

# 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. XLV.

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No. 29

## PUNGENT PARAGRAPHS.

Sin and selfishness are substantial synonyms. Clear thinking is violent exercise for muddy minds.

Reduced rates to Avernus may be obtained at every bootleg station; but return tickets are not on sale.

In our honest moments we may well wonder why God made each one of us, because He took a long chance on our failure to fulfil expectation.

The day-dreamer is often a prophet, but is usually without honor in his own day, although future generations may build him a monument which honors them as much as him.

The late prince of Arkansas demagogues, in a group of admirers, once said: "In politics you can afford to lie if you will lie boldly, because the truth cannot catch up with a bold lie until after the election."

## A LAYMAN ON RELIGION.

Edward A. Filene is one of the great merchants of New England. He knows something of the material progress and the unbounded prosperity of our country, but sees in them only a menace unless religion predominate in the life of our people.

Your preachers have been telling you this. It was the burden of the prophets of old. Those who have the spirit of prophecy today are reiterating it. Business men with spiritual perception appreciate it. Hear this secular preacher.

"All of the inventions and improvements in mass production will only be harmful, unless at the same time we increase our religion. With our increase of wealth, we must have a growth in spiritual values and in the spirit of service. Religion won't get back what it lost in the war in less than three generations unless there is a revival or mass production in religion."

## A DESERVED REBUKE.

Bishop J. F. Berry, the senior bishop of the Methodist Episcopal Church, lives in Philadelphia. He had been appointed chairman of the Committee on Program for the Sunday afternoon religious services which were to be conducted on the Sesquicentennial Exposition grounds and had been given a pass.

When it was decided to open the Exposition for regular admissions on Sundays, Bishop Berry wrote to Mayor Kendrick, in part, as follows: "I return herewith to you the pass to the Sesquicentennial Exposition, which you were good enough to have sent me. The action of your Association last night in opening the gates on Sunday, thus paving the way for the wholesale commercialism and desecration of the Holy Day, makes it impossible for me to attend. I have also asked to be relieved from the chairmanship of the Committee on Program for the Sunday afternoon religious services. To attempt to conduct a dignified religious meeting amid the bedlam of sight-seeing and recreation would be useless. Besides, how could I expect any speaker to emphasize respect for law, or plead for public or private honesty, in the presence of such a defiant official violation of the law of the Commonwealth?"

It is well that this Methodist bishop should thus rebuke the mayor of Philadelphia because of this violation of the Sunday law of his state and the commercialization of the Sabbath day. There is a growing disregard for Sunday and Sunday laws which bodes no good for our civilization.

This was an issue in our last Legislature, and Arkansas was saved from the disgrace of commercialized Sunday baseball only by the veto of Governor Terral, who responded to the appeal of the church people as against the demands of the worldly element.

Unless our church people discover the attitude of candidates for the Legislature on this subject there is grave danger that a similar bill may be passed by the next Legislature. We advise that

AND EVERY ONE THAT HEARETH THESE SAYINGS OF MINE, AND DOETH THEM NOT, SHALL BE LIKENED UNTO A FOOLISH MAN, WHICH BUILT HIS HOUSE UPON THE SAND; AND THE RAIN DESCENDED, AND THE FLOODS CAME, AND THE WINDS BLEW, AND BEAT UPON THAT HOUSE; AND IT FELL; AND GREAT WAS THE FALL OF IT.—Matt. 7:26-27.

our people ascertain the attitude of all candidates for legislative and executive positions on this question. Do not wait until they are elected. It may be too late. Some men will be elected for the express purpose of securing the passage of such a law, and these men will trade votes with other legislators to get them to vote for this measure.

We do not believe in a gloomy and joyless Sunday; but we believe that God has ordained that man shall rest and worship on one day, and we know that when the state permits all kinds of secular acts on Sunday, the sacred character of the day is seriously threatened. We are glad that Bishop Berry openly rebuked those who are responsible for Sabbath-breaking at the Exposition, and trust that his utterance may recall Christian people to their sense of duty to preserve the Sabbath day and keep it holy.

## COLLEGE STUDENTS VINDICATED.

It has been freely charged by the enemies of Prohibition that our young people, and particularly our college students were drinking more now than they did before the nation came under the Prohibition Amendment and the Volstead Law. Those of us who have been intimately associated with colleges for forty years have doubted, but did not have positive proof.

Now comes the Literary Digest, with its customary desire to present facts, and, having sent a questionnaire to the colleges and universities of the land and having replies from approximately 200, gives the results, which are a practical denial of the slander. A part of the Digest's statement follows:

"The questionnaire sent to the college heads repeated some of the testimony of educators before the sub-committee of the Senate Judiciary Committee which not long ago had exhaustive public hearings on various proposals to modify or expunge the Prohibition laws, and we asked the college heads to give their views as to the effect of Prohibition on the student bodies under their charge and on the body of youth in general. The questionnaire put this inquiry: 'Has drinking increased or decreased since Prohibition, as you have observed it?' There are 213 replies, representing forty-four states, or nearly a third of the number of higher colleges and universities in the country, a record-breaking percentage. They include higher institutions of all sizes of population, from the University of Chicago, with 14,000 students, for instance, to the smaller colleges which enroll only a few hundred. The replies are well-nigh unanimous in reporting that drinking in the colleges and drinking by the younger generation as a whole has decreased under Prohibition, that the tipsy student is as unwelcome as he is becoming unfamiliar, and many of them agreed that the student body of today is of a much higher moral and intellectual standard than any generation in the days of booze and beer. . . . Such drinking as does occur among students—and there is no denying that there is some drinking, as in the nature of the case there is bound to be—is largely in imitation of their elders, especially of returning graduates who seek to restore their youth and pristine enthusiasms by recourse to highballs and beer kegs and is also due

largely to the spirit of dare-deviltry and to the elemental urge to taste forbidden fruit. . . . Judging by the replies to the questionnaire, most of the student drinking occurs in the East, admittedly the chief salient of the wets in their now historic struggle against Prohibition. Here, perhaps, the hostility of a large proportion of the adult generation to the Volstead Law is reflected in the attitude of the younger generation. In large areas of the Middle West, the Pacific Coast and the South drinking among students is practically unknown, according to the evidence put down in these columns. Here so far as the younger generation is concerned, the intent of the Eighteenth Amendment has been achieved. . . . In the replies of the college presidents there is frequent resentment against the charge that the younger generation of today is looser in its morals than was the generation which now sits in the judgment seat and forgets the foibles and follies of its own heyday of youth. . . . In brief, this non-partizan survey, as far as it goes, is almost a complete rebuttal of the forebodings of those who have prophesied the early demise of civilization and made ready to nail down the coffin lid and to shed a tear on the grave. If now and then there are signs of a breakdown, the evidence as a whole shows the army of youth of today better prepared, better equipped and more deeply inspired for the conquest of the world, the flesh and the devil than were their sainted sires when they, too, were young and ambitious for a sheepskin."

## A NOBLE EXAMPLE.

One of the great names in Canada is Massey. Some thirty years ago H. A. Massey died. He had been poor, but by honesty and industry and good management in business he became very wealthy. As he went along he used his money for good, contributing liberally to education, civic improvements, and especially to Methodist missions and institutions. No Canadian before him had been such a giver. He left a son, Mr. Chester D. Massey, who followed in the footsteps of his father.

The son recently died in his seventy-sixth year. He had for many years been president of the Massey-Harris Co., and was a very successful business man. It is said of him that "his chief interest was the study of how to make his income help the largest number of people in the best way." He gave so much and to so many objects that no attempt has been made to enumerate them. He gave to art, music, public enterprises and especially to the Methodist Church. He also helped to create Chautauqua, and gave to the Methodist College for Women in Baltimore, and to the American University in Washington he gave \$50,000. Every year he sent a check to a denominational editor for several hundred dollars to be used in such a way as to best promote the interests of the paper.

How we need such men in Arkansas. Our colleges need them. Within a year these colleges ought to have \$1,000,000 for endowment and enlargement. Our missionary work needs large gifts. Our paper needs endowment to help it over the hard places and make possible a better paper. Our Orphanage needs a better income. We ought to have a sanatorium in Hot Springs costing a million. The Western Assembly on Mt. Sequoyah needs a half million to enable it to accomplish its purposes. Are there not men in Arkansas Methodism who could do these things? Why should these interests languish while our people live in ease and luxury? Let prayer be made that such men as the Masseys be raised up in Arkansas.

The student who is irresponsible today is no less a drag and a nuisance to the college than was the same type in 1900. The only really new factor in the student problem is the rise of a new cult of "smartaleckism" which, in striving to imitate the blase cynics of the hour, has had a depressing and baneful effect upon the thinking of the easily deceived.—Lloyd C. Douglas.

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## PERSONAL AND OTHER ITEMS.

If you believe in your church paper, be sure to renew your subscription before expiration and lose no number. You need the news.

On July 15, with the birth of a son to Mr. and Mrs. Paul H. Millar, the editor of this paper became a grandfather, and is now endeavoring to maintain the dignity of his new status.

President Hornaday of Henderson-Brown College announces that Mrs. J. L. Cross of Davenport College, Lenoir, N. C., has been appointed as dean of women. For several years she has been dean of women at Davenport College.

Dr. F. M. Tolleson, the alert presiding elder of Ft. Smith District, and his wife and son, Francis J., are enrolled in the summer school of the University of Arkansas. Dr. Tolleson and wife are taking courses in Political Science and mother and son are taking Latin courses together.

Last week while passing through our city, Rev. S. K. Burnett and son Rowland of Stamps called. Bro. Burnett is taking his vacation by visiting among relatives in Little Rock, Hope and other places. He reports that his new church will be ready for opening in September.

From Rev. W. V. Womack, our pastor at Forrest City, information comes that his son Harold had submitted to an operation for appendicitis in the Methodist Hospital at Memphis, improved rapidly and has returned home. Bro. Womack found the service there of the highest type.

Last week Dr. J. H. Dye, honored superannuate of N. Arkansas Conference, called. He is much stronger than he was a few months ago, and is deeply interested in all of the good works of men and anxious to co-operate in forwarding every worthy cause. He has some far-reaching plans in mind.

The editor has an urgent invitation to attend a Church Co-operative Conference at the University of Illinois, Sept 6-9, for the purpose of studying the attitude of church youth toward denominational co-operation. It will be an interesting conference, and the editor regrets that a conflicting engagement prevents acceptance.

Mr. T. W. Steele, a prominent planter of Scott, died at his home on July 16. His mother, who passed away some years ago, was one of the Methodist pioneers of this section, and his wife, who survives him, is a leader in all good works in her community and has long been superintendent of the Scott Community Sunday School.

Life for many people is a thing which is good only in shreds and patches: and for many others a thing of sound and fury, signifying nothing. But when you see God in it, and find him there, the world becomes the Father's house. It is heaven begun: we have entered even here on earth, the spiritual country.—James Reid in The Key to the Kingdom.

The three Annual Conferences of the Methodist Episcopal Church in Ohio will meet together this fall at Delaware on the invitation of Ohio Wesleyan University. The Conference will hold separate business sessions in the morning and have joint inspirational and educational sessions in the afternoon and at night. Bishop Theodore Henderson is the president.

Clarence Darrow was recently brought to Greenville, S. C., to deliver an address on atheism. A hall seating 3,000 people was rented, a train chartered. Three people came on the train, and after extensive advertising, less than 300 people heard him. By actual count that same night there were 3,000 people in the prayer meetings of the Greenville churches.—Western Recorder.

Rev. H. Lynn Wade, pastor of Central Church, Fayetteville, writes: "Our Wesley Brotherhood gave Bishop Boaz a banquet Monday night. We had a great time. He made a wonderful speech on Brotherhood. L. C. Holman and Dr. Tolleson were present. Music was furnished by our High School Orchestra, with special numbers by Rev. Virgil Eady, a recent graduate of Hendrix College."

Last week the wife of the editor returned from Mt. Sequoyah in company with her two nephews, Jack and Charles Morton, who had been adventuring in the wheat fields of the Texas Panhandle. The boys have continued their journey to Jacksonville, Texas, where they will visit relatives and then return to San Marcos, their home. Their mother is Mrs. Frances McKinnon Morton, who writes much for the church press.

Last Friday Dr. W. P. Whaley, the versatile presiding elder of Searcy District, called as he and his family were returning from Monticello where they had been taking part of their summer outing. The previous week he had been to Prescott. He makes these trips between his quarterly conferences. It is interesting to hear Dr. Whaley describe the scenery of Little Red River. He thinks there is nothing like it, and hits the mark.

Miss Martha Greene, a student of Henderson-Brown College, has won the prize offered by the Arkansas Forestry Commission for the best essay by a college student on "A Practical Forestry Policy for Arkansas." As hers was the best essay by a student of that college she was entitled to a second prize. In addition to these she had won the first prize offered by the Crossett Lumber Co on the same subject. These prizes aggregate \$55.

The editor had the privilege of preaching Sunday night to our Pulaski Heights congregation. Rev. M. T. Workman is the popular pastor of this fine church. Without any special campaign or formal revival he has added 62 to his membership this year. As this church is located in one of our city's finest and most rapidly growing districts, it undoubtedly has a bright future. Its greatest need now is a larger building in harmony with its surroundings. Bro. Workman's mother is now visiting him, and his father, Dr. J. M. Workman, is assisting in a meeting at Hamburg.

The managers of the great Assembly at Winona Lake are planning to raise funds to endow the Assembly so that it may be able to do a larger work in popular education. It has valuable property, and the managers say that with adequate guaranteed income from endowment there is no limit to the scope of service that it can render. The same may be said of our Western Assembly at Mt. Sequoyah. One object in the movement to build the great hotel is to provide a perpetual source of income as well as to meet the imperative demand for adequate accommodations. Those who believe that the Church should grasp this wonderful opportunity

to provide for the growing need for recreation under wholesome influences, will co-operate.

The last General Conference of the Colored Methodist Episcopal Church provided for a Commission on Race Relations, and Rev. C. C. Neal of Arkansas has been appointed secretary. He is well known among us as the indefatigable financial agent of the Arkansas-Haygood Institute, the excellent school for his people in our state. Acknowledgment is made of an invitation to the annual chicken dinner which is to be served for the white friends and members of the advisory board at the school near Pine Bluff on July 28. As this editor rarely has opportunity to eat chicken, he will endeavor to be present and do his part at the feast.

The Texas Christian Advocate announces that Dr. George S. Slover has retired from the presidency of Clarendon College, Texas, and Dr. R. E. L. Morgan has been elected to succeed him. For nineteen years Dr. Slover has patiently and faithfully worked to establish this school, which has now become an A Grade college. For more than a year he has been in poor health and is now in a hospital in Dallas. Dr. Morgan is one of the leaders of West Oklahoma Conference, for the last three years presiding elder of Ardmore District. In early life a lawyer, he has spent 25 years in the ministry, and has had a large part in building Oklahoma Methodism.

Before it became constitutionally illegal to buy and sell intoxicants, a man's drinking habits were largely a private matter; but today the man who drinks, and who consequently has had to buy liquor contrary to the law and the Constitution, is not simply indulging in a bad habit which may cause him to do foolish things, but he is violating the law of the land and conspiring with others to break the law; and if he is a public official, who has sworn to uphold the Constitution and laws enacted under the Constitution, he is unfaithful to his oath of office. The man who violates his oath of office in one particular may violate it in others if its suits his convenience.

In Arkansas whoever makes liquor, sells liquor, buys liquor or drinks it as a beverage is a criminal and an outlaw. He deliberately and with eyes wide open tramples upon the constitution of the United States and upon the laws of the United States and of the state of Arkansas and defies both state and nation. Such a person, defying both state and nation and deliberately trampling their laws under foot, comes dangerously near to being a traitor. It is said that in China, when that country decided to put a stop to the opium traffic and passed laws against making or selling opium, when they caught a man violating these laws they took him to the edge of an open grave, caused him to look into his own grave, chopped off his head as a traitor and buried his carcass in the grave. We do not say that our government ought to pursue a similar policy towards one who makes, sells or buys liquor, but we do say it would be no more than the criminal deserves.—Baptist Advance.

Blessed is the man who is severe in judgment upon himself, but tolerant in dealing with his neighbor.

A standing account is one that runs long.

## HENDRIX COLLEGE TO HAVE GYMNASIUM

Through the liberality of Mr. O. O. Axley of Warren Hendrix College is to have a real gymnasium. It will not be the big permanent building for which the friends of the College have been working; but a large frame building, about 160x80 feet, which will serve for gymnasium and auditorium for some years. The cost will be between \$8,000 and \$10,000. It will be located immediately north of the North Dormitory. Work will begin soon and it will be ready for use this fall. The liberality of Mr. Axley in making this gymnasium possible is greatly appreciated.

## BOOK REVIEW.

The Iron Duke of the Methodist Itinerary; by A. W. Plyler, D. D.; published by The Cokesbury Press, Nashville, Tenn.; price \$1.50.

The Iron Duke, the story of the life and work of John Tillet, a pioneer Methodist preacher, is brimful of romance and adventure. Interesting, indeed, are the accounts of this sturdy youth's efforts to educate and equip himself for his chosen life of service for his Master. We in this day of

## CONTRIBUTIONS

OFFICIAL REPORT OF THE  
SPRING MEETINGS OF  
THE COLLEGE OF  
BISHOPS

By Bishop Collins Denny, Secretary  
of the College of Bishops

From April 20 to June 15, inclusive, many meetings of the College of Bishops were held. Most of the business transacted at these meetings was reported to the General Conference and need not here be repeated.

At nearly all these meetings all the active bishops were present.

## Reports from Field

As is always the case, the whole work of the Church was reviewed, each bishop giving a report of the work in those Conferences with which he was associated. God has blessed us with large success in all departments of the work of the Church, and reports of this fact were made to the General Conference both in the Episcopal Address and in the reports of the several bishops.

## Two Hundredth Anniversary of Wesley's Election to His Fellowship

Bishop Beauchamp, our representative, reported to the Church and to us the exercises connected with the two hundredth anniversary of the election of John Wesley to a fellowship in Lincoln College, Oxford. Among many great Englishmen Wesley continues to grow in the appreciation of the people of England and of the world. Time does not dwarf him. With the passing years he grows greater.

## Memoir of Bishop Murrah

The memoir of Bishop Murrah, prepared by Bishop Mouzon, was read and spread on the minutes of the College.

## League Decision

At an adjourned session of the East Oklahoma Conference the presiding bishop was asked, "Has an Annual Conference the right and power to provide for an adjourned session?" The answer of the presiding bishop, upheld by the College was as follows: "The Annual Conference has the right

and power to provide for adjourned sessions. It is the basal body in our Methodist polity and has never surrendered that power."

## Time and Place of the Origin of American Methodism

By resolution the Gen. Conference gave authority to the College of Bishops to name one of its members to consult with a representative of the Methodist Episcopal Church and one from the Methodist Protestant Church to select three professors of history to whom should be referred the question of the time and place of the origin of American Methodism. The report of these three professors is to be accepted as final. The General Conference of the Methodist Episcopal Church requested the appointment of such a Commission of Historians. The secretary of our college of Bishops was named to represent our Church in the selection of these three historians.

## Committee on the Course of Study

Bishops Candler, Hay, Dobbs, Denny and Mouzon were appointed the Committee on the Course of Study. This committee is to meet in Atlanta on July 27, and two months prior to the fall meetings of the College the report of the committee is to be sent to each bishop. At the fall meeting the course will be determined. The course as published in the Discipline of 1922 is to be republished in the first edition of the Discipline of 1926 and is to be effective through 1926-27. Except that Beet's "New Life of Christ" and Laidlaw's "Bible Doctrine of Man" are to be omitted, both being out of print.

## Appointments That Can Be Made by the Presidents of Annual Conferences

In the Episcopal Address the College of Bishops called special attention to Paragraph 125, Discipline of 1922, and informed the General Conference that it might be advisable to examine and possibly revise that paragraph. The statement was made to the General Conference that except to appointments enumerated in that paragraph the president of an Annual Conference had no authority to make

any appointment. At the last meeting of the College, that held on June 15, it was agreed that for purposes of uniformity of administration each bishop would abide by the announcement made to the General Conference. So far as can be ascertained the General Conference made no change in Paragraph 125. Consequently only to work specifically set forth in that paragraph will appointments hereafter be made.

## Delegates to the World Conference on Faith and Order

Long ago our Church appointed delegates to represent us in the World Conference. Bishop Cannon is an ex-officio member of the Conference, and our Church has been asked to appoint seven other delegates to the Conference to be held July 31 to August 21, 1927, in Lausanne, Switzerland. The following were appointed: Bishops Candler, Darlington, and Ainsworth; Drs. F. N. Parker, C. C. Sealeman, C. W. Tadlock, and H. N. Snyder. The following reserves were chosen: Bishop Moore and Drs. D. R. Anderson, A. C. Millar, George E. Booker, and Forney Hutchinson.

## Fall Meeting

The fall meeting is to be held December 17-19 in Huntington, W. Va.

## OUR EDUCATIONAL INVESTMENTS AND OPPORTUNITIES

By H. H. Sherman, Associate Secretary of Education

The closing of the past quadrennium marks a new and notable era in the history of the educational work of Southern Methodism. When the Christian Education Movement was launched in 1920 our educational assets were about \$27,000,000. The pledges reported in the several annual Conferences amounted to about \$17,000,000 on approved askings of \$25,000,000. While these pledges have not been paid promptly and less than 50 per cent of the amount now due has been collected, our total educational assets have been increased about 200 per cent since the Movement began, being in round numbers nearly \$90,000,000. This includes the Duke gift which is estimated at \$40,000,000.

How much of this new money and increased assets is due to the Christian Education Movement,—its seed-sowing and cultivation cannot be accurately estimated, but there are many evidences that our people are thinking more seriously and in larger terms about our educational work and responsibilities as a Church. In a measure, the first great objective of the Movement has been achieved, namely, "to develop in the mind of the Church an adequate conception of the place of Christian Education in the life of the Church, of the Nation, and of the world." To reach this objective fully will take a long time but a beginning has been made and its further pursuit must be the fixed purpose of our Church for the coming years. To make a great Church educationally minded is no small task and cannot be done in a five-year period, however intensive the effort.

Much encouragement is found in the fact that men and women of large wealth are seeing their opportunity and feeling their responsibility in this matter. Some of them are making princely gifts to our schools. Such names as Asa G. Candler, and Judge John S. Candler of Atlanta; and Col. W. L. Peals, Jas. B. Duke, B. N. Duke and R. H. Wright of North Carolina; J. J. Gray and wife of Tennessee; Geo. F. Arnold and wife, Lon Morris, C. W. Snyder, R. M. MacFarlin, R. H. Kirby and wife of Texas; R. S. Munger, W. H. Stockham and Erskine Ramsey of Birmingham, Ala.; Ex-Gov. Stuart and T. T. Fishburn of Virginia, and W. F. S. Tatum of Mississippi, are outstanding examples, but there are many more who as stewards of divine grace and earthly possession are devoting themselves to the worthy work of turning gold into character through our educational institutions. This company is not so large in the South as it should be, perhaps, but it is rapidly growing and will some day be a great host.

Our Methodism has no more important work than to make strong and efficient her schools. As our bishops have so well said, "All institutions of the Church wait on our

great conveniences, realize only in a vague way, that fifty or one hundred years ago things were not so easy of accomplishment as they now are; but few of us realize the high courage that it took to follow the Master's lead through the difficult path of a Methodist preacher nor what a really great financial genius a preacher and his wife had to be to live and rear and educate a large family on the pitiful pittance then paid as salary. Pastors and their families will get much inspiration from this book and every League should have it on the book shelf and encourage the members to read it.

**These Sayings Of Mine: An Interpretation of the Teachings of Jesus;** by Lloyd C. Douglas, published by Charles Scribner's Sons, New York; Price \$1.50.

The author says, "What honest men most desire is more light," and after reading carefully this book, "These Sayings of Mine," one feels that he has received more light on these vital teachings. There is a convincing simplicity and a deep note of sincerity and reverence which pervade the entire book. The personality of Jesus is brought out clearly and shines on you from each page. Again quoting the author on the subject of this light, "Obviously there is but one source from which it proceeds. Nothing is more clearly demonstrated than the fact that God is willing to disclose more light in exact proportion to men's ability to make use of it. Now and again He seems to project into certain chosen souls brighter rays than had previously been revealed." "The bequest of heavenly light is a legacy still proceeding to the sons of men. In that majestic prayer which Jesus offered on the eve of his tragedy, after having begged that their courage and faith might be increased who

were to become his immediate successors in the task of teaching the world his gospel, he considered the unborn torch-bearers of the future. 'Neither pray I for these alone, but for them also which shall believe on me through their word. I will that they also.....may behold the glory which thou hast given me.' It is a stirring thought that Jesus offered a prayer for you and me." We recommend that you give yourself the privilege of reading this book.

**Jesus Our Ideal;** by W. P. Whaley, D. D., author of "Divinity within Us" and "What Is the Matter with the Church?" published by the Cokesbury Press, Nashville; price \$1.00.

Rarely does one read a more satisfying book than this. It is written in short, nervous sentences. There is no surplusage. Every word stands for something and is easily understood. The author has made a close study of the life of Jesus and brings out the different periods and phases of his marvelous life so clearly that we seem to know Him as never before. In the language of the author, "we are just following the plain Jesus of Nazareth around in Palestine in order that we may learn of Him." We know that Jesus is our Redeemer, our Mediator; but as we read these chapters, we discover that Jesus as a man is our ideal. Dr. Whaley says: "Jesus is the ideal man. He does not belong to any one race, country, color, language, or age alone. He was born in Palestine, but he is at home in every country. He was a Jew, but he is the ideal in all races. He was born two thousand years ago, but he is up to date in the Twentieth Century. He is both human and divine. He is the Son of Man and the Son of God. He was born on earth and he was born in heaven. He is equally at home in the material earth and in the

spiritual heaven. He walks with men and with God. He talks with men and with God. He steps from heaven to earth and from earth to heaven." Our readers doubtless are aware that Dr. Whaley is one of our own Arkansas preachers, the presiding elder of Searcy District. Every reader of this paper is advised to get this great little volume and read it. You will be richly rewarded. It may be obtained of Lamar and Barton, Nashville and Dallas.

**A Book of Worship: For Use at Table on Every Day of the Year;** compiled and edited by Wade Crawford Barclay; published by the Abingdon Press, New York and Cincinnati; price \$2.50.

With this book in the house there is no reasonable excuse for failure to have family worship every day. Dr. Barclay, who as a Sunday School editor and lecturer is well known to most of our pastors, realizes that there is a crying need for a book of this kind to aid the thousands who would have family prayer, but who find difficulties. The substantially bound volume of 383 pages has for each day of the year a page containing a subject, a verse for the day to be memorized, a lesson for the day, one or two comments meditations or stanzas of appropriate poetry, and a prayer. While some of the prayers are doubtless written by the author, yet most of them are by great preachers or religious leaders. Each subject is harmoniously developed and the effect of such reading, to say nothing of the prayer, must be helpful. Even if the head of the family does not wish to use the prayers, he will find the Scripture readings convenient and the quotations suggestive. They will make possible a greater variety in his own prayers and give them richer content. Without reservation we recommend this book and urge that it be kept in every dining room of our Methodist homes.



schools." Anything less than a large, constructive, far-sighted educational policy would be a misfortune to the Kingdom and recreant to a holy trust. Every bishop, every presiding elder, every pastor and every layman should give this great cause an adequate place in his plans and work.

When the question was asked in a certain Quarterly Conference, "Has the sermon on Education been preached," the pastor, who was a Doctor of Divinity, said, "Well, no, I have not preached a sermon but I have made several passing allusions to the subject." It is to be feared that this pastor is rather typical, one of many who have "damned with faint praise" a great cause which should be properly emphasized before our people. We must keep everlastingly at it with the perseverance of the saints. The record of the past shows plainly that no investment of time, effort, or money will yield larger results for the Kingdom.

A great and growing South not only gives Methodism a great opportunity, but calls upon her to gird up her loins anew for the task ahead. A few thousand invested in Christian Education today will be worth millions to our children and to the nation of tomorrow. We are laying foundations for the future and it would be worse than folly to build our educational structure on the sands of materialism and atheism or indifference to religion. It would be criminal. Destruction would come upon our land and great would be the fall thereof. Our safety lies only in a complete Christian education with the emphasis upon the Christian.

What shall be the answer of our Church—its rank and file, as well as its leaders, to the call of this hour? The quadrennium just begun will be even more critical educationally than any quadrennium now gone. Let every Southern Methodist, by his words and his works, have a worthy part in the great task of developing in the mind of the Church an adequate appreciation of the importance of Christian Education.

#### "FACING A CRISIS."

The words of the above caption are used so rashly now-a-days as to become a trite saying. Read in flaming headlines or shouted with impassioned cry they no longer exercise the multitudes. Where once they rang the alarm bells in the breast only passing interest is awakened. People have come to take crises as a matter of course.

We have ever faced a crisis and always shall. Life is a succession of them. No sooner is a crucial situation met and passed than another looms up a head. Those hours of des-

tiny—they challenge and rouse and raise men to the stature of giants. Safety and progress lie in feeling the actuality of an ever-present crisis.

A crisis we are facing just now is the one occasioned by the renewed assault against prohibition in America. The testimony of the "antis" in the recent congressional investigation sought to show a general moral revolt. This, together with the attitude of a few sorry church members who give aid and comfort to the whisky interests by falsely telling the crowd that prohibition is a failure, has really frightened a few good souls into the belief that disaster faces us. And there is not a sorrier spectacle than that furnished by some reprobate in the church venting himself of such nonsense as, "I'm not in favor of the saloon, but, there is more drinking than ever before; I'm not a whisky man, but, when one moonshine outfit is destroyed two spring up in its stead; I'm not for public drinking places, but, this illicit traffic is breeding a race of perjurers and law breakers," ad absurdum, ad nauseam.

Prohibition is a reform and as such is ordered and led of God. Reforms are never abrogated. The mind and will of the Divine are in them. Every moral reform is a vehicle conveying the voice and bearing the will of God. The Lord leads in the movements of the races and every advance is paralleled by his blessed foot-prints. Religious freedom, democracy, the abolition of slavery, universal suffrage, prohibition, are here forever. The writer is a Calvinist enough to believe that there comes a time in the providence of God for an idea to move and when that hour arrives to oppose it is as vain as to

"—stand upon the beach

And bid the main flood bate his usual height."

Oh, the power of a reform when its hour is struck! It is mightier than the combined armies and navies of all the world. Overthrow prohibition? Return to the saloons and the scenes of the anguish of our hearts? One will sooner fetter the feet of the morning, drink the ocean dry, and set Mt. Everest in his lap and smoothe her wrinkled brow. "Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—S. Curtis Yates, Wilmar, Ark.

#### UNLAWFUL MARRIAGES

Some time ago four young people came to my home. One of the young ladies whom I had known in Oklahoma, requested that I hurry because she had brought a couple with her who wanted to get married. I excused myself for a few minutes, as I wanted to change my apparel. Presently I returned with my manual ready for the ceremony. I asked if they had ever been married before. They replied that they had. I then asked if their companions were living. They answered, "Yes." After asking several other questions like that, and when they failed to answer according to God's word as found in Matthew 19, I told them that I was sorry, but that I could not marry them. They were astonished. They stated that they belonged to the Church, but did not know it was against the rules for a minister to perform a ceremony for divorced people. I replied: "It is not only against the rules of the Church, but it is against God's Holy Word, for either of you to marry in your condition. I asked if they had

ever read the 19th Chapter of Matthew. One replied that he had. Their excuse was that in their first marriage they had found that they did not love as they should, and thought that in this case they did. I consider it a very poor excuse for a minister to perform a ceremony under such circumstances, as it is against God's word.

It is a terrible calamity that marriage of divorcees is allowed to go in our land; and worst of all is the fact that many of God's ministers are violating this sacred law. If all who have authority to perform marriage ceremonies would do as I have done, we would soon break up this awful custom that is so prevalent. The Pharisees tried hard to entangle our Savior on this question. But they got no relief from him. They said: "Why did Moses then command to give a writing of divorcement, and put her away?" He answered: "Moses, because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another commit adultery; and whoso marrieth her which is put away doth commit adultery." His disciples said: "If the case of the man be so with his wife, it is not good to marry."

Now I understand that they meant that she has the same right to leave the man if he is guilty, as he has to leave the woman, for Jesus' reply to this question was: "All men can not receive this saying, save to whom it is given." He said to his disciples on another occasion, "It is given to you to know the mysteries of the kingdom of heaven (Matt. 13-11). 'For there are some eunuchs, which were so born from their mother's womb, and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.' Now, in this intelligent age people have no excuse for not receiving this saying, but many are playing ignorance on the subject. Brethren, that may do to live by, but such ignorance will not do to die by.

At this point our Savior dropped the curtain. His explanation was very plain that no one with a living companion had a right to marry another. But in this fast age there are both church members and ministers guilty of this terrible sin. How can we ever expect to have a Church without spot or wrinkle so long as her membership and her ministers are mixed up with such a shameful thing. These things ought not to be allowed. But our law-makers are too weak to stop it, notwithstanding they have the power to enact laws and put to an end such rottenness. But from the highest to the lowest these deeds are openly done. I cannot see how those who do such things ever expect to get to heaven, when the Apostle Paul so plainly states, "That all who do such things can not inherit the kingdom of God."

The Scriptures are very plain; and it seems to me that any one who believes in doing right can understand them. This terrible evil has become common all over this country and God's ministers, it seems, are afraid to speak out against it for fear of causing a disturbance in their churches, for so many church members are tangled up with this awful thing which God so forcefully forbids. Consequently it is becoming more and more common in and out of our churches. I believe that the ministers of God's Word ought to take a

stand against such a shameful thing and stamp it out of the churches. It seems that our law-makers have failed to take any action. It is astounding that men who are in authority will not take action against such evils, and yet they claim to be against other things that are wrong.

We need men today in office who are willing to make sacrifices to be men in every respect. "When the righteous rule the people rejoice; and when the wicked rule the people mourn." If our ministers will stand against this evil as they have against the liquor traffic, it will soon be a thing of the past. God speed the day when they will come together and stand against such evils, for there is nothing in this country that causes any more dissatisfaction than the divorce question. The time has come when any one who has the price can marry as often as he wants to and get a divorce, but without the price he can not get the divorce. I am not surprised at the statement made by the Apostle Paul, who said, "The love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness (1 Timothy 6:10-1).

This subject has been on my mind ever since I have been a follower of our Savior. I have waited long, thinking that our leading church papers would air this question, but it seems to be neglected. I have preached against it; and in two sermons I was instrumental in preventing two couples from getting married, after they were engaged and the time set; and, as yet, they have not married. One of the parties was a divorced man; he had left his wife because he thought he did not love her as well as he loved the woman he was trying to marry. After the lady and her father and mother heard me on this great question, which is so much neglected by our preachers, she declined to marry this man, notwithstanding the fact that the father, mother and daughter were all very much offended for awhile; but when they went home and considered the question, they became my friends. The truth will win. I am glad to know that I have been instrumental in many cases of breaking up and destroying some of the devil's plans that he has so nicely sugarcoated and given to many, and it became bitter as gall to them afterwards.

I am determined by the Grace of God to keep on the firing line until I am called to go home. "For if ye do these things happy are ye," says the Good Book.—J. A. Hall.

#### OUR NEW BOARD OF MISSIONS By W. G. Cram, General Secretary

The Board of Missions elected by our recent General Conference held its first regular meeting at Nashville, June 15, and took action regarding the missionary administration. Most of the members who were not unavoidably detained were present and displayed a deeply serious interest in the cause which had been committed to them. Of the thirty-eight representatives of the various annual Conferences, twenty-seven are new members. Their presence brings to the Board a freshness which will be invaluable.

The most important item of business transacted was the election of the secretarial staff. The following secretaries were chosen: Dr. O. E. Goddard, Foreign Department, General Work; Miss Esther Case, Foreign

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Department, Woman's Work; Dr. J. W. Perry, Home Department, General Work; Mrs. J. W. Downs, Home Department, Woman's Work; E. H. Rawlings, Education and Promotion Department, General Work; Mrs. B. W. Lipscomb, Education and Promotion Department, Woman's Work; Rev. Robert H. Ruff, assistant financial secretary in charge of Specials, General Work; Mrs. H. R. Steele, assistant in charge of Literature, Woman's Work; J. F. Rawls, Treasurer, General Work; Mrs. Ina Davis Fulton, Treasurer, Woman's Work. Miss Mabel K. Howell was elected assistant in charge of Organization of Woman's Work, but resigned this position to accept the chair of Foreign Missions in Scarritt College for Christian Workers.

The new Foreign Secretary, Dr. O. E. Goddard, is not an inexperienced missionary administrator, but is well known to the Church as a missionary leader. For four years he was Secretary of Home Missions, and thus secured a knowledge of and interest in the work in the home field which is a necessity to any comprehensive carrying on of our program. He was at one time foreign missionary in China, and during the past quadrennium he made a special visit to our three European Missions and conducted a campaign of evangelism in each. Doctor Goddard has therefore a good working knowledge of both home and foreign missions and is admirably equipped for the heavy task to which the Church has called him.

The tentative estimates adopted by the former Board before the meeting of the General Conference were considered by the new Board and made the permanent appropriations. It was reported that the special maintenance appeal made to the Church last winter resulted in the collection of \$650,000 in cash. The hearty response to this appeal was most gratifying, and it was felt that the Board could proceed with its missionary program confident that the Church would rally to its support by providing the funds necessary.

The new constitution provides that the months of January and February of each year shall be set aside as a special period for missionary cultivation, and that every Church shall make a free-will offering for missions

over and above its assessment and its Sunday School and Epworth League contributions. It is expected that this free-will offering will become habitual in the Church, and that in time every congregation will regard it as a regular part of its work.—If this is done our missionary cause will be firmly established and no unusual strain will be put upon any Church.

The General Conference did not increase the assessment for Missions, but on the contrary decreased the missionary income approximately \$40,000 a year by transferring sections of the work to other agencies. This annual free-will offering therefore becomes absolutely necessary. As is well known to all our people, our missionary work has faced a great financial crisis. Provision has been made whereby this crisis can be met, and our work maintained at the highest point of efficiency.

The new Board of Missions has gone about its arduous task heartily and efficiently. Its personnel is of the finest and is representative of every section and interest of our Church. All of our bishops, several of our general connectional secretaries, and an equal number of preachers laymen, and women compose it. From all parts of our Church pledges of co-operation, support, and sympathy have come pouring in to the new administration. The Church is aware that heavy responsibilities rest upon the new Board and its secretaries. Given the united support of all our people, the quadrennium will be one of great promise in the supremely important work of promoting the Gospel throughout the bounds of the earth. The prayers and co-operation of all our people are most earnestly besought for the new Board.

#### A GOOD BOOK.

By Jas. A. Anderson, LL. D.

Rev. W. P. King, of the North Georgia Conference, has recently sent out, through the Cokesbury Press, Nashville Tenn., a very excellent book, "The Practice of the Principles of Jesus." It is a plain and yet keen analysis of the teachings of Jesus as to our relations to our fellowmen. There is no attempt to find anything new in the Gospel, meaning by new something that Christ did not put there, but there is a direct effort to bring out in thoroughly practical fashion what He did put there; an attempt to state clearly many things which our prejudices have made obscure. The matters dealt with are all vital to our Gospel, and the book preaches a gospel which all our people greatly need. Particularly do we need it in this age of intense individualism. Whoever considers honestly what is therein written will know that the Gospel of Christ is a practical rule of life. More, he will know that nothing else is practical. He will know that Christianity is not only not a failure, it is the only thing in the world that holds the promise of success, and that it is impossible that in the last analysis the common sense of mankind will adhere to anything else.

Our preachers will find here some good preaching material. The book put me to making a sermon before I had gone through two chapters.

It is of some interest to add that Brother King was about thirty years ago principal of Fayetteville District High School, at Prairie Grove, where he did two years of excellent work. He is at present our pastor at First Church, Gainesville, Ga., and one of the leading members of his Conference.—Forrest City.

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## KINDNESS

"When a kind word comes  
From the depths of the heart—  
The shadows lift  
And the clouds depart.  
It's a wonderful thing  
But it's always true,  
That our own heart gains  
By the good we do."

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Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

## SERMONIC DEPARTMENT

## SELF-DENIAL

By Rev Mims Thornburgh Workman,  
Pastor Pulaski Heights Church.

If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matthew 16: 24.

Think what else Jesus might have said, what other test he rejected. Suppose we should put away the New Testament and attempt to recover it from the life and emphasis of the churches of today, is this what we would get? But begin with the Gospels, and test the Church by them. Here we listen to Jesus talking to his disciples about the condition of discipleship. The condition of discipleship, he says, is self-denial.

He makes no arbitrary commands. His so-called promises and warnings are in truth principles. He demands sacrifice because the universe demands it. Every choice of something is a rejection of something else. The question is not whether we shall sacrifice, but what we shall sacrifice. What are the things most worth sacrificing for?

By "self-denial" it is possible to mean any of three things. We may mean resignation. A household recently bereft of the mother determines to hold together in the old love for her sake. A man whose business has collapsed picks up his worn-out tools to build a new structure out of his broken hopes. In such attitudes character is revealed. But sacrifice is more than resignation. In sacrifice and self-denial we stand between alternatives, both of which are possible. We do not merely endure hardship, we choose it. In self-denial we do not merely bear with courage a cross laid upon us. In self-denial we take up our cross. Calvary has its value because it was a choice.

Self-denial is more than giving up. We have heard so much that Christianity means giving up, that we are likely to think that is all it means. Christianity is giving up the less for the greater, the unreal and transient for the real and enduring. There are many of us who stumble here. We have never got past the point of giving up. Jesus would have us see that the giving up is desirable, because the things we gain are greater than those we surrender. Jesus never asks more than He gives. We all know from experience that giving up small things is not irksome, it is in fact joyous, when we have clearly in view the large things for which we give them up. Here is a mother, walking down Main Street. In one window she sees a beautiful dress; in another, a little boy's suit. She buys the suit. Here is a young man, who can either take a vacation this summer or buy a diamond for a certain young woman. He buys the ring. Here is a father who can either have an automobile to ride to his office in, or his boy can have a college education. He gives up the automobile. Ask each of these, Why? And they will say, "Because I wanted to." Is it worth while to go into Christianity with any other spirit?

No; this is not self-denial. Self-denial is more than submitting to the inevitable, or taking it with courage. It chooses. Self-denial is more than giving up; it sees the larger gains. Self-denial is the denial of self as a principle of life. It means an inner revolution, a change of center. It means living and working as a giver, not a getter. One may choose to be a getter rather than a giver, but one cannot choose to be a getter and at the same time a disciple of Jesus. If we are to follow Jesus we must follow him on his own terms. There is

## CHRISTIAN LIFE.

## ALONE WITH GOD.

Alone with God;  
And while we pray  
Our cares take wing and fly away;  
As on his breast  
We sweetly rest,  
Our sorrow's night is turned to day  
Alone with God.

Alone with God;  
'Tis heaven below,  
His deep, unchanging love to know.  
To be shut in,  
Away from sin,  
Away from sorrow, care and woe;  
Alone with God.

Alone with God;  
O, hallowed spot  
Where many a lesson has been taught,  
And victory won,  
Through His dear Son:  
In many a battle that was fought  
Alone with God.

Alone with God;  
Whom we adore;  
Drawn are the shades and closed the door  
In this retreat,  
In service sweet.  
We learn to love him more and more.  
Alone with God.

—Christian Worker.

## HARD TO BE COUNTERFEITED

A man can counterfeit love, he can counterfeit faith, he can counterfeit hope and all the other graces, but it is very difficult to counterfeit humility. You soon detect mock humility. They have a saying in the East among the Arabs, that as the tares and the wheat grow they show which God has blessed. The ears that God has blessed bow their heads and acknowledge every grain, and the more fruitful they are the lower their heads are bowed. The tares which God has sent as a curse, lift up their heads erect, high above the wheat, but they are only fruitful of evil. I have a pear tree on my farm which is very beautiful; it appears to be one of the most beautiful trees on my place. Every branch seems to be reaching up to the light and stands almost like a wax candle, but I never get any fruit from it. I have another tree, which was so full of fruit last year that the branches almost touched the ground. If we only get down low enough, my friends, God will use every one of us to His glory.

"As the lark that soars the highest builds her nest the lowest, as the nightingale that sings so sweetly sings in the shade when all things rest; as the branches that are most laden with fruit bend lowest; as the ship most laden sinks deepest in the water; so the holiest Christians are the humblest."

The London Times some years ago

but one way into the life He would share with us; that is the way of self-renunciation.

There are many signs of softness in our day. The slogan has been suggested, "We want what we want when we want it." Where is this philosophy getting us? Are we happy? In this age of self-indulgence, this era of Neo-Epicureanism, God has granted us a few to teach us self-denial. These are our tall and beautiful and outreaching spirits. They have received strength in themselves not only to bear their own burdens but also to lighten the general load. But tallest of all stands He, who because He saved others was not able and had no concern to save Himself.

"Day by day His sweet voice sound-eth, saying, Christian, follow me."

told the story of a petition that was being circulated for signatures. It was a time of great excitement, and this petition was intended to have great influence in the House of Lords; but there was one word left out. Instead of reading, "We humbly beseech thee," it read, "We beseech thee." So it was ruled out. My friends, if we want to make an appeal to the God of heaven, we must humble ourselves; and if we do humble ourselves before the Lord, we shall not be disappointed.—D. L. Moody.

## "NOT BY CONTRACT, BUT BY CONTACT"

It was the close of a Sunday evening service in a city church. The day had not been notable. Then something happened of which I was not aware until the next morning. One of the members of that church was a foreman of the pattern shop in the navy yard. His height was over six feet. His muscles were like the iron in which he worked. He made patterns for the big battleships. There was iron in his blood. His name was John.

Once he had been a wicked man. Never did he deny that he needed an uttermost salvation. His sins had plunged him into deep debt to God. When a local preachers' convention met in the church to which his wife belonged, John went to hear these eager enthusiastic men of God. Their contagion for Christ caught him. He yielded to the Savior without any reservation. All went well for several years. On the Sunday evening to which I refer some one whispered an evil report about John. At once his sense of justice knew the rumor was false. But the devil hit John when he was off guard and felled him.

He left the church in a rage. When he arrived home he said to his wife: "Kate, if that is Christianity, I am through with Christianity and the church." John knew that this gossip was not Christianity.

Still further he went in his unreasonable. Turning to his wife, who had borne with him so faithfully during the years of his dissipation, he said: "Kate, tomorrow morning I go back to my cups. I will return to the old crowd." Nothing could have been more of a nightmare to that woman than such a threat. Every horror of the past years rose before her. All night long he kept her awake with that horror. And when the morning came, she was well nigh paralyzed with fear. As John left for the Navy Yard, he said to her: "There is one man in this city you are forbidden to see. If you dare to see him today I will reckon with you tonight when I come home." The man to whom he referred was myself. I was her pastor. Just as soon as John was safely at work, his wife came direct to the parsonage. What was I in that city to do, except to help people like her? She told me the whole tale.

When she had finished her story, I inquired at what hour John would finish the day's work. She quickly replied, "Oh, pastor, you must not go where John is; he would insult you. I beg you not to go." I replied: "He cannot insult me. No one who is occupied in the business of God has any time to be insulted. Leave that to me." After having prayed together, she left it to me. Four o'clock in the afternoon found me at the gate of the Navy Yard waiting for John. It was in latter December; one of the shortest days in the year. It was dark by 4:30, when the workmen were supposed to stop work. The thermometer registered below the freezing point. As I stood there for half an

hour waiting for John, I was chilled to the bone. Every kind of temptation was presented to make me give up the search. But it was life and death for that man. I would not be diverted by the devil, though he plied every art and argument. At 4:30 the big gates swung open. Thousands of men tramped out from their day's toil. John was so tall, I thought I could not miss him in the crowd. But I did. The crowd passed on. I had missed my man. The devil renewed parley. It was late. I had tried and failed. He even suggested that I had done my full duty. Five o'clock came, and I still stood there, hoping that John would yet come out. But it was no avail. It was bitter cold. Pneumonia was prevalent in the city. The devil suggested I would surely fall victim to it. At last I determined, by God's help, not to be defeated.

John's home was two miles away. I started for it with a prayer in my heart and heat in my blood. I must have him for God. I could not be denied. He lived in a city apartment, the third story on the left. I pressed the electric button. Through the tube I heard his wife's voice. "Is John there?" I asked. Faintly there came the reply: "Yes." Up these three flights of stairs I went as if to battle. I knew the fight was on. His wife met me at the door. Her face was ashen white. All she could do was to point me to the door of his den. He had been home for an hour. All the time I had been standing in the cold he had been home in his comfortable room. He was seated in his easy chair. As I entered his room he said savagely: "What do you want?" "I want you," said I, "what do you suppose I want?" He glared at me as if he would have liked to leap at me. I kept a respectful distance. No one knew what would happen. He evidently was raging within. His wife came in and threw her arms about his neck and besought him to return to God. He swung his big right arm and flung her aside. I wanted to leap at him, but I did not. His sweet little daughter came in, threw herself at his knees and begged him to come back to Jesus. He rudely ordered her from the room.

Then I took a chair, still a comfortable distance. I pleaded with him for Christ's sake, for his wife's sake, for his children's sake, for my sake, to yield himself anew to God. He had not been drinking. For an hour I poured out my soul to him. It was useless. He was unmoved. Then I drew my chair close to him. I threw my right arm about his big frame until my right hand was under his heart. Then I clasped my left hand in my right until I had him in my embrace. Calling upon God to help me, I poured into John's ear the tenderest word I knew about Christ; I pleaded until my voice broke and my strength



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## FOR YOUTH.

## LITTLE THINGS

It takes a little muscle  
And it takes a little grit,  
A little true ambition  
With a little bit of wit.  
Its not the "biggest" things that count  
And make the "biggest" show;  
It's the little things that people do  
do  
That make the old world go.

A little bit of smiling  
And a little suny chat  
A little bit of courage  
To a comrade slipping back.  
It's not the biggest things that count  
And make the biggest show;  
It's the little things that people do  
That make this old world go.

It takes a kindly action  
And it takes a word of cheer  
To fill a life with sunshine  
And to drive away a tear.  
Great things are not the "biggest"  
things  
That make the "biggest" show;  
It's the little things that we may do  
That make this old world go.

—Exchange.

## A STORY OF THE LIBERTY BELL

(At this time when much is being said about the Sesquicentennial, and many are viewing again that old bell which rang out the good news of Liberty, it would seem that this article written for the Epworth Herald by Earle W. Gage, will prove very interesting.—Editor.)

All day great crowds had been milling about the streets of Philadelphia. The street before the old state house was jammed with eager, impatient people, for the Continental Congress was inside, debating upon the Declaration of Independence. Finally the

was gone. All the while I held him to my heart. Then John fell on the floor as if he had been struck with lightning. The fountain of his heart broke. He wept; he sobbed; he cried for mercy. I thought his heart-strings would break. I cannot tell how it all happened. I found myself on the floor beside him. I wept with him. Every sob of his soul started a sob in mine. He was passing through his Gethsemane. I went through the garden with him. I "wrestled in prayer on his behalf." Calvary was a living reality to me. My heart was broken.

After a while John jumped to his feet and threw his arms about me, put his head of iron grey hair on my left shoulder and cried aloud for me to forgive him for his insult. "There is nothing to forgive, John," I said. "You have only to ask Christ; it is He whom you have wronged." Then he did so. It was all over. John had been won back to God, not by contract, but by contact.

John has been absolutely loyal to Christ and the church since that hour. I saw John a few weeks ago still faithful, still serving Christ to the uttermost.

We will never win folks from sin and death until our souls become so stirred that we will be willing to make any sacrifice in order to win them.

If Christ was willing to pay the full price—to give his all for our redemption, then surely, we ought to deem it a privilege to give ourselves in whole-hearted devotion to his service. Let us be done with the bargain-counter type of religion. Let us dedicate ourselves unto our Lord and Savior. Let us pay the full price.—Bishop Theodore Henderson in The Pentecostal Herald.

good news came to the sexton. You remember the story, how his boy flew from the assembly room with the news that the Declaration had been signed. The bell pealed forth its joyous message. The crowds shouted. The War of Independence had begun.

Year by year the old bell is inspiring a greater feeling of reverence, a higher regard for the new liberty with whose establishment it is so clearly allied. It is the "shrine of American independence," to which thousands make pilgrimage every year. Each year great throngs visit old Independence Hall, and stand in the very shadows where the Continental Congress sat, in the presence of the bell which first pealed forth the glad news. Here is our most hallowed relic. "Its prophetic inscription; its appeal to the people to assemble for the redress of their grievances; its defiant clangor that memorable day of the Proclamation of our Independence; its joyous pealing over the completed work of the American Revolution, and its last tolling over the dead of the nation gives its story an abiding interest to the nation and the world."

Since its birthday in London in 1572 the famous old bell has traveled more than half-way around the globe. Beside the initial journey across the Atlantic, it has been taken from its home in Philadelphia on ten different trips to exposition and other gatherings from Boston to San Francisco, and from Chicago to New Orleans. None of these journeys was of such moment as the bell's first pilgrimage in America, when it was hauled fifty miles on a farmer's wagon and hidden in the cellar of a church to prevent capture by the British troops.

None of the defeats of the colonial army was more disastrous than the Battle of Brandywine, fought Sept. 11, 1777, when 1,000 out of Washington's 14,000 men fell. This catastrophe took place thirty-five miles west of Philadelphia. When Gen. Howe with 17,000 men moved on Philadelphia, the Continental Congress hastily adjourned. To circumvent the victorious British the delegates traveled on horseback fifty miles due north and then a hundred miles southwest, establishing the temporary capitol at Lancaster. Three days later they took up their position at York, fifty miles west of Brandywine. Here the affairs of the nation were conducted for many months.

Meanwhile all was astir in Philadelphia. An immediate movement of the Continental Army, including sick and wounded, was begun northward from French Creek and Philadelphia to Bethlehem. The Liberty Bell and other bells were taken down and hurried to hiding.

On September 19, 1777, according to the diary of Jacob Hiltzheimer, an official of the quartermaster's department, the public money, books, and papers were sent to Abraham Hunt's home in New Jersey, for temporary safekeeping. From the diary of a Moravian bishop at Bethlehem we learn that the archives and other papers of Congress arrived from Trenton, September 22, under a guard of fifty troopers and fifty infantrymen. The next day the heavy baggage of the Continental Army began coming "in a continuous train of seven hundred wagons, direct from camp, under escort of two hundred men, commanded by Colonel William Polk of North Carolina." The Liberty Bell was on one of these wagons.

When the Liberty Bell disappeared from Philadelphia many patriots feared that its sacred tongue had been silenced forever. There was a rumor that the bell had been thrown into the

Delaware River. Some historians have said that Congress took it to Lancaster and York, making their deductions probably, from the fact that Congress and the bell left and returned to Philadelphia almost simultaneously.

The fact of the matter is that in September, 1777, by order of the executive council, the state house bell (Liberty Bell), and the bells of Christ Church and St. Peter's, eleven in all, were removed to Allentown by way of Bethlehem. To the victor belongs the spoils, and history furnishes instances where the bells of captured cities and towns have been melted down and recast as cannon, or run into bullets.

Of course, the task of removing the bells from the towers, loading them on wagons, and transporting them from Philadelphia was accomplished under cover of darkness. The loaded farm wagons were piled high with barnyard refuse, a piece of strategy to foil the enemy. What must have been the experience of the men who hauled this great old bell from Philadelphia to Allentown! Their hearts must have beat fast as they traveled along in the darkness, expecting an attack at any moment. The shot fired at Lexington and "heard 'round the world" was not so loud nor has it re-echoed so far as the voice of liberty from the grand old bell.

For the fame of the old bell has gone 'round the world. The history of the bell is long and full of interest. It was cracked while on its way to this country from England where it had been cast by Thomas Lister of Whitechapel, London. The task of recasting the bell was given to Pass and Snow of Philadelphia, who made a second attempt before the tone was satisfactory. The bell, which weighs 2,080 pounds, was hung April 17, 1753.

At first the Liberty Bell was used to call members of the assembly to morning and afternoon sessions and to announce the hour of the opening of the court of justice. Besides, it was rung upon occasions of state. On May 17, 1755, it rang a warning to George II, that the assembly had refused to make laws by dictation of the crown. Muffled, it "told" the arrival of hated stamps on October 5, 1765, and when the Stamp Act went into effect October 31, it "told" the whole long day, the knell of liberty. On April 25, 1775, it warned the multitude to hearken to the news from Lexington. The surrender of Cornwallis was announced October 24, 1781, by ringing the old bell. It rang again when peace was proclaimed, April 16, 1783. It continued to ring on special occasions until July 8, 1835, when it cracked, while tolling in honor of Chief Justice John Marshall. Since then the Liberty Bell has remained silent.

The inscription encircling the top of the old bell, "Proclaim liberty throughout the land, to the inhabitants thereof," is considered by many to be prophetic. This motto was not put on, as many believe after the Declaration of Independence had been signed. A quotation from the 25th chapter of Leviticus, it was put on the bell when Thomas Lister first cast it. Few observe that the name of the state is spelled incorrectly in the second line encircling the crown of the bell. The line reads: "By order of the Assembly of the Province of Pennsylvania for the State House in Philada."

The Liberty Bell is at home in the Cupped of historic Independence Hall. Suspended from the old yoke of Revolutionary days, which is supported by two bronze upright pillars, all inclosed in a handsomely carved case

## FOR CHILDREN

## THE WHOLE TRUTH.

Oh, Katie's doughnuts are the best  
That ever you did see!  
She says she could not cook at all  
Without the help of me.  
She mixes dough so smooth and sweet,  
Then she will roll, and roll;  
But it is not a doughnut yet,  
Until I make the hole.

And if I make the hole, I say  
They're wholly mine, you see!  
But Katie cannot take a joke,  
And never will agree.  
So when they lie all brown and hot  
And tempting in the bowl,  
She says to me, "You may have one,  
But do not eat the whole!"  
—Abbie F. Brown, in The Lutheran.

## DOROTHY'S RIPPLE

Dorothy dropped a pebble into the pond. Little circles formed and spread until they reached the opposite shore. "I wish," she said wistfully to mother, "that I might do something to make a ripple that would grow and grow and grow way off."

Mother laughed understandingly: "I will give you something to make a ripple with," she said, "just as soon as we get back to the house."

She brought out a small gayly colored basket. "See," she said, "this is an Indian basket Aunt May sent me a long time ago. I will give it to you, for I have several others, and you shall use it to see what a big ripple you can make. I will fill it with a loaf of fresh bread, a pat of butter, and a jar of milk, and you shall carry it to Mrs. Barry at the Old Ladies' Home."

The old ladies were glad to see Dorothy, and Mrs. Barry cut the bread, spread the butter, and gave them each some. "Your mother is very kind to us," she said. "Can you not visit us for a little while?"

Dorothy stayed an hour. She played for the old ladies to sing some of the old songs they knew, and she recited several pieces for them that she had learned in school, and then she started for home swinging the basket in one hand.

On her way home she stopped at the berry patch by the water tank where the trains always stopped, the trains that were speeding back and forth across the continent from New York to California. The berries were thick and plentiful. "I will fill my basket for mother," she said.

She lined her basket with the green leaves and sprinkled them carefully with water so they would not wither, then she began to pick the berries and worked busily until her basket was full.

Just as she was putting the last leaf over the top to keep the sun from them she heard the whistle of the train and stopped to watch it. She loved to watch the trains that stopped there, they were so interesting. Sometimes it was a cattle train, sometimes a long freight, and Dorothy loved to guess at what the long sealed cars held; sometimes it was a passenger train, and the faces would look out of the window to see what they could, and if they were to stop very long, often people would get down and walk around. Dorothy loved to watch them, to wonder where they were going and where they had come from.

(Continued on Page 8.)

of white oak, through whose plate glass panels reverent beholders may gaze upon it, the old bell reminds one of the heroism that was the price of our liberty and the responsibility that we have for treasuring and increasing our precious possession.

Today it was a train of sleeping cars. Dorothy saw a man step down from one of the cars and quickly gather some of the wild flowers that grew beside the track. He held them up to one of the windows, and then she saw that a pale little girl was looking out of the window and smiling at him.

Dorothy could not resist the impulse to go nearer; the girl smiled at her in a friendly way.

Suddenly Dorothy held up her basket taking off the leaves to show the berries underneath. "I would like to give them to her," she said to the man.

He hesitated an instant, then he smiled and took them.

He passed the basket to the little girl in the window. "Empty the basket, Adele," he said. But Dorothy cried eagerly: "Oh, please don't. They are so much nicer in the basket. I will be glad to give it to her."

The man found they were to wait some twenty minutes more, so he took Dorothy into the car to see Adele. Dorothy had never seen in a sleeping car before, and she thought it was all strange and wonderful.

When it was time to go Adele asked Dorothy to give her address. "I will write you from Redlands," she said.

Dorothy ran home to tell mother about it. "How happy I shall be to have a letter from so far away," she said.

When the letter came, there was also a little parcel and, opening it, Dorothy found a pretty necklace made of tiny shells marked, "For the thoughtful little girl who helped make my journey across the continent pleasant," and signed "Adele."

Dorothy answered the letter, and soon the girls were writing to each other often. It was fun to write to some one who lived so far away.

"O mother! that was a big ripple my basket made," said Dorothy happily.—Christian Observer.

#### SHARING

"Why don't you invite the boy next door to play with you?" mother asked Norman one day.

"He might break my toys," Norman replied. "I had best play alone with them. Then I'll have all the fun there is in them."

Mother said no more. She knew there was twice as much fun in sharing one's toys, and hoped that Norman would learn this.

Norman was watching the boy across the street one morning. His father had given him a nice new wagon. Peter was out riding down the hill proudly. How Norman wished he could play with his wagon too!

"Of course he won't ask me because he doesn't know me," Norman thought. But deep down in him he knew why. He had never asked Peter to play with him when he had been out with his toys. He knew this was selfish.

So he went into the house and came out with his train of cars and toy village. These he set up in the sand bank and tried to enjoy them.

"Now if somebody would only run the train while I play the station agent, how much more fun that would be," he thought. "I guess I'll do as mamma said and invite Peter over."

So Norman got up and went across the street. Peter was lying under a tree watching the butterflies.

"Hello," Norman said.

"Hello," Peter replied. "Mine is Peter."

"Don't you have anyone to play with you?" Norman felt a little ashamed because he had not become acquaint-

## Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON... 303 E. Sixth Street, Little Rock, Ark.  
SUPERINTENDENTS OF PUBLICITY

North Arkansas Conference.....Mrs. R. A. Dowdy, Batesville

L. R. Conference.....Mrs. W. S. Anderson, Wilmar

Communications should reach us Friday for publication next week.

### SOME YOUNG PEOPLE OF THE TIMES

Not all the youngsters are occupying their time with jazz and dancing, nor are young people drinking so much more than their predecessors. Some young people are busy at the best things in life, and great is the number of them. Here comes an account of how five hundred of them in New York City got together and carried seven thousand six hundred and fifty-five Bibles up Fifth Avenue and placed them in hotels. They had been assembled by the Church Federation in a young people's conference, the like of which may be found repeatedly. At this summer time the camps and assemblies of the Churches are attracting numbers of earnest, clean, devout young people. Let them be taken into account when estimates of the young people of to-day are being made. The percentage of high-minded, purposeful young men and young women is probably as high as in the time when the adults of today were growing up. Wherever there is delinquency a remark of a minister in his sermon on Independence Day might be pondered. He said: "The young people need models, not critics."—Editorial in Christian Advocate.

### N. ARK. Y. P. M. S. AT PETIT JEAN MOUNTAIN

During the week approximately 100 people, including 75 boys and girls from 22 towns of the state were in attendance.

Monette was awarded first prize for the largest delegation. Monette had nine delegates at the conference in charge of Mrs. R. W. Ellis of that place. The award was made by Mrs. W. C. Watson of Hot Springs.

In election of officers Miss Joyce Hatcher of Jonesboro was elected president of the North Arkansas Conference of Young People's Missionary Societies. Other officers are: Miss Nora Hall, Wynne, vice president; Miss Helen Blackwell, Blytheville, recording secretary; Miss Martha Blevins, Dardanelle, corresponding secretary; Miss Helen Jackson, Augusta, treasurer.

Four superintendents were also elected. They are: John Matthews, Plainview, superintendent of study; Miss Vera Laughlin, Ft. Smith, superintendent of social service; Linnie Harrelson, Conway, superintendent of supplies; Miss Essie Ford, Pocahontas, superintendent of publicity.

The conference was under the leadership of Miss Mary Fuller of Augusta, secretary. The sessions were held in a natural amphitheatre completed about two weeks ago by the state Y. M. C. A. The amphitheatre will accommodate about 200 people and overlooks a beautiful view of the Arkansas river Valley at the foot of the mountain.

Outstanding speakers during the week were Miss Julia Lake Stevens of Nashville, Tenn., missionary to Japan, and Mrs. Henry Smith of Conway, missionary to Cuba. At the close of Miss Stevens' address the amount of \$25 for a scholarship for a Japanese girl in school was raised by members of the conference. The amount of \$300 was pledged for a scholarship in Scarritt College at Nashville, Tenn., which will be used again by Miss Nellie Dyer of Conway.

### DARDANELLE AUXILIARY

With twenty-three ladies present, the Mission Study Class of the Dardanelle W. M. S. presented last month a splendid program in an afternoon session of study at the home of the leader.

Preceding the program, to create a "foreign atmosphere" in keeping with the character of the people to be studied, one lady impersonated in dress and speech a native South American woman of the educated class, while another woman presented her little daughter in the holiday attire of the lower classes. After the recitation of a Bible verse she told of conditions of Central America as described to her by a relative who has lived there for twenty years.

The main part of the program was the review of "New Days in Latin America," given by six ladies using a large wall map in illustrations.

The picture of a native South American girl was shown carrying a jar of water on her head after which a jug of punch, carried in similar fashion, was brought in and served during a brief intermission.

Study was resumed and later other refreshments were served, cafeteria style, in order that the student mothers might hurry home to put their children to bed.

Our book was finished and our knowledge of—and sympathy for, our Latin American neighbors was appreciably increased, so we accounted the hours profitably spent.—Mrs. H. C. Brooke, Supt. of Publicity.

### MARIANNA

Mesdames J. H. and J. O. Payne entertained the Missionary Society on Tuesday of last week at the home of Mrs. J. O. Payne.

The leader for the afternoon was Mrs. H. N. Beauchamp. Others on the program were Mrs. O. C. Sutton, who gave the monthly review of missionary news. Mrs. D. S. Clark and Mrs. L. M. Osborne discussed the Bennett Memorial. Mrs. W. L. Oliver discussed the effect of motion pictures on the moral and spiritual life of young people.

Mrs. Gussie McAnulty of Bolivar, Tenn., was an out-of-town guest. A salad course was served at the close of the program.

### BOONEVILLE AUXILIARY.

Mrs. S. S. Cauthorn, Supt. of Publicity of Booneville Auxiliary is carrying on her work in a unique way, putting on an attractive missionary program on the fourth Sunday in the Sunday School. Every first Monday of the month at the regular missionary meeting, she reviews "Our Woman's Page in the Methodist," calling attention to the important matters in the month.

Mrs. J. L. Bond reports that the work on Elza-Stephens Hall is going rapidly now.

Mrs. E. L. Brown, publicity supt., of Dodson Ave., (Ft. Smith) reports the society news published in weekly Church Bulletin and also in city papers. Their society has conducted one Sunday night service and one Wednesday night prayer meeting. Splendid opportunity to cultivate missions in the congregations is thus given the W. M. S. auxiliary.—Mrs. R. A. Dowdy.

### FORREST CITY.

The Inter-Church meeting held Tuesday, June 29, at the Presbyterian Church was a most inspiring occasion and was enjoyed by about 120 women, representing the women's organizations of the various churches of the city.

The receiving line was composed of the ministers' wives and the presidents of the women's societies, and their gracious welcome at once made everyone feel at home.

Under the direction of Mrs. Ferrell, the following program was rendered:

Devotional—Mrs. Wideman.  
Talk—Mrs. W. J. Lanier.  
Song—Mrs. McJunkin.  
Talk—Mrs. Frank Doyle.  
Song—Mrs. Foreman Kelly.  
Talk—Mrs. Henry Gray.  
Reading—Margaret Theresa Eason.  
Talk—Mrs. Kittel.  
Song—Mrs. Sage.

At the close of the program cream and cake were served by the special committee. At Mrs. Ferrell's suggestion, each woman sought out some other woman, not well known to her and of a different denomination, for conversation.

After an informal social hour, the meeting closed with the singing of a stanza of "Blest Be the Tie That Binds."

It is to be hoped that this is the first of many similar delightful occasions, when all of us who are called by His name may meet in happy companionship, remembering only that we are of the household of faith and children of our Heavenly Father.

### OUR WORK FOR CHILDREN

My Dear President and Members of the Local Auxiliary:

You will see from the accompanying paper the actions of General Conference and the Council Executive Committee touching Children's Work. This action of General Conference eliminates all question of overlapping by Epworth League and Missionary Society in the training of our children and lays a larger responsibility and greater opportunity at our door. My prayer at this time is that we may be equal to this great privilege.

This united work includes only children of 9, 10, 11 and 12 years of age, so we still have as our sole responsibility the babies and 6, 7 and 8 year olds.

These new regulations will involve a great many changes in supplies and literature as you can readily see, and it will take some time for us to make all the proper adjustments, so we



trust you will be as patient as possible of all delays and do the very best you can with the material at hand. It will probably be far into the new year before everything can be adjusted. In the meantime, the present missionary Societies should be adapted and used on Junior Epworth League Missionary Day.

In every auxiliary where there is no Superintendent for Children's Work one should be elected immediately to assist the Junior Epworth League Superintendent to carry out this legislation. Where there is one already at work she should have a good strong standing committee to assist her.

I am counting on your cooperation in this great work and trust you will feel free to call upon me for any assistance I can render you. My address till fall will be 1202 Alabama, Houston, Texas.

Yours, in the name of Him who set a child in the midst.—Althea Jones, Supt. Children's Work in Missionary Council.

#### GENERAL CONFERENCE LEGISLATION

##### Pertaining to Missionary Education of Children

The following action was taken by General Conference, relative to the missionary education of children: "The Epworth League Board shall turn over to the Woman's Missionary Council the missionary cultivation of children of junior age, and in all places where there now exist a Junior Epworth League and a Junior Missionary Society, the Junior Missionary Society becomes automatically the missionary department of the Junior Epworth League. There shall not be organized either of these organizations in communities where the other now exists, unless they shall be able to consolidate their work as above indicated. All contributions of the Junior Epworth League for missions shall be under control of the Women's Missionary Council." Committee on Joint Junior Work and Young Christian Worker of the Executive Committee of the Woman's Missionary Council.

We recognize in the action of the General Conference concerning Junior Work, a larger opportunity for the adult missionary society to develop missionary education of the children of the church, since provision is made for work through the Junior League, as well as the Junior Missionary Societies.

We therefore recommend—

1. That the Superintendents of Children be instructed to take steps to correlate the work according to this provision wherever the Junior Missionary Society and the Junior League are already organized in the same congregation.

2. That in churches where there is a Junior League, and the Junior Missionary Society is not organized, the adult Missionary Society shall make provision for the conduct of the missionary Department of the Junior League by the election of a superintendent of Children's Work.

We further recommend—

3. That a committee be appointed composed of three from the Woman's Council, and three from the Epworth League Board, whose duty it shall be to formulate and publish joint programs which shall provide for the education and activities of both organizations; these programs to be made to suit the use of both the Junior League and the Junior Missionary Society.

## Sunday School Department

REV. C. N. BAKER.....Little Rock Conference Superintendent  
406 Exchange National Bank Building, Little Rock, Ark.  
REV. G. G. DAVIDSON, North Arkansas Conference Superintendent  
Farmers State Bank Bldg., Conway, Ark.  
REV. D. H. COLQUETTE.....Superintendent of Supplies  
714½ Main St., Little Rock, Arkansas.

#### LITTLE ROCK CONF. S. S. DAY OFFERINGS RECEIVED SINCE JULY 3.

The following Schools have reported Sunday School Day offerings:

Green Hill, Monticello Dist. . . . .	\$ 2.00
Sulphur Springs, Pine Bluff D. . . . .	8.00
Highland, Tex. Dist. . . . .	5.60
Willow, Ark. Dist. . . . .	5.00
Manning, Ark. Dist. . . . .	5.25
Pleasant Grove, P. Bluff D. . . . .	7.50
Hatfield, Texar. Dist. . . . .	2.70
Roe Ct., P. Bluff Dist. . . . .	6.60
Manchester, Ark. Dist. . . . .	3.93
Pleasant Hill, Tex. Dist. . . . .	9.00
Glenwood-Rosboro, Fves. Dist. . . . .	30.00
Hunter Mem., L. R. Dist. . . . .	30.00
Harmony, Camden Dist. . . . .	5.00
Dallas, (Add.) Tex. Dist. . . . .	1.00
Chidester Ct., Camden Dist. . . . .	20.00
Brewer, Pine Bluff Dist. . . . .	3.30
Primrose, L. R. Dist. . . . .	25.00
Center Point, (Add.) Pres. D. . . . .	4.45
Prosperity, Pine Bluff Dist., . . . . .	6.00

##### Standing by Districts

Monticello Dist. . . . .	\$ 505.76
Arkadelphia Dist. . . . .	571.38
Camden Dist. . . . .	678.83
Pine Bluff Dist. . . . .	701.71
Little Rock District . . . . .	714.45
Texarkana District . . . . .	724.42
Prescott Dist. . . . .	756.68

Total . . . . . \$4,653.23  
—C. E. Hayes, Chairman.

#### PASTORS ON HONOR ROLL

The following pastors have paid out in full since our last report and are now on the Honor Roll:

Chidester Ct., F. R. Canfield.
Taylor Ct., L. T. Rogers.
Hunter Memorial, O. E. Holmes.
Glenwood-Rosboro, W. C. Yancey.
St. Charles Ct., R. E. Simpson.
Pine Bluff Ct., M. E. Scott.
Hermitage Ct., W. R. Boyd.

—Clem Baker.

#### GREAT COKESBURY SCHOOL AT HICKORY PLAINS

Unofficial reports indicate that the Cokesbury School held at Hickory Plains Ct. last week, was one of the very best ever held in the Little Rock Conference. The pastor, Rev. W. J. Whiteside, was in charge of the school, ably assisted by all of his superintendents. The instructors were: Rev. M. K. Irvin and Rev. Andrew Christie. Rev. J. F. Simmons delivered the inspirational address on Thursday night. We will give more about this school later.—Clem Baker.

#### J. Q. SCHISLER NEW HEAD OF TRAINING WORK IN THE CHURCH

Mr. Hayes is just back from the meeting of the General Sunday School Board and informs us that Rev. J. Q. Schisler was elected head of the Department of Teacher Training, succeeding Mr. Sensabaugh who becomes head of the Department of School Administration. The Board also elected Mrs. Clay E. Smith of Little Rock as general elementary Superintendent which position was filled so long by Miss Minnie E. Kennedy. Mr. R. H. Ruff formerly with the Board of Missions takes the place of Rev. W. C. Owen as head of the Adult and Home

work with the General Board. We congratulate the General Board in being able to secure such fine heads of the several departments and especially are we proud of the fact that two of the four new Department heads are our own Arkansas people.—Clem Baker.

#### OUR FALL PROGRAM OF TRAINING SCHOOLS

We are now getting ready for our fall program of Training Schools in the Little Rock Conference. Last week I was in Hot Springs, El Dorado, and Camden setting up schools. In each of these places the prospects are the best I have ever seen. Our schedule begins about the first of September and runs for three months and calls for about a dozen Standard Schools reaching all the Districts in the Conference. In the mean time Brother Baugh is planning for the biggest program of Cokesbury Schools that he has ever put on. This will be moving in the Little Rock Conference this fall.—Clem Baker.

#### S. S. DAY OFFERINGS N. ARK. CONF. WEEK ENDING JULY 17

Booneville District:—	
Belleville . . . . .	\$ 12.13
Conway District:—	
Atkins . . . . .	29.19
Vilonia Ct. . . . .	4.00
Fayetteville District:—	
Central Ch. Fayetteville . . . . .	50.00
Pea Ridge . . . . .	6.00
Jonesboro District:—	
Leachville . . . . .	12.15
Paragould District:—	
Imboden . . . . .	10.00
Searcy District:—	
Marshall . . . . .	8.10
Total . . . . . \$131.57	

##### Standing by Districts

Batesville . . . . .	\$ 672.42
Helena . . . . .	499.46
Jonesboro . . . . .	422.74
Paragould . . . . .	406.63
Ft. Smith . . . . .	392.75
Conway . . . . .	348.94
Fayetteville . . . . .	237.07
Searcy . . . . .	164.34
Booneville . . . . .	135.81

Total . . . . . \$3,280.16  
—C. D. Metcalf, Treas., Batesville.

#### DODSON AVE., FT. SMITH.

It was my good fortune to meet with the Dodson Avenue Council on July 5, where I met what is perhaps the most enthusiastic and wide-awake Workers' Council in our entire Conference. The things that impressed me most were the written reports from each department and the solid work being done as evidenced by these reports. There was no hurry in this council meeting. The reports were made in detail on blanks prepared by the pastor for that purpose and brought out the conditions prevailing in each department. There was not a dull or uninteresting moment throughout the entire meeting. I spoke to the Council briefly on some points in the program of work and they voted unanimously to make their school a Standard "B" type School by the time the checkup campaign is put on. They also requested the Con-

ference superintendent to check the school when the time comes.

Every available space in that plant is utilized to the best advantage. Screens and tables and chairs all meet the requirements of the standards. One hundred and fifty chairs have been added to the equipment this year. Brother Hook is doing a wonderful work and is ably assisted by a fine group of helpers. It is an inspiration to look in upon such a situation.—G. G. Davidson, Conference Supt.

#### MT. SEQUOYAH LEADERSHIP SCHOOL

Leaving Mena Monday morning, July 5, I drove through Waldron, Mansfield, Ft. Smith to Fayetteville, over splendid roads most of the way.

As this is written I am in the midst of the first term of the Leadership School at Mt. Sequoyah.

Rev. J. Q. Schisler, of Arkansas, is dean of this school. He has just announced that the attendance is a little ahead of what it was the first term last year. Texas has the largest delegation, with Arkansas second.

We have a splendid faculty of strong men and women, and we are enjoying every class period. This is indeed a great school.

This term the Board of Missions and the Sunday School Board have combined their courses. That is, the two schools are going on at the same time. Some are taking work in one, some in the other, and some having classes in both. It is a fine piece of co-operative effort.

Two courses are being given for the first time. One is for Extension Secretaries, the other is for Conference Superintendents and Officers. The first is taught by Dr. Ruff and Mr. Ferguson of Nashville, the second by Rev. C. M. Dannelly of Montgomery, Ala.

Bishop Boaz preached Sunday to the delight of all. He is now a citizen of Arkansas, and we welcome him into our midst.—S. T. Baugh.

#### A SECOND COKESBURY SCHOOL AT DeVIEW

Beginning Monday night, July 26, an approved Cokesbury School will be held at DeView. Two courses, "The

## Thought Malaria Still in System

Until Dodson's Liver Tone  
Drove Out Quarts of Sour  
Bile and Other Poisons

There are entire sections where everyone seems to think they have malaria. Others believe they never fully got the malarial poison out of their systems.

Arnold Whiteson says: "For years I took calomel for the aches, biliousness, headache, constipation and the deathly feeling associated with what we believed to be malaria."

Last year I heard about Dodson's Liver Tone and bought a bottle for a few cents. Man, man, what a Godsend. In the morning it drove out quarts of black, sour bile. I got back my appetite for food, braced right up and haven't had a sick spell since. Whenever I feel a little bilious or the stomach gets sour, one dose of Dodson's Liver Tone is all I need. It is surely a blessing."

Hundreds of others tell the same experience.

Take a spoonful of Dodson's Liver Tone tonight and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

Small Sunday School" and "The Sunday School Worker," will be offered.

A very successful school was held in this community last year and the present school is at the insistent demand of the people. Brother J. G. Wilson is superintendent at Wilson and with the help of Brothers Lee Miller and Lee Douglass, superintendents at Revels and Morris Grove, is getting everything ready for the school.

These superintendents with their pastor, Brother Jones, were all present at a recent institute held in McCrory and are enthusiastically behind all Sunday School work.—A. W. Martin.

#### COKEBURY SCHOOL AT SHILOH

Rev. J. W. Moore and the extension secretary are to be in a school at Shiloh on the Turner Charge July 26-30. A letter from Brother Crenshaw, the pastor, indicates good prospects for a fine school.

Two courses will be offered, "The Small Sunday School" and "What Every Methodist Should Know."—A. W. Martin.

#### NORTH ARKANSAS EXTENSION NOTES

Rev. H. K. Stewart, pastor at Winslow, took work in the first term of the leadership school on Mt. Sequoyah. Brother Stewart has recently carried through in a very successful manner a training class using, "The Plans and Work of the Small Sunday School" as a text. A large number of our schools would find this book very helpful in training classes.

The Extension Secretary had the privilege of preaching in Brother Brumley's church at Springdale last Sunday night. Under the leadership of the pastor, this church is rapidly catching a vision of the possibilities of religious education in the local community. Brumley has made wonderful use of the courses offered at Mt. Sequoyah and will soon have the work completed for a Diploma in Religious Education. In addition, a number of his people are taking the courses. Sunday night, more than one hundred of them came down to hear the Bishop. Watch Springdale grow!

Pea Ridge was visited on this trip. Many years ago the extension secretary was superintendent of this school. The average attendance one year, we remember, was 39. The average now is running above 70. Yet

#### EPWORTH LEAGUES.

##### MENA UNION ORGANIZED

An Epworth League Union was organized in Mena Sunday evening, July 4, for Mena and adjoining territory, with three Epworth Leagues represented.

The following were elected officers: Miss May Williams, president, Hatfield; Miss Grace Beavers, vice-president, Mena; Miss Christine Fleming, secretary, Mena; Miss Lois David, treasurer, Hatfield; Miss Mary Williams, Era agent and recreational leader, Hatfield.

This Union is sponsored by Rev. and Mrs. S. F. Goddard, who are doing splendid things for their young people.

They have led in providing a beautiful playground two blocks from the church where directed recreation will become a vital part of the Church program. Then they are planning to develop a playground at Bethesda Springs, three miles from Mena, where it is proposed to have a summer camp for religious people. This is a beautiful place in the mountains, a fine climate with the best water one ever drank, pure and cold.

I enjoyed the stay in Mena. I was in the parsonage home and in the home of Rev. and Mrs. A. J. Ewing, and Rev. and Mrs. J. R. Rushing. These superannuate brethren send their love to all their friends. I preached at 11 a. m. and 8 p. m. Attended Sunday School and addressed the joint meeting of the Epworth Leagues.

Mena has a fine Sunday School under the leadership of Bro. W. E. Anderson, a good W. M. S. and both Junior and Senior Leagues. The Church is in good condition and both pastor and people are happy together.—S. T. Baugh.

we are discouraged sometimes and wish for the good old days. There never was a greater interest in real worth while Sunday School work than right now.

Brother Bishop, the pastor, was away at another appointment. But many good things were heard of him and his work. The people at Pea Ridge have the greatest opportunity of their lives. They need to get busy and put a little time and money into their Sunday School and Church; a few years would see them a strong and thriving little Church.—A. W. Martin.

#### ALL-STATE NEWS.

##### REVIVAL MEETING AT GLENWOOD

Our meeting at Glenwood began June 27 and closed July 11. We had large crowds and good interest from the beginning. Our helpers did not arrive until Monday. I preached Sunday at the morning and evening hours. Brother Simmons, Centenary director for Arkansas, worshiped with us at the evening hour. We received a class of 21 into the church at this service.

Rev. John T. (Happy) Turner, our singer, arrived Monday and preached for us until Wednesday, when Rev. Sam Yancey of Conway arrived. We had large crowds from the first service. Every church in Glenwood cooperated with us in a fine way. Rev. Mr. Sparkman, pastor of the Baptist Church, worked with us in every service.

Our crowds were large and appreciative. Everybody enjoyed the splendid singing of "Happy" Turner and the deeply spiritual messages of Brother Yancey. They make the best evangelistic party I have ever worked with. Our church was greatly revived, the churches of the town were drawn into a closer fellowship; 38 members were received into the Methodist church, 18 into the Baptist, 2 into the Christian, and one into the Presbyterian, besides others that will come in later, as a result of the meeting.

We shall always thank God for these men of God. They have won the hearts of everybody in Glenwood. May God's richest blessings be with them in their work for the Master in other fields.—W. C. Yancey, P. C.

##### REVIVAL AT RAVENDEN SPRINGS

We have just closed our meeting at Ravenden Springs with 28 conversions and reclamations and 14 additions to the church. Others are expected to join later. Rev. J. L. Rowland of Conway, Ark., who has been employed as District evangelist by Bro. Sherman, did the preaching. The meeting was a success in every way. We had good co-operation from the other churches of the town. This is one of the meetings that Bro. Rowland will hold in the District and we are hoping and praying that the others will be a great success.

Owing to a picnic that had been planned the meeting had to be closed before it developed as it should. If the meeting could have gone on a few days longer I think it would have done much more good.—W. E. Benbrook, P. C.

##### GENTRY AND ELSE

It was my pleasure to spend last Sunday, July 11, at Gentry, with my good friend, Rev. Floyd G. Villines, preaching at both hours. Bro. Villines had thoroughly advertised the occasion, hence, the congregations were large and appreciative.

Bro. Villines is very much appreciated and is doing a splendid work. I do not know when ever I have been in a sweeter home. His son George, who spent last year in Henderson-Brown College, is a licensed preacher, and Billy is a licensed exhorter. Both are fine promising young men. Henrietta finished this year in high school and in addition to her high school work she has been teaching music to a local class. Floyd Galloway Villines, a boy about twelve, is strong, interesting and promising.

On Sunday afternoon Bro. Villines drove his car, taking several of us to Centerton to a County Epworth

League Conference. This was a splendid occasion. On Monday morning after visiting with different business men of Gentry, by means of a Ford car, Bro. Villines safely placed the writer in Rogers.

Another pleasant and profitable day was spent with Bro. Wilcoxon and his good people. He is doing a splendid work. The next two days were spent in Springdale and Fayetteville. They were both pleasant and profitable days and the preachers and people contributed to the success of the cause I represented, and especially to my pleasure.

Mt. Sequoyah grows in interest and attractiveness to the Methodism of the county.—J. J. Galloway.

##### BINGEN CIRCUIT

We have just closed a very successful 12-day meeting here. We were assisted by Rev. T. M. Armstrong of Lewisville, a former pastor of Bingen, and Rev. Bernard L. Hatch of Texarkana, Tex., as choir director and young people's personal worker. Had 50 voices in the choir. Had large congregations. The evening congregations were estimated from 900 to 1,000 people. Bingen is the place to get a crowd. Received 16 into the church. It was truly a great meeting.

Rev. Hoy M. Lewis of Lavaca will assist us in a meeting at McCaskell, Aug. 19 to 26 and in the old folks camp meeting at Sweet Home, Aug. 27 to Sept. 5. Bingen is the Center of the world. Near the largest peach orchard in the world and the crop is exceptionally fine, but a little later than usual. We are having a good year. Serving a very fine people.—J. C. Johnson, P. C.

##### FIRST CHURCH, FT. SMITH

The entire musical program Sunday at the First Methodist Church, South, was made up of old songs which everybody in the audience knew. Even the special numbers, by talented soloists, were old-timers.

## WEIGHED ONLY 98 POUNDS

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Vegetable Compound

Cleveland, Ohio.—"I have really had all kinds of trouble. After having my first baby, I lost weight, no matter what I did. Then a doctor told me I would be better if I had another baby, which I did. But I got worse, was always sickly and went down to 98 pounds. My neighbor told me about Lydia E. Pinkham's Vegetable Compound, as it helped her very much, so I tried it. After taking four bottles, I weigh 116 pounds. It has just done wonders for me and I can do my housework now without one bit of trouble."—Mrs. M. RIESSINGER, 10004 Nelson Ave., Cleveland, Ohio.

If some good fairy should appear and offer to grant your heart's desire, what would you choose? Wealth? It's a transient thing that brings its own cares. Happiness? It's an elusive thing which we keep by giving away. Health? That's the best gift. Health is riches that gold cannot buy and surely health is cause enough for happiness.

Lydia E. Pinkham's Vegetable Compound may be the good fairy who offers you the priceless gift of better health.

## Children Cry for

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**CASTORIA**



**MOTHER:—** Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving natural sleep.

To avoid imitations, always look for the signature of *Fletcher's*. Absolutely Harmless—No Opium. Physicians everywhere recommend it.

"The City Foursquare," "When They Ring the Golden Bells for You and Me," and "The Rock of Ages" were the selections. Others, chosen for congregational singing, included such favorites as "There is a Fountain Filled With Blood," "Amazing Grace," and "Jesus Lover of My Soul."

Ninety-nine out of every hundred people would rather hear a song they know, word for word. Church music is intended to inspire the hearer, to put his mind in a receptive mood for the message which the minister will bring, to create an atmosphere of worship and peace. It is not designed to awaken admiration of the technique which permits a singer to negotiate two and a half or three octaves without losing his balance. It is no place to show off vocal acrobatics. If the audience must strain its ears to hear the words, and pucker its brows to figure out what they mean, if anything, there is no religious purpose accomplished.

Most of us are people with little or no musical education. Nearly all people love music, if it is the kind of music they can understand. The old religious songs are easy to understand. They are simple harmonies. They have an appeal in tone alone which elevates the spirit. They do not tax the appreciation. They satisfy it. Nothing can ever take their place.

We may pay \$10 to hear Galli-Curci, and be glad of it. But we don't go to church to hear Galli-Curci. We'd rather hear "Rock of Ages," in a clear, sincere voice, without any frills on it. And so would you.—C. F. Byrns.

#### LOUANN REVIVAL.

I have just had with me Rev. W. M. Bowden and family of Dallas in the greatest revival Louann has ever experienced. The work was complicated from every angle, yet, with God leading, we have had a wonderful victory. They stayed three weeks, four Sundays. During that time we have had seventy conversions and fifty additions to the Methodist Church. All with the exception of about ten were adults, strong influential men. There were twenty-four

by baptism, many by vows—and some by letter. The pastor's salary was fixed at \$1,800, to be paid monthly. The evangelist also presented the pastor and family with \$52 in cash, and \$148 worth of groceries and wearing apparel, which the folk gladly gave us. We have 12 of the finest men in Arkansas on the board. On one occasion 30 young men and young ladies came forward and pledged themselves to never dance again.

Bro. Bowden is a pastor's friend, a keen observer of his audiences, and fair with all denominations. His sermons are logical and soul-stirring. His organization and choirs are wonderful. His solos appeal to the hearts of his hearers, and are sermons within themselves. I cannot say too much for Mrs. Bowden at the piano, and his orchestra of four pieces. We have had wonderful music, and many times there were more than a thousand people present, and some claimed two thousand. The force of the revival has been felt for miles around the town.

The evangelistic party was easily entertained, occupying a house and doing light house-keeping, the incidentals taking care of expenses. God has wrought wonders in this revival, and the work that I wanted done has been accomplished. I cannot say too much for this evangelistic party, and wherever I may be another year I expect to have them, and we have both agreed to this.

Pray for us in this great Oil Belt. We expect to go to Conference with a real report for Methodism, and to God be all the praise and glory.—S. W. Johnson, P. C.

#### CARLISLE CIRCUIT

We have just closed a wonderful revival at Zion on the Carlisle Circuit.

We had splendid singing. Mr. Chris Hoover from Mena led the choir and everybody was well pleased with his singing and regretted to see him leave when the meeting was over. We had 18 additions to the church, 16 by baptism, two by vows and several reclaimed.

We will start our second revival at Rogers chapel July 18. We are praying for a great revival at this place. Pray for us.—J. B. Hoover, P. C.

#### REVIVAL AT CARTHAGE.

After preaching faithfully for two weeks, Rev. W. E. Hall, pastor of our church at Pocahontas, closed on July 4 one of the most successful meetings ever held in Carthage. Bro. Hall was ably assisted by Rev. C. O. Hall, his son, of Peach Orchard, who led the singing and worked with the young people. We were very fortunate in having this party with us at this time. They have left with us something that will live in our hearts, and we are looking forward to having them here again.

Bro. Hall's gospel sermons were able and far-reaching, and the entire community was stirred. Possibly his greatest skill as a revivalist was shown on Thursday and Friday nights of the last week, when eight of our young people gave their lives to Christ. While there were only two added to the Methodist church, there were twenty reclamations and conversions, all of whom were members of the young group.

All the young people showed a deep interest, and took a very active part in their prayer meeting. Among the young people home from college, who took an active part were: Misses Ione Matlock, Elizabeth Key, and Pearl House of Arkansas State Teachers' College, and Miss Lena Miller of Hendrix College.—Reporter.

#### SENATOR CARRAWAY ON PROHIBITION

United States Senator Carraway of Arkansas on the floor of the Senate recently said such wise words that we pass them to our readers:

"I hope to be indulged for a few moments while I prove that all the poverty, all the misery, all the crime, and all the unrest in this country is due to sobriety. Men are deserted by their wives because they insist on being sober and making an honest living. People are turned out of their places of employment because they are industrious and sober instead of drunk and loafing. No one can mention law enforcement in the Senate unless some Senator rises and demands a referendum upon it. From the talk which is indulged in here it would be thought to be believed that there was not any poverty in this world; that there was not any crime in this world; that there was not any unrest in this world until people got to be sober; that immediately they became sober they became criminal; that they deserted their wives and children and let them go in rags to beg on the streets; that industrial systems turned them out of their places because they insisted on being sober. It is the common custom to denounce everybody in this country who contends that sobriety is to be desired.

"Why the distinguished Senator from Maryland (Mr. Bruce) yesterday thought that the policemen might be thrust out of their high social places if they were thought to be in favor of enforcing the law. I am conscious of this—and I do not want to be offensive about it—that what is being done here is done in an effort to propagandize the country. That is what it is intended for. The hearings before the Senate Committee had that end in view and nothing else. I know, and every other Senator on this floor knows, that government itself may be discredited; and every law on the statute books may be made obnoxious, if men in high places will rise every day and denounce such

laws as being an invasion of men's rights and tell them to resist the law; that if they do not want their liberties taken away from them they must have liquor and lawlessness. This talk has that one object in view, with one other; that is, it is thought in some jurisdictions it will aid some to be returned to office. I do not know. There is not anything in our Constitution to provide for a referendum, and there is no one who honestly believes in law enforcement who wants a referendum.".....

"The Senator from Maryland knows that the people who would participate in a referendum of that kind are of two classes: First, those people who would rather have beer than law, those folks who are willing to trade off the Constitution for strong drink and would vote two or three times; and second, some of the extremists on the other side would vote; but the great majority of the American people know that there is not any constitutional warrant for such a procedure and they would not waste their time in voting a referendum. It would not give us the American sentiment, except in so far as it would give us the opinion of those people who think there is nothing sacred except beer. It would give us their opinion and we already have it. It would give us the opinion of those people who think that all other laws ought to be disregarded as secondary, except the prohibition law, and we already have their opinion.

"The mass of the American people, I dare say 90 per cent of them, are satisfied with what the law is, and would not participate in what I think would be a farce in the form of a na-

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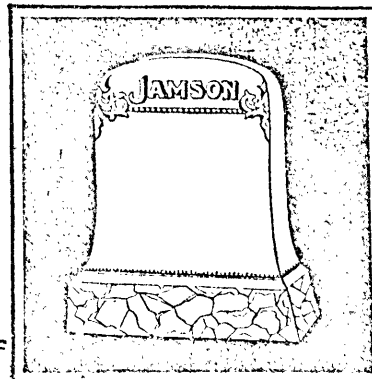


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tional referendum."

"This propaganda against prohibition, spring from whatever motive it may, has but one result, and that is to discredit law enforcement. There is no doubt on earth but that there are men in jail today who otherwise would be at liberty, who are criminals under the law today, who would not have been if it had not been for propaganda in high places."

### THE "FLARE" OF YOUTH

By Howard B. Grose, D. D.

In these days when so much attention is being paid and so much diverse advice being given to the "flaming youth" of the period, it is interesting to note that for many months past a serious attempt has been made to discover what the attitude of youth is on various important points. It is due to the initiative of the Young Men's Christian Association that its leaders in fifty-two countries have undertaken to get at the youth problem by letting the boys and young men state it for themselves, and freely express their opinions. This is a stupendous task.

The results will be made known at the World's Conference on boys' work to be held at Helsingfors, Finland, in August. For everywhere the Association's workers have been busy. In New Zealand huts, in Chinese pagodas, in little tents on the Polish frontier and sweltering spots in Africa, in school centers in Japan and the Philippines, groups of young men and boys have been drawn together and interrogated to learn their tendencies of thought and action. In this country the movement has been carried on in a hundred or more selected communities. The results of this method of approach, which seems more rational than to stand outside and criticize youth for what it seems to think and be, make instructive reading.

It should be said that in this undertaking the Association has not taken sides in the discussion concerning the so-called "revolt of youth," but has sought merely to ascertain the facts from original sources. The following summaries, while necessarily fragmentary, contain significant pointers and are therefore of value to those who seek to understand present-day youth.

## Corns

Lift Off—No Pain!



Doesn't hurt one bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers.

Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the foot calluses, without soreness or irritation.

Consider first how school boys spend their time, using one community as an index. A committee of fifty, organized by the Akron (Ohio) Y. M. C. A., found that on school days the high school boy spends 12 hours and 16 minutes at home, 6 hours and 45 minutes in school, 3 hours and 13 minutes at the movies, at work or at play, and 8 minutes on weekdays in some form of church activity, leaving 1 hour and 38 minutes unaccounted for. It would be interesting to know a little more definitely what form of church activity occupies the eight minutes. The grade school boy's report parallels that of the high school boy with one important difference; the former spends less time at home and at school and has more time unaccounted for—a fact for parents to consider.

A review of the findings, growing out of talks with boys, is enlightening and suggestive, for you must realize that the boys are doing the talking. The discussions revealed a rather general dislike of restrictions, a marked desire to be regarded as beings capable of thought and voluntary action, and a rebellion against uncompromising demands. The boys expressed preference for co-operative teaching and mutual discussions, as opposed to instruction by rule and rote. They showed a tendency to regard home as a "place of neglect and unsympathetic restraint on the part of the parents." They believed parental training should be by example, and specifically declared that they did not see why a boy should be required to go to church or Sunday School if his father remained at home reading the Sunday paper.

Government and the Church were accepted as a matter of course, but the boys showed real enthusiasm over the idea that religion should be made more practical and understandable. Their remarks concerning the choice of a life work were unusual. Better, they said, an interesting job at a low salary than a boresome task performed for a high wage. Throughout the discussions they showed a remarkable perception and a keen desire to be heard. Their indictments of the home, school, Church, and business world indicated the existence of what professional workers with boys call "conflicts of loyalty," which are at the bottom of the rebellion against authority and the general desire for self-expression. Says the compiler of the results:

"It may be that their notions concerning great general principles such as religion are not their own; as to that we have no accurate test. But the fact that young boys have ideas, whether original or borrowed, is indicative of a profitable intellectual advance on the part of youth."

Rough and ready in their tastes, the boys prefer western thrillers on the screen; in literature, Zane Grey. It is perhaps a little surprising, therefore, to find that in school they consider the chief influences to be chapel talks, discipline, school spirit, and above all the character of teachers. But hardly once are studies referred to. The views on home, too, may prove valuable for those parents who still are interested in such matters. There must be some reason for the generally unfavorable opinions of boys concerning the home atmosphere.

Amid many criticisms of parents, one boy is bold enough to say, "We are jazzed and fed up so much on things going on that a fellow has little capacity left for an appreciation of home." A group of Illinois boys at-

tempt to explain the collapse in home discipline as due, not to a general feeling that boys should disobey their parents, but rather to a belief that "there are some decisions the boy should make for himself and some that parents should make for him." "Boys should take responsibilities as well as the parents." By and large, the home influence appears too nearly a zero.

Church, the boy feels, is necessary, but he would cut the service in half. Many boys say they would eliminate the sermon, because it makes Church a "one-man service." Echoing perhaps what they have heard their elders say, they complain of too much argument over things of small account, too many denominational differences. And naturally from one source comes the inevitable, "The church is always asking for money." South Dakota boys complain of the lack of athletic equipment in churches, declaring that the Church fails to hold young people because it does not keep them interested seven days in the week; does not give them definite responsibility. "Make religion practical," suggest some Minnesota high school boys. "There's too much theory and quarreling in churches."

A list of boys' hobbies, in the order of preference, deserves attention. Athletics, radio, and reading are the three favorite pastimes. Further to particularize alphabetically, put auto racing, billiards, bee-keeping, bowling, boxing, boating, camping, canoeing,

dancing, drawing, fishing, gymnastics, hiking, horseback riding, hunting, movies, music, photography, pigeon and poultry raising, prize fighting, skating, stamp collecting, swimming, the theatre, and working on machinery.

The American boy is a live boy. To talk with him instead of at him is to obtain information that will at least make intelligent, sympathetic dealing with him possible. He is fond of play, but he has also serious and thoughtful moments, and is open to approach by those who have a friendly spirit. Out of the Helsingfors Conference there should come such an understanding of youth, its tendencies and possibilities, as has never hitherto been possible.

### REPORT OF BISHOP HOYT M. DOBBS.

To the Bishops and Members of the M. E. Church, South, Assembled at Memphis, Tenn.:

After half a century of sacrificial toil in the Republic of Brazil, our Church in that country will celebrate with appropriate ceremony its Semi-Centennial on August 11, 1926, in the city of Rio de Janeiro.

We now have more than two hundred preaching places throughout the Republic. By careful estimate our church members now number more than fourteen thousand, and represent a type of piety which is worthy of the noble standards of the history of Methodism and of the New Testa-



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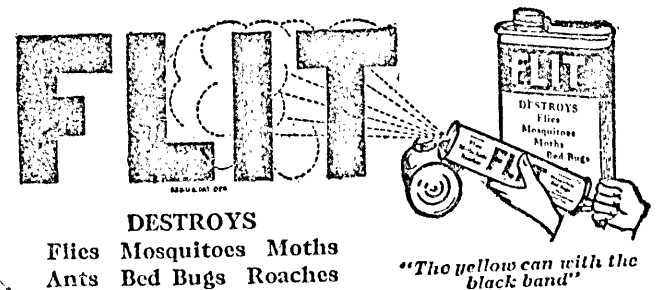
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Ants Bed Bugs Roaches

"The yellow can with the black band"

ment.

At this date there are in operation ten schools and colleges, with student bodies which now aggregate in number more than three thousand. Another great educational agency is our Methodist Publishing House at Sao Paulo, under the direction of Rev. C. L. Smith and Rev. John Becker. Through its various periodicals it regularly supplies religious literature in the Portuguese language for the Methodist Episcopal Church, South, the Presbyterian Church and the Protestant Episcopal Church. Its financial value is now estimated by the auditors at a quarter of a million dollars. It would be difficult to over-emphasize the influence which this agency alone is exercising upon the Brazilian people.

The Centenary has put our cause in Brazil forward by years. The building program as originally planned has been executed, save in one instance—and this will also be realized at no distant date. The total value of our properties in Brazil is estimated to be more than four million dollars.

I desire to call attention to the commendation of the Bishops in the Episcopal address touching the future of our Church in Brazil. The time is undoubtedly at hand for them to have a larger participation in all our affairs. This you will no doubt give your most careful consideration.

For journeying mercies without number, for the health of my loved ones during my long absence from home, for the unfailing courtesy and co-operation of the Church in Brazil and of all the Secretaries at home, and for the steady ongoing of the cause of Christ in South America, I

am profoundly grateful to God and His Church.

Respectfully submitted,  
Hoyt M. Dobbs.

#### BISHOP MOUZON'S REPORT TO THE GENERAL CONFERENCE

Dear Fathers and Brethren: The Third Episcopal District comprises the Holston, the Tennessee and the Memphis Conferences, that is a great territory stretching from Memphis, Tennessee on the West, beyond Bluefield, West Virginia, on the East.

It immediately became evident that as Bishop in charge, I could not administer properly the affairs of the Church in this District and keep my residence west of the Mississippi River in Texas. As soon as practicable, therefore, I moved my family to Nashville, Tennessee, where I have had my official residence during all the quadrennium. At once I began to familiarize myself with the work of the Church in the District. As I have been able I have visited in every Presiding Elder's District and have labored as God has given me strength to advance every interest of the Church.

I take it for granted that it is not desirable that I should here present a detailed statistical report of the progress of the various departments of the work in the Third Episcopal District. All this will be found in the journals of the three Annual Conferences. I mention the fact, however, that the net gain in membership has been more than 14,000, every Conference reporting a healthy increase. The number of young preachers coming into our ministry has been very encouraging, and I have not known at any time, or anywhere, a finer class of young men offering themselves for the work of the Church.

The various interests of the Church have been looked after. I have considered it my privilege as well as my duty to lend assistance and give direction to the work of Christian Education, to the furtherance of the Missionary Centenary and to the advancement of the Superannuate Endowment Fund. By reference to the records of the Annual Conferences, it will be found that our Church in the Third Episcopal District has not been unmindful of its duty and responsibility in these matters. I briefly refer to the fact that Emory and Henry College, in the Holston Conference, was never more vigorous than today. This school is making a notable contribution to the progress of the Kingdom of God. Cumberland Mountain School in the Tennessee Conference is very dear to the hearts of our people. We are gathering together there a fine group of mountain boys and girls and are doing a work that is already drawing attention to itself from all interested in the education of those Anglo-Saxon young people. Lambuth College has been established by the Memphis Conference in Jackson, Tennessee. The beginning that has been made promises a successful future for this young institution.

I was instrumental in having organized and established two summer schools for preachers, the one for the Holston Conference at Emory and Henry College, Va., the other for the Tennessee and Memphis Conferences, which now assemble at Lambuth College, Tennessee. The influence of these two summer schools on our undergraduate preachers has been very marked indeed. Four years ago I was pained at the number of young preachers failing to pass their course of study. At the present time only rarely is it reported that one of the undergraduates has failed in his studies.

In the large cities of the Episcopal District notable progress has been made in the matter of church buildings. I mention in this connection as worthy of special note, the cities of Bluefield, West Virginia and Knoxville, Chattanooga and Memphis, Tennessee. In the smaller towns and in the rural districts also, great advance has been made in this particular.

Throughout the quadrennium I have everywhere and always endeavored to lay stress on things spiritual. I myself, have conducted revivals in some of the cities of the Episcopal District. The revival conducted in Ryman Auditorium, Nashville, Tennessee, was an event in my own life, and I think I may add an event in the life of the City of Nashville.

It may be of interest to the Church to know that our Church in Nashville, Tenn., was possibly never more prosperous than it is today. I have labored in season and out of season to advance the interest of the kingdom of God in the Third Episcopal District. My work has been to me an unceasing joy. It could not have been done without the prayers and co-operation of the ministers and laymen of the District. I speak out of my heart when I say that nowhere in the Church have I met and known more faithful and efficient laymen than are found within the bounds of the Third Episcopal District.

#### REPORT OF BISHOP H. M. DuBOISE TO THE GENERAL CONFERENCE

Dear Brethren: I am happy to lay before you a brief report of the work of the Seventh Episcopal District for the four years now closing.

The Seventh Episcopal District comprises a vast territory west of the Central Mountains in which there are three distinct and widely separated groups of Churches. The first of the groups is well described by the designating Northwest Conference. It is spread through the four great States of Montana, Idaho, Washington and Oregon, an area about equal to that of all the Cotton States east of the Mississippi River. The second group is found in the State of California, and is the oldest, as also the best organized section of our work in the Pacific West. The third group is in the Infant Commonwealth of Arizona, and is contained chiefly within its central valleys. At present the relative importance of these groups is described in the reverse order of their presentation here, though the future movement of population and local industrial development may at any time lift either one of these groups into an extraordinary importance. They are each and all of present and prophetic value to our connectional life and progress. In the first of these groups, the Northwest, the relative growth has been least and in the South—Arizona, the relative growth has been largest; but in California the advance has been noteworthy and comforting. Everywhere, and always, the work in all sections, which is missionary, has been hampered by lack of funds for initial building and sustentation. Unless something is done by the General Conference to supply this lack, the sustained growth of the past quadrennium will be succeeded by a period of loss and retrogression. It cannot be denied that due to certain conditions, produced by connectional policies, lack of funds and disappointed hopes, a number of our Churches in this field have suffered in their organization and some have ceased to function. I can but utter the prayer and express the hope that the present

General Conference will make at least a moiety of unusual financial provisions for these Western needs, and thus take pledge of a future hopeful possibility.

The statistical reports of the several Annual Conferences in this District will show that during the past six to seven years the values in Church property have increased from somewhat more than one million dollars to nearly four millions of dollars.

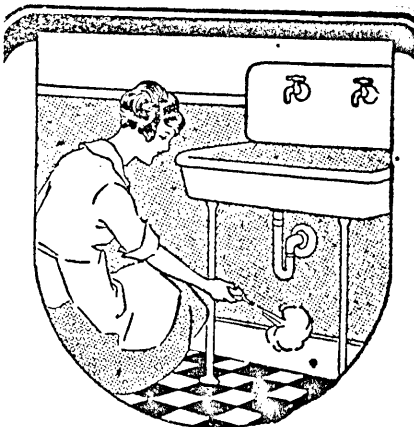
This increment represents many fine modern church buildings and the erection and remodeling of many smaller houses of worship. A total of about sixty churches is included in the list, wholly in Arizona, the membership of the Church has been doubled, and in all parts the figures of membership have been maintained or materially increased; the erection of the Districts in Arizona into an Annual Conference has been justified in the completest way. The holding and occupation of that field means cer-

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tain evangelical triumphs for us in our further Western work; Southern California and the San Joaquin Valley may be put in the same category of importance with Arizona. Those wonderful regions are fields white unto harvest, and invite us to certain results for the Kingdom of our Lord.

#### THE QUEST OF GOODNESS.

There is a feeling in some quarters that being good is dull work. There are men who speak as if wickedness is always interesting while righteousness is tame and spiritless. My own feeling is that all those people are as crazy as they would be if they went about insisting that two and two make five or fifty. The finest form of adventure upon which any man enters is his own personal quest for goodness.

Have you ever heard about the Bishop whose name was "Welcome"? When he was made a Bishop he found that the Bishop's Palace had in it sixty large rooms, while the little town hospital across the street had only six.

"How many patients have you here?" the Bishop asked the head physician.

"Twenty-six."

"Your beds are crowded, and your rooms are poorly ventilated."

"Yes, Your Lordship," replied the doctor, "but what can we do?"

"There is some mistake here," said the Bishop. "It is clear that you have my house and I have yours."

So he had the sick people all moved over into the Bishop's Palace with its sixty-rooms, and he lived in the little one-story hospital. That interested the people of the Diocese—they had never seen it in that fashion before.

He announced one Sunday that he intended to go up into the mountain to visit some poor shepherds who were keeping their flocks there. The mountains were infested with brigands, and the Mayor of the town protested against his going.

"You would need an escort of soldiers," the Mayor said, "and even then you would imperil their lives as well."

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as your own."

"For that reason," this Bishop said,

"I shall go without an escort."

"The brigands will rob you."

"I have nothing."

"They will kill you."

"A harmless old priest passing along muttering his prayers—what good would that do them?"

"What if you meet them?"

"I shall ask them for alms for my poor."

The Mayor saw that he could not do anything with a man like that.

The Bishop set out the next morning. He found the shepherds and spent the week with them, telling them about the goodness of God, and administering to them the Holy Communion, which they had not received for years. When he came back he brought with him a bag of treasure, gold, silver and precious stones, which had been sent to him there in the mountain with this inscription pinned upon it. "To Bishop Welcome from Cravette." New Cravette was the ringleader of the brigands. And when the Bishop was showing his treasure to his curate he remarked:

"To those who are satisfied with little God sends much."

"God," the curate replied, "or the devil?"

The Bishop looked at him searchingly and answered, "God."

This Bishop received into his own house one night a discharged convict, a man who had been a desperate criminal. He called the rough fellow "Monsieur." He seated him at his own right hand at supper and gave him the best room in the house. And by the sheer strength of his own faith and love he transformed the man into an honest citizen.

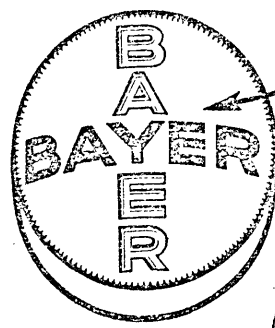
Bishop Welcome was like his Master. His goodness was not simply the rule-keeping sort. It was simple, genuine and spontaneous. His life also was "the light of men." Wherever he went men walked in that light toward Heaven.

Where goodness is real, it is the poetry of human existence. It is human action set to music and singing the tune that the morning stars sang together. That type of goodness, lifted up, draws men to it.—Charles R. Brown, Dean of the Divinity School of Yale University.

#### LEAN HARD ON GOD.

But the best thing is to lean back upon God, and to go on resolutely putting all the forces of life into the essential work, and thinking not so much of results and rewards as of duties. These, it has been said, are first in regard who have been first in service; not thinking of reward, hardly ever straightening their backs from toil and passing as humble a judgment on their work as the last and least of their fellow-laborers upon theirs. Such lives must draw, not from the shallow streams of earth, but from the deep fountains that flow out of the throne.—W. Robertson Nicoll.

"Let us settle with ourselves which of the two we desire to produce, a religious propriety or a religious life. If a religious propriety will satisfy us, then we may retain our hardness of heart, for religious propriety will grow where there is not much deepness of earth. But if our purpose be to live a religious life, then the hard rock will have to be taken out, to make way for the roots as they bore into the great depths, for no man is permitted to call himself religious until God is able to say, In my hands are the deep places of his heart."—J. H. Jowett.



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Dr. Tuttle of the University of Illinois, sent here in 1924 to inspect Hendrix College for the North Central Association, said in his official report to the Association:

"Without question the Hendrix faculty is strong. I consider it considerably above the average, both in scholarship attainment as represented by the degrees held and in personality, of the faculties of many of the strong colleges in the North Central Association."

This fact explains why no other college in the country can point to a finer record of achievement by her alumni and ex-students than can Hendrix College.

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## SUNDAY SCHOOL.

### Lesson for July 25

#### THE PASSOVER

LESSON TEXT—Exodus 12:1-49.  
GOLDEN TEXT—Christ, our Passover, is sacrificed for us.  
PRIMARY TOPIC—The Story of a Feast.  
JUNIOR TOPIC—The First Passover Feast.  
INTERMEDIATE AND SENIOR TOPIC—A Memorial Feast.  
YOUNG PEOPLE AND ADULT TOPIC—The Meaning of the Passover.

#### I. The Passover Instituted (vv. 1-23).

##### 1. The date (v. 2).

With the institution of the passover came a change in the order of time. The common year was rolling on as usual, but with reference to God's chosen people the order was interrupted and everything was made to date from this event.

##### 2. The lamb set apart (vv. 3-5).

This lamb must be a male without blemish, indicating that it must be both representative and perfect.

##### 3. The lamb was killed by the whole congregation (v. 6).

This shows that it was not for the individual only, but for the entire assembly. The setting apart of the lamb was not sufficient. It must be killed, for "without the shedding of blood there is no remission of sins."

4. The blood of the slain lamb was to be placed upon the side posts and lintels of the door (v. 7). When the destroying angel passed through the land he passed over the houses where the door posts were sprinkled with blood (v. 23). This blood was the evidence that a substitute had been offered for them.

##### 5. Israel feeding upon the lamb (vv. 8-10).

This denotes fellowship. The lamb roasted signified the action of fire in God's judgment at the cross. The head, the legs and purtenance thereof show that in the substitutionary sacrifice the understanding, the walk and all that pertains thereto were involved. This shows that the atonement of Jesus Christ involved His obedience to law as well as His suffering in the stead of His own. The eating of unleavened bread signifies that no sin is connected with or allowed in fellowship with Christ. Leaven signifies corruption (I Cor. 5:7,8). The Israelites did not put away leaven to be saved from the destroying angel, but being saved because under the shadow of the blood they put away leaven, that is, evil, in order to have fellowship with their Redeemer. The bitter herbs connected with this feast suggest the bitterness of Christ's suffering.

##### 6. They ate the passover ready for action (v. 11).

Their loins were girded, their shoes were on their feet, and a staff in hand. The girding of the loins betokened separation from sin, and preparation and readiness for service. The feet being shod indicated their willingness and readiness to march out of Egypt. The staff in hand indicated their nature as pilgrims leaning upon a support outside of themselves. They were to leave behind them the place of death and darkness and march to the promised land.

7. The uncircumcised denied participation in the feast (vv. 43-49). Circumcision was typical of regeneration. The significance of the requirement is that only those who have become new creatures by the power of the Cross have a right to sit at the passover feast.

##### II. The Significance of the Passover (vv. 24-28).

It was a memorial institution, calling to mind the deliverance of the Israelites from Egyptian bondage. This was to be taught to their children

from generation to generation when they came into the land.

#### III. The Awful Judgment (vv. 29, 30).

At midnight the Lord smote all the first-born in the land from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in bondage, and all the first-born of cattle. There was death that night in every home throughout Egypt where the blood was not found. A great and awful cry went up from the Egyptians for there was not a house where there was not one dead.

#### IV. The Great Deliverance (vv. 31-36).

So mighty was this stroke that Pharaoh called for Moses in the night and requested him to be gone with his flocks and herds. The Israelites hastily made ready for their journey. They demanded of the Egyptians jewels of silver and gold and raiment. The word "borrow" in verse 35 means "demand" instead of the sense in which we use it today.

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#### COME, VOW A VOW WITH ME

I have promised God that He can count on me to spend myself without reserve in an effort to make adequate provision for the superannuated preachers and the widows and orphans of preachers of the Methodist Episcopal Church, South. It does not matter where I am, or what my special work in the future may be, that vow stands. Nor will God have to keep tab on me to see that I am faithful to the promise. I'll make good.

If I should enter the pastorate again, it will not be necessary for anybody to persuade me to do something special for the Superannuate Endowment Fund. I'll do it without having to be begged, and will keep on doing it until the necessity is met. I mean to square myself with God in this matter. I have heard His call.

O that thousands of others would vow this vow with me! It would mean that the whole Church would be honey-combed with men and women under solemn covenant with God to work at this task with such abandon that nothing can hinder its glorious completion. Our Church has had some very wonderful days, but her brightest and happiest day will be when she has made comfortable provision for God's exservice men. When that day comes, every department of the Church's world program will spring forward as if by magic.—Dr. Todd in Call of Forgotten Man.

The cause of our old preachers grips the heart strings. This most worthy appeal of the Church in behalf of these old "Soldiers of the Cross" ought to bring a vow from every member of the church whose heart can be moved by love and gratitude. Renew, vow such a vow with me.—John H. Glass, Commissioner for Superannuates, 408 Exchange Bank Bldg, Little Rock, Ark.

**ARKANSAS AS A PARK CENTER**

Despite the fact that little national publicity has been had on the proposals to establish several national parks in Arkansas, it is apparent that all of the neighboring states, and a greater part of the United States are coming to regard Arkansas as the nation's future playground.

Authorities and leaders in the National Playground movement, who have seen the possibilities offered in Arkansas' virgin lands, readily declared that Arkansas could, with the exertion of little effort, be made the resort and park center of this country.

During the recent Realtors' convention held in Tulsa, which was attended by many of the nation's most prominent real estate men and promoters, hundreds of the delegates were guests of the Ft. Smith Chamber of Commerce on an automobile tour which covered the beautiful Ozark resort section to the Missouri line. In discussion following the tour several real estate men, who at the time made their first visit to this section of Arkansas, declared an overwhelming surprise at the natural beauties of the Ozark regions and predicted a development by both Arkansas and outside promoters which would rival that of Florida.

In the National Conference on State Parks, held at Hot Springs recently, and attended by leading authorities from all parts of the country, many of whom have studied the possibilities in Arkansas spoke optimistically of future developments in this state and declared that the Ozark Mountains and those of the Ouachita Valley offered natural facilities which with some development, would make the most desirable resorts and camping grounds to be found in the United States.

Those who spoke of the possibilities urged immediate action on the part of the people of this state to endeavor to have the Ouachita Valley and other desirable districts set aside as National or State Parks. This action was advised because, it was said in very few years the land so well adapted to resort purposes would be exploited by private enterprises. The plan of private ownership, authorities explained, has never been as satisfactory either to tourists or the state as a whole as the plan of Government or State ownership.—Bulletin of L. R. Chamber of Commerce.

**ENGINEERING AND ARCHITECTURE AT SOUTHERN METHODIST UNIVERSITY.**

The appointment of R. D. Campbell of Austin, Texas, and of R. C. Henson of Troy, New York, to the faculty of the School of Engineering and Architecture of Southern Methodist University, has just been announced by Dr. Chas. C. Seleckman, president of the University.

Mr. Campbell, who has been appointed as Instructor in Mathematics and Drawing, is a graduate mechanical engineer of the University of Texas. He has had practical engineering

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experience with the Woodlief Engineering Company of Dallas, and last year was a member of the Faculty of Texas Technological College.

Mr. Henson, who has been appointed assistant professor of Physics, holds a Bachelor of Engineering degree from Johns Hopkins University and a Doctor of Engineering degree from Rensselaer Institute. He has had considerable experience in research of the magnetic and electrical properties of materials.

He will establish a two-year course in Physics and Electrical Measurements to be given to the students of the College of Engineering and Architecture. Apparatus is now being purchased to outfit an entirely new laboratory.

Both teachers will take up their work August 30, when the Engineering School begins its second year of work on the Co-operative Plan. This plan permits students to obtain practical experience in the industries along with theoretical training in the school. All students alternate between the school room and practical work every four weeks. During the six months of each year that students are employed in the industries, they earn, of course, a large part of the expenses of going to school.

The enrollment for the coming year will be limited to 120 Freshmen and 40 new students in the Sophomore class. Applications are being received rapidly, and it is evident that the full quota of students will be accepted several weeks before the date of registration.

It is suggested that pastors call the attention of those in their congregation who are interested in engineering to this new school.

**PIPE ORGAN MUSIC**

"Symbolic of the rapid progress being made in finer church buildings and more complete equipment all over the country and especially in the Southwest, is the supplanting by the pipe organ of the old fashioned organ and the piano." This is the opinion of Mrs. J. H. Cassidy, head of the Pipe Organ Department of Southern Methodist University at Dallas, Texas.

"Dozens of new churches are going up every month and practically all these boast of pipe organs," she pointed out. "But pitifully few can boast of efficient pipe organists. Organ music, no matter how fine the instrument itself might be, has little beauty unless it is produced by one who really knows how to play.

"Piano playing does not enable one

to play the organ. Yet frequently small towns have had to depend on their pianists to 'pick up' the ways of the new instrument. The result is very unsatisfactory.

"Plainly it depends on the young girls who go away to school—whose musical education is before them to supply the need.

"Southern Methodist University has a School of Music equipped to care for the fast growing demand. It offers the degree of Bachelor of Music in Pipe Organ and prepares for the organist's Guild Examination. One year of thorough study in the department gives a certificate for church playing. This course gives the pupil a practical knowledge of the instrument and the technique of playing it. It also enables her to play church songs and hymns.

"Thus after one year of study the young girl can not only give pleasure to herself and her friends and become a real asset to the community, but she also has a means of livelihood. The town has in many cases

proven to be the center for teaching and the young lady living there can frequently find more pupils than the one in the larger cities.

"There is another advantage in having a capable organist in the town. Good music always attracts, and if the Church can furnish it, it will draw to it those young people whom the preachers are constantly trying to interest."

Mrs. Cassidy has built up an unusually strong department considering the age of the University. She possesses a Guild Certificate and is widely known, not only as a teacher, but also as a soloist. There are two other instructors.

The \$25,000 pipe organ, recently installed in the McFarlin Memorial Auditorium and recognized to be one of the finest in the country, has helped to call attention to S. M. U. as a center of musical education. The Pipe Organ Department is fully equipped, having a three-manual studio organ for practice and a four-manual concert organ for study purposes.

**SCHOOL OF ENGINEERING AND ARCHITECTURE**

Offers courses in Civil, Electrical and Mechanical Engineering and Architecture by the Co-operative Plan.

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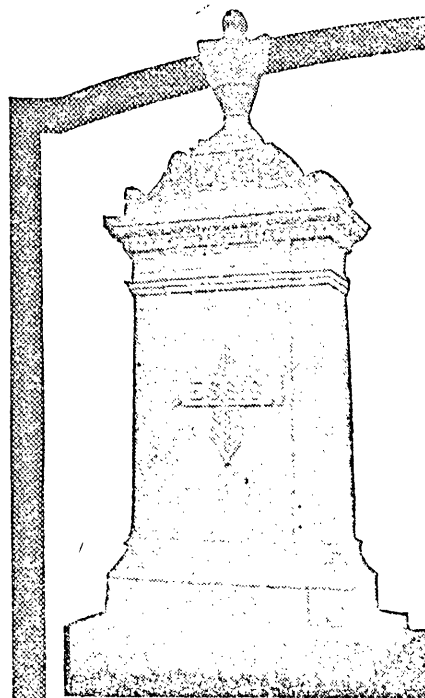
1. Thorough theoretical training in college.
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