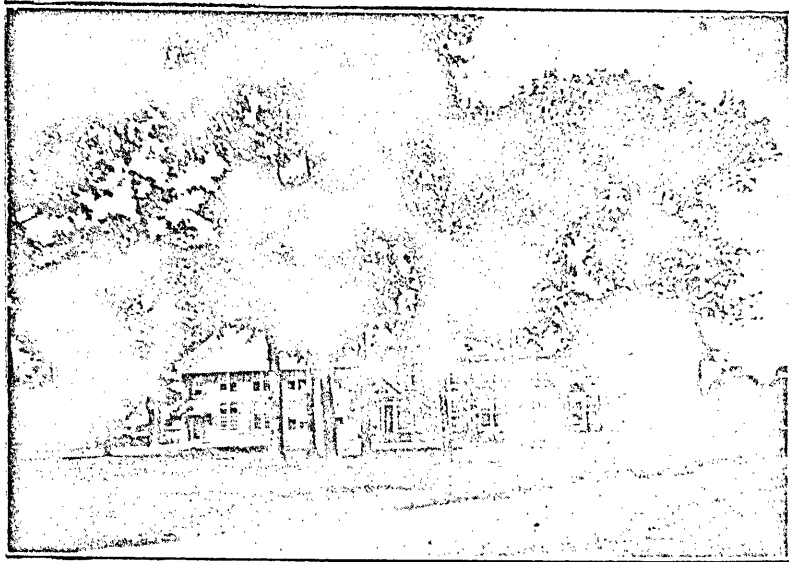
It goes without saying that my stay in Prairie Grove and the parsonage home was thoroughly enjoyed. I shall not soon forget the cordial hospitality of the Sherman home.—J. C. G.

#### AT STONEWALL.

Viney Grove Circuit.

The Rev. C. H. Sherman, popular pastor at Prairie Grove, placed his "Buick-Six" at my command when I was there on July 27, just after enjoying a fine meal in his home. So, accompanied by his fine son, Edgar, I drove out to Stonewall Church, on the Viney Grove Circuit, of which Bro. J. A. Zinn is the acceptable pastor. There we found the pastor and a goodsized congregation waiting for us. It was a pleasure to try to preach to those attentive and appreciative folk. The song service was an inspiration to me. Practically all of the young people sang in the choir which was a good one.

Brother Zinn states that the work on his charge is progressing nicely. Splendid interest is being manifested in the revivals that are being held on the circuit. I regretted that time precluded the possibility of remaining with Brother Zinn for a longer period.—J. C. G.



## Hendrix Academy

Hendrix maintains a high grade Academy on a separate campus.

The teachers are all highly successful in working with high school boys and girls; are all College trained and are the finest type of Christian character.

The work is thorough and prepares for full admission to College. Being limited in numbers, the personal attention and supervision is very close and helpful. There are rooms for only 44 boys. One of the professors and his wife have apartments in the building with the boys.

The student who has to go away from home to finish high school work or to prepare for college cannot hope to find more thorough work nor a more wholesome environment.

For Further Information Address  
HEAD MASTER, Hendrix College, Conway, Ark.

# DON'T BURN OLD ENVELOPES!

*---they May Be Worth a FORTUNE*

## I PAY CASH for Old Envelopes Bearing Postage Stamps Used Between 1840 and 1870

When attics or store rooms are cleaned out the usual rule is to burn all old papers or correspondence.

Don't do it! Those small bits of paper—old postage stamps—may be worth a fortune. Of course, not all old stamps are extremely valuable, but nearly all of them on the original envelopes are saleable to a collector who collects stamps in this way. Nearly everyone has a few of "grandfather's letters" stored away in some old trunk in the attic and many banks, business houses and court houses have hundreds or thousands of such old letters.

I do not ask you to part with the old family letters. It is not the letters I want, but the envelopes. Take out the contents and send me the envelopes being careful not to tear or crease them. If a large bunch, protect them by using cardboard on top and bottom. Do not write on the face of envelopes. It is not necessary to put on dates, as the value of the stamp is determined by the variety or issue rather than the exact year the envelope was mailed.

**What I Want.** I want to buy envelopes used from 1845 to 1870. Am especially interested in the stamps of the United States or the Confederate States, but also collect foreign stamps of early issues when on the envelopes. Letters mailed later than 1870 are not wanted.

**I Do NOT Buy** loose stamps or stamp collections. To interest me the stamp must be on the envelope. Revenue stamps as used on deeds, mortgages, etc., I do not want, as I collect only postage stamps. I am not interested in buying relics of any description, books, old newspapers, coins, Confederate money or bonds. These things may be of value but I am not posted on such things and can give no advice as to what they are worth. I do know the value of the stamps I am looking for and am willing to pay liberally for those I can use.

**Who I Am.** I am advertising manager and part owner of the Brooks Appliance Company, the largest firm in the world manufacturing and selling appliances for hernia. If references are desired before sending me envelopes you may refer to the advertising manager of this paper or the First National Bank of Marshall, Mich. I am a private collector of postage stamps—not a dealer.

I have no price-lists or catalogs as I have nothing to sell. I want no money from you, but am willing to pay you good money for something which is worth nothing except to a collector. Postage stamp collecting is not my business. It is my hobby or diversion from regular business.

**My Proposition** is that I ask you to send me all old envelopes you can find. On receipt of them I will examine carefully and report to you their value. You are not obliged to part with or sell them to me if my offer does not meet with your approval. It is impossible for me to say what I can pay from a description of stamps as certain stamps are very hard to describe properly and furthermore their condition and sometimes postmarks affects the value. If your envelopes are not purchased I guarantee to return them

carefully wrapped by registered, first-class or parcel post mail, according to how they were sent to me. If the quantity is large and costs over 20c for postage or express I will remit the cost of sending whether or not the envelopes are purchased. If you have reason to think the shipment valuable it is of course advisable to send it by registered mail. If the package is very large or heavy send by express insured, charges collect.

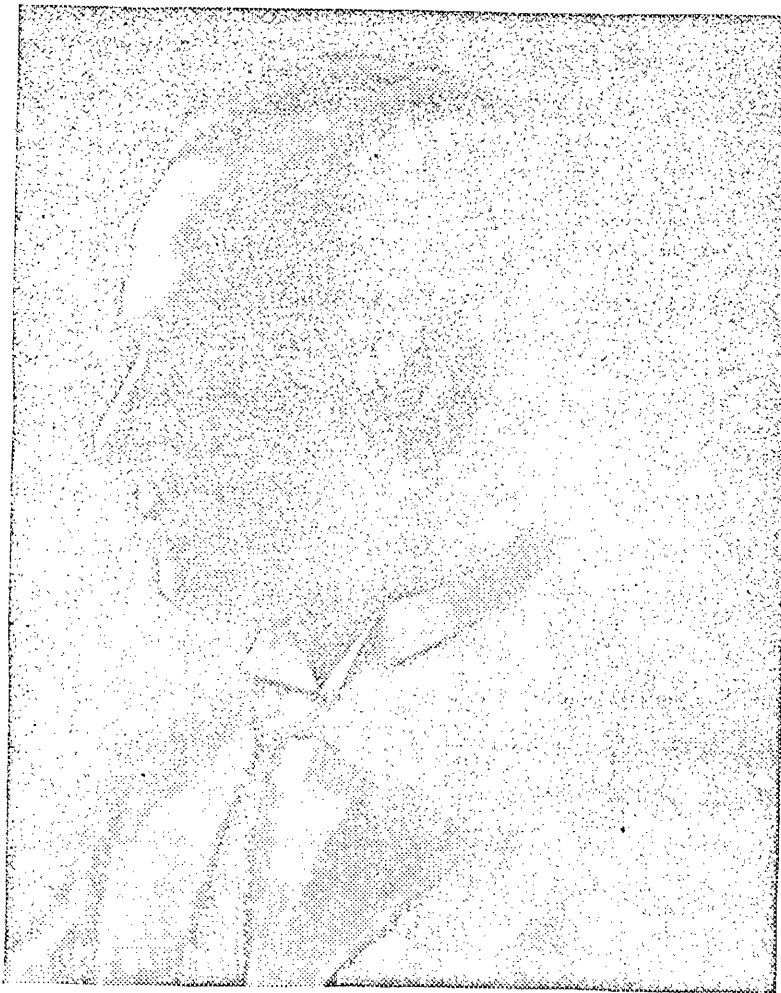
During the past four years I have paid thousands of dollars to people who in many cases needed the money badly and had no idea of the value of those pieces of paper which had lain for years in old family trunks. All stamps even though old are not of great value, but it's at least worth the small effort to see what they will bring.

Many Ladies' Aid Societies of churches are now raising money in a far easier way than suppers, socials or rummage sales. The chairman appoints a certain day when all the ladies are to bring to the church all old envelopes used before or during the Civil War. When collected these are packed carefully and sent to me. I pay all express charges and remit to the society the value after they are carefully examined. It is surprising to see the large value of some of these shipments. The main

point, however, is that there is very little work involved in getting together such a shipment and absolutely no expense. Church officers who may require further references concerning me may write to the ministers of any of the following churches in Marshall, Mich. Baptist, Methodist, Presbyterian, Episcopal, Lutheran.

If you have no old family letters please hand this to some friend, preferably one whose ancestors were of prominence in your locality. Many elderly people have kept hundreds of such letters and might be willing to sell the envelopes, keeping the inside letters. Make your search now, before my address is lost or forgotten.

Harold C. Brooks,  
Box 209, Marshall, Michigan.



MR. H. C. BROOKS OF MARSHALL, MICH.

Mr. Brooks is a private collector of U. S. and Confederate Stamps. He is not in the Stamp Business but collects stamps only for his own pleasure. This publication has known Mr. Brooks for a number of years and recommends that you read this page and act at once upon his suggestions.



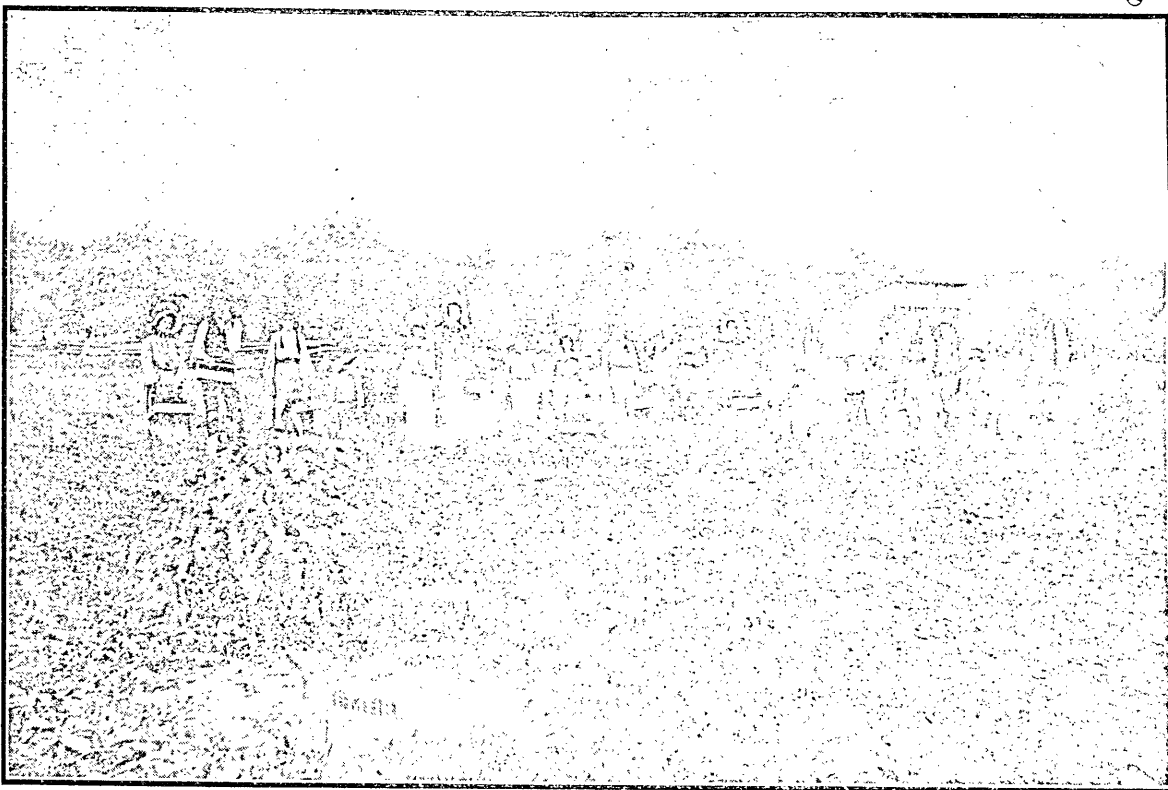
# Prairie Grove Welcomes Home Seekers

## Washington County Milling Co.

This is one of Prairie Grove's most valuable assets. This mill, which advertises its products as being "Made in the Cleanest Mill in the State," puts out a very high grade flour. Among the brands are: "Snow-white," a short patent; "Perfection," 2nd patent; "Peacock," straight patent. The mill has a 75 barrel capacity. Mr. J. F. Craven is the capable manager.

## Prairie Grove Marble Works

On another page you will find the "ad" of the Prairie Grove Marble and Granite Works, E. H. Dorman & Son, Proprietors. This is one of the most reliable and reputable firms in this growing town. "Mail Orders Are Solicited."



A Typical Scene Near Prairie Grove

## INTRODUCING PRAIRIE GROVE'S LEADING FIRMS

**The First National Bank** has a combined capital and surplus of \$30,000. This safe, courteous, and progressive banking institution has contributed largely to the development of its trade territory.

**Crescent Cash Store** is one of Prairie Grove's most progressive mercantile establishments, enjoying a thriving business.

**Sterling Drug Co.**, the "Rexall and Nyal" Store, lives up to its motto: "Service with a smile." Mr. C. E. Woolverton is the manager.

**Southern Mercantile Co.**, one of the largest department stores in Northwestern Arkansas, is the oldest business establishment in Prairie Grove. For 32 years it has been under the same policy, and directed by successive business men whose desire has been to maintain quality and sell at the lowest possible prices. "Everything for everybody," is a slogan that they use, and which they verify. In addition to their main

building, 110x110, they have six large warehouses. Their annual volume of business is \$175,000.

**The Farmers State Bank** is recognized as one of the greatest assets of Prairie Grove. It is in charge of experienced, outstanding business men who are interested in the growth of their town. It has a capital and surplus of \$37,000.

**Prairie Grove Preserving Co.**, packers and canners of "Choice Quality" fruits and vegetables, is a great asset to Prairie Grove and the surrounding communities. It was established in 1908. The annual payroll, materials and expenses aggregate \$75,000. Mr. J. P. Harris is the proprietor.

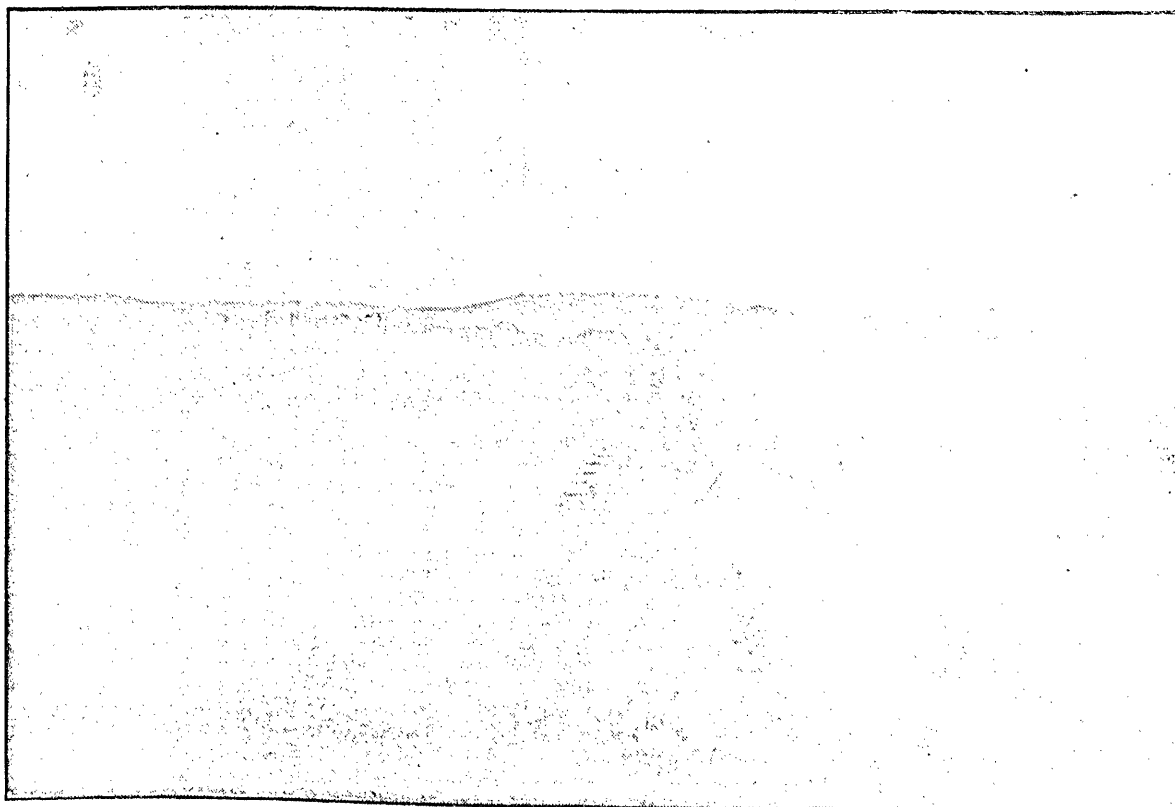
This industry has helped to transform the agricultural situation in this territory. Tomatoes, apples, peaches, and choice vegetables are grown by farmers and sold to this company for preserving.

## C. R. Mobley & Co., Inc.

This is the only flavoring extract manufacturing firm in the State of Arkansas. C. R. Mobley & Co., Inc., Manufacturing Chemists and Jobbers are strictly "wholesale" and put out a "non-alcoholic" flavoring extract with certified colors. The president, Mr. C. R. Mobley, states that his products are guaranteed to withstand both cold and heat.

This firm has steadily grown since its organization. Its total assets aggregate \$13,500 as of May, 1924.

Buy at Home. Order your next "Food Flavoring" from this firm.



In the "Heart" of the "Fruit Belt" of the Ozarks  
—Near Prairie Grove—

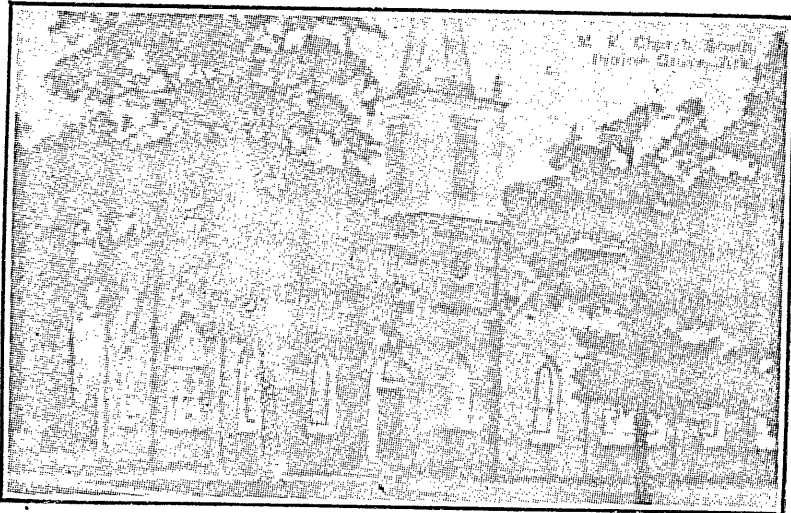
# Prairie Grove

## INVITES YOU

# THE FORTUNE CITY

## FRUIT and RESIDENCE CENTER

### NORTHWESTERN ARKANSAS



METHODIST CHURCH, PRAIRIE GROVE.

**"IN THE  
HEART OF  
THE  
OZARKS"**

*"The Place  
Where Your  
Dreams Come  
True"*



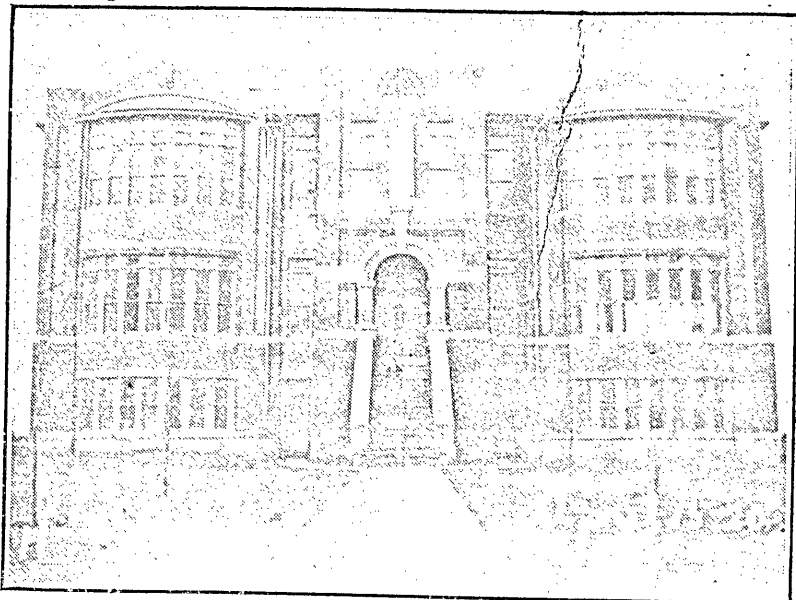
M. A. DORMAN.

Prairie Grove is a lovely little city, on the St. Louis and San Francisco Railway; has fine public and high schools; is twelve miles from the State University; has two nice parks; large mills and elevators, vinegar, canning and preserving factories; a number of nice churches department stores; two banks; and a flavoring extract manufacturer. Has adopted a system of good roads, and is constructing highways in four directions from the city.

We have a kind, hospitable, highly moral and progressive citizenship.

The mild, short winter and the long season for planting, growing and harvesting, furnish you fresh fruit and vegetables throughout the entire year.

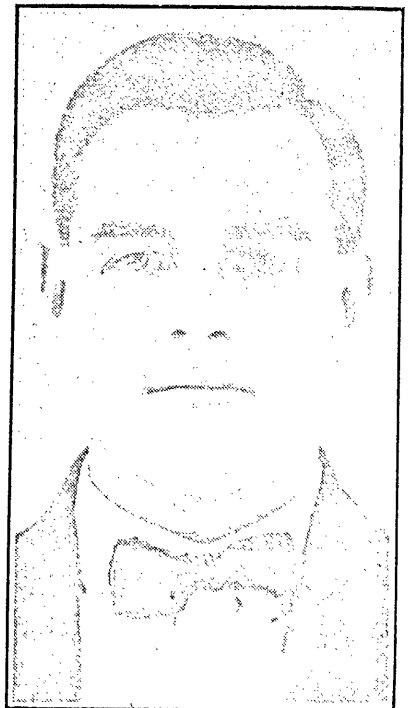
Prairie Grove, Arkansas is a beautiful town, located in the center of a picturesque and wonderfully fertile valley; thickly dotted with nice homes, apple, peach, cherry, plum, and pear orchards, large fields of strawberries and blackberries, some grapes, goose and raspberries; extensive tracts of tomatoes and potatoes; last but not least, fine herds of live stock, great flocks of nice fowls, immense fields of corn, wheat and oats and the beautiful fragrant meadows of alfalfa, timothy and clover. The only place we know where the soil is admirably adapted to the abundant growth of all these products.



HIGH SCHOOL BUILDING, PRAIRIE GROVE.

#### Washington County.

Northwest; land area, 611,200 acres; average elevation, 1,450 feet; topography, high plateaus, mountains and valleys; soils, sandy loam, red clay black limestone and alluvial; drained by the White Illinois and War Eagle rivers; second largest apple growing county in the state, belonging to a district that has made famous the Arkansas Black; extensive apple and peach orchards, strawberry fields and vineyards; field crops, wheat, corn, grasses and cotton; splendid health conditions and fine water; timber, pine and hardwood; minerals, coal, limestone, iron, clay, and building stone; industries, coal mines, lumber mills, flour mills, apple evaporators, vinegar factories, canneries and cold storage plants; the State University, the State College of Agriculture and the State Experiment Station are located in the beautiful city of Fayetteville; Winslow, the highest located town of its size in the state, is a popular health resort. Prairie Grove is in the center of a rich fruit-growing section.



REV. C. H. SHERMAN.

**PRAIRIE GROVE OFFERS WONDERFUL OPPORTUNITIES FOR—  
GRAIN AND VEGETABLE FARMING, FRUIT GROWING, STOCK AND POULTRY RAISING AND KIND-  
RED LINES OF ENDEAVOR. ALSO THE "SOFT" WHEAT SECTION OF THE "WONDER" STATE.  
"A GOOD PLACE TO LIVE"**

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