

ARKANSAS METHODIST

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

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

VOL. XLII.

LITTLE ROCK, ARKANSAS, THURSDAY, JUNE 21, 1923.

No. 25.

"THE COLLEGE MAN AND THE CHURCH."

Under the above caption a "Harvard student" writes for *The Outlook*. He says: "Religious the college man is at heart, but in his religion there is recognized very little responsibility to the Christian Church." He comments: "The college student has been thinking religiously only to find that the Church, once his leader in these avenues of thought, is in a maze of inconsistencies. The truth is that the Church, however it may be progressing in the effort to keep abreast of the political and social movements of the day, is not advancing intellectually. The serious indictment of the Church by the college student is that she is 'stale and boring'."

It is not surprising that a Harvard student should hold these views, because, in so far as Harvard represents the Church it is supposed to reflect Unitarianism, and we regard the Unitarian Church as little more than an Ethical Society of cultured people.

Certainly the view expressed by this "Harvard student" misrepresents the students of denominational colleges. The young men who come out of our Methodist colleges, as a rule, represent the best homes of Methodism. Usually they are more active in religious work after they enter college than before. Then there comes the special revival season and the majority make new resolves, the unconverted are converted, and scores offer themselves for the ministry, for foreign missions, for deaconesses, and other forms of religious activity. They contribute freely to the Church and pledge themselves to help the college and the Church in many ways.

College students are not all saints, but we know of no single local church that has anything like the zeal and activity for the Church that is found in a body of students in a Methodist college; and the same claim could doubtless be sustained for the Baptist and Presbyterian colleges.

This "Harvard student" says: "The college man today can only be attracted by a man's religion, a religion with a challenge and a duty." That is absolutely true, and the beauty of it is that through the Centenary Movement and the teaching of Missions and Sociology in our denominational colleges the challenge has come from Methodism to her college students today as never before. There may be less mere "pious" profession among our college students than in former years; but there is vital religion and in Methodism it is finding its field in our revitalized Church activities.

We could wish this "Harvard student" no worse fate than to spend a few weeks among such colleges as Hendrix, and Galloway, and Henderson-Brown. Our Methodist colleges are training the coming leaders of our Church, and we do not fear for her welfare in their sturdy hands.

KILL OR CURE THE CARNIVAL.

There is no doubt that the average street fair or carnival is evil. It brings into decent communities unspeakable villainy. It ought to be reformed or banished. *The Country Gentleman* says editorially: "The campaign to clean up the crooked carnivals had to come. It was as inevitable as sun-up. A nation which had banished the lottery, outlawed the racetrack gambler, closed the saloon, put a price on the head of the narcotic peddler, branded the food adulterer, and raised its hand against the courtesan and her procurer, could not forever ignore outdoor shows in which all these iniquities found patronage and protection. *The Country Gentleman* did not start the uprising against fakers and midway lepers. It merely sounded an alarm in a fight already started. Also it was inevitable that the cleanup should be begun under the lash of a dictator. Force is the only argument which all carnival men understand. Few of them, unaided, have the decency to repent and the backbone and bowels to go straight. No gentle prayers for them. No supplication in the secrecy of their own closets. What they require, now that their sins have found them out, is an old-fashioned hell-fire exhortation threatening them with hot coals for their feet and molten brimstone down their yellowbacks. And they are getting this under big two-fisted Thomas J. Johnson, the Chicago lawyer who has undertaken to reform them."

Arkansas communities will be tempted, by promise of a percentage of gate receipts and the pros-

IN THIS THE CHILDREN OF GOD ARE MANIFEST, AND THE CHILDREN OF THE DEVIL; WHOEVER DOETH NOT RIGHTEOUSNESS IS NOT OF GOD, NEITHER HE THAT LOVETH NOT HIS BROTHER. FOR THIS IS THE MESSAGE THAT YE HEARD FROM THE BEGINNING, THAT WE SHOULD LOVE ONE ANOTHER.—1 John 3:10-11.

pect of bringing in a large crowd, to give these carnivals right of way to corrupt the morals of their youth. Before any carnival is admitted let its record be scrutinized, and after it is showing let the best citizens be on guard. If villainy shows itself, let summary punishment be meted out. The professional crooks and prostitutes deserve no mercy. If you need advice or help, write to Thomas J. Johnson, 155 N. Clark St., Chicago, Ill., who is determined to kill or cure the carnival.

LOYALTY.

The etymological meaning of loyalty is the "quality of obedience to law." It means "fidelity, faithfulness, devotion." It may be used with reference to a person, as a ruler or leader, or an institution, as a state or church. Every one is related to others and to institutions. If he loves and honors them and is proud of them, he takes a keen pride in being loyal to them. A good soldier is loyal to his commander and to the army as a whole. A good citizen is loyal to the rulers and to the State. A good Mason is loyal to his order and its officials. A good Christian is loyal to his Master and Savior, Jesus Christ. A good church-member is likewise loyal to his Church because he recognizes it as the body through which he largely concretizes his loyalty to Christ. A truly good man would regard it almost as an insult to have his loyalty to Christ and his Church called in question. He is right. Loyalty is one of the noblest virtues. Even bad men regard loyalty to a cause which they have espoused of such value that they would die for it rather than betray it.

Loyalty to family is good. Loyalty to friends is good. Loyalty to the community is fine. Loyalty to the State is noble. Loyalty to the lodge is beautiful. Loyalty to one's guild is commendable. But however loyal one may be to these, is he all that he ought to be unless he is loyal to Christ and His Church? It is possible, under proper circumstances, to combine all of these loyalties. Indeed, if one is thoroughly loyal to Christ and understands the reciprocal relations of life, loyalty to Christ should increase his loyalty to all men and all institutions that deserve loyalty.

As Methodists we acknowledge that the supreme loyalty is to Christ. Our Church is an organization through which we largely do our work for Christ and qualify to be His followers. We believe in the Christianity of members of other denominations. We believe that the same Holy Spirit who helped the early disciples to organize and witness for Christ helps men today; and as there is a unity in variety in humanity, and as there are services to be rendered to and for men of different temperaments and types, we believe that the Holy Spirit approves the use of diversities of gifts as they are used through divers denominations all working for the same end, the glory of God and the exaltation of Christ. Thus believing, Methodists are tolerant and can co-operate with all sincere Christians. This we would not change. It adds joy to our religion to know that there are multitudes of noble Christians who are not Methodists. It gives courage when we feel that we can number among Christ's followers many millions outside of Methodism. It generates hope to know that Christ's army is not limited to the few millions who are Methodists. A true Methodist must love all who sincerely love Christ. Loyalty to Christ's command requires us to love even our enemies. Surely then as Methodists we must love all whom we recognize as brethren and friends in the bonds of Christ. As Christ loves us even so must we love those whom He loves and who love Him.

It does not, however, follow that we can equally appreciate and enjoy all Christians. The Master certainly loved all his disciples, and yet John is

mentioned as the beloved disciple. The explanation is undoubtedly that because of certain qualities in John's character there was a closer affinity, a more genuine appreciation of the same things in the case of John. This is revealed in John's writings. He shows a deeper appreciation of spiritual things. His mind is more like the mind of Christ. Our debt to John is beyond measure, because he gives us glimpses of love and fellowship scarcely touched by other lovers of Christ.

Is it not thus among Christ's disciples today? The riches of His grace are so full that no one man can measure all. The mysteries of love are so marvelous that they require multitudes of the redeemed for exemplification. If Christ were known only through one disciple, how small He might appear! Would it be fortunate if we had to see Christ through Peter alone, or James only, or even through John apart from others? Christ can and does show Himself through the humblest and weakest disciple, and through the greatest and strongest. He loved both Mary and Martha. They both loved Him, yet how different their mental and spiritual attitude! Would we understand his wonderful adaptation if there had been only Mary or only Martha? We believe that what is true of individuals is also true in large measure of groups. Christ is so many-sided that no one group could fully understand or adequately represent Him. How relatively poor would Christianity be if we had Christ only as He is presented through a single denominational group! How rich our Christianity as the several and combined groups reflect His many-sided character! How uninteresting the family in which all are of the same type and temperaments! How delightful the family in which variety prevails! God is a god of unity in that all things are related through Him; but He is a god of infinite variety in that He has made no two things precisely alike. In Christ all of His disciples are unified, but individuality is not destroyed and love shines in millions of different faces.

It is perfectly in accord with all that we see in God's universe that there should be preferences and affinities. Without hating others, even loving them as Christ loved all of his disciples, we may yet be Christ-like in loving some as He loved John, in finding spiritual likemindedness. This is not narrowness any more than it was narrowness in Christ to be peculiarly drawn to John. Being finite Methodists have not comprehended all of God's infinite truth, nor have Baptists, nor Presbyterians; but groups of sincere disciples who are intellectually and spiritually similar grasp similar fragments of infinite truth and enjoy fellowship with one another and with Christ by virtue of degrees of likemindedness. Because of this affinity co-operation and communion become possible in larger degree than with disciples of different type and temperament. On account of His fulness and infinite variety Christ has fellowship and communion with all. As we expect Christ to bear with our infinities and shortcomings, so should we bear with those who truly love Him even though they may have tastes and opinions quite different from ours.

Our primary loyalty as disciples is to our Lord and Master Christ. Our secondary loyalty is to those with whom we have chosen to associate ourselves as His representatives. There should be no conflict. One can be loyal to his family and at the same time to his community when they are rightly related. One can be loyal to his community and to his State if they too are properly integrated. For the most part one's loyalty to his community is expressed through the family, and his loyalty to the State is expressed through family and community. Certainly one is not a good citizen of the State who is indifferent to the claims of his family and his community.

Therefore, the legitimate and irresistible inference is that if one's denominational group is rightly related to the Kingdom of God in unity with Christ that his loyalty will be largely expressed through his denomination, and it is next to impossible to be loyal to Christ and disloyal to one's denomination.

In a subsequent discussion it may be shown what this loyalty requires.

THE ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY.

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Owned, maintained, and published by the Methodist Episcopal Church, South, in Arkansas.

Commissioners for the Church.
Little Rock Conference, N. Arkansas Conference.
James Thomas F. S. H. Johnston
C. M. Reves J. M. Williams
E. R. Steel R. C. Morehead

Pastors are Authorized Agents.

One Year invariably Cash in Advance,\$2.00
In Clubs of 10, or more 1.50
Pastors, or their Agents, may retain a commission of 25 cents on every renewal or new subscription secured.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized September 12, 1918.

Office of Publication, 408 Exchange National Bank Building, Little Rock, Arkansas.

Make money orders and checks payable to Arkansas Methodist, and address all business communication to 408 Exchange National Bank Building, Fifth and Main.

All matter intended for publication should be addressed to the Editor, at 221 E. Capitol Ave., and should reach the office Monday, or earlier, to insure appearance in the next issue. Obituaries should be brief and carefully written, and five cents a copy should be inclosed if extra copies containing the obituary are desired.

As cash in advance is positively required, subscribers should watch the date on label and remit before expiry to avoid missing any issues. If date on label is not changed within two weeks, notify the Business Manager. If mistakes occur, they will be cheerfully corrected.

Our Foreign Advertising Dept. is in charge of JACOBS & CO., CLINTON, S. C.
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PERSONAL AND OTHER ITEMS.

METHODIST EVENTS IN ARKANSAS.

L. R. Ep. Lg. Assbly, Arkadelphia, June 18-22.
W. Meth. Assbly, Mid Sequoyah, June 20-Aug. 26.
N. Ark. Ep. Lg. Assbly, Searcy, June 25-29.

Dr. Theodore Copeland, evangelist of Dallas, Tex., is in a good revival meeting at Marianna.

There will be an important conference on Social Service at Lake Junaluska, N. C., July 1-8.

The University of Florida has conferred the degree of LL. D. on President H. W. Cox of Emory University.

Church Brotherhood Training Night is a tasteful manual prepared by Rev. J. D. Rogers for his church workers at Foreman.

Prof. A. C. Maddox, a Hendrix College graduate, is now a member of the faculty of the Louisiana State Normal at Natchitoches, La.

Rev. A. M. Shaw, formerly of Little Rock Conference, now pastor at Oakdale, La., renewing his subscription, expresses appreciation of the paper and reports a pleasant and prosperous pastorate.

According to the Malvern Daily Record the meeting in the Methodist Church conducted by Bros. Cleveland and Culpepper is drawing large crowds and accomplishing much good.

The Methodist Echo, published by Rev. W. O. Tisdale for the Buckner Charge, is full of news of the church and surrounding country. It is a creditable local periodical.

Rev. J. W. Thomas, pastor of Third Street Church, Hot Springs, reports a fine revival with Rev. A. H. DuLaney of Searcy doing the preaching. There were 38 additions.

Married, June 17, in First Church, N. Little Rock, Mr. J. E. Scott, superintendent First Church Sunday School, and Miss Byrel Kennedy, of Kansas City, the pastor, Rev. Eli Myers, and Dr. James Thomas officiating.

Married, June 12, in church at Haynes, Mr. Lewis Potts of Blytheville and Miss Mattie Craig, daughter of Rev. Eli Craig, pastor of churches at Haynes and Lexa, Rev. Wm. Sherman, presiding elder, officiating.

Mrs. Alice Foxworthy Glascock died recently at Cleveland, Tenn. She was known as an educator of ability. Her students when she was principal of Dr. Price's College remember her inspiring leadership.

Last week, while visiting his son at 1518 High St., Rev. J. H. Barrentine called. He is planning to give all his members at Black Rock and Portia an opportunity to take the paper before the price goes up.

Rev. E. R. Stanford, who has been for several years with our General Sunday School Board, has accepted the presidency of Westmoreland College for Women, San Antonio, Texas, succeeding Dr. Felix R. Hill who has resigned.

The date of the North Arkansas League Assembly has not been changed. Next Monday, June 25, is the opening date, Galloway College, Searcy, is the place. The opening banquet is to be at eight o'clock Monday evening.

Rev. L. A. Smith, pastor of Hunter Memorial Church, reports a good meeting resulting in 23 additions to the church. Rev. A. H. DuLaney, North Arkansas Conference evangelist, did the preaching and Mr. A. M. Hutton directed the singing.

Rev. Walter Hearn has completed the theological course at Union Theological Seminary, New York, and he and his wife are now visiting among friends and relatives in Arkansas. This fall they expect to take up their work in China at Soochow University.

Renewing his subscription, Rev. James W. Workman, who is pursuing graduate courses in Yale University and managing the Wesley House at New Haven, Conn., expresses appreciation of the paper as a connection with the church and people two-thousand miles away.

Colorado has a mountain area six times as great as Switzerland, with 42 peaks exceeding 14,000 feet altitude as against eight such giants in the Swiss Alps. It has 36 mountains higher than the highest peak in Switzerland.—Dearborn Independent.

At the close of the morning service at Conway last Sunday Bishop James Atkins ordained as elder Rev. Sam B. Wiggins, our pastor at Brinkley, who had been elected at Marianna, but was absent on account of serious sickness. Bishop Moore and Revs. G. G. Davidson, W. C. Davidson and J. L. Cannon assisted.

Rev. L. C. Beasley, well known in Arkansas, finished the theological course last week at Southern Methodist University. He was pastor of a church and added 130 members this year, and 331 during his two and a half years in school. He expects to spend July in Arkansas and would be glad to help in a meeting for two weeks. His address is 2116 Brooklyn Ave., Dallas, Texas.

Lamar and Barton will soon put on a campaign to secure subscribers for the Home Quarterly Magazine, which is now the official magazine for the Family Worship League. It will have much matter helpful to private and family worship, and should contribute to the deepening and strengthening of the religious life of our people. It should find a place in every Methodist home.

Dr. Geo. S. Brown of Conway has gone to San Francisco as a delegate from the Arkansas Medical Association to the American Medical Association. He has from its organization been a member of the board of the Arkansas Tuberculosis Sanatorium and plans to visit several similar institutions. He has rendered our State invaluable service as a member of the Sanatorium board.

A great Layman's Conference is announced to be held at Lake Junaluska, August 10-15. A rich program is offered and distinguished men will speak. There is now no more important work than the thorough arousing and organizing of our laymen for larger and better directed church activity. Laymen should plan to attend this conference and get vision and inspiration and practical suggestions for service.

Miss Ethel K. Millar, for four years librarian of Hendrix College, has just graduated in the Library School of the University of Illinois, and after a year's leave of absence will return this fall to her post at Hendrix. During the year she examined libraries in Evanston and Bloomington, Ill., Lafayette and Indianapolis, Ind., and St. Louis, Mo. Her class made a special study of a proposed library building for Hendrix College.

The four Evans brothers, namely, Rev. F. V. Evans, Alice, Texas; Rev. E. N. Evans, New Orleans; Rev. W. F. Evans, Wynne; and Rev. L. W. Evans, Carthage, will begin a revival tent meeting at Carthage on July 20, extending through July 29. Four of the five Evans brothers have been members of the Little Rock Conference, and now Rev. F. V. is a member of the Texas Conference. They will be glad to have friends attend.

During the past year our State Teachers College at Conway has had debates with Ouachita College, the College of the Ozarks, Little Rock College, Henderson-Brown College, West Tenn. Normal, and Louisiana State Normal, winning in three instances and losing in three. This is a highly creditable record, especially when the strength of the

opposing institutions is considered. Since the Normal began debating it has won seventeen times and lost only five times.

A member of our church at Newport sends a clipping from the local paper with words of appreciation from the pastor, Rev. H. H. Griffin, to his people for the gift of a Ford touring car, and says that he is doing fine constructive work in the church and community, and is popular with all, but especially the men, as he has organized a strong Men's Bible Class, which has grown from 17 to 120 members. Bro. Griffin uses advertising for the church on the front page of the paper each Saturday.

The new migration which America is now watching with much excitement is the northward movement of negroes. Negroes by the thousand are leaving the farms and small towns of the South, drawn by the lure of high wages in the North. And while this is temporarily inconveniencing numerous individuals, and it will take a little time to adjust ourselves to the new conditions, nevertheless in the long run we feel confident that this better distribution of negroes over the country will be best for both the white people and the colored people of the South.—The Progressive Farmer.

Our Christian assurance is based upon revelation and faith, and not upon the conclusions of reason, mystic visions, ecclesiastical decrees, and scientific discoveries. These have their place in the life of man and the progress of the race, but the great verities of the gospel must forever be comprehended by the life of faith. In the understanding of religious truth the "wise and prudent" are subject to the same conditions as "babes." Revelation is an act of God, a deliberate approach to man, and is consummated in and through Christ. It is therefore continuous, as long as God saves men and men seek God.—Richards in Christian Ways of Salvation.

The action of Governor Smith of New York in signing the repeal of the Mullan-Gage law enforcing prohibition is subject to more than one interpretation. Its almost inevitable result will be the collapse of all systematic effort by state authorities to cooperate with the government in enforcing the Volstead Act. On the other hand, putting undivided responsibility upon the federal government and centering attention on New York as the test of the federal government's ability to give effect to the law may so greatly stiffen the effort at enforcement as to curb violations much more effectively than has been hitherto accomplished. It was strongly urged at the hearing by those who favored repeal that if the federal government really meant business with the Volstead Act it could enforce it without state aid.—Federal Council Bulletin.

Friends calling last week were: Rev. J. L. Rowland, Vilonia; Rev. C. F. Wilson, Huntington Ave. Church, Jonesboro; Rev. W. W. Christie, Emmet; Rev. S. K. Burnett, DeQueen; Rev. W. M. Hayes, Des Arc; Rev. L. W. Evans, Carthage; Rev. F. F. Harrell, Camden; Rev. W. P. Whaley, First Church, Pine Bluff; Rev. J. J. Galloway, Executive Secretary, Henderson-Brown; Rev. G. G. Davidson, P. E., Fort Smith District; Rev. L. E. N. Hundley, P. E., Arkadelphia District; Rev. J. W. Harrell, P. E., Camden District; Rev. Wm. Sherman, P. E., Helena District; Rev. P. C. Fletcher, City; Rev. W. T. Thompson, City; Dr. T. A. Hearn, missionary to China who is on furlough.

Whether prohibition in its present form is final or not, what it did is final. It abolished a commercialized liquor traffic that lined up with a commercialized political traffic, and those two evils have gone beyond hope of return. The evil was monstrous, and it may be that the remedy was monstrous too, but it was sufficient; it will be held until the last remnant of the old system is dead. The best thing to do, therefore, is to repeal the Constitution of the United States. The prohibition amendment was the result of 75 years' deliberation on the part of the American people. The "silly season" with regard to the new order of things is past. It is time to insist that the fundamental law of the land be accepted as such.—The Dearborn Independent.

Renew and Save 50 cents.
After August 1 the Subscription
Price will be \$2. Until that date
you can renew at the old price,
\$1.50. Do not delay.

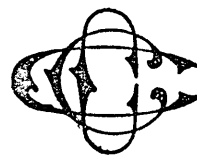


The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South

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



A GOLDEN AUTUMN FOR OUR VETERAN HEROES.

By Rev. Geo. Cleaton Wilding.

For fully a hundred and fifty years in this country have our veteran preachers been neglected, overlooked, and uncared for. Truly is our venerable superannuate the "forgotten man," despite all he has done for us personally, for the general Church, and for the nation.

Too Busy to Be Square.—The people have been too busy building homes and providing for their own future to pay any attention to the well-being of him who baptized them as little children, led them into the light of the life beautiful, married them, and buried their dead—in a word, made them the sort of folks they are.

The Church has been so absorbed in garnering the abundant golden harvest which has followed the sowing of these devoted leaders that they have lost sight of the sowers and left

them to look out for themselves.

The nation has been so taken up with extending and developing its abounding natural resources that it has entirely overlooked these pioneer pathfinders who really are the makers of our civilization, the builders of the republic. They have created the moral tone of our people which alone could hold us together during the stormy years of our national life.

Overlooked, forgotten, neglected, uncared for! What cold, cruel words those are! And yet to quite an extent it is the way of this old world in which we live. Let us look at the record:

Scriptural Indictment.—I read from the book of Esther: "On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the

king's chamberlains, the keepers of the door, who sought to lay hands on the King Ahasuerus. And the king said, What honor and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him." (vi. 1-3.) So as we read the records of these old heroes of our beloved Methodism our hearts are thrilled by their noble deeds. With tears in our eyes we ask: "What has been done for them?" And the cold, chilling answer is: "Nothing!"

Now let us turn over to that rather strange book of Ecclesiastes. In the ninth chapter, verses thirteen to sixteen, I read: "This wisdom have I also seen under the sun, and it seemed great unto me: there was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he

by his wisdom delivered the city; yet no man remembered that same poor man. Then said I,.....Wisdom is despised, and his words are not heard." What marvelous deliverances have our heroic veterans of the burning heart wrought for us and our people! And yet, like this poor wise man, they are not remembered.

One day the enthusiastic people strewed palm branches in the path and spread their garments out before Christ and cried: "Hosanna to Him who cometh in the name of the Lord!" And in a few days they wildly shouted: "Crucify him! Crucify him!" Think of the fate of noble old Jeremiah and Savonarola! The writer of the book of Hebrews, speaking of the heroism and devotion of God's faithful preachers of that far-off day and recounting their noble deeds, exclaims: "Of whom the world was not worthy." The same expressive declaration could truly be made in re-

OPPORTUNITY WEEK.

By action of the Presiding Elders and Arkansas Methodist Commission, all pastors in Arkansas are requested to use the week of July 22-28 as circulation week for the Paper. In order to prepare for it pastors are asked to preach on Christian Literature on July 15, or a date as near thereto as possible. Each charge is urged to send in a club of ten or more new subscribers at \$1.25 each. After Aug. 1 the regular price will be \$2 and the club price \$1.50. Let the opportunity be used during the circulation week to send in at least ten new subscribers from each charge. It can be done.

PRESIDING ELDERS AND ARKANSAS METHODIST COMMISSIONERS MEETING.

Wednesday, June 13, the Presiding Elders of both Conferences and the Commissioners of the Arkansas Methodist held a joint meeting in Conway. After hearing reports of the editors, Dr. A. C. Miller and Rev. J. C. Glenn, covering every aspect of the publication, the meeting was given over to an unusually careful survey of the situation. The policies adopted by the Commissioners and editors were approved unanimously at this session. Having considered with care and due deliberation these matters, the Presiding Elders made the following recommendations and endorsements:

WHEREAS the ARKANSAS METHODIST is the property of the two Conferences in Arkansas, wholly owned, controlled, and supported by our Church, and we realize that it is indispensable to the ongoing of the work in our State: therefore, we endorse and recommend the following policy and program for its maintenance, the same having been outlined by the Commission:

1. That the price of the paper be fixed at \$2 for single subscriptions. That in clubs of ten or more it be placed at \$1.50; and that these prices apply to all subscribers. And further, since the paper belongs to the Church, and its claims rest upon the same basis as other interests of the Church, we recommend that no commission be allowed for handling the business.

(Bear in mind that the increase in subscription price does not mean an increase in the editors' salaries.)

2. We endorse and recommend that July 15 be observed as "Christian Literature Sunday;" and that the pastors preach on the need of wholesome literature, and give special emphasis to the claims of our Conference Organ.

3. That July 22-28 be designated as circulation week for the METHODIST; and that in each pastoral charge such agencies be enlisted and organized as will assure success in reaching the goal set for new subscribers.

4. It is our conviction that if the matter is properly presented and persistently worked the purpose of this campaign will be realized.

5. We fix as the goal for each pastoral charge in Arkansas a minimum of one club of ten new subscribers.

6. We approve and recommend to our pastors a careful consideration and use of the campaign plans and literature which will be sent out by the business management of the METHODIST, and sin-

cerely ask the co-operation and support not only of our pastors, but of the entire membership of our Church in Arkansas.—E. R. Steel, J. W. Harrell, L. E. N. Hundley, J. F. Simmons, J. A. Cummins, G. G. Davidson, W. B. Hays, Wm. Sherman, Jefferson Sherman, B. L. Wilford, W. L. Oliver, H. L. Wade.

WESTERN METHODIST ASSEMBLY.

This is written before the opening of the Assembly on June 20; hence an account of the opening cannot be given. We urge our readers who are expecting to take a vacation trip to consider the wonderful opportunities of our Assembly at Mt. Sequoyah. Those who live south or east of Little Rock and who wish to make the trip by automobile will find a fairly good road via Russellville and Jasper, and many see the wonderful cave near Jasper, and then go on by way of Harrison and Eureka Springs. This affords opportunity to see the most picturesque part of our State. For information about the Assembly address Supt. J. L. Bond, Mt. Sequoyah, Fayetteville, Ark.

SUNDAY AT THE SUMMER SCHOOL.

Other duties earlier in the week detained me, but last Saturday and Sunday were spent at the School for Ministers at Conway.

I heard Bishop Moore lecture twice and preach once, and felt edified and encouraged. In a plain, direct, almost conversational manner, he discussed various modern questions that are forcing themselves upon the attention of the Church and the ministry. He is seeking to mediate between the old and the new. He is brave, tolerant, clear, and consistent. He discusses delicate problems in a sane and helpful way. He believes that most of our disputes grow out of faulty definitions and differences in temperament. Not a progressive in the offensive sense, Bishop Moore is a Christian optimist. He is so genial, democratic, and unaffected that he wins all who hear and meet him. He says that he has not been "elevated to the episcopacy," but assigned to certain duties in the Church.

Bishop Atkins was not to speak until after I left, but his genial and brotherly association with the men made his presence a benediction. He was planning to come to Mt. Sequoyah for the opening.

It was a great pleasure not only to meet our own fine men, but to become acquainted with the "imported" lecturers, and at three p. m. at Salem, two miles out, to hear a practical and religious sermon by Dr. Rolvix Harlan, of Richmond College. All of these big men threw off formality and were boys among the boys.—A. C. M.

HONORING CAPT. W. W. MARTIN.

Last Friday a memorial service was held at Captain Martin's grave on Hendrix College campus. Appropriate addresses, recognizing the great service of this splendid layman, were made by Dr. James Thomas, Mrs. S. G. Smith, Dr. P. C. Fletcher, Bishop J. M. Moore, Dr. E. R. Steel, and Dr. Reynolds. It was an occasion calculated to inspire men with respect for honest human worth. Such characters as Capt. Martin are rare, and we are

strengthened to have their virtues recalled. It was highly appropriate that the following resolution, offered by Dr. Steel, should have been adopted.

Whereas Captain W. W. Martin through his unselfish service and his liberal contributions to Hendrix College during the trying years of her history saved that institution to Methodism and to the State;

Whereas Arkansas Methodism owes this unselfish Christian business man a debt which he can never repay, and whereas our people should be better acquainted with the noble qualities of Arkansas' first big philanthropist;

Therefore Be it Resolved, first: That we the preachers of the Little Rock and North Arkansas Conferences, assembled at the Summer School for Ministers, hereby set apart the first Sunday in October as Martin Day to be observed in all of our churches. We urge that at least one sermon on Captain Martin be preached on that day in every church, and that an appropriate Martin program be rendered in every Sunday School of our churches, to the end that our people may come to appreciate the noble qualities of this Christian business man, and the debt which Arkansas Methodism owes him.

Second, That we call upon the authorities of Hendrix College to furnish appropriate material for the use of the pastors and Sunday Schools in providing this program.

Third; That where possible a voluntary contribution be taken for the purpose of erecting an appropriate monument in his honor on the Hendrix campus.

APPRECIATION OF BISHOP MOORE'S LECTURES.

Whereas, we, the members of the Summer School for Ministers and Christian Workers of the State of Arkansas, have heard with great interest and intellectual and spiritual profit, the series of addresses delivered by Bishop John M. Moore of Dallas, Texas, in which he dealt with the questions of higher criticism and evolution and related subjects which at this time are attracting wide-spread attention and stirring the hearts of men to no small degree;

Therefore be it resolved, first, That we express our appreciation of the management of the Summer School in securing the splendid and timely services of Bishop Moore in the delivery of these addresses;

Second, That we express our appreciation and thanks to Bishop Moore personally for his presence and the valuable contribution which he has made to this School in the very frank and helpful discussion of the above mentioned subjects.

Third, That we heartily endorse and commend the course he has pursued in approaching these questions and for the very able and Christian manner in which he has dealt with them, feeling sure that the whole Church will greatly profit thereby.

Fourth, That a copy of these resolutions be furnished the Arkansas Methodist and the Texas Christian Advocate for publication, and a copy be presented to Bishop Moore.—W. C. Davidson, W. C. Watson, W. L. Oliver, E. R. Steel, J. L. Cannon, O. E. Goddard, S. Anderson, R. C. Moorehead.

gard to the humble and faithful old Methodist preachers of our day.

We Live in a Time of Progress.—

This is an age of vast enterprises. Nothing appalls the American courage and devotion. And the best and highest type of manhood the world has ever known is being developed in our day. Never was the feeling of brotherhood warmer and stronger than it is at this time.

A keen sense of obligation for favors bestowed and blessing received is one of the finest and severest tests of character. Who have done more for us than these blessed men of God, his prophets, whose teachings turned our youthful feet into the paths of righteousness and truth?

The claims of the old preachers, our Methodist veterans, upon the heart and purse of the Church is a just and weighty one and cannot be lightly set aside. All honorable men and women in our fold feel it keenly and frankly admit it. Feeling thus about it, there is no honorable course open to our great Church save to meet it practically and bravely.

The old-age pension idea is growing rapidly in most of the Christian nations, and it readily commends itself to all right-thinking people. In our own country it is making rapid advancement. Our nation makes generous provision for its old soldiers and sailors. Most of our cities so care for their policemen and firemen, and some of the States are taking up the idea of a pension for their retired school-teachers. Carnegie and Rockefeller have built up a fund for the comfort of aged college professors. Of late years a number of the great corporations are devising pension plans for their retired workmen. In all of the long list of burden bearers no public servant more richly deserves a generous old-age pension than the white-haired ministers of Jesus Christ.

A Near View of the Preacher.—In most of our commercial callings men take up their life work at about sixteen years of age. Today the minister of the gospel cannot begin his work until he is about ten years older than that. His training for his high vocation holds him back during these important early years. Thus the business man has ten years start of the minister and is getting well forward in life when the minister is just beginning.

The requirements of the Church are such that the preacher is required to pursue a lengthy, laborious, and costly course of study to qualify for his great life work. Most of our pastors are in school continuously for from twelve to fifteen years. The last seven years spent in college and theological seminaries are generally at their own expense, say, on an average of about \$4,000 in the total, for usually they are the sons of humble parents who are unable to help them.

During these years in the higher institutions these students earn by the labor of their hands what they can, especially in the vacation season. But nearly all of them are compelled to borrow what they lack and pay it back after they get into the regular work of the ministry. Thus they are handicapped when they begin their ministry, and it takes them years to pay what they owe on their education and books.

The first ten years of their ministry will require them to spend a large sum for the necessary books, and this must be kept up during their entire ministry. During these early years their salaries are small, and they are likely to be debt burdened continually. The minister's library is an expensive chest of tools. By this time the family in the little parsonage is growing, and the demand for money becomes more pressing every day.

The congregation feels that the pastor's family must be as well dressed as the families of the chief men of the flock. And the minister's children

CONTRIBUTIONS

NULLIFICATION IN NEW YORK.

The legislature of New York recently passed an act repealing the Mullan-Gage prohibition enforcement law, and Governor Al Smith has signed the repeal bill. This leaves New York State without any state law for the enforcement of prohibition.

In effect, this action of New York amounts to nullification of the Eighteenth Amendment and of the Volstead law. With reference to enforcement the Eighteenth Amendment says: "The Congress and the several states shall have concurrent power to enforce this article by appropriate legislation." For the enforcement of this provision Congress passed the Volstead law and New

York must be well educated. What Church wants rough, ignorant, boorish children in their parsonage? That is a law which must not be broken. Out of the pitifully meager salary of the pastor these promising children must be educated. It is the only way that the educated preacher may endow his children to start them out into the world, and they make good use of it too. The children of ministers go to the top in all of the callings of life. Why doesn't somebody write a book on "The Children of the Parsonage?"

In most of our village and country Churches the preacher's family entertains the most of the Church's special guests. If there comes to the Church a lecturer, an evangelist, a special singer or musician, usually they are entertained at the parsonage, and they are cheerfully and graciously entertained there. But it all costs heavily and comes out of the pastor's slender purse.

In many of our Methodist Churches the modest pastor is virtually the overseer of the poor for that community. More cases of need are investigated and more deserving cases of poverty are relieved at the parsonage than in any other half dozen houses of the parish. Out of his humble store he makes many hearts glad every year of his ministry, and his people hear little about it.

In most of our Churches the pastor is among the largest and freest givers of his Church. His name is usually to be found very near the head of the list in all subscriptions taken in his parish for all sorts of good work. He usually leads his people.

The minister's natural abilities and education fit him for a place in any of the learned professions—law, medicine, college professor, school principal, etc.—or he could have entered upon a business career, being well equipped for such a calling. In any of these lines of life he could have earned a much larger income and thus have provided for the shadowy days of oncoming age. But called of God to preach the gospel of Christ for our sake and for the gospel's sake, he turned down all these calls, "esteeming the reproach of Christ greater riches." He thus chose a life of comparative poverty when he might have been comfortably fixed for life.

Be Gracious to Them in Their Old Age.—While minister's salaries have improved, they have not kept pace with the increased cost of living. To save for old age is an utter impossibility. The value of these men of God to the country cannot be estimated. They have kept the face of the people turned toward God these past two centuries. They have educated the individual and public conscience and made our American civilization. We owe all that we have today to them. Can we ever repay them? What a claim they have upon our affection and care! Thank God for them! In return for their sacrifice let us sacrifice freely in this great new pension movement. Let us truly be "stewards of the manifold mercies of God."

York passed the Mullan-Gage law.

If New York had never had any enforcement law the case would be different. But since New York has already had a law in harmony with the Volstead law for the enforcement of the Eighteenth Amendment, the repeal of the law means the abandonment of enforcement. It serves notice to the public that, so far as the state of New York is concerned, the Eighteenth Amendment to the Constitution of the United States may be trampled under foot and the Volstead law violated with impunity, and this in the face of the provision that the states shall have concurrent power along with Congress to enforce the Eighteenth Amendment.

This amounts to nullification. If the national government undertakes to set up in New York a police organization sufficient to enforce the Volstead law without the help of the state authorities, we might expect another "Whiskey Rebellion"—that is, if the people of New York at all stand by their legislature and their governor.

No one is in any doubt as to the real object of the repeal of the Mullan-Gage enforcement law. The liquor crowd wanted it and they worked hard for it, and they got it. They wanted to be able to sell liquor in the state of New York, and they knew it would be much easier for them to carry on their business if there were no state enforcement law.

Also, the wets are anxious to make sentiment against prohibition by showing that it can not be enforced. If they are right in that, then we might as well abandon organized government and turn the country over to cut-throats and bandits. This would amount to a slander against civilization. If organized government is stronger than anarchy, then prohibition can be enforced—and it will be enforced.

The wets are riding for a fall, and some of their cats-paw politicians are headed for a long trip up salt river. Governor Al Smith hopes to be the Democratic nominee for president in the next election, and he seems to have decided that the wets will control the Democratic nomination as they did the last time. He is very plainly playing politics.

We know that in the last national election the League of Nations was the big issue; but we are sure that many Democrats either failed to vote or else voted the Republican ticket because the Democratic candidate was a pronounced wet and because the Democratic platform was dictated by the wets.

The editor of the Baptist Advance is a life-long Democrat, un-reconstructed rebel, and anything else you care to say along that line; but he does not hesitate to say that if the Democratic party puts out a man like Governor Al Smith as its candidate for president and the Republicans put out a candidate who stands squarely for the enforcement of prohibition, we shall vote for the Republican candidate.

And there are many other Democrats who are of the same way of thinking. We have too long suffered ourselves to be led by a halter in the hands of those who manipulate political conventions. Many Democrats have repudiated the "yaller dog" principle in politics and have decided to do their own thinking and follow their own consciences. If the Democratic party is to receive the votes of such Democrats it must put out clean candidates and adopt a platform based upon righteousness.—Baptist Advance.

FUNDAMENTALISM AND METHODISM.

By Bishop E. D. Mouzon.

Fundamentalism is a recent development chiefly among the Calvinistic Churches of America. It has set itself up as the exponent and guardian and champion of orthodoxy. Unfortunately, some good people among the

Methodists, not knowing the genesis of this movement, and not knowing much about theology, but knowing Jesus Christ and the supreme importance of the Christian religion, have cast in their lot with the Fundamentalists, having been misled into believing that the men who stand in places of influence and leadership in their own Church have proved traitors to their trust.

My own conviction is that so contrary to the spirit of historic Methodism is the spirit of Fundamentalism, that, if Fundamentalism should succeed in capturing Methodism, Methodism would cease to be any longer the Methodism of John Wesley and our Methodist fathers. I purpose therefore, to set down here my Methodist objections to the Fundamentalist Movement:

1. I object to its confusing things good with things bad. As someone has said, "The mixing of things is the great Bnd." Well, Fundamentalism has got things badly mixed. The Fundamentalists assert that "there are nine basal doctrines to which every one, if he is a Christian, will and must subscribe." These are as follows: (1) The Verbal Inspiration of the Bible; (2) the Trinity; (3) the Virgin Birth of our Lord; (4) the Fall of Man; (5) Substitutionary Atonement; (6) the Physical Resurrection of Christ; (7) the New Birth; (8) Eternal Salvation and Damnation; (9) the Physical Second Coming of Christ.

Now, this is a confusion of things good and bad. Some of the doctrines set forth in this list are Scriptural, and some of them are not. And, any-

HIS HEADACHES SOON HEADED OFF

Kentucky Man, Who Suffered With Severe Headaches, Says He Found Relief By Taking Black-Draught.

Endicott, Ky.—Describing the trouble he used to have with headache and how he obtained relief by taking Thedford's Black-Draught, Mr. Jeff Jervis, of this place, says:


"I began having severe headaches. I can't tell just how they would begin, but soon my head felt like it would split open and I would be so sick I felt like I was paralyzed.

"I would have shooting pains in my neck, and if I turned my head I felt like it would crack at my neck. My eyeballs were sore and I would vomit. I would be 'torn to pieces' for a day or two. I would take headache medicine and feel so queer afterwards I'd be scared. I didn't feel right—I felt numb.

"I was telling a neighbor and he said: 'Get some Black-Draught and take a big dose when you feel a headache coming on.' I did it and took a few doses each night. Soon I had these headaches headed off. Now it is very seldom I have one at all. I just keep Black-Draught and use it when I need it. I don't let myself get constipated."

Thedford's Black-Draught has been found to relieve many of the symptoms described above, and others, when due to constipation or a torpid liver. It is a purely vegetable remedy, made from carefully selected herbs and roots, contains no dangerous drugs, and acts in a natural way on the system. Try it. Sold everywhere.

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how, this is a pretty long creed to ram down a man's throat with the exhortation that he must believe it or be damned. There are some things in the above list that all orthodox Christians believe; there are some things which Methodists have never been called upon to believe; and there are some things which one cannot believe and remain a Methodist in his thinking and in his relation to the activities of his church.

The Fundamentalists first started out with "prophetic conferences" in which they gave chief attention to the discussion of the **Physical Second Coming of Christ**. It is this that has shaped the entire theology of the movement. For Fundamentalism has its own theology. And the central principle—the principle which gives form and substance to all Fundamentalist thinking—is the doctrine of the **Immanent, Physical, Second Coming of Christ**.

Now I would speak with the greatest respect of many holy men in all ages of the Church who have held to the premillennarian view of the Second Coming of our Lord. And one may be a premillennarian, or a postmillennarian, or no millennarian at all, and at the same time be a faithful and useful member of the Methodist Church. But this recent doctrine of the Second Coming is a new thing in the Christian Church. There is no time to discuss it in this article. I will however, say briefly three things:

(1) Its conception of God out-Calvins John Calvin himself. Indeed, it is a Mohammedan conception of God; (2) Its conception of Salvation is neither ethical nor spiritual, but mechanical,—a doctrine of salvation by force; (3) Its teaching concerning the work of the Church of Christ is contrary to the teaching of the New Testament. It is a terrible mistake they all say, for the Church to try to convert the world. Denunciation of the Church is one of the invariable marks of Fundamentalism.

At the present time our Fundamentalist friends seem to be giving more attention to insistence upon "the Verbal Inspiration of the Bible" than to any other matter. Now, in the inspiration and spiritual authority of Holy Scriptures all Christians believe. We Methodists believe, according to our Article V. that the "Holy Scripture containeth all things necessary to salvation;" and, according to our Article VI, that "the Old Testament is not contrary to the New," but that, while there are certain things in the Old Testament which "do not bind Christians," "yet, notwithstanding, no Christian whatsoever is free from the obedience to the commandments which are called moral."

Now let it be carefully observed that Fundamentalist insistence upon what they are pleased to call "the Verbal Inspiration of the Bible" is necessary if they are to get out of the Bible their wholly Jewish and entirely un-Christian conception of the reign of Christ on earth. For the Old Testament must be taken literally if this is to be done. Just this was the mistake that the Scribes and Pharisees made in the days of Jesus,—they looked for a temporal king who was to set up his throne in Jerusalem and make the Jews supreme all over the world. But the Jews had misread the prophecies, and so do our misguided friends, the Fundamentalists, misread them, not profiting by the mistakes of the Jews and not understanding the mission of Jesus and the teachings of the Apostles.

Just now the Fundamentalists are tremendously exercised in asserting their claim that the Bible is final authority in scientific matters, particularly in geology and biology, as well as in matters of faith and practice. And they go so far as to assert with vehemence that if you do not agree with them you are an infidel. Well, I do not agree with them, and I am an orthodox Methodist all the way from "provenient grace" to "perfect love." Of one thing I am sure, certain well-intentioned brethren are

making Christian faith very difficult, and, if the Fundamentalists should have their way, impossible to our educated young people, and are driving away from Christ men and women whom Christ would not drive away. "Come unto me all ye that labor and are heavy laden, and I will give you rest," said Jesus. What burden is so heavy as the burden of truth sought and not found? What heart is so weary as the heart that longs for God and has missed the way? "Come unto me" Christ calls, "and I will give you rest."

"I came to Jesus as I was,
Weary and worn and sad;
I found in Him a resting place,
And He has made me glad."

This is why it grieves me to see well-meaning, but misguided men putting a stumbling-block in the way of honest and sincere people who would come to Jesus,—men and women whom Christ sorely needs just at this hour in human history.

The trouble with this verbal dictation theory of the Bible is that it is not true, and it would be harmful and not helpful if it were true. Stop and think just one moment. On this theory, what Version of the Scriptures shall a Christian read as being verbally infallible? Shall it be the original Hebrew and Greek? Or shall it be the Latin Version according to Roman Catholicism? Or shall it be Martin Luther's translation? Or shall it be our authorized Version of A. D. 1611? Now John Wesley did not hold the verbal dictation theory,—neither do we who have escaped from bondage to the "letter that killeth" and who understand what is meant when it is said that "the spirit giveth life."

Another theological doctrine insisted on as central by the Fundamentalists is "Substitutionary Atonement." Now, when we come to speak of the Atonement made by Christ in his own precious blood, it behooves us to take off our shoes, for we stand on "holy ground." But as I understand our friends the Fundamentalists to use the words, "Substitutionary Atonement," they mean that the penalty that was due me on account of my sins fell on Christ,—that violated law demanded a victim, and that Christ was punished in my place. If this is what they mean, then this is the old Calvinistic doctrine over again in its naked form, and we Methodists are not Calvinists. And this is not my chief objection. My chief objection grows out of the fact that it is not theology that saves a man; it is Christ that saves. It is not a theory of the atonement that saves,—"He is the propitiation for our sins,"—He, Christ himself, not some theory, is the propitiation. And so, say, our Fundamentalist brethren have mixed up "things bad" with "things good,"—and the bad things which I have just mentioned are among the characteristic things in their system. If, therefore, "the mixing of things is the great bad," then we have here a pretty bad "bad."

2. I object to Fundamentalism because of its insistence on "creed" rather than on "faith" and "the Christian life."

"Faith" is a personal word; it deals with personal relationship—the relation of one soul to another. "Faith" means personal trust in Jesus Christ. Out of this "personal trust" comes the Christian life—the spirit of Jesus. "Now if any man have not the spirit of Christ, he is none of his." How seldom does one hear the Fundamentalists talk about these great themes at all. Rather do they insist that you must give intellectual assent to a written creed—the items of which I have named above. Now, I myself believe in creeds. The man who discounts theology usually has a very crude theology of his own which he insists on having others accept. Christianity must come with a reasoned and reasonable presentation of the Faith if it is to conquer the world. But Methodism has always put its primary emphasis on Christian Experience and a Saintly Life

rather than on an intellectual presentation of the facts and principles of our holy religion. Against the pure intellectualism of Fundamentalism I protest.

One recalls in this connection the beautiful words of Ian Maclaren: "I believe in the Fatherhood of God; I believe in the words of Jesus; I believe in the clean heart; I believe in the service of love; I believe in the unworldly life; I believe in the Beatitudes; I promise to trust God and follow Christ, to forgive my enemies, and to seek after the righteousness of God."

Let not Methodism depart from the principles of her founder; for when John Wesley laid stress on personal faith and a holy life he was giving us Christianity according to Christ and the New Testament.

3. I object to Fundamentalism because of its un-Christian intolerance.

Romanism was never more intolerant than is Fundamentalism. The cry of "Heresy" is raised by the Fundamentalist against leading preachers and teachers not so much because these teachers and preachers are heretics according to Methodist doctrine, but because they are not willing to swallow the Fundamentalist creed, specially the three items in it named above as being highly objectionable.

raise the serious question: Shall Methodism permit an outside organization made up largely of representatives of other denominations, to discount and set aside men who are faithful to that spiritual interpretation of Christianity which we have inherited from our fathers? The danger is more serious than some people imagine. For so little do some men know about Methodism that they have permitted themselves to be misled by Fundamentalists into a movement certain if not checked, to destroy our sacred inheritance.

The intolerance of Fundamentalism finds a parallel only in Roman Catholicism. Its methods remind one of the days of the Inquisition. The Fundamentalist Hierarchy have constituted themselves "Inquisitors-general" for the Protestant Churches of America. They do not have the power to torture men, but they do seek to deprive them of place of influence. Following the example of the Romanists they have, in effect, gotten up an "Index Expurgatorius" listing certain books as highly dangerous for the faithful to read. I ask: Will Methodism be content to allow an extra Church organization to decide what the standards of Methodist orthodoxy are? Surely we will be warned in time. This modern Inquisition is the saddest development in the life of the Church in recent years.

4. I object to Fundamentalism because of its stress on the purely individualistic aspects of the Gospel to the exclusion and denial of the social application of the teachings of Jesus.

Now, for myself, I believe that the Gospel of Christ is sufficient to save the world and that it was designed to save the world. I believe that finally the leaven is going to leaven the whole lump; I believe that the mustard seed will one day become a great tree in the branches of which every weary wing shall find rest. I believe that the spiritual principles of the Gospel are abundantly able to accomplish this. I believe that it is the purpose of Christ that all our homes, and schools, and halls of legislation and places of business,—that all human institutions—should come under the influence of the Gospel—toward that end I labor day and night. I have no patience with the "dogmatic pessimism" of Fundamentalism—the doctrine that the world is getting worse and worse—that the preacher's one business is to save a few individual souls—that the worse the world gets the sooner Jesus will come again. I view with abhorrence the language used by a leading and representative Fundamentalist during the Great War. "As awful as condi-

tions are across the sea, and as awful as they may become in our country, the darker the night gets, the lighter my heart gets." Just think of it—"The darker the night gets, the lighter my heart gets!" And so with Fundamentalists, as another has put it, "Hopelessness becomes a mark of faith, and the discovery of evil a ground of encouragement."

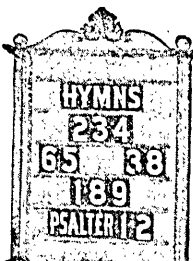
It is not to be wondered at, therefore, that our Fundamentalist friends have little interest in the educational and missionary work of the Church. For in our educational and missionary work we are trying to save the world—to bring about the reign of Jesus Christ in human institutions and in human hearts, while our Fundamentalist brethren think only of the salvation of a few individuals, as individuals,—not as members of society, hoping and believing that human society will soon become so corrupt that it will end in collapse and ruin. As opposed to all this I pray every day:

"Our Father, which art in Heaven,
Hallowed be thy name;
Thy kingdom come
Thy will be done
On earth as it is in Heaven."

5. I object to Fundamentalism because of the methods of propaganda used by Fundamentalists.

So-called "Bible Schools" are conducted in leading cities each year, and earnest and devout Christians are drawn into them without knowing the purpose of such "schools." Good Methodists desire to learn all they can about the Bible; our people are hungry for the Word of the Lord. It must be confessed that our Church has failed to a degree in its teaching function. And thus it comes about that when men of some ability come with well prepared lectures and a theological scheme arranged with all the simplicity and logic of Calvinism, our people are led to accept what they hear. Let it be freely granted that they hear much that is good. But they hear much that makes them uneasy; they have their minds filled with suspicion; they are urged to rally to the defense of the faith against the infidelity of their own teachers and preachers. Now I object to such methods of propaganda. Let our Fundamentalist fellow Christians announce openly the purpose of these schools.

Another method is the appeal that is made to laymen. Our laymen are being told that our schools and colleges are full of heresy, that our teachers can no longer be trusted to reach the faith "once for all delivered unto the saints," and that now the laymen themselves must rise up and save the Church from heresy. Now, I believe in laymen. When I was a teacher of young preachers, I used to say to them that I would rather have the good opinion of a noble layman and the approval of a saintly mother in Israel than the applause of all the worldly minded scholars in the world. I do not believe that the final settlement of the fundamental questions of religion will be left to scientists and scholars; I believe that



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the faith is "delivered unto the saints." I believe that the essential truths of Christianity are level to the understanding of simple and unlettered men. But let me urge our laymen not to distrust the leadership of the Church. Your pastors and college professors are just about as trustworthy as the Fundamentalist brethren are, to say the least; and I am sure that they are much more to be relied upon than those men in our own denomination who are sowing suspicion and endeavoring to create discord while Christ and the Church are calling for brotherly love and for a united attack on all the forces of iniquity.

6. Once more, I object to Fundamentalism because it is sowing dissension among the Churches.

The spirit of Christ is the spirit of concord among Christians. "We know that we have passed from death unto life, because we love the brethren." Christ's High Priestly prayer for his disciples in all ages was, "that they be one, that the world may know that thou didst send me." Never possibly in the history of the world was there greater need that we should pray that prayer—and ourselves seek to answer it. The outstanding feature of these post-war days is division—misunderstanding—suspicion. Governments have fallen to pieces, authorities have broken down, class has been arrayed against class. The love of Christ is the only thing that will save this world. Let the Church of Jesus Christ sow the way. Let us call no man "Master" but Christ. And let us call every man "Brother" who calls Jesus "Lord." The time has come for some one to stand in the midst of the Churches and cry out with the tenderness and passion of Saint John, "Little Children, love one another."

And this is the historic attitude of Methodism. What we need as Methodists is to go back and read our own history. Some of us seem to have forgotten John Wesley. Turn and read how Wesley said: "Is a man a believer in Jesus Christ, and is his life suitable to his profession? Are not the main, but the sole inquiries I make in order to his admission into our societies." Read in his "Character of a Methodist": "The distinguishing marks of a Methodist are not his opinions of any sort. Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship." This spirit of Christian catholicity Methodism inherited from her founder. And this is the spirit of the religion of the New Testament. Recall how Saint Paul summed up the essentials of Christian unity—"One Lord, one faith, one baptism." "One Lord," our Savior Jesus Christ—therefore, we will call no man "Master," for human masters divide. "One faith"—one common personal experience of salvation in Christ Jesus the Lord, for Christian faith unites. "One baptism"—one solemn ceremony of public profession of faith in Him, separating us forever from the world and making us members of his visible church. The things that really matter are not many; they are few.

Did Wesley's position grow out of the fact that he was uncertain in his own mind touching the fundamentals of the Christian faith? And does our historic Methodist position mean that we Methodists of today have no well defined theological positions? By no means—and never! But Wesley believed that a genuine experience of religion and a holy life, a life separated from the world, and consecrated to God, and filled with the love of Jesus—that these would keep a man sound in his theology. And so do we Methodists believe today.

The one purpose of this paper is to call upon our Methodist people to rally to their own standards. Learn again what our Methodist "fundamentals" are, and turn a deaf ear to those who would—to use Saint Paul's words—"zealously seek you, that ye may seek them."

Woman's Missionary Department

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Communications should reach us Friday for publication next week.

"Blest are the souls who hear and know
The gospel's joyful sound;
Peace shall attend the steps they go,
And light their steps surround."
—Isaac Watts.

OUR W. M. S. CALENDAR.

L. R. District Conference, Highland Church, Little Rock, June 27 and 28. Names of delegates should be sent at once to Mrs. T. L. Adkins, 1511 Booker St., Little Rock. Highland Church is ready for us!

N. ARK. CONF. Y. P. M. S.

Mrs. J. H. O'Bryant, Conf. Supt. Young People, writes:

"An invitation is extended to all young people to attend the Y. P. M. S. Assembly at Searcy June 30-July 4.

"To the mothers, let us assure you that your daughters will be under competent chaperons during the entire time. That the best care will be given them. Send them to this big Christian house party to work, play and study with us.

To the girls, we guarantee a wholesome, healthful, happy time. Come and bring others.

To Christian men and women who own cars, we especially ask you to fill your cars with young people and come to this great meeting.

You will be cordially welcomed.

Time, June 30-July 4.

Place, Galloway College, Searcy, Ark.

Mrs. J. H. O'Bryant, Conf. Supt. Y. P. M. S.

IMPORTANT NOTICE.

Those who expect to attend the Y. P. M. S. Conference at Searcy June 30-July 4, please write Pres. J. M. Williams as early as possible so that he may prepare for your coming.—Mrs. J. H. O'Bryant.

Before leaving to visit her mother in New York, Mrs. H. L. Rummel, L. R. Conf. Supt. Social Service, sent out a special questionnaire on Social Service, also the program for the Summer Training School for Negro Christian Workers to be held August 2-12 in our Bethlehem Community Center in Nashville, Tenn.

Any auxiliary that failed to receive this literature may be supplied by notifying the L. R. Conf. Cor. Sec., Mrs. W. H. Pemberton, 303 E. 6th St., Little Rock, Ark.

The editor asks that "A new call for Social Service," in this issue signed by Mrs. W. A. Newell, Missionary Council Supt. Social Service, Mrs. A. B. Smith, Chairman Com. on Race Relations, and Mrs. H. L. Rummel, L. R. Conf. Supt. Social Service, be given special attention. Are there not several Missionary Societies in Arkansas who will help some earnest colored Christian woman to attend the Training Summer School in Nashville August 2-12? Think it over and act wisely.

IN MEMORIAM.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last;
Of all thy heart's desire
Triumphantly possessed;
Lodged by the ministerial choir
In thy Redeemer's breast."

Mrs. B. R. Donelson, our beloved friend and co-worker of Pine Bluff has entered into rest. Her life of consecration was an inspiration to her co-laborers in Lakeside Church and in the Conference.

For years in the Woman's Home Mission Society she served faithfully as Secretary of Pine Bluff District.

Mrs. Donelson was always concerned for the progress of God's work. When failure in health caused retirement from active service she contributed money and constantly prayed for the missionary society. The scholarship she supported in Japan for years has carried untold blessing to girls in that far-off land. Our hearts are saddened, yet we rejoice in her release from the sufferings which she bore patiently, trusting in God's goodness. To her beloved and devoted niece, the child of her heart, Mrs. Gussie Jones Mann, other bereaved relatives and her co-workers of Lakeside Church we unite with many friends in offering heartfelt sympathy, praying the Holy Comforter to abide in their hearts.—V. C. Pemberton.

L. R. CONF. W. M. S.

Mrs. J. G. Moore, Conf. Supt. of Young People's Work, is to be congratulated on the success of their Summer Conference held at Henderson-Brown College last week.

The attendance was good, about 130 registered, the faculty was fine, the girls were happy, and the days of recreation and inspiration passed all too quickly. We hope to receive a full account of this great meeting for publication in this Dept.

The "Morning Watch," conducted by Miss Alita Hamiter started each day with helpful and happy suggestions. The track-meet on the campus provided healthful exercise which all enjoyed. Mrs. J. G. Moore gave fine talks on Social Service which were well supplemented by Mrs. W. P. McDermott. One evening Mrs. F. M. Williams, Historian L. R. Conf. W. M. S., directed a delightful program, in which the curtain rose on 25 girls, vested, singing "Watchman, what of the Night," antiphonal, with a soloist responding.

Devotional, by Miss Theresa Drumheller.

Lord's Prayer, chanted.
Piano Solo, Miss Antonio Scott.
Reading, "The Selfish Giant," Miss Frances Marian Williams.

Vocal Solo, Miss Lucille Briant.
Song, "Loyalty to Christ."
Address, "Makers of History," Mrs. F. M. Williams.

Recessional, "Marching with the Heroes," Vested Chorus.

Mrs. Williams writes: The center of attraction is the dear little Japanese girl, Miss Miwa Yamaga, the museum an hour each day, the health talks, Social Service, and athletics, all making a good conference with Mrs. Moore a splendid leader.

The Arkadelphia Y. P. M. S. presented a play, "Aunt Lillie learns to tithe," charming the audience.

Stunt Night, under the direction of Miss Phillips of Ashdown, was the climax of fun with its original and humorous program in the college auditorium.

Dr. and Mrs. Workman excel in making the girls feel at home, the chaperons were kindly attentive and the Seventh Summer Conf. of our Young People at Henderson-Brown will long be remembered by those fortunate enough to be in attendance.—V. C. P.

TEXARKANA FIRST CHURCH.

The meeting of the Women's Missionary Society of the First Methodist Church (Ark.) was devoted to a memorial program honoring Bell H. Bennett, the founder of the Scarritt Bible and Training School at Kansas City.

net, the founder of the Scarritt Bible and Training School at Kansas City.

Mrs. J. S. Ragland was leader of the program and opened it with an introductory talk in which she told of the proceedings of the recent counsel in which it was decided to fittingly commemorate the great work of Miss Bennett by the raising of a fund of not less than a half million dollars and probably a million to be used in extending Scarritt school and to make Miss Bennett's name a part of it. The fund is to consist of shares at a dollar per share. The work will be one of love and not a sacrificial offering. It was also decided that the school will be moved to a more central location.

Mrs. Lewie Henry very feelingly gave Miss Bennett's favorite hymn, "Spirit of God Teach Me."

Miss Lucy Bell, a young Texarkanian whom the society is sending to the Scarritt school, gave a fine talk in which she told why it was necessary for missionaries to have special training.

At the conclusion of her talk, Rev. J. F. Simmons, presiding elder of the district, offered up a prayer for Miss Bell's health, which is greatly impaired at present.

Mrs. H. M. Harper gave a reading in which the "Why of a Memorial to Miss Bennett" was set forth.

The session was opened with a devotional led by Mrs. A. S. DeLamar, who read from Isaiah and who gave a very spiritual talk which she closed with prayer.

The session was closed with prayer by Dr. J. D. Hammons.

Mrs. David Arnold and Mrs. H. H. Watson were hostesses during the afternoon.

The decorations were very appropriate as they consisted of two pictures of Miss Bennett which were decked with handsome wreaths of flowers.

LITTLE ROCK FIRST CHURCH.

With Mrs. H. L. Rummel, president, in the chair, the auxiliary of First

NO FEAR OF EVIL resulting from change of diet, water or climate, concerns those who take on the short trip, summer vacation or long journey, **CHAMBERLAIN'S COLIC and DIARRHOEA REMEDY** Ready for emergency - night or day.

SAVED FROM AN OPERATION

Now Recommends Lydia E. Pinkham's Vegetable Compound

Washington, D. C.—"Lydia E. Pinkham's Vegetable Compound saved me from an operation which a physician said I would have to have for a very bad case of female trouble. My system was all run down for two years after my little girl was born. Then I read of your wonderful medicine and decided to try it. I could hardly drag one foot after the other, and after taking six bottles of the Vegetable Compound I felt like a new woman. I now do all my housework, also washing and ironing, and do not know what real trouble is. My health is fine, and I weigh 140 pounds. When I started taking it I weighed 97 pounds. I gladly recommend Lydia E. Pinkham's Vegetable Compound to any one who is suffering from female trouble or is run down. You may use this testimonial for I am only too glad to let suffering women know what the Vegetable Compound did for me."—Mrs. IMA HEWITT, 1529 Penna. Ave. S.E., Washington, D.C.

Such letters from women in every section of this country prove beyond question the merit of Lydia E. Pinkham's Vegetable Compound.

Church had an enthusiastic meeting on the 10th, postponed from the first Monday in June because classes from U. M. Rose School, recently burned, needed all the room we could spare.

The Council program for the Bennett Fund which is to be raised for the Greater Scarritt Bible and Training School was well carried out. Mrs. Max Frohlich, Sec. of Little Rock District was the guest of honor and she responded graciously and earnestly when called upon for an address.

Mrs. Remmel presented the need for money to build the Greater Scarritt School which will be a memorial to Miss Belle H. Bennett, the president of Woman's Missionary Council.

With glad response, this auxiliary pledged more than \$500 and will be sure to raise in full the \$600 apportioned to L. R. First Ch. Auxiliary.—A Member.

MRS. B. W. LIPSCOMB GOING TO THE ORIENT.

Our love, best wishes and prayers will follow Mrs. Lipscomb as she goes to foreign lands. In a beautiful letter she says:

I can't believe that it is really true, and, when I do realize it, my knees tremble at the audaciousness of it! However, I have made the fatal plunge and have a reservation on the Empress Russia, Canadian Pacific Steamship Company, sailing from Vancouver July 12th and am setting all my affairs in order to take the long journey for which you of Missionary Council have so graciously given me leave of absence.

According to the action taken at the Council Meeting, I have nominated to the Executive Committee of the Council which met in Nashville May 5th Mrs. J. W. Perry to direct the affairs of the office in my absence. This nomination was confirmed and I am sure will be pleasing to every member of the Council. Mrs. Perry's gifts and graces along with her thorough knowledge of the work gained by her years of experience as a Council officer make her just the one to direct the work and I am sure it will be a joy to each of you to work with her. She and I will go thoroughly over the plans of the Autumn and Winter so that she will feel perfectly familiar with them. I am formulating these plans just as definitely as it is possible for me to and shall keep the Council members and district secretaries informed.

The one most important matter from the standpoint of my office is that the regular collections shall not suffer. My heart is in the raising of the Bennett Memorial Fund and I have been greatly encouraged at the spirit of our women whenever I have had the opportunity to present it—but we must unceasingly keep the emphasis on the regular collections. The first quarter's report greatly heartens us.

I'm hoping that there will be a great increase of membership from the Doubling Campaign which seems to be starting well and that this increase will help greatly in the regular collections.

Each of you who gets this letter will realize that I have sent the same to every member of the Council and yet I trust that each of you, my dear co-workers, will realize that the appreciation of your fellowship in service and the loving gratitude for your part in making my going possible which I long to express are just as personal as if written only to you. I shall be thinking of you and praying for you daily and shall send you some tidings from the far lands which we all covet for our Lord's kingdom. When I come back, I hope to be able to more adequately serve the cause because of this personal experience.

I ask that you pray for me daily as I journey. Lovingly yours.—Bessie W. Lipscomb.

Dickey's old reliable Eye Water relieves sore eyes from gnats and dust.—Adv.

Sunday School Department

REV. C. N. BAKER,Little Rock Conference Superintendent,
406 Exchange National Bank Building, Little Rock, Ark.
REV. H. E. WHEELER North Arkansas Conference Superintendent,
406 Exchange National Bank Building, Little Rock, Ark.
REV. D. H. COLQUETTE.....Superintendent of Supplies,
714 1-2 Main St., Little Rock, Arkansas.

LITTLE ROCK CONFERENCE SUNDAY SCHOOL DAY OFFERINGS TO JUNE 16.

Arkadelphia District.	
Manchester	\$9.35
Hartsville	4.15
	\$13.50
Previously reported	471.51
Total	\$485.01
Little Rock District.	
Johnson's Chapel	\$5.00
Previously reported	478.25
Total	\$483.25
Monticello District.	
Selma	\$10.00
Wilmar	20.00
Wilmot	9.25
Prairie Union	10.33
	\$49.58
Previously reported	303.50
Total	\$353.08
Prescott District.	
Holly Grove	\$8.00
Antoine	8.25
Blackland	1.90
Bethany	1.50
Cump Springs	2.00
	\$21.65
Previously reported	508.03
Total	\$529.74
Pine Bluff District.	
Gillette	\$8.74
Arkansas Post	3.28
Redfield	6.00
	\$18.02
Previously reported	321.45
Total	\$339.47
Texarkana District.	
Williamson's Chapel	\$2.50
1st Ch., Texarkana	100.00
	\$102.50
Previously reported	\$501.35
Total	\$603.85
Camden District.	
Previously reported	\$218.10
Standings By Districts.	
Texarkana District	\$603.85
Prescott District	529.74
Arkadelphia District	485.01
Little Rock District	483.25
Monticello District	353.08
Pine Bluff District	339.47
Camden District	218.10
Total	\$3012.50
—C. E. Hayes.	

ORGANIZED BIBLE CLASS REPORTS.

Secretaries of Organized Bible Classes will be glad to know that we have just received the newly prepared Report Blanks for organized classes. This means ALL classes—Intermediate, Senior, Young People, and Adult. When you are ready to make your report in order that your class may be in good standing, secure your blank from our office, and return to H. E. Wheeler, 406 Exchange Bank Building, Little Rock. Copies of your report will be sent to your District Superintendent of Organized Classes, and to the Department Office in Nashville, Tenn.

BATESVILLE DISTRICT.

The Sunday School offerings in this District are far ahead of last year's reports, and the Chairman of the District S. S. work reports that he is getting great results from team work in the one unit schools in his District. We are very proud of the records

which our teachers are making in these schools.—H. E. Wheeler.

CONWAY DISTRICT.

We have just learned that the Conway District has gone over the top on its District enrollment goal. It was set at 1000 new pupils in the Sunday School, and in less than three months more than 1200 new pupils were reported. Several new Sunday Schools have been organized.

At Cabot, where the Conference superintendent had the pleasure of being last Sunday, the Program of Work was placed in the school, and the school secured five seals in the first checking. The Workers Council has accepted the challenge to meet all requirements on this Program "C," and then to plan equipment for a "B" grade school.

Cabot is also planning a three-unit school, in which the schools at Jacksonville, Beebe, Austin, and others have been invited to join.—H. E. Wheeler.

SPRINGDALE ONE-UNIT SCHOOL.

We had the pleasure of reading over some of the examination papers submitted by pupils in this school, and either the pupils are of exceptional ability or their teacher is exceptional, for the work was of very superior quality. No wonder the pastor is in demand as a teacher, and is already accredited for standard school work in New Testament. He teaches a One-unit school in August at Pea Ridge.—H. E. Wheeler.

REPORT YOUR ONE-UNIT SCHOOLS.

We cannot too constantly urge the necessity of getting blanks for your Training Schools and mailing them to our office. There are two forms to be filled out, one a General Report, and the other a Detailed Report, showing cost of school, etc. If you want credit for your school, and want your District and Conference to have credit for this work, get your report to us. In order that you may know whether we have received your report or not, we are listing the schools whose reports have been sent to us this year.

Earle, April 12, 7 enrolled.
Huntington Avenue, Jonesboro, 19 enrolled, April 4-9.
Mammoth Spring, February 18-25,

20 enrolled.
Biggers, March 3-7, nine enrolled.
Beech Grove, Feb. 25-March 1, 7 enrolled.
Lepanto, May 14-20, 10 enrolled.
Leslie, May 7-12, 11 enrolled.
Many more schools have been held. Please send us report.—H. E. Wheeler.

FWLER IN HELENA DISTRICT.

The following schedule for Rural Work in the Helena District has just been revised, and we predict a splendid series of Sunday School meetings conducted by Brother Fowler:

June 20, Brinkley, evening.
June 21, New Hope, Morn. and Aft.
June 21, Hunter, Evening.
June 22, Wheatley, Morn. and Aft.
June 22, Palestine, Evening.
June 23, Rondo, Morn. and Aft.
June 23, Aubrey, Evening.
June 24, Moro, Morn. and Evening.
June 24, Oak Forest, Afternoon.
June 25, Lexa, Morn. and Aft.
June 25, LaGrange, Evening.
June 26, Haynes, Morn. and Aft.
June 27, Vanndale, Morn. and Aft.
June 27, Cherry Valley, Evening.
June 28, Pleasant Valley, Morn. and Aft.
June 28, Harrisburg, Evening.
June 29, Bay Village, Morn. and Aft.
June 29, Farm Hill, Evening.
June 30, Forrest Chapel, Morn. and Aft.
July 1, Smith's Chapel (McElroy),

666 quickly relieves Colds, Fever, LaGrippe, Constipation, Biliousness and Headaches.

Entzminger

Record System will get your Sunday School to

STAY FOR CHURCH

Write us your enrollment number, departments and classes. We will quote prices and send you specimen forms.

Address Dept. R.
H. G. PUGH & CO.
Little Rock, Ark.

The Ozarks


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



A. P. Matthews
Division Passenger Agent, Frisco Lines
Memphis, Tenn.

Morn. and Aft.
July 2, Parkin, All Day.
July 3, Madison, Morn. and Aft.
July 3, Widener, Evening.
July 4, Hughes, Morn. and Aft.
July 5, Elaine, Aft. and Evening.
July 6, Poplar Grove, Evening.
July 6, Mellwood, Morn. and Aft.
July 7, Turner, Morn. and Aft.
July 8, Marvell, Morn. and Aft.
—H. E. Wheeler.

NEWLY ORGANIZED WESLEY CLASSES.

Paragould District: Truth Seekers, Adult, East Side, Paragould; Mother West, Adult, Corning.

Fort Smith District: Loyalty and Service Class, Adult, City Heights, Van Buren; Wesley, Adult, Dodson Ave., Ft. Smith; Daughters of Wesley, Adult, Dodson Ave., Ft. Smith.

Batesville District: Willing Workers, Adult, Tuckerman; Dorcas, Adult, Tuckerman.

Booneville District: Truth Seekers, Adult, Dardanelle.

Fayetteville District: Men's Wesley Bible Class, Central Church, Fayetteville, Adult.—H. E. Wheeler.

OUR SPLENDID STORY PAPERS.

The North Arkansas Conference subscribes to our Story papers as follows:

Our Young People, 2425.
The Haversack, 2346.
The Torchbearer, 2577.
Our Boys and Girls, 1837.
Total, 9185.

The total enrollment of pupils in the Sunday Schools of the North Arkansas Conference is 59,010. We are wondering if all of the 49,825 pupils have access to these papers. We are making every effort to use this Methodist Literature, and to increase our circulation this year by 20,000. Let us not remain so far behind other Conferences in furnishing pure wholesome story papers for our children and youth. If your school does not take these papers, order sample copy, and see for yourself.—H. E. Wheeler.

REPORT OF PROGRAM OF WORK PLACED IN NORTH ARKANSAS CONFERENCE 1922-23.

Batesville District.

Batesville, Tuckerman, Alicia and Hope.

Booneville District.

Booneville.

Conway District.

Cabot, Gardner Memorial, North Little Rock, First Methodist, North Little Rock, Beebe, First Methodist, Conway.

Fayetteville District.

Oakley's Chapel, Springdale, Prairie Grove, Zion, Cincinnati, Berryville, Lincoln.

Fort Smith District.

Dodson Avenue Fort Smith, Charleston, South Fort Smith, Van Buren, Mulberry, Hackett, Greenwood, City Heights, Van Buren, Lavaca, East Van Buren, Ozark, Midland Heights, Fort Smith, Clarksville, Alma, Altus, Lamar, Mountain View, Coal Hill, Oak Grove and First Church, Fort Smith.

Helena District.

Forrest City, Earle, Helena, Wynne and Crawfordville.

Jonesboro District.

Jonesboro, First, Monette, Leachville, Whitton, Half Moon, Promised Land, Fisher Street, Jonesboro, Lake Street, Blytheville, Trumann, Bono, Trinity, Blytheville, Lepanto, Brookland, Macey, Osceola, and No. 56.

Paragould District.

Paragould, First Church, Beech Grove, Success, Wood's Chapel, Camp Ground, Richwood, St. Francis, Mt. Zion, Emmons Chapel, Biggers, Ravenden, Portia, Datto, Mt. Zion, Pru-

itt's Chapel, Shiloh, Stanford, Warren's Chapel, Joblin, Reyno, Corning, East Side, Paragould, Ravenden Spring, Jesup, Williford, Smithville, Shady Grove, Black Rock, Pleasant Hill, and Marmaduke.

Searcy District.

Judsonia, Higginson, Bald Knob, McClelland, Bradford, Howell, DeView, McRae, Searcy, Griffithville, Gregory, Revels, Tupelo, Morris Grove, Oak Grove, Weldon, Pangburn, Clinton, Batavia, Leslie, Valley View, Marshall, Valley Springs, Bellefonte, Mt. Zion.

PARAGOULD DISTRICT SUNDAY SCHOOLS.

Considerable progress has been made in the Sunday School work of the Paragould District. Many of the goals agreed upon in the program of activities have already been attained. Indications are that we will reach the most of these goals by the end of the year.

The Program of Work has been placed in about forty Sunday Schools. Many of the schools show progress in working up to the standards that are set forth in these programs.

There will be a large number of credits in the training course. Practically all the preachers of the District have enrolled. Several of them have already obtained more than one at Imboden was a success. There were about forty-five credits given at this school. The faculty was good and the results were gratifying. Several one-unit schools have been held.

The last report shows that Paragould District is leading in Sunday School Day offerings. Many of our schools are yet to report.

Two Sunday School Institutes have been held since conference. They were not largely attended but some effective cultivation work was done. Mrs. J. A. Joseph has accomplished much in the department of organized classes. Rev. Allen D. Stewart is efficient in teacher-training. Dr. Anderson, the P. E., takes advantage of every opportunity to say a word for the Sunday Schools. Mrs. Lester Weaver is the newly elected elementary superintendent.

The evangelistic campaign in the Sunday Schools shows that many of the young people have united with the Church. This constructive program of the Church in the department of Sunday School activities is beginning to show results that are wonderful.—C. C. Burton, Executive Sec.

PARAGOULD DISTRICT TRAINING SCHOOL.

The third session of Paragould District Training School for Sunday School teachers and other Church workers was held at Imboden June 3 to 8. It was one of the largest and most successful schools ever held in the District. There was a total enrollment of 55, representing fifteen different Sunday schools. Thirty-seven pupils representing fourteen different schools received credits.

A great deal of interest was manifested in the work and under the splendid instruction of the well chosen faculty much good was accomplished. Every recitation and every lecture was a veritable source of inspiration to all. The splendid faculty was given a vote of thanks by the entire student body for their zeal in the work, their untiring efforts and their most excellent teaching. The visiting pupils also extended a vote of thanks to the citizens of Imboden for their interest, their courtesy and hospitality.

The officers and teachers of the Sunday School of Imboden adopted the program "B" as their program and organized for the purpose of making it a Standard Sunday School. We believe that great results will be accomplished as a result of this school. Imboden WELCOMES to her town another Standard Training School.—R. S. Rainwater, Ed. Director

EPWORTH LEAGUE DEPARTMENT

"BEAR IN MIND": A CORRECTION.

Under the above caption, there appeared in last week's Methodist an unsigned article as follows: "Young people, Searcy is the place, Galloway College, June 30-July 4th is the time."

A number of pastors, citing this article, have asked, "Why have you changed the date of the Assembly?" Please "Bear in Mind" that the Epworth League Assembly meets June 25-29, and has not been changed. The article referred to was an announcement of the N. A. Y. P. M. S.—Byron Harwell, President.

ALL THINGS ARE READY.

At a recent check-up meeting of the Galloway College and Searcy Leaguers with the Conference workers, all the fine points of the Galloway Assembly were finished up, and we are glad to announce that everything is in readiness for the largest crowd of Leaguers that has ever been together in one place west of the Mississippi. Reports from every section of the Conference indicate that there is a wonderful spirit and morale, and that it's simply going to "rain" Leaguers at Searcy all day Monday, the 25th. Many who are undecided as to whether to go or not, will have a lifetime to be glad if they will make whatever sacrifice necessary and attend this wonderful gathering of young people.—Byron Harwell.

IMPORTANT, NORTH ARKANSAS LEAGUERS.

Identification certificates were sent to each pastor and to all Leaguers whose names could be obtained as prospective delegates. You must have one of these to get the reduced rate to Searcy. If unable to secure from pastor or League president, wire me, and same will be sent.—Byron Harwell, Pres., Conway, Ark.

AN OFFICIAL APPRECIATION.

As the League year draws to a close, and reports are coming in from every section of the Conference of enthusiasm and larger efficiency in the League work, I feel that I must register a word of appreciation and

thanks to the nine district secretaries who have been laboring so unstintingly in the field during the year. The consecration and sacrificial service of the most of the district secretaries have been



Eve Mae Carnich, an inspiration to the League, Sec. Booneville Dist. Throughout the year. Especially do I want to commend the untiring labors of the three young ladies on the field staff, Misses Carmichael, Nelms and Showman. Their devotion reminds me that women were the last at the Cross and first at the Tomb. But a district secretary doesn't necessarily have to be a woman; I say unhesitatingly that I think the best district secretary in Leaguedom is Noel Chaney.

NORTH ARKANSAS FINANCES.

The payments on pledges by Leagues in the North Arkansas Conference are given below. Where possible, Leagues will please mail checks in payment at once.

Batesville District—

	Pledge	Paid
Alicia	\$ 10.00	\$ 8.00
Batesville	100.00	50.00
Batesville, Int.	35.00	10.00
Central Ave.	22.50	
Desha	20.00	
Mt. Home	10.00	10.00
Sulphur Rock	15.00	15.00

Booneville District—	\$212.50	\$93.00
Booneville	25.00	
Hartford	25.00	25.00
Magazine	15.00	15.00
Mansfield, Jr.	5.00	
Prairie View	15.00	

Conway District—	85.00	40.00
Beebe	35.00	
Cabot	50.00	25.00
Conway	110.00	35.00
Conway, Int.	15.00	

First, N. L. R.	75.00	
First, N. L. R., Int.	15.00	15.00
First, N. L. R., Jr.	5.00	5.00
Gardner Mem.	70.00	5.00
Gardner Mem., Jr.	10.00	
Morrilton	70.00	35.00
Morrilton, Int.	10.00	10.00
Morrilton, Jr.	10.00	5.00
Plumerville	22.50	22.50
Pottsville	40.00	37.50
Russellville	90.00	75.00
Salem	30.00	
Vilonia	30.00	30.00

	687.50	300.00
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Fayetteville District—		
Berryville	70.00	60.00
Fayetteville	75.00	
Rogers	25.00	
Siloam Springs	25.00	10.00
Springdale	25.00	
Springdale, Jr.	10.00	5.00

	230.00	75.00
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Ft. Smith District—		
City Heights	5.00	
Charleston	15.00	
Clarksville	75.00	
Clarksville, Int.	12.50	
Clarksville, Jr.	12.50	
Dodson Ave.	35.00	
East Van Buren	10.00	
First, Ft. Smith	125.00	
First, Ft. Smith, Jr.	15.00	15.00
Hackett	15.00	5.00
Lavaca	15.00	
Midland Heights	35.00	10.00
Van Buren	85.00	10.00
	455.00	35.00

Helena District—		
Brinkley	35.00	
Clarendon	35.00	10.00
Clarendon, Jr.	15.00	
Earle	52.50	32.50
Harrisburg	25.00	25.00
Helena	150.00	115.00
Helena, Jr.	20.00	15.00
Holly Grove	35.00	12.50
Marianna	25.00	
Vanndale	50.00	25.00
Wheatley	25.00	25.34
Widener	25.00	13.00
Wynne, Int.	25.00	

	517.50	273.34
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Jonesboro District—		
Blytheville, Sr.	75.00	
Huntington Ave.	15.00	15.00
Jonesboro	75.00	
Lake St.	15.00	5.00
Manila	25.00	
Osceola	50.00	
Tyronza, Int.	25.00	25.00
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Grand Total\$3390.50 \$1274.93
—H. C. Johnston, Conf. Treasurer.

LEAGUE INSTITUTE AT MABELVALE.

Dear Epworth Leaguers:—
I want to tell you about the League Institute which was conducted here on Saturday and Sunday, June 2 and 3, by our beloved District Secretary, Miss Ada Mae Smith.

We all met at the Methodist Church at 3:30 Saturday afternoon for the first session. There were fourteen Leagues represented, and we think that was fine, as there were only about eighteen Leagues included in this Group. Those represented by delegates and pastors were: Winfield, Asbury, Capitol View, Henderson, Highland, and Hunter, from Little Rock; First Church at North Little Rock; Primrose; Salem; Sardis; Bryant; England; Mabelvale; and First Church at Pine Bluff.

First on program was a Bible talk on "Loyalty to the League," by R. V. A. W. Hamilton, of Bryant. Brother Hamilton is a fine speaker, and I am sure after hearing his talk, many of us learned the need of loyal Leaguers and resolved to be loyal members.

Next, we had a discussion on "Social Service," which concerns the Second Department of the League, by Miss Etta Redd, who was a former resident of Mabelvale. We enjoyed her talk, explaining fully the duties of the Second Dept. Supt. and the committee. I think this was a benefit to all the Leagues, for it seems that this Dept. has never been fully understood. I am sure we shall profit by following the many suggestions made by Miss Redd.

Following that was another very beneficial discussion, on "Recreation and Culture," by Miss Mary T. Williamson. As the Third Department is another which has not been functioning properly, we were pleased to be given suggestions as to getting the Supt. interested in the social part of the League. Our greatest trouble is getting the Leaguers to take part in the games that have been planned.

Miss Fay Kirkland gave us many good ideas as to organizing Bible Study Classes in connection with the Missionary work.

After the registration of the delegates, we all were taken in cars and trucks to "N-Land Farm," the beautiful country home of Mr. and Mrs. Walter Nash, which is situated one-half mile from Mabelvale. They very kindly gave us the use of their spacious lawn, where we spread our picnic supper. Every one enjoyed it much better than if they had been taken to individual homes. After a social hour, we again gathered at the church to hear a very fine lecture by Rev. S. T. Baugh, of England, on "Loyalty to the Church." He very beautifully used several Bible characters as illustrations.

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REV. J. ABNER SAGE,
Pastor First Methodist Church, Dallas, Texas.
Soloist and Musical Director at the
NORTH ARKANSAS LEAGUE ASSEMBLY, Galloway College, June 25-29.

Mr. Sage is regarded by those who know him as one of the greatest musical directors in the South, and his work should mean much to the Assembly. In addition to his solo work and directing the work of the Assembly, he will give a period each day to the study of Hymnology. He will give you a higher appreciation of your Hymnal than you ever had before.

A discussion of the First Department work, that of the Devotional services, was given by Mr. Elliott Stoddard. He gave us several fine ideas as to a variation of programs to draw the congregation and to make the services interesting. He also stressed the importance of the Leaguers taking a part on the program, not only when they are asked, but by offering to help out in any way possible so that the same ones will not have to be on the program each night. He suggests as a change, allowing the Juniors to have charge of a program once in a while. We have tried that here in our own League, and find that it is a good plan. Besides being a change, it gives them an opportunity to learn to take part on the programs and helps them to become accustomed to speaking to congregations.

Next was to have been a discussion on Junior League work, by Miss Eula Smith, but as Miss Smith was called away, we were glad to have the subject explained by Miss Ada Mae. She says that by the organization of Junior and Intermediate Leagues, many are reached who would not be by the Senior League. The younger ones feel that they are not wanted or needed in the Senior League, while they are willing workers in a League of children of their own age.

Last, but not least, was a discussion by the Conference president Rev. Neill Hart. He is such a fine and enthusiastic speaker, that he could make his hearers see and feel anything he described. His talk was along the lines of "Loyalty to the League." Before commencing his talk, he had the congregation join in singing "True-Hearted Whole-Hearted," and that is the way we should enter into our League work. We shall be the better for having heard these wonderful talks, and for having had the pleasure of associating with the members of the different Leagues. We extend an invitation to one and all to visit us, and you will find a welcome at the Mabelvale Epworth League. We wish the other Leagues could have been with us but an invitation is extended to them just the same as the others.— Louise Cochrane, Cor. Sec. Mabelville Epworth League.

CHILDREN'S PAGE

MY NAMES.

My father calls me Sugar Plum,
My brother calls me Pickles,
My auntie calls me Sunny Sue,
And William calls me Nickles.
My granny calls me Golden Locks,
Old Daddy calls me Candy—
My mother calls me Precious Child—
Now am I not a dandy?—Selected.

BROWN AND HIS TEETH.

Two loggers who were working for my grandfather at a lumber camp up in the "great woods" came down to the farmhouse one evening in January while we were at supper, and, opening the outer door, one of them looked in and shouted, "Just come out here, squire, and see the biggest muskrat in the world!"

The other logger had the animal by the tail, which looked like a large mortar pestle flattened out. "I tell ye he's heavy!" he exclaimed. "Weighs a good thirty pounds!"

The old squire laughed.
"Why, men," he said, "That's no muskrat. That's a beaver! Where did you get him?"

They had found the animal wallowing in a snowdrift near the bank of a large brook. During the previous week there had been a January thaw with rain, followed by sharp cold and a snowstorm; it is likely that the thaw had flooded the beaver out of his winter house. The two loggers had never seen a beaver before, for at that time beavers were scarce in the Maine woods. They had thought that the animal they had found was the king and father of all the muskrats!

After we had examined him the man carried him into the wagon house adjoining the woodhouse and shut him under a large pine box turned bottom up and weighted with half a dozen loose bricks. But the next morning there was a large hole in the side of the box and no beaver inside. We boys discovered him behind the oats bin and captured him by throwing a horse blanket over him. Then from a thousand of loose bricks that

we piled against the wall at the back of the wagon house we laid a pen for him in the far corner of the building; We covered the top with a sheet-iron fire board such as folk use to close up a fireplace.

We supposed that we had him where he would be unable to gnaw out, but on the following morning we found that he had chiseled a hole through the pine planks of the floor and descended into the dark space beneath.

At the same time grandmother, who had gone to the cellar of the farmhouse to fetch butter for breakfast, was startled to see a large brown animal leap down from a vegetable bin and give the floor a loud slap with his tail. She came up in haste without her butter, but she soon learned that the intruder was merely the beaver, which had come along beneath the woodhouse and had entered the cellar, where he had been eating carrots. But when we tried to catch him he retired beneath the wagon house, and, as it was not easy to reach him there, we let him alone.

Later we found that in the course of three days he had made a comfortable nest for himself of straw, chaff, hay and other litter that he had brought from beneath the floor of the stable, which adjoined the wagon house. And at the end of several days we discovered that the vegetables, particularly the carrots, were rapidly disappearing from the cellar of the house; indeed several bushels were gone. The beaver no doubt was hoarding them in his nest. It was easy enough to put a stop to the thieving by walling up with bricks the aperture beneath the woodhouse into the cellar.

After that we saw nothing more of our beaver for six or eight weeks and nearly forgot him. I suppose he was living on his stolen store.

In March, however, he made his appearance in the woodhouse and gnawed sticks of green wood that had bark on them; and about that time too he made himself unpopular with the old squire by going outdoors and felling two small mountain-ash trees that

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Dean J. R. Jewell, Director

University of Arkansas, Fayetteville, Ark.

had stood behind the wagon house. He ate most of the bark on the branches and probably would have continued his logging operations in the garden and orchard had we not begun feeding him rutabaga turnips such as we gave to the cattle.

Brown—as the girls named him—waxed sleek on the turnips and by April had become so tame that we could stroke him as you would stroke a cat, and he seemed to be quite as fond of it as a cat is. If frightened, he would give a leap, then a scoot forward; then slap! would come his heavy tail on the floor. When cuffed he would squall pitifully and for some time afterwards would sit and shake his head.

One night early in May he went to the goose pond, and before morning he had cut down the one willow tree that stood by it; the trunk was perhaps six inches in diameter. The act displeased grandmother greatly, for in hot weather her geese were accustomed to sit on the water in the shade of the willow.

Now that the tree was down it was of no use to disturb the beaver, and during the next two months he cut the trunk and the branches into logs, each about two feet long, and, working mostly at night, made desultory attempts to build with them a dam across the little rill that ran from the pond. But he did not complete the dam, probably because he was disturbed a good deal, and at last he returned to his nest under the wagon house. The girls fed him frequently with dry crusts of bread; and really he liked bread and rutabagas much better than he liked tree bark. After every few nights, however, we could see that he had been to the goose pond again and had put in a few fagots and done a little plastering with mud. Instinct prompted him to work there, but, now that the necessity that had implanted the instinct in his ancestors no longer drove him to work, he soon left off and came back to his rutabagas and bread.

But in September the wild, provident instinct of the animal revived again, more powerfully. He now set to work every night and in the course of a week completed a typical beaver dam of fagots, mud and grass, which raised the goose pond fully a foot. He even carried sticks of stove wood all the way from the woodpile, and sometimes he worked by day. Whenever any of us boys drew near he would sit up and glance at us out of the corner of his eye in a most knowing manner.

My cousin Addison thought we might breed beavers for their skins there at the goose pond, and, since we all wished to see whether he would build a house we drew a small load of green poplar wood there from the wood lot. Brown appeared to know just what the wood was for, and now that his dam was done, he began to put up a house in the middle of the pond where the water was perhaps three feet deep. He worked steadily and in the course of a fortnight had his house covered and

"shingled" with grass and mud. Then he forsook his nest under the wagon house and lived in his own house, though he came round to the kitchen door for bread. He also raided the vegetable garden for carrots and turnips and carried away a quantity to store up.

During the latter part of September and in early October he would sit on top of his house for hours at a time, looking round. If a dog came along, he slid off and, giving the water a slap with his tail, dived down to the door of the house and went inside and remained there for a while. Dogs indeed troubled him a good deal, one dog especially, a large brindled mongrel that belonged to a boy neighbor of ours, Alfred Batchelder. The dog was a neighborhood nuisance and was always worrying poultry, calves and sheep and frequently sneaking about kitchen doors to pick up bones or to steal.

As a matter of fact there was not much love lost between Alfred and ourselves. He was a rude, bragging, arrogant boy and was much addicted to playing spiteful tricks. "I'd like to see Tige get hold of that beaver o' yours once!" he used to shout as he went by. "Tige would shake the liver out of him!"

In fact Alfred slyly set the dog on poor Brown every time he passed and saw the beaver out. "Sick 'em!" he would exclaim in low tones; then he would stand by the roadside wall to see Tige race down across the field to the pond. The thing became so provoking that Addison talked of shooting the dog, but the old squire forbade him.

One morning while we were at breakfast we heard Tige bark—we knew his bark as well as we knew Alfred's voice—and ran out to see the end of a very queer struggle. Brown evidently had been on his way from his house in the pond up to the kitchen door for his breakfast when Alfred and Tige had spied him; then, hearing the dog, no doubt he had turned to run back to the pond. But he was too late. Tige had caught up with him just as he had reached the pond and had grabbed him by his very thick, fleshy tail close to his body. Feeling the dog's teeth, Brown whirled and gripped Tige by his tail, also close to his body.

When it came to tail chewing Brown instantly displayed the greater power. With two nips of those sharp, chisel-like teeth of his he bit Tige's tail nearly off, so that it hung by a bit of skin. The yell Tige gave could have been heard for half a mile. He lost his nerve too and, letting go his hold, bolted, howling, up through the field to his master. His tail was dragging on the ground, and as he ran he kept glancing back at it first on one side and then on the other.

Of course we boys laughed. I doubt whether a good fight and a decisive victory would have made us feel one half so jubilant. As for Alfred, he scarcely replied at all, but took his pet home to be doctored. Tige was a very bobtail dog to the end of his days.

What had happened probably cost Brown his life. Less than a week afterwards, during the time of the hunter's moon, some of our folks heard the report of a gun in the night and the following morning we discovered the beaver lying dead in the pond beside his house, with just the tip of his big tail out of water. He had been shot through the head with a bullet, probably while he was sitting on his house.

Our first thoughts naturally were of our neighbor; yet we did not believe that Alfred was good marksman enough to hit a beaver by moonlight.

Some one, however, had fired the shot that ended the life of our pet. Grandmother had his skin made into a muff, and several years later the lady gave it to my cousin Ellen, who still treasures it among the keepsakes of our young days at the farm.—C. A. Stephens, in Youth's Companion.

NEWS OF THE CHURCHES

JUNE 25-29.

An unsigned article in the W. M. S. Department of last week's Methodist might be understood to indicate that the date of the North Arkansas League Assembly has been changed. Such is not the case. We open next Monday night, June 25th, with a magnificent banquet.—Byron Harwell, Pres.

PASTORS.

We shall be glad to have any pastor who can do so to attend the North Arkansas Epworth League Assembly. You would certainly score a "touch-down" with your young people if you would fill your car with Leaguers and drive to the Assembly.

No appeal has heretofore been made to the pastors to attend this year, on account of the fact that the Preacher's Summer School at Hendrix overlaps our Assembly, due to their having lengthened their session this year. We did not want to compete in any way with the Preacher's School, although we were not responsible for the conflict in dates, hence the seeming indifference about your attendance.—Byron Harwell, Pres.

HENDRIX ACADEMY CLOSES SUCCESSFUL YEAR.

The first commencement of the Hendrix Academy as a separate institution from the college was held June 8-9. The exercises opened Friday evening. The inter-society debate and the declamation contest were held in the college auditorium. Joe Reece was the winner in the declamation contest, and in the debate the Russell Literary Society, represented by Leslie Broome and Joe Reece, was victorious over the Wesley Society represented by Eugene Stokes and B. T. Williams.

Saturday morning the graduation exercises were opened with an invocation by Rev. C. N. Guice. After a piano selection by Miss Evelyn Patchell the salutatory oration was made by Vance Davenport. The graduation address was then delivered by Major James J. Harrison of Little Rock, Vice-President of the Home Life and Accident Insurance Company, and a graduate of Hendrix College, class of '14, his subject being "The Best Defense is the best Offense." Many apt illustrations were drawn from the fields of football, of warfare, and of business. The graduates were urged to continue their education in college, as higher and more thorough preparation is the need of today. The valedictory oration was spoken by J. L. Rowland.

Headmaster Womack awarded medals to prize winners and certificates of graduation to the large class, as follows: Carl Tabb Bahner, Conway; Clarence G. Bolin, Hamburg; Joe Brewer, Benton; Leslie B. Broome, Bono; W. B. Curtis, Jr., Haynes; Vance Davenport, Conway; Charles Gilmore, Conway; John Guice, Conway; William Hayes, Conway; Mildred Keith, Howell; Ivy Lieblong Greenbrier; Cecil Parker, Monticello; James Pittman, Summers; Bernice Ross, Havana; W. H. Roth, Judsonia; J. L. Rowland, Harrison; Jennings Snoddy, Conway; Bruce Slaughter, Aubrey; Herschel H. Stephens, Oil Trough; Sidney Trotter, Conway; James Wylie, Carthage.

Seven of the twenty-one members of the class are pursuing courses in the college, having lacked only a little of completing their academic work last year. Thirty other academic students have almost completed the fifteen units required for graduation, and will be conditioned freshmen in the college next year, complete their preparatory work.

The prize essay medal was awarded to Miss Virginia Goddard, the declamation medal to Joe Reece and also the scholarship prize, his average grade for the year being slightly above 95 percent.

Concluding the exercises Dr. J. H.

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Reynolds spoke, and among other things said that this year had been the most successful in the history of preparatory work at Hendrix, that the Headmaster, R. E. Womack, and his associates in the faculty have done splendid work, and that the Academy will grow as it becomes better known.—Reporter.

COMMENCEMENT AT HENDRIX COLLEGE.

Largest Class Graduates.

The 39th annual commencement exercises of Hendrix College began Saturday evening, June 2, with the Franklin-Harlan debate. The week following was devoted to final examination, closing with the Freshman declamation contest June 9.

Sunday morning, June 10, the baccalaureate sermon was preached by Dr. Forney Hutchinson, class of '99, now the popular pastor of St. Luke's Church in Oklahoma City and one of the most gifted pulpiteres in Southern Methodism, using as a text a passage from the 23rd Psalm, "He restoreth my soul." Dr. Hutchinson preached a powerful sermon on the waste of the world's spiritual resources. Again in the evening his sermon to the Y. M. C. A. and Y. W. C. A. based on Jonah, "Our Gourd-vine and God's Cut-Worm," was especially interesting and effective.

Monday morning the Class Day Exercises were held on the campus, a part of the program being the presentation of the class memorial, a gift of \$3,000 to the Stadium. In the afternoon the Alumni Association held its business meeting, an unusually large number of out-of-town members being present. Two items of business transacted of general interest are the employment of a part-time alumni secretary and the consideration of a new method of choosing alumni members of the Board of Trustees. For accomplishing the latter a committee composed of President Reynolds, Supt. O. C. Landers, of McGehee, and Miss Ethel Wilson of Texas Woman's College, were appointed to devise a plan and report it at the next meeting. Late Monday

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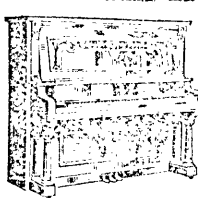
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afternoon an informal garden party was given all visitors by the Conway Hendrix Club. In the evening the Alumni held their annual banquet in Tabor Hall, the chief speaker being Rev. S. R. Twitty, Class of '02, of McCrory, Arkansas.

Tuesday morning the graduation exercises were opened with an invocation by Rev. W. C. Davidson, of Hope, Arkansas. After a piano solo by Mrs. C. E. McNutt, the baccalaureate address was delivered by Dr. William Paul Davidson, class of '12, now professor of Philosophy at Southwestern University, Georgetown, Texas. His address was a plea for building up a civilization in the Southwestern states that will be distinctive, a type of culture that will set apart Arkansas, Oklahoma, New Mexico, Texas, and Louisiana as different from any other area in the world.

President Reynolds in a brief address to the class said faith and light are the great needs of the world today, rather than material substance, and expressed the hope that training at Hendrix had implanted both in the lives of the members of the class. He then impressively awarded degrees and diplomas to the largest class in the history of the institution—a class of 39 members, 38 of whom received the Bachelor of Arts degree and one, the Bachelor of Science: as follows:

William Pierce Bailey, Coldwater, Miss.; Mabel Irma Best, Hardy; Geo. Walton Botts, Jr., DeWitt; James Harold Bryant, Eldorado; Horace Carpenter, Ozark; Eric Caviness, Gravelly; Allen Garner Cazort, Lamar; Alice Lola Dunnivant, Conway; Ray S. Gibson, DeWitt; Harlan W. Gilmore, Conway; Tommie N. Harkey, Dell; Marcus W. Harton, Conway; Minnie Frank Hays, Conway; Carroll W. Johnson, Morrilton; Catherine M. Johnston, Conway; John Homer Kimbro, Tillar; Ben I. Mayo, Searcy; Fred J. Melton, St. Louis; Ellis G. Mosley, Conway; Thomas C. Owen, Mena; Margaret Pittman, Summers; George W. Pyles, Plumerville; Baird A. Redwine, Leslie; George E. Reutz, Mabelvale; Clyde C. Ross, Havana; Noel Ross, Havana; Jewel Sanders, Jr., Conway; Jack Schisler, Jonesboro; Mildred Louise Settle, St. Louis; Fred L. Stricklin, Paragould; Joseph Hilliard Stroud, Tillar; William R. Stuck, Jonesboro; Richard Steel, Pine Bluff; Gladys Tabor, Little Rock; James Henry Thompson, Conway; William Crawford Whaley, Pine Bluff; Henry B. Whiddon, Conway; Myra Wills, North Little Rock; Earl O. Latimer, Corning; and to J. Bascom Bassett, Tuckerman, who lacked a little of finishing last year. Two students Earl O. Latimer and Mildred Settle will receive their degrees on completion of a few hours work the coming vacation.

Collegiate honors of medals were awarded as follows: Joint Session individual debater's prize to Henry Goodloe, Searcy; M. J. Russell Freshman declamation prize to H. M. Nance, Corning; W. E. Hogan mathematics prize to Fay Brown, DeWitt; Friendship English prize to Henry Goodloe, Searcy; McCuiston English prize to Frank Shell, Rosston; M. L. Schisler History prize to Emily Pen-ton, Little Rock; Harton and Smith Economic prize to Ellis Mosley, Conway; M. J. McHenry Chemistry prize to Hoyt Choate, Plainview.

Ex-Governor George W. Donaghey, Vice-Chairman of the Board, announced for the Board of Trustees noteworthy accomplishments during the past year,—i. e. the building of the academy at a cost of \$35,000; the raising of productive endowment to \$550,000; the fine work of former students and friends in the Stadium-Gymnasium campaign; the creation of a Department of Rural Life, providing both class-room and extension work.

Attention was called to the interesting coincidence that all four of the commencement speakers for both college and academy are Hendrix graduates: Hutchinson, class of '99; Davidson, class of '12; Twitty, class of '02; and Harrison, class of '14. They were not chosen because they were alumni—indeed this fact was not noticed till afterwards—but according to the Hendrix custom of selecting outstanding men who have achieved distinction and eminence. This happy coincidence is in itself evidence that Hendrix men are forging to the front. The exercises were concluded by announcement of the Ministers' School June 13-27. The parents of members of the graduating class were then guests at the annual luncheon in the President's home.—Reporter.



Rev. W. O. Tisdale,
Pastor Buckner Charge.

BUCKNER CHARGE.

The Methodist Church at Buckner has for some time been a half station. It has a fine Sunday School and an Epworth League doing good work. Bro. H. B. Pipkin is superintendent of the Sunday School and president of the Epworth League. He is also the church lay leader, a member of the board of stewards and recording steward for the charge. He is "the old reliable." Bro. L. A. Snider is the excellent teacher of the adult class in the Sunday School. Other teachers are Mrs. John Riggins, Miss Edith Mitchell and Miss Ruby Snider.

Bro. J. W. Snider, Bro. R. E. Gantt and Dr. Jack are active members of the board of stewards and are always ready to respond to any request of the pastor. Grandfather W. P. McCowen, Mrs. W. P. Riggins and Miss Johnnie Pipkin together with a host of others, are faithful members.

Logan's Chapel is a rural Methodist church in a good farming community about four miles east of Magnolia. The membership is not very large, but we have some substantial Methodists there. Bro. J. S. Pittman is superintendent of the Sunday School, and you can count on him always being at the post of duty. The church could hardly get along without the Pittman family. Bro. Pittman and his two sons, A. A., and A. L., constitute the board of stewards. Bro. Elmer Burton is the lay leader of the church. Dillard Pittman, another son of J. S., represented his church at the District Conference which convened at Thornton.

Mrs. Furr, Mrs. A. T. Allen, Owen Allen, all the Pittman ladies, and Bro. A. T. Shirey are among those whom we can count on.

Kilgore's Lodge is located several miles west of Magnolia in a community of prosperous farmers, and we have in the membership of this church, although few in number, some very loyal and enthusiastic people that are willing to do their part in any undertaking to advance the Kingdom of God or for the betterment of the country. Bro. C. T. Dixon is the lay leader. Bro. B. L. Daniels is Sunday School superintendent. The board of stewards is composed of Bro. Irvin Huffman, Bro. J. A. W. Souter, and Bro. Grady Johnson.

We would mention among other active members Mrs. B. L. Daniels, Bro. Baxter Norman, Bro. K. D. Huffman, Miss Winnie Huffman, and can say for all the Huffman ladies what was said for the Pittman ladies at Logan's Chapel, "You can count on them."

Mt. Ida is another rural church on our charge situated in the hills some five miles north of Buckner. Although in the hills, the soil of this beautiful country, as a rule, is fertile and many of our farmers are classed with the well-to-do.

Mt. Ida has a larger membership and a better church organization than is usually found in the rural churches. The Sunday School is doing fine work under the superintendency of Prof. J. H. Nabors.

Bro. T. C. Nabors is teacher of the adult class. Bro. Geo. F. Hutcheson is a member of the board of stewards and one of the main "stand bys" at Mt. Ida.

We regret that we do not have at hand a full list of the church officials Sunday School teachers, and other members of the church, but you will hear from Mt. Ida again.—Reporter.

APPRECIATION OF APPRECIATION.

After having been honored in so royal and distinguished a manner as my good wife and I were, on the evening of May 3 at Asbury Church, by so good and great a people as the Southern Methodists of Little Rock. I must ask for space in which to express the profound gratitude we so heartily cherish for so great an honor.

We very much appreciate your giving space for an account of the event furnished by Sister W. N. McCoy, which also contained the beautiful and happy tribute paid by Dr. P. C. Fletcher whose charming words brought the first realization to me of what was happening.

I went to the church with no other thought than to enjoy a good old-fashioned love feast. No such thought entered my mind as being an honored guest on such a unique and wonderful occasion as that proved to be. It is always a most delightful experience to receive a happy surprise, but to be the recipient of such a bewildering display of flowers accompanied by gracious words, coming what it all means, being regaled also with the rich fragrance of the flowers whose soulful songs and words of prayer brought God into it all, made it a surprise that lifted me almost to sublime realities of the Apostle Paul when caught up to the third heaven and he knew not whether he was in the body or out of the body. I cannot tell how I felt. I shall never be able to do it. It was too big a thing for me to comprehend. I cannot realize yet the meaning of it all. We were told that it was intended to show us, and to tell us, how the good people of Little Rock loved us. I was, and am yet, overwhelmed with such a revelation. Can it be that the good people who participated in that affair did not regard it as an exaggerated expression of their love and esteem for us? Is it possible that we have such a large place in the hearts of such an intelligent and lovely people as the Methodists of the city? And, just here I must add, that others beside the Methodists took part in it. We are unable to tell how much we appreciate it all, and how well and tenderly we love all who were responsible for it. We shall try to add to your pleasure by being all you think, and say we are, and have been, and thus justify your generous floral expression telling us in God's thoughts and words what you think and how divinely you love.

Oh, that chair! I was so nearly swung into a swoon that night that I scarcely realized that Dr. Thomas was trying to swing me into a chair

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by his charming presentation speech. It's a dream! It is great. It's spacious arms and restful incline are so inviting as to make it exceedingly hard to decline its beseeching offers of rest at times when time and toil both are insisting on a priority claim.

The thoughts and motives that materialize in that chair certainly originated in kindly hearts and minds that have a very keen sense of the fitness of things. It reached me in that period of life when increasing years and declining strength betoken the near approach of the decrepitude peculiar to old age. How appropriate then that kindly and thoughtful friends should in such a beautiful and suggestive way say, "We want you to have a restful and happy time as growing old with your burdens cast largely upon us." How lovely! How divinely gracious! How expressive of the law of Christ! Words, space and time foil me. I can't tell it. We love you back. We are believing you believe it, and must let it rest at that. God bless you all.—Brother and Sister Harrison.

THE ORPHANAGE.

The following is a list of gifts received at the Arkansas Methodist Orphanage during the month of April:

Mrs. Carroll, one spring coat.
Portland, Ark., by Mrs. R. L. Bain, clothing.

Mrs. Vanna Barry, Second and Schiller, Little Rock, clothing.

Circle No. 4, First Church, Little Rock, by Mrs. R. E. Wait, clothing.

W. M. S., Circle No. 1, Brinkley, by Mrs. P. B. Miller, clothing and new material.

Pulaski County Tuberculosis Association, tickets to Health Fairy.

Plummers Chapel, by Rev. Clem Baker, dried fruit.

E. W. Moore, Leola, Ark., \$10.

Primary Department Stuttgart Sunday School, Mrs. Fred Mahle, Supt., \$8.

Mrs. F. A. Johnston, Dardanelle, Ark., \$8.

Men's Bible Class, North Little Rock, First Church, \$5.

Ash Flat, Ark., Sunday School, by Thos. Dubois, Supt., \$2.15.

Sunday School, Black Oak, Ark., Mrs. J. W. Hamm, \$2.

J. F. Simmons, \$5.

Mrs. F. V. Holmes, Circle, W. M. S., First Methodist Church, Little Rock, \$25.

Mrs. Edward Campbell, 1919 Chester St., Clothing.—James Thomas, Superintendent.

TEXARKANA DISTRICT CONFERENCE.

Texarkana District Conference was in session at Lewisville June 7 and 8. A spirit of loyalty and optimism ran throughout the session. Interest was good till the last word was said. All the work of the District was given due attention. The discussions were of a high type, not time and patience killers.

The preaching was of the high type, food for both soul and intellect. Rev. W. C. Hilliard, of Horatio, preached the opening sermon. Rev. S. K. Burnett of DeQueen preached Wednesday at eleven o'clock. The climax was reached when Rev. J. F. (Jack) Taylor, the apostle of sacrifice, preached. His quaint comparisons, his pure faith, his unbounded love for the Master won the hearts of his hearers. Rev. J. D. Hammons delivered great devotional messages.

Under the wise leadership of Rev. J. F. Simmons, P. E., the District is in good shape. He is a great worker. He not only does the work of the District but teaches classes in the Teacher Training work. Preachers appreciate an elder that is willing to stay out on the field and labor with them.

One young man was given license to preach. And one local preacher, J. A. Hall, was recommended for deacon's orders.

Rev. J. J. Galloway, agent for Henderson-Brown College, spoke of the work and needs of the college. His

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talks and genial friendship were very helpful.

W. R. Boney, Dr. Hubert Shull, Mrs. A. M. Robertson, J. W. House, W. C. Hilliard, R. L. Bradshaw, C. D. Cabe, and J. L. Deloney were elected delegates to the Annual Conference.

It is no use saying that Lewisville people and Rev. R. R. Moore royally entertained the Conference. They entertained in no other fashion. College Hill, Texarkana, was selected as place for the next District Conference.—B. F. Roebuck, Sec.

KENYON.

The pastor of the Kenyon charge has been made to rejoice in a great revival just closed at Elgin church, seven miles west of Tuckerman. During the seventeen nights that this meeting lasted there were 76 professions, over 60 additions to the church, and others to be received later.

The older people of the community say it has been, by far, the greatest revival in the history of the church. The church was entirely dead and its records had been turned over to the nearest Methodist church. Very

few services had been held there in the past year or two. Dancing, drinking, gambling, and the like, were the chief amusements. We are sure that many of Satan's lurking places have been broken up. Those who were taking the Lord's name in vain two weeks ago are calling on his name now in earnest prayer. I have never seen greater faith demonstrated than some of these new converts have shown. They are testifying, praying in public, doing personal work and are ready to do anything they are called upon to do. Sixty-seven pledged themselves to do daily Bible reading. Quite a number have begun their family altars. God has really visited Elgin community and they are happy over it.

A Sunday School has been organized and is working. Over 75 were present last Sunday evening. A weekly prayer meeting has been announced. An Epworth League is to be organized. We have some very zealous young people who are going to make good leaders. Some real leadership ability has been discovered. The pastor is delighted with the splendid opportunity that seems to be in this community. We ask for your prayers in the working out of our plans for Elgin church.—R. B. Craig, P. C.

A RESOLUTION BY HOT SPRINGS PASTORS.

Whereas, Brother T. D. Spruce and family have experienced a great sorrow in the loss of their son, David Few Spruce, as the result of a distressing and untimely accident;

Be it resolved, by the members of the Methodist Pastors' Association, of Hot Springs National Park, Arkansas:

(1). That we express to Brother and Sister Spruce and family our admiration of their strength and Christian courage so beautifully manifested in this dark hour:

(2). That we convey to the bereaved members of this family our tenderest love and sincerest sympathy in their great sorrow, and pray that our Heavenly Father may be the true Comforter to them in His

heavenly consolations:

(3). That a copy of this resolution be sent to the bereaved family, that a second copy be recorded in the minutes of this Association, and that a third copy be sent to the Arkansas Methodist for publication.—Marvin S. Monk, J. W. Thomas, Committee.

WILMAR.

Had a splendid Mother's Day service, at night, May 13.

Sunday School Day was observed June 3. The program was rendered at the eleven o'clock hour. Our apportionment, which was \$20, raised.

Our enrollment in all departments is 165. The church membership is 140.

The W. Miss. Society, the board of stewards and the Epworth League have each had charge of the mid-week prayer meeting recently with good results. Average attendance of 50. At same rate if our church membership was 2,000 we would have more than 600 at prayer meeting.

Our entire official board take the Arkansas Methodist. And yet there is room for greater things in every department of church activity.—S. C. Dean, Pastor.



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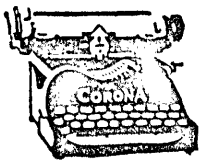
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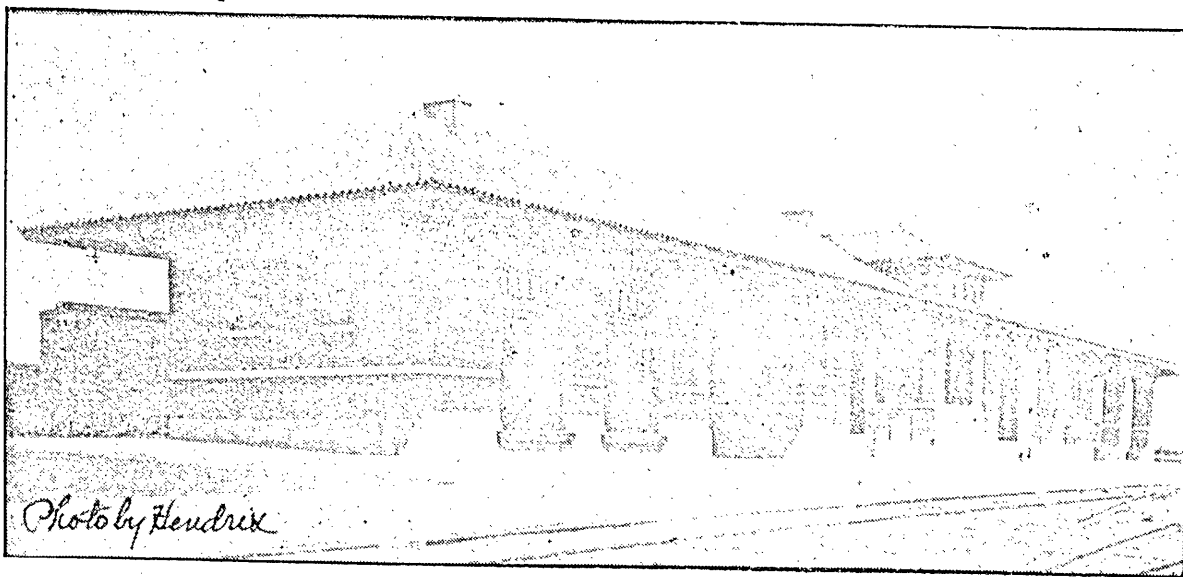
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EDITOR LAZENBY ON MONEY AND KIND WORDS.

(In the Alabama Christian Advocate the editor makes the following timely and pointed statement, which we appropriate as our own.—J. C. G.)

The summer has opened. If history repeats itself these will be hard months financially for the Advocate. The Editor promises to do his best for the Advocate during the summer. So far as we can avoid it there will be no let up in the editorial department of the paper. We are going to put our very best into it. We appreciate more than we can tell the many kind words that come almost daily about our work for the paper. But, brethren send us some clubs, too. It sounds pretty hard-boiled to say that kind words won't pay the printer, but we don't mean it that way. There are two essentials, at least in successfully conducting a paper. One of these is money. It takes lots of that. The other is kind words. Words of encouragement are worth more to any editor than the average man knows. We appreciate them, but we hope our brethren will not forget the money, too. Send us in your Club. Thank you!

OBITUARIES

BRADY.—On Feb. 13, 1923, the angel of death came into the home of Mr. and Mrs. R. F. Brady and bore the soul of Mr. Brady to the Father who gave it. He was in his eighty-fifth year, and lived in and near the community in which he died most of his life, having come from Tenn. when a boy. The deceased made a profession of religion in his early life and joined the Methodist Church in which he lived honorably and died triumphantly. When the war between the States began he joined the Southern Army. He left with the First Arkansas Regiment, was wounded in the battle of Shiloh, and was then honorably discharged. Soon he was married to Miss Sarah Mobery who lived only a few years. To this union were born four children. Two preceded her to the better world. Later in life he married Miss Calley Perry. This union was blessed with three children, all of whom are still living. For forty-seven years this husband and wife fought life's battle side by side. The one point of emphasis in their home was Christianity. The writer always felt when she made visits to this home that she had gained much encouragement and inspiration. Mr. Brady was enfeebled by age and had much suffering in his last days, but was blessed with the care of a sweet-spirited Christian wife who was ever ready to extend a helping hand. He would often say that he was ready to go and was just waiting for the call. In his last hour when his strength was almost gone he would raise his arms upward and try to sing, but few words could be understood. At 10 o'clock, following the day of his death a number of friends and relatives assembled in the home to pay the last respects to the beloved dead. After a short service the deceased was taken to the church where the funeral was held. The services were conducted by Bro. Patty assisted by Bro. Tom Gray. The song service was conducted by Rev. A. R. Ward. The body was carried to the cemetery where it was laid to rest. The last link in the chain that bound the mother to that home is broken. She has lost a loving companion, the children a dear father, the church a good member and the community an honorable citizen. In the midst of sorrow the brightest ray of light is that which comes from the promises of Jesus, "That where I am, there ye may be also." May the promises of God be a comfort to the bereaved relatives.—Mrs. R. W. Brady.

MITCHELL.—On Feb. 2, 1923, at the end of a most active, useful life, the immortal spirit of James Wain Mitchell took its flight. He was born January 3, 1860, and in the summer of 1877, at old Temperance Hill church, Dallas Co., Ark., he was converted and joined the Methodist Church, under the pastorate of Rev. Hach Baird. On Dec. 21, 1879, he was married to Miss Nancy Ann Nutt, to which union were born nine children, three boys (one dying in infancy) and six girls. Prof. Boyd Mitchell, teacher in Chicago schools, Prof. H. T., teacher of Bryant, Ark., (both are Methodist ministers), Della, wife of Rev. A. C. Rogers of Altheimer, Ark., Maggie, wife of Bro. V. K. Rogers of Kingsland, Ark., Miss Mollie Mitchell of Pine Bluff; Mrs. Dora Cheshire of Willow, Ark.; and Middle Sawyer of Rockford, Ill.; and Mrs. Addie Meeks, of Pine Bluff. Bro. Mitchell was a great Christian character, serving his church in almost every capacity. For the past twenty years he has been a delegate to most every Annual and district Conference. One of the most outstanding characteristics of this man of God, is the stress he put on training up his children. All eight are active members of the Methodist church. They were so brought up that not one of them can remember their conversion. O, God! give us more such parents! He was a strong exponent of the Scriptures. He served his community as a citizen—a man. He was a true and honored member of the I. O. O. F., serving in almost every capacity. Another most beautiful feature in the program was the part that God and nature took. It

seemed, in order to correspond with this beautiful life, that high honors should be conferred. So while the body lay in state, the earth was draped and mantled in white. And while this writer tried to conduct the funeral, in the Methodist church, the beautiful snow flowers were thrown all around us—even till all was completed at the grave. The Oddfellows had the last part in hand. A husband, father and friend is gone; but for only a short time. We shall meet again. Though dead, he still lives in our hearts.—His Pastor, J. C. Evans.

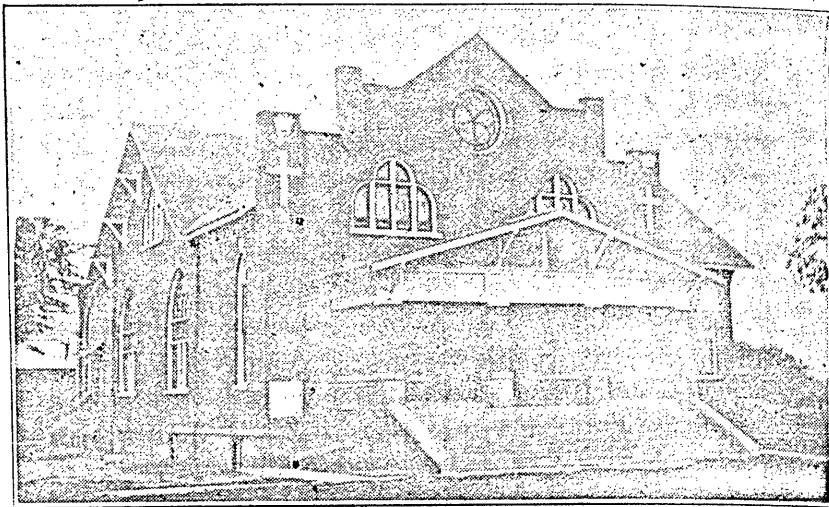
GOODEN.—Mrs. Margaret Gruber Gooden, daughter of Mr. and Mrs. P. F. Gruber, of near Canton, Missouri, and wife of Prof. O. T. Gooden, of Hendrix College, Conway, Arkansas, died at her home in Conway, January 18, 1923. Mrs. Gooden was born about seven miles northwest of Canton, October 6, 1888. She was for six years a student of Professor J. A. Lanier at the Centenary Academy in Palmyra. After completing her course here and teaching for a year in the school, she went to Central College, at Fayette, where she was graduated in June, 1914. For four years she held the position of principal of the Clarence High School. On June 20, 1919, Miss Gruber was married to Prof. Orville T. Gooden, of Conway, and her residence was in that city until her death.

Mrs. Gooden was a woman of remarkable charm and ability. Her magnetic personality and boundless energy made her a teacher of the highest rank. Not only was she a thorough instructor, but she linked her pupils to her by bonds of genuine affection. No one can estimate the effect of her wholesome Christian life upon the pupils of the Clarence school. They loved her, respected her, and made her their ideal. Upon her removal to Conway, Mrs. Gooden threw herself wholeheartedly into the life of the town and the college. She was possessed of an unusual executive ability and a talent for leadership; and as time went on she was more and more depended upon to organize and develop various activities of the school. Her home near the campus became a sort of open house for the students, who delighted to come because they appreciated the rare charm of her personality, and the fine, home-like atmosphere which she created. Her work among the girls of the college and the church stands out in an unusual way. She was their guide, their counsellor and their friend; and she contrived to inspire them with her own pure, high, and wholesome ideals of Christian womanhood. In addition to her work in the school, Mrs. Gooden gave liberally of her time and strength to many worthy organizations of the town and of the church. Here again, her keen intellect, good judgment, broad-mindedness, and warm, kindly spirit made her a leader. Mrs. Gooden numbered her friends by the score, both young and old. Her chief pleasure seemed to be in rendering natural, unselfish service to those around her; and all with whom she came in contact were drawn to her by admiration and love. Her passing, therefore, has brought an untold sorrow not only to her immediate family, but also to countless others in whose lives she had such a vital place. The funeral services of Mrs. Gooden were conducted by Rev. H. E. Carbin at 2 p. m. on Sunday, January 21, at the home of her parents six miles northwest of Canton; interment in the Forest Grove Park; Mrs. Gooden is survived by her husband, her mother and father, and three brothers, Walter, George and Tom.

HAMILTON.—Mary Elizabeth Hamilton (nee Grider) was born in Hempstead Co., Ark., April 17, 1845. Was married to James H. Hamilton, Jan. 5, 1865. They settled in the vicinity of Hartford, Sebastian Co., Ark., where they have lived ever since, and raised a family of nine children, four sons—W. J., Mayor of Hartford, R. M., city recorder of Hartford, John H., farmer of West Hartford, and H. A. Hamilton of Little Rock; five daughters—Mrs. Mollie Foster, and Mrs. Julia Wester of Okla., Mrs. Ada Pitchford, Mrs. Etta Norris, and Miss Gertrude Hamilton of Hartford, all with their father, survive her. The going of "Mother" Hamilton was a great shock to the family where there had not been a death in more than fifty-eight years. Sister Hamilton had a good case of "old-time" religion. The shouting Methodist kind. She was converted at the age of sixteen, and united with the Methodist Episcopal Church, South, in which she lived a faithful and useful member till the day of her death. She was a beautiful Christian character. She loved the truth, her church, her family, and her neighbors. Social influences never governed her conduct. She had a very keen consciousness of God and tried to do His will. Nothing pleased her more than to see her children attend church and live right. She quietly passed away, at her home in Hartford, March 12, and her funeral was conducted by the writer at the Methodist church in Hartford, March 13, in the presence of an overflow congregation. Her body was laid to rest in Center Point Cemetery to await the resurrection of the just.—W. F. Blevins, Former Pastor.

REED.—Fay Reed, fourteen-month-old daughter of Bro. and Sister Ben Reed, died Dec. 21, 1922. The funeral was held by the writer in Center Church, Rowell Circuit. Little Fay was a precious little babe, being one of twins. She leaves her little brother, mother, and father, and elder brother and sisters to mourn her loss. Dear parents, why should we weep? Sin had never laid any claim on this sweet babe. It was born in the kingdom of God and died without committing sin. Surely in heaven you will find this loved one.—J. C. Williams, Pastor.

6-21-23



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6-21-23

THE TREMENDOUS IMPORTANCE OF THE ARKANSAS METHODIST

"Its Value to The Church."

Let us consider very carefully the tremendous importance of the Arkansas Methodist to the Church. How could the work of our great Church be kept freshly, prominently before the Methodists of Arkansas without this agency? It serves as a "clearing house" of all of the activities of the Church.

How could the Foreign Mission work—the news of the toil, suffering, sacrifice, and—best of all, the heroism and victory of our missionaries, "angels of light," from the far flung battle lines for Christ, be kept powerfully and interestingly before our people without the Arkansas Methodist?

How could our great Home Mission activities, the news from the mountain sections, of the colored work that is being done, news of the work that is being accomplished among the immigrants, be brought to our attention unless we support and foster the Church paper?

What medium would tell of the need for workers to take their places in the Church? How would our young people, filled with enthusiasm and the desire to accomplish, learn of the urgent call of the ministry, our Church's call for men to take their places in the thinning ranks without it?

How could our Ministerial Relief work, the cause of the W. M. S., the Epworth Leagues, and the Sunday School, their challenge to the Church to care for, to reach, to save, and to make real this work, reach our people without the Arkansas Methodist.

Every cause, department, and program of our Church will be made vivid and real with the help of the Conference Organ. This paper is indispensable, potent, and essential in the life work of Arkansas Methodism.

Often the building of our Church comes before my mind as the building of a great temple. Stone by stone, we are building high, beautiful, and symmetrical. God is richly blessing our building. Whether because we are old-fashioned enough to believe in His Word and not doubt it at the call of modern skepticism, or because we still believe in, and trust implicitly, and glory in the blood-stained Cross, God is blessing our work.

As we build, I like to think of the influence of the Arkansas Methodist as the mortar holding closely and firmly together the stones of the temple.

If the Arkansas Methodist is the mortar, two things are necessary: (a) The mortar must be good mortar. Thank God, ours is good in every sense. Under the direction of Dr. Millar the paper is constantly and steadily growing stronger and better, (if such a thing is possible). Personally, brethren, I am firmly convinced that the Arkansas Methodist is the greatest Church paper in America. This, I state without disparaging any paper or editor. (b) The mortar should be freely used. In other words the Arkansas Methodist should be in every Methodist home in Arkansas. At the beginning of these discussions, I had this one idea in mind, "Putting the Methodist in every Methodist Home."

Pastors and officials, see to it that agency, so powerful for good, is put where it will bless every individual and every family in our Church, and, blessing them, will bless the great Methodist Church in Arkansas we love so well.—J. C. G.

* * * * *

After Aug. 1, the price of the Arkansas Methodist will be \$2. If you remit before that date, it will cost only \$1.50.

* * * * *

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

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Under the above heading, the Florida Christian Advocate, the official organ, of the Florida Conference, has this to say: "One of our good pastors sends the editors a cordial invitation to visit his charge at some special exercises of his church; and accompanies the same with the exhortation; Viz:

"You fellows don't get around often enough to see the people. You would have a lot more subscribers if one of you would go somewhere in Florida and preach every Sunday."

All of which sounds well; but experience has proved it impracticable. It is not possible to edit a paper at long range. It is difficult to do it as it ought to be done when you stay right on the job six days in the week, or, maybe, seven. Both on the editorial side and on the publishing side innumerable matters call for attention daily. If the proper one to attend to them is not at hand, serious errors are liable to occur, occasioning confusion, dissatisfaction, and maybe, loss. Moreover, the expense of travel is great, and the time consumed also; and it is frequently impossible to spare either one. Certain benefits would arise from this suggested running around, no doubt; not the least of which would be the pleasure the editors would derive from association with their brethren; but such trips are almost never of immediate financial benefit sufficient to cover their cost. "The truth is that the matter of circulating the Florida Christian Advocate falls among the duties of the pastors and their official helpers; and if they do not do it, it will fail of being done."

The above lines, penned by the senior editor of the Florida Christian Advocate are well worth taking mental hold of, brethren. What is true of that paper along this line is true of all Church papers. The writer has had no complaints to come to him, but I pass this on for consideration. Therefore, I do not quote the above to justify any practices of myself. For I have endeavored to cover the two Arkansas Conferences fully, visiting in every District, and in a number of cases, going into every charge in that District. But I find that it is expensive, very often I do not secure enough subscriptions to cover my actual expenses. Neither do I capitalize this quotation for Dr. Millar's interest. But Dr. Millar is a very, very busy man. He spends seven days a week, studying, working, and serving. His Church is his master. Whenever and wherever the calls are made, he responds cheerfully and readily. Therefore, it is impossible for him to give time in going around among the brethren. He is nevertheless serving the Church,—ministering to you. Being associated with the paper, I am in position to know the peculiar demands made upon the editor. I am familiar with the innumerable tasks which such a position entails. Dr. Millar is filling an important place,—one that requires his undivided time and careful attention. I am confident that the brethren appreciate our position and will bear with us if we fail to visit them as often as we should like to.—J. C. G.

BENTON, ARKANSAS.

Located in Saline County, between the cities of Little Rock and Hot Springs, Benton is ideally situated as a center for the growing of small fruits and trucking. The soil, climate, roads, long growing seasons, and the close proximity of markets are all that could be asked.

Opportunity awaits the homeseeker who wishes to engage in trucking, fruiting, dairying or poultry raising, and those interested can secure a small tract of land for a nominal sum.

One of the best things about the

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



Rev. F. N. Brewer, Benton, Ark.

climate is that it is possible to have a garden almost all the year. The household can be supplied with vegetables of many varieties because of the long growing seasons.

The high rolling country, excellent water and splendid sanitary conditions make the section about Benton one of the most healthful to be found anywhere.

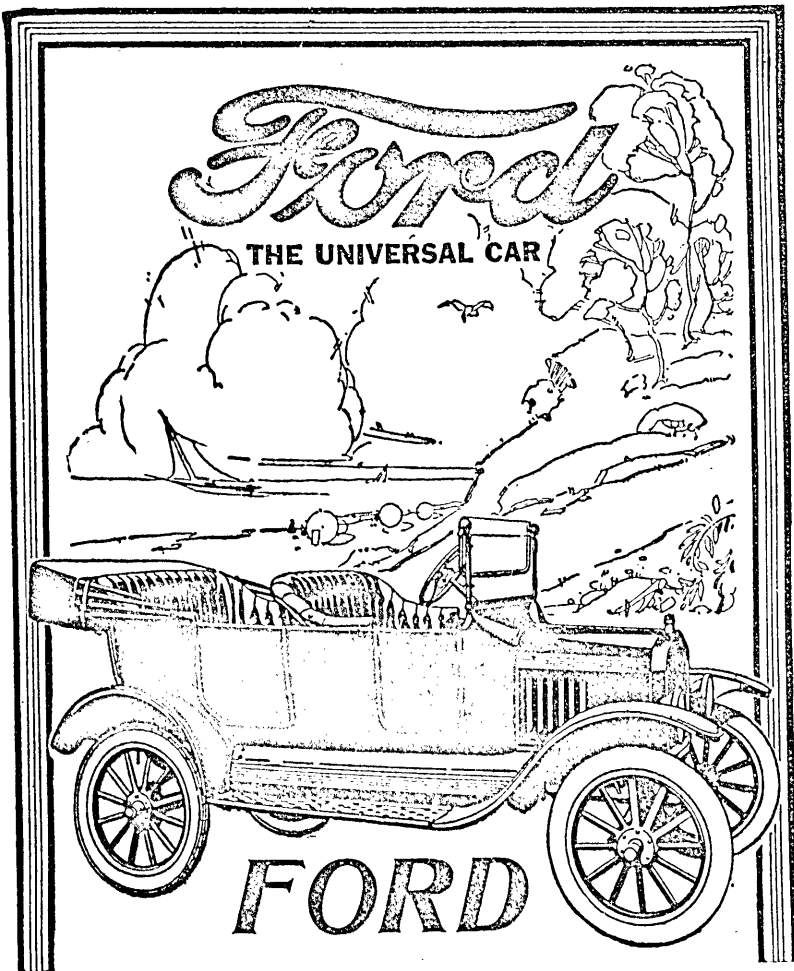
Ideal Home City.

Benton is an ideal home city, progressive, and with a citizenship that

would do credit to a city twice its size. Pride is taken in the churches and schools.

Population is about 2,000 with nine-thousand more people within a radius of ten miles, who do most of their trading here. Two main lines of railroad traverse the county. Missouri Pacific and Rock Island—giving service to twenty-eight passenger trains daily.

Benton has many advantages of the larger cities, namely: water and



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BENTON, ARK.

sewer systems, natural gas and excellent electric light service. Water and light plants are municipally owned and are the pride of the citizenship. Water tests are absolutely pure.

Little Rock, the state capital, is located twenty-three miles north and Hot Springs thirty miles west. St. Louis is only twelve hours' ride north, and Memphis five hours to the east. These cities insure splendid close-by markets for all products of the farm.

An Industrial Center.

Benton has a number of manufacturing plants, notably the Owosso Manufacturing Co., manufacturers of door and window screens, folding vegetable crates, and veneer products. The Owosso Company is the largest industrial plant, employs more labor and its products are shipped to many States. Here is the Niloak Pottery, producers of a ceramic art pottery of unusual attractiveness which finds ready sale in all parts of the country. Niloak Pottery is rapidly becoming world-famous and it is said by some to be the most beautiful art ware in the world. Of course, Niloak Pottery should be seen to be appreciated. The colors are not like any other colors. They are of nature, and cannot be equaled by artificial means. Two or more shades are employed, usually a blue and a brown in interesting rotation and accidental pattern. No two pieces ever appear alike in arrangement of color, thus the spirit of the exclusive collector is satisfied. The vases, bowls, candlesticks, and the like are modeled by the hand of an artist, and are pleasing in their simplicity and true relation to the classic designs seen in the museums. Hundreds of people visit the Niloak Pottery annually and the record there is a purchase by practically every visitor. My advice is to go and do likewise to get the spirit of the Ozarks, if not at the pottery, at some art shop which has been fortunate enough to have secured examples of this beautiful ware and if the pottery is not available near at hand, I feel quite sure that the specimen ordered by mail will add a refreshing touch to your home. Niloak Pottery makes the most acceptable of gifts. Every one seems to fall in love with Niloak of the Ozarks.

Lumber is an important industry and the three plants here—C. W. Lewis Lumber Co., Lena Lumber Co., and Kelly-Storrs Lumber Co.—in addition to supplying the home needs, ship many cars to Northern and Western points. Two tight-barrel stave plants—E. A. Parker Stave Co. and the Norton-Wheeler Stave Co.—are among the largest employers of labor and buyers of hardwood. The Benton Table Manufacturing Co. is a new plant with a splendid business.

A leading industry is the shipping of gravel for road and building purposes, and thousands of carloads go from the Benton district to South and East Arkansas and Louisiana points.

Industrial Plants Needed.

Benton can take care of a number of other industrial plants—especially in the wood-working line. Because of the large clay deposits Benton is an excellent location for a brick plant for the making of paving and building brick of all kinds. The excellent railway facilities, the close proximity of hardwood and pine timber, healthful location, cheap living conditions, etc., should make this city attractive to parties contemplating establishing or moving of industrial plants. Correspondence along this line is invited. The Benton Chamber of Commerce will gladly answer all inquiries relative to Benton.—Reporter.

FIRST METHODIST CHURCH, BENTON.

The Rev. Francis N. Brewer, pastor of First Church, Benton, is making history in that splendid town. Perhaps there is not another pastor in his Conference that has realized a

nore glorious success as pastor and minister than Brother Brewer. He is now in the summer of his second year's pastorate at Benton. Of course, he is growing and gaining. To use that time-worn expression, "Every body loves him," is expressing the Benton situation in mild terms. He has a wonderful way of digging into the hearts of men. The secret of it all is, Brewer loves and appreciates his people; they, in turn, love and appreciate him. He says "If you want your members and townsmen to love you, love them." He does things in such a smooth, attractive manner. His smiles, hearty hand-shakes, pleasing personality, and warm heart easily place him in that "honored list of truly great pastors."

Brother Brewer has offered me nothing for "writing him up," else I would say many other good things about him. Any way I will tell this on him. He is Grand Chaplain of F. and A. M. of Arkansas. He has held this honored and coveted position for 28 years in succession. This, so I have been informed by an old Mason, is unprecedented in any of the Grand Jurisdictions. Brewer is also a thirty-second degree Mason, holding his membership in the Arkansas Consistory No. 1. He has preached the Commencement sermon at Benton both years, which indicates his popularity among the school folk.

During the 18 months pastorate, Bro. Brewer has received 240 members, this without any special revival campaign. He has organized a Junior choir of 60 voices. This body of splendid young people has charge of the song service every Sunday evening. It is a great attraction. Capacity congregations assemble for every service on Sundays, I am informed. He could not help but make good, however, with such great Church workers as Mrs. C. F. Elza, one of Little Rock Conference's great missionary leaders. Sister Elza is Conference president of the W. M. S. Mrs. W. A. Utley and Mrs. George Buzbee are also very active workers in First Church. Among the choice W. M. S. leaders of the local Church are, Mesdames R. J. Hargis, Robert Ashby, Bess Pryor, Jess Hockersmith, G. B. Newbill, and W. D. Brouse. That splendid layman, W. A. Utley, brother to our Attorney General, J. S. Utley, is president of the official board. Messrs. A. S. Henley, W. M. Steed, and H. D. Edwards are officials of the Church. Entire current and Conference claims are met monthly. Salary of pastor has been increased \$300 during the past year. George Buzbee, one of our trusted laymen, is superintendent of the great Sunday School. Buzbee is always on the job. By the way, if you are contemplating buying a home in Benton, or purchasing Saline Co. real estate, communicate with Buzbee. The Epworth League is directed by Don Utley, son of Attorney General Utley. Every department of Church activity is tip-top and running in high.

Sister Brewer's name has a place in this article. I will introduce her to you readers as the sister of Senator Joe T. Robinson. You knew him? Well, he stays in our little capital, Washington, D. C. Doubtless President Harding and Will Hays have heard of him. They have observed his Democratic smoke, I imagine.

Saved the best for the last. Bro. Brewer, who has been a member of the Little Rock Conference only 34 years, looks after the Church Paper. He appointed Miss Grace Cabe, a choice and capable young lady, to represent the Methodist at Benton. Miss Cabe is on the job. We appreciate her splendid work.

The Benton Courier, that interesting weekly paper, edited by L. B. White, kindly loaned me cuts for the Benton section. Editor White is, in the first place, a Christian gentleman, and lastly, a good newspaper man. This splendid publication is thirty years old.—J. C. G.

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