

# ARKANSAS METHODIST

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

VOL. XLIV.

LITTLE ROCK, ARKANSAS, THURSDAY, JULY 16, 1925.

No. 30.

## PUNGENT PARAGRAPHS.

A frown drives old friends away; but a smile makes new friends every day.

In the presence of the hotel clerk and the clothing dealer, have you the courage of a mouse?

When the clerk shows you articles priced far beyond your purchasing power, have you enough religion to ask him to show you something cheaper?

If a man acts like a donkey, he should not become indignant when his friends try to ride him; a donkey should be a donkey, and not demand the treatment of a man.

The man who keeps his ear to the ground and follows the crowd, may go where the crowd is going, but he will never lead the people where they ought to go.

The early bird gets the worm; but what does the early worm get? Are you the bird or the worm in human society?

## FAIR WARNING.

As street fairs are allowed to operate in our State and as they are no better here than elsewhere, we reproduce, as a warning, an editorial taken from The Reform Bulletin of New York.

"We are in the midst of another season for traveling carnivals and street fairs, summer and shore resorts and agricultural fairs—at most of which various kinds of fakers, swindlers, gamblers and immoral show people have operated in the past. The reports coming to us from various parts of the State indicate that they are starting in just as in former years, intending to rob and swindle and demoralize the people.

"From our long experience in dealing with traveling carnivals we have seldom ever found one that was not largely made up of a combination of gamblers and lewd women. Hence, all these carnivals should be kept out of your community if possible. They promise to be good before they come but they are never good after they come. The carnival managers tell us frankly that they could not make expenses if they did not run immoral women shows and gambling and lottery schemes, all of which are serious crimes in this state, and they should not be allowed to demoralize for a single day any community in this state.

"Demand that your local authorities prevent their coming, but if they do come, insist that all gambling and immoral shows be prevented."

Show this to your mayor and your prosecuting attorney. Be prepared to protect your community from this moral pestilence. If small pox, yellow fever, or cholera should threaten, you would quickly quarantine against them. Why not quarantine against that which destroys both soul and body? Be warned and heed the warning.

## THE RUSSIAN CONSTITUTION.

Doubtless many of our readers have been curious to know the real character of the constitution of the Russian Socialist Federated Soviet Republic. In May a new constitution, retaining all of the essential principles of the original constitution, was adopted by the Twelfth All-Russian Congress of the Soviets. The basic principles are embodied in the preamble as given below. As in the case of nearly all revolutionary documents, it contains declarations far in advance of the practice of its framers.

1. The present constitution of the RSFSR is based on the principles of the Declaration of the Rights of the Laboring and Exploited Masses adopted by the Third All-Russian Congress of the Soviets and on the principles of the constitution of the RSFSR adopted at the Fifth All-Russian Congress of the Soviets; it has undertaken to guarantee the dictatorship of the proletariat with the aim of suppressing the bourgeoisie, of abolishing the exploitation of man by man and of establishing socialism under which there will be no class division and no state coercion.

2. The Russian Republic is a socialist state of the workers and peasants which is built on the basis of a federation of national soviet republics. All power within the RSFSR belongs to the soviets of workers, peasants, red army, and cossack deputies.

3. The supreme authority in the RSFSR is vested in the All-Russian Congress of the Soviets and, between congresses, in the All-Russian Central Executive Committee of the Soviets.

4. In order to insure for the toilers actual freedom of conscience the church is separated from

**INCLINE YOUR EAR, AND COME UNTO ME; HEAR, AND YOUR SOUL SHALL LIVE; AND I WILL MAKE AN EVERLASTING COVENANT WITH YOU, EVEN THE SURE MERCIES OF DAVID. BEHOLD I HAVE GIVEN HIM FOR A WITNESS TO THE PEOPLE, A LEADER AND COMMANDER TO THE PEOPLE. BEHOLD, THOU SHALT CALL A NATION THAT THOU KNOWEST NOT, AND NATIONS THAT KNEW NOT THEE SHALL RUN UNTO THEE BECAUSE OF THE LORD THY GOD, AND FOR THE HOLY ONE OF ISRAEL; FOR HE HATH GLORIFIED THEE.—Isaiah 55:3-5.**

the state, the schools from the church, and the liberty of religious and anti-religious propaganda is recognized for all citizens.

5. In order to insure for the toilers actual freedom of opinion the RSFSR abolishes the dependence of the press upon capital and transfers to the working class and the peasantry all technical and material means for the publications of newspapers, pamphlets, books, and other printed matter and guarantees their unobstructed circulation throughout the country.

6. In order to insure for the toilers actual freedom of assembly the RSFSR recognizes the right of all citizens of the Soviet Republic freely to organize meetings, processions, etc., and places at the disposal of the working class and the peasantry all premises suitable for public gatherings.

7. In order to insure for the toilers actual freedom of association, the RSFSR, which destroyed the economic and political power of the propertied classes and thus removed the obstacles which hitherto in capitalist society have prevented the workers and peasants from enjoying freedom of organization and action, helps the worker and peasants to unite and organize.

8. In order to insure for the toilers effective access to knowledge the RSFSR sets before itself the task of providing them complete, universal, and free education.

9. The RSFSR recognizes work as the duty of all citizens.

10. In order to safeguard effectively the conquests of the great workers' and peasants' revolution the RSFSR recognizes it as the duty of all citizens of the republic to defend their socialist country and therefore establishes universal military service. The honorable right of bearing arms in defense of the revolution is accorded only to workers. Non-working elements are to be given other military duties.

11. The RSFSR extends all the rights established by the constitution and legislation of the republic for the citizens of the RSFSR to the citizens of all other soviet republics residing in the territory of the RSFSR. Recognizing the solidarity of the workers of all nations the RSFSR extends all political rights to foreigners working within the territory of the RSFSR and belonging to the working class or to the peasantry and not employing hired labor as provided by the resolutions of the supreme authority of the USSR.

12. The RSFSR grants the right of asylum to all foreigners persecuted for political activities or religious convictions.

13. The RSFSR, recognizing the equality of all citizens, irrespective of race or nationality, declares it absolutely contrary to the fundamental laws of the republic to institute or tolerate any (direct or indirect) privileges and any suppression of national minorities or the limitation of their equal rights; it recognizes the right of separate nationalities to form, upon decision of their congresses of the soviets and confirmation by the supreme authority of the RSFSR, autonomous socialist soviet republics or provinces. The citizens of the RSFSR have the right freely to use their mother tongue at congresses, in court, in administrative organs, and in public life. The national minorities are insured the right of instruction in their own languages in school.

14. In the general interests of the working class the RSFSR deprives individuals and separate groups of any rights which might be used by them

to the detriment of the socialist revolution.

15. All lands, forests, underground mineral wealth, waters, as well as factories and works, railways, waterways, air transport, and all means of communication are declared the property of the workers' and peasants' state on the principles regulated by special laws of the USSR and by the supreme authority of the RSFSR.

## THE ANTI-EVOLUTION CASE.

At Dayton, Tenn., the trial of a teacher for violating the new Tennessee Anti-Evolution Law, is now in progress and is attracting world-wide attention, both because of its singular nature and the prominence of the lawyers on each side.

As there are many different theories of Evolution, some materialistic and some theistic, and as there are eminent and consecrated Christians who believe that theistic Evolution is not in conflict with a reasonable interpretation of the Bible, it will be found very difficult to decide whether the teaching of Evolution is contrary to the law of Tennessee.

The defense argues that the law is unconstitutional, and it is probable that in some way the case will get finally before the Supreme Court of Tennessee and the Federal Supreme Court, as did the Oregon law requiring attendance on public schools. Since the issue has been raised, it is now desirable that the case should be carried to the highest tribunals. It is our opinion that the courts will decide that, so long as the individual has the right to attend other schools, the state has the right to prescribe what shall be taught in state-supported schools. Whether it is expedient to exclude certain subjects, is another question that must be left to the judgment of the law-makers of the several states.

However, in this case, on account of the peculiar wording of the law, there is a strong probability that the suit may be dismissed on a mere technicality. This would be unfortunate, as it would settle no principle at issue, and yet it may be necessary.

Meanwhile, let no sincere Christian be disturbed. This trial will not decide whether there is a God. At many periods in the progress of Christianity much fiercer assaults have been made on the Bible and religion, and they accomplished nothing except to bring out the truth more fully and increase faith in God's Word. Truth will triumph, although certain biological or theological opinions of conceited men may fall.

## THE SOUTHERN METHODIST PRESS ASSOCIATION.

It was my privilege to attend the annual meeting of the Association at Lake Junaluska last week. On account of the absence of the president, Dr. R. S. Satterfield of Muskogee, Dr. A. W. Plyler, the brilliant editor of the North Carolina Christian Advocate, who was vice-president, occupied the chair and Rev. J. M. Rowland, the scintillating editor of the Richmond Christian Advocate, who was secretary, kept the records. Fifteen members were present. Several subjects were formally discussed, but most of the discussions were informal. Naturally, interest centered about the question of circulation of papers and their financial support. At the close of the session resolutions were adopted requesting the Commission which had been appointed by the last General Conference, to recommend to the next General Conference that the same types of papers be maintained, that emphasis be placed upon methods of increasing circulation and putting the paper into every Methodist home, and that the feasibility of organizing a General Board of Christian Literature to head up the Conference Boards be considered.

For the coming year the following officers were elected: President, A. W. Plyler; vice-president, J. M. Rowland; secretary-treasurer, C. O. Ransford.

Before adjournment attention was called to the fact that, although editors differed antipodally on Unification and had in their papers freely discussed the subject, no editor had harshly or unkindly criticized another. This spirit was attributed to the intimate acquaintance with each other which the meetings of the Association had afforded. The fellowship has always been one of the major and finer features of the meetings.

The members of the Association who came early in the week were for that period the guests of the

(Continued on Page 2, Col. 3.)

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## PERSONAL AND OTHER ITEMS.

Fewer motors and more maters.—Ex.

Rev. J. D. Rogers of Sparkman will begin a meeting at Sardis on June 19.

To save yourself from the danger of future bondage, buy bonds now.—Forbes Magazine.

The assistant editor will leave Friday for Holly Springs, where he will assist Rev. E. D. Hanna in a revival.

Rev. W. Roy Jordan, Mabelvale's popular pastor, called Monday and left a "Club of Ten." We thank Brother Jordan for his hearty co-operation. The Methodist has a real friend in this fine, young pastor.

Rev. C. F. Messer, who has been in Shawnee, Okla., for the benefit of his wife's health, has returned and is again at his work on the Dalark Circuit. Mrs. Messer is somewhat improved in health.

Rev. W. Hardy Neal of Green Forest has just closed a meeting at Omaha, Ark., with something over one hundred conversions and sixty additions to the church. Twenty family altars were erected. He began a meeting at Holt, Mo., on July 12 and will go from there to Bradford, Tenn.

Announcement comes of the marriage of Miss Burlie Miller and Mr. Grover Harvey, both of Siloam Springs, on June 21; also Miss Eva Johnson of Siloam Springs and Mr. B. C. DeJernett of Dallas, Texas, on July 4, and Miss Dovie Donohew and Mr. Roy Frazier, both of Siloam Springs, Rev. A. L. Cline officiating.

Last Monday Rev. J. M. Fryar called. He is rejoicing over the fact that his church building, which was quite old and inadequate, has been completely remodeled and arranged for modern Sunday School work. The cost has been practically met. The re-opening will be next Sunday, and a protracted meeting will follow.

Rev. F. H. Champion, formerly of North Arkansas Conference, writes: "Last Tuesday night, July 7, two young preachers 'put up' at the Eighth Avenue parsonage, Tampa, Fla. They are still there and we hope they will stay right on. One is J. W. and weighs eight pounds, and R. H. weighs seven pounds. Mother and babes are doing well."

Rev. W. C. Watson, D. D., pastor of 1st Church, Helena, is to assist Rev. W. Roy Jordan in a meeting at Mabelvale, beginning Sunday, July 19. Dr. Watson is one of Little Rock Conference's favorites. He spent most of his ministerial life within its bounds. His lamented and saintly father was also an honored member of the Little Rock Conference.

Rev. John B. Andrews, general evangelist, is holding a great revival at Yellville with Mr. Fred McCleskey, as soloist and Mrs. McCleskey as pianist. According to the pastor, Rev. D. L. Yates, great crowds are attending the meeting from all over the country. The business houses are closing for the morning services. The services are held in the town park.

Let us show, not merely in every day affairs of life, qualities of practical intelligence, of hardihood, and endurance, and above all, the power of devotion to a lofty ideal.—Theodore Roosevelt.

A citizen who is in favor of the enforcement of only the laws for which he voted, and in the principle and wisdom of which he agrees, is not a law-abiding citizen of a democracy. He has something of the autocratic spirit. He is willing to govern but not to be governed. He is not willing to play the game according to the rules of the game.—William Howard Taft.

A report from Cotton Plant announces that the pastor, Rev. W. F. Blevins, is holding a meeting in Searcy. A new parsonage has recently been purchased. The church feels the loss of its lay-leader, Mr. T. H. Legg, who has moved to Conway. Rev. G. G. Davidson preached a fine sermon on the last Sunday in June. Rev. H. H. Griffin was to fill the pulpit last Sunday.

It's a poor business man who goes around continually complaining about the pitiable condition of business. He cannot hope to gain the confidence and backing of reputable business houses when he needs it by using this kind of an argument. It is no less a mistake for the church to cry continually that the world is getting worse all the time. People like to be on the winning side and the masses flock to the standards of the victor. Don't advertise your troubles. Devote the same amount of energy to overcoming them and you'll arouse the respect and support rather than the pity and mistrust of your community.—Methodist Protestant.

I had rather earn my living by teaching than in any other way. In my mind teaching is not merely a life work, a profession, an occupation, a struggle; it is a passion. I love to teach. I love to teach as a painter loves to paint, as a musician loves to play, as a singer loves to sing, as a strong man rejoices to run a race. Teaching is an art—an art so great and so difficult to master that a man or a woman can spend a long life at it, without realizing more than his limitations and mistakes, and his distance from the ideal. But the main aim of my happy days has been to become a good teacher, just as every architect wishes to be a good architect, and every professional poet strives toward perfection.—William Lyon Phelps.

## BOOK REVIEW.

Christian Salvation: A Modern Interpretation; by George Cross; published by the University of Chicago Press, Chicago, Ill.; price \$2.50.

This is a new interpretation of the Christian message, which proposes to convince men of today that the Christian faith points out, not merely an escape from eternal punishment, but the way to a better life here and now. The author's purpose is evangelistic and he hopes to secure converts to the Christian faith and recruits for the work of the churches. The various attempts to answer the question of personal salvation are keenly analyzed and criticized, and the modern Protestant position is freshly treated. Such vital themes as "sin and forgiveness," "the atonement," and "Christian faith and community betterment," are considered. The culmination is a prospect for a future world, involving the foundation of the hope for a life after death and the significance of the personality of Jesus. The book is the product of a modern mind reacting on the great problems involved in personal and community salvation. The author says: "The theoretical vindication of one's beliefs is quite subsidiary to the great self-commitments to which we are all called. The finest demonstration of the worth of our faith is given by living it. The great tests are the practical. Life is a hazard, life is a venture. Religious faith is a challenge to make the venture without reservation. My readers are hereby invited to respond to the Christian challenge with an acceptance."

## A SUNDAY AT CRAWFORDSVILLE.

Returning from Lake Junaluska, I spent last Sunday at Crawfordsville seventeen miles northwest of Memphis on the Missouri Pacific Railway. Rev. S. B. Wiggins, the capable pastor, came after me to Memphis in his car and we soon made the trip over the great bridge and the fine roads.

I had opportunity to look in on the fine Sunday School and lecture to the Adult Class, whose teacher was absent. Under the leadership of Supt. C. W. Davis this school has become one of the two 100 per cent C type schools in North Arkansas Conference. It has a wonderfully efficient secretary in Mrs. Eva Knott who is active in all good work.

At eleven I preached to a fair congregation in the beautiful auditorium, and at night on the lawn preached to a large audience. When the weather is fine the outdoor service is very satisfactory. The building, erected about eight years ago in the pastorate of Rev. O. D. Langston at a cost of some \$14,500, is one of the best small churches in the Conference and would be a credit to any community.

Bro. Wiggins is in his second year and in a small community has already added 48 members and has a membership of 146. He has a good

League with Miss Lide Moseby as president; and an unusually efficient W. M. S. with Mrs. J. R. Myntatt as president. In addition to its regular work this Society has paid \$1,700 on remodeling the parsonage, which is now a very comfortable and commodious house for the pastor and family. With Mr. Dolph Smith as chairman the board of stewards stands behind the pastor in all the financial affairs of the church.

Bro. Wiggins is leading in a helpful community program for July and August, in which practically all of the people are enlisted in various kinds of recreational and social service. A Junior Church with 30 members meets every Sunday at 2:30. These children are being trained in the different activities of the church and their response is gratifying.

Crawfordsville, admirably located in the heart of Crittenden Co., has good stores, gins, and homes. It also has a bureau for teachers and two strong insurance offices. It has a woman's book club, owning its own building, and co-operating in community activities. The special district is 14 miles long and 11 miles wide. In it are 23 negro schools, many of them having fine modern buildings, and one school for whites with a large brick building. Three busses, covering 115 miles a day, bring the children from the distant parts of the district. The superintendent, Mr. G. O. Dalton, and eight teachers maintain an excellent school with a four years' high school. The people show wisdom in thus organizing. They have ample funds and a good school, but would have poor facilities if they attempted to have schools in every neighborhood. The country is well supplied with hard-surface roads, and this makes the transportation of pupils possible. The land in this county is fertile and well tilled. It is valued at \$133.79 per acre, the highest valuation of any county in the state. Protected by immense levees and drained by big ditches, the farms are easily among the most productive in the state. When the cost of these improvements is paid and everything stabilized, this section will become a veritable paradise. It takes men with faith and courage to attempt to enterprize the big things that are being done in Eastern Arkansas.

In the afternoon Bro. Wiggins gave me a motor ride over many miles of fine highway and through the fertile fields. It has rained little, but crops that were planted early and cultivated well, are in good condition.

Mrs. Wiggins knows how to care for a traveling preacher; hence I was delightfully entertained. Mrs. Wiggins is capably assisting her husband, and they are fully meeting the needs of the church and community in their leadership. Crawfordsville is a small, but important charge with a bright future.

While traveling through Tennessee I got a cinder in my eye, and it was giving me trouble when I arrived in Crawfordsville. Fortunately, one of my old students, Dr. T. S. Hare, who is a prominent physician of that community, was able to relieve me.—A. C. M.

## THE SOUTHERN METHODIST PRESS ASSOCIATION.

(Continued from Page 1.)

Commission of Temperance and Social Service, which under the guidance of Bishop Cannon was offering a rich program that week. Wednesday night, Thursday and Friday, the members were the guests of the management of the Assembly. Both courtesies were heartily appreciated.

Wednesday night Bishop Cannon delivered a great address on International Relations, in which he expressed deep regret that our own country was refusing to enter more fully into the affairs of the world to help solve the great moral questions at issue. Bishop Cannon, who has rendered magnificent service to the cause of national prohibition, is now our leader in world relations. His experience, temper, and ability make him a safe, sane leader in all movements for national and international righteousness.

Thursday night the editors were the guests of Mr. J. Dale Stentz, manager of the Assembly, at a delightful banquet at the Terrace Hotel, where the inimitable Dr. George R. Stuart and Dr. Percy Knickerbocker and others made brief, but appropriate addresses. Following the banquet was an address at the auditorium by Dr. Deets Pickett, research secretary of the Board of Temperance and Social Service of the Methodist Episcopal Church, on "The Enemies of Youth." It was an illuminating address, and was followed by an "exhortation" by Bishop Mouzon, in which the Bishop made a most earnest plea for right living as well as right thinking. This was a truly eloquent and impassioned appeal. Although thoroughly orthodox, the Bishop showed himself progressive and tolerant. He is an inspiring leader, but is being grossly misrepresented by some who do not like him. His is the kind of leadership the Church needs to prevent our being fossilized.

An account of Lake Junaluska and the sight-seeing trips must be deferred till next week. Suffice it to say that the meeting and entertainment were highly satisfactory and profitable.—A. C. M.

# CENTENARY AND CHRISTIAN EDUCATION MOVEMENTS

Rev. J. F. Simmons, Centenary 408 Exchange Bldg., Little Rock  
Rev. H. C. Morehead, Christian Education 407 Exchange Bldg., Little Rock.

### "OUR SLOGAN."

MORE AND BETTER COLLECTIONS DURING EACH MONTH OF THE SUMMER OF 1925 THAN THE SUMMER OF 1924.

### HUNTINGTON AVENUE CHURCH.

Huntington Avenue Church, Jonesboro, through its collector, Mr. John T. Patton, makes one of the best reports that has reached this office both as to the number of persons paying in full for the five years, and the amount reported. Huntington Avenue and the collector, Mr. Patton, are entitled to much praise.

### LESLIE CHURCH.

Mrs. A. C. Thompson, the collector at Leslie, sends in the Fifth and Last payment of the Christian Education pledge made by the Woman's Missionary Society of that church. This office extends to Mrs. Thompson and through her to the Missionary Society of Leslie Church sincere thanks for the splendid pledge and for the promptness with which they have paid it.

### GIVES LIBERALLY.

A young woman who works in an office pledged to Christian Education Ten Dollars per month for Sixty Months. At the time the pledge was made she was a member of our church at McGehee, but now lives at Newport, and regularly each month sends to this office ten dollars to be credited on her subscription. In addition to this pledge, she inquires

through this office of any struggling young minister who is now at college or who wants to enter, so that she may thus extend her generous giving.

### GRACIOUSLY ACCEPTS.

This office recently wrote to one of the older members of our church in one of the larger towns in the North Arkansas Conference asking him if he would kindly consent to serve as a Christian Education collector for his church. Here is his reply—"Thanking you for the offer of thus aiding in this worthy work, I accept the work and am at your command." Knowing him as I do, I believe he will collect every cent of the pledges made by his church.

### MONTHLY PAYMENTS.

The following persons make regular payments to this office for credit on their Christian Education pledges, either sending personal checks or authorizing this office to make drafts on them for amounts varying from One to Thirty dollars: Mr. G. A. Bond, Mr. E. C. Pickens and Rev. H. C. Hoy (now of Cape Girardeau), Bentonville, First Church; Rev. H. H. Griffin, Commissioner of Gallo-way College, Dardanelle, First Church; Mrs. Emma May, Jonesboro, Paragould East Side Church; and, in the Little Rock Conference, Dr. H. E. Wilkes, Asbury Church; Miss Mabel K. Stayton, Newport, McGehee First Church; and Mr. J. L. Woolsey, Carlisle.—R. C. Morehead.

### CONTRIBUTIONS.

#### UNDERMINING "OUR JOY AND CROWN."

By Bishop James Cannon, Jr.  
There are two hindrances to the development of our Mission work today which I wish to bring to the attention of the readers of the Methodist, namely, Thoughtless Selfishness (if there can be such a thing) and Poisonous Propaganda.

For the past seven years part or all of my episcopal district has been composed of Mission Conferences, and should I consult merely my personal preference, I think I should ask for similar work for the rest of my active ministry. The vision which St. Paul had at Troas, calling him to come over into Macedonia and help us, carried us to Philippi, and the result of his obedience to the heavenly vision was the Philippian Church, which he declares in the Epistle to the Philippians to be "my joy and crown." In this glowing language, the great apostle expresses the attitude of the true missionary, and of a truly missionary home church toward the native churches which have been developed as the fruit of their labors. The glory of the church at Antioch was that it sent out Barnabas and Paul to plant native churches in other lands. The "joy and crown" of our own Church today is the development of native churches in countries where Paganism, Confucianism, Mohammedanism, Buddhism, Shintoism, or a venerated and degraded type of Christianity, propagated and maintained by Romanism, has held the people in the bondage of sin and in ignorance of the true gospel of our Lord and Savior Jesus Christ. A man who travels in our mission fields, going into the homes of our missionaries, our native preachers, our native members, and into the native church life, is stirred to the depths as he sees the faith, the courage and the consecration, accompanied by willing self-denial, all of which are essential, ever-present factors of missionary life and growth. Few men who labor in the homeland with the historic background of Christian thought and life, with the ever-present acknowledgement of the supremacy of the teaching and of the character of Jesus Christ, can ever realize what it means, and what faith, courage and consecration it requires to labor persistently year in and year out among a pagan people, dominated by degraded superstitions and beliefs, or among people to whom Confucius Buddha or Mohammed has been proclaimed for centuries as superior to any other teacher the world has ever known. FAITH, COURAGE, CONSECRATION to a superlative degree are absolutely necessary qualifications for a successful missionary in heathen lands, and wherever missionaries are persisting and succeeding in their work, it requires absolute proof (not surmises, rumors, generalities) that their work is not based on Faith plus Courage and Consecration.

#### Are Our Missionaries Inferior?

It is the glory of our Church that she has sent out for nearly seventy-five years, and that she is sending out today, men and women who are not one whit behind the missionaries of other churches in faith, courage and consecration. Surely, steadily with ever-increasing momentum and success we have been building up native churches which are today "our joy and crown." In China, Japan, Korea, Mexico, Brazil, Cuba, the Congo, and, since the war, in Belgium, Poland and Czecho-Slovakia, God has blessed the labors of our missionaries in the salvation of souls and in the establishment of permanent churches, missions and conferences. The Centenary offerings made it possible not only to erect greatly needed church buildings, hospitals and schools, but also to reinforce our depleted missionary ranks with scores of choice young men and women, joyously giving their lives to work for the Master in the hardest fields. It is distressing indeed that their ef-

forts should be hindered by selfishness and poisonous propaganda.

#### Thoughtlessness-Selfishness.

I have been speaking during the past year more frequently than heretofore on Sundays and week days wherever opportunity has permitted in various sections of the Church, trying to give to our people the facts concerning our work and our present great needs in the Mission field. I have usually laid the greatest emphasis where it was placed in the recent episcopal address, upon the "Comparative Values" of those things upon which our people spend their money, and I have earnestly endeavored to face men and women with the facts, that they must positively, certainly give an account to the Master whom they claim to serve, if they place the non-essentials of life (automobiles, radio sets, moving pictures, sports and games, tobacco, luxurious dressing and dainty food) above the great purpose of our Lord and Master "to Seek and to Save the Lost." I have tried to show how pitiful the sum of one or two million dollars will appear in the day of final account, beside the hundreds of millions, aye, even billions, which His professed followers are spending for what they know He would class as unnecessary and non-essential, as compared with the salvage of lost souls. I have spoken over 130 times in the past twelve months, and rarely has there failed to be a genuine response to the tremendous appeal made by the awful facts themselves, both of the needs of the field and of the comparatively trifling sums given by the members of a church, more prosperous and wealthy than the Christian Church has ever been in its past history.

#### Poisonous Propaganda.

But as I have traveled here and there, I have found to my amazement and distress that some very good people have been affected in their attitude toward our missionaries, and affected in their contributions to our Mission work by accusations which are being made by certain persons concerning the teachings of some of our missionaries. The bitterness and recklessness of those making these accusations are sufficient to make one shudder that anyone claiming to be a Christian could willingly assume

## A Retail Dealer

sells you what he has in stock: If he don't have what you want he sells you what he has.

A MANUFACTURER is not confined to stock on hand but can make what you want.

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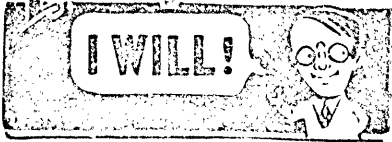
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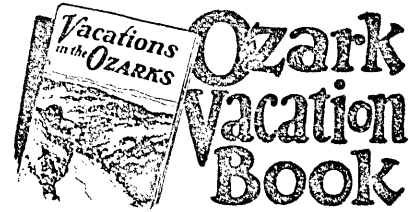
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the awful responsibility of persistently denouncing missionaries and those who have the direction of our missionary work, and of persistently and deliberately trying to scuttle and to submarine the great missionary ship carrying the gospel to many nations, because the writers of such articles, arrogating to themselves the right to sit in judgment upon the beliefs, the motives and the activities of missionaries, bishops, missionary secretaries and the members of the Mission Board, have come to the infallible decision that some missionaries in the China Mission Conference hold views which are contrary to the teachings of Methodism.

Now I do not agree that any proof has been presented to anybody up to the present time that there are any missionaries in our China Mission who hold, or who teach, views which justify their recall from the field to which they have honestly and sacrificially given their lives, and this point I will amplify further on. But suppose it should be true that there are some members of the China Mission Conference who are not in agreement with Methodist standards and teachings; is that any sufficient justification for attacking persistently the great missionary enterprise of the Church? Are Korea, Japan, Brazil, Mexico, Cuba, the Congo, Belgium Poland and Czecho-Slovakia to live without the gospel because there is a question in some minds as to the doctrinal soundness of some members of the China Mission? Are we to send no more missionaries? Are we to recall those already on the field who are admittedly not only consecrated but entirely Methodist in their teachings, because some people in the Church are not satisfied as to the beliefs of some missionaries in China? Suppose it be true that the College of Bishops and the Board of Missions are mistaken in their belief that it is not necessary to recall any of the missionaries in China, because of unmethodistic teaching. Is the membership of our Church to give no more money for the salvation of the lost in the twelve countries where we are carrying on Mission work, because the bishops, the secretaries and the Board of Missions are mistaken in their judgment concerning some missionaries in China?

**"Willful Men."**

As President Wilson described those who endeavored to hamper the government in the prosecution of the war as "willful men," surely those who are trying to prevent our people from sustaining our great mission work, "our joy and crown," are exceedingly "willful men," apparently perfectly willing, indeed anxious, to cut the very tap root of our missionary activities, if their views as to the orthodoxy of a few missionaries are not sustained. And in the accomplishment of this purpose, some of them have not hesitated to denounce orally and in print, almost to the point of vilification, those whose only offense has been that they have honestly and sincerely stated facts as they believed them to exist.

**Charges Not Yet Proven.**

I have been a Methodist preacher for forty-three years. was an editor for twenty-five years, and a college president, teaching Bible courses, for twenty years. I have never hesitated at any time when occasion required it to take my position on any matter pertaining to the life, the work and the teachings of our Church I believe and I teach the "historic faith of our fathers," and no one has ever dared to assert that I have given forth any uncertain sound. While not a heresy hunter, I am concerned that the teaching of our Church everywhere shall be genuinely Methodist, and certainly not less so in our Mission fields. A missionary is helpless indeed who does not preach Jesus Christ as the Divine Lord and Savior, "who bare our sins in his body on the tree," and who was raised from the dead by the power dwelling in Himself of an endless life.

I was present when Brother C. W.

Rankin presented his charges before the Board of Missions. I voted that he be given a hearing both on the floor and in committee. I heard all that he said, and I heard the statements made by Bishop Lambuth and Dr. Nance in reply. The Board of Missions decided that he had not shown that any missionaries in China should be recalled, and I do not see how we could have voted otherwise. I was present when Miss White made her statement to the Board of Missions in 1924. She was given ample time, the matter was fully discussed in committee and by the Board, and I agreed with the other members of the Board that there was no sufficient reason given for calling home any missionary in China.

**Reports of the Bishops.**

Bishops Lambuth, McMurry, Hay and Boaz have all been in charge of the China Mission Conference since the agitation arose concerning unmethodistic teaching. Every one of the bishops has reported to the College of Bishops and to the Board of Missions that he has made thorough personal investigation, and not one of them had found anything to justify the recall of any missionaries for unmethodistic teaching. At the last meeting of the College of Bishops, Bishop Boaz made an unusually fine report, going into particulars, and at the conclusion of his report he was requested by the unanimous vote of the College of Bishops to prepare a statement in line with his report for publication in our Church papers. He read the statement to the College of Bishops before it was given to the press. There was no criticism of the statement by any one of the bishops, and certainly there was every reason to suppose that it met with the approval of every one of them. All of the bishops are members of the Board of Missions, and are all fully cognizant of the accusations which have been printed and circulated throughout the Church. No one of the bishops has demanded the recall of any of our missionaries. As General Superintendents of the Church, they are responsible for the maintenance of discipline and of doctrinal soundness. As members of the Board of Missions they are equally responsible with every other member for the policies of the Board. Not one of the bishops, so far as I know, has either privately or publicly expressed the opinion that any of our missionaries in China should be recalled because of the accusations which have been brought against them of unmethodistic teachings. Personally, I do not know any missionary in any of the fields in my district who has ever given any indication of holding unmethodistic beliefs. I have talked freely with the bishops in charge of the Mission fields other than China concerning conditions therein, and I have never heard them express any concern as to the doctrinal soundness of any of the missionaries in their District. The truth is that no man or woman is likely to offer for the sacrificial services of the mission fields unless every thought has been brought into captivity to the Divine Lord and Master.

**Duty to Protect "Our Joy and Crown"**

I believe that the time has come to say to our people throughout the Church that the attacks which are being made upon members of the China Mission, upon the secretaries of the Board of Missions, and upon the Board of Missions itself are unbrotherly and unchristian in form and method, and are lacking in genuine courage and sanctified common sense. They have the appearance of being used for propaganda purposes to justify the attitude of the individuals who made them. If there are those who are honestly concerned for the welfare of our great Mission work, and who honestly believe that there is unmethodistic teaching by certain persons in the China Mission Conference, let those who are zealous for the integrity of our teaching bring specific charges against spec-

ific individuals, not in the newspapers (which is a cheap and unbrotherly exhibition of apparent bravery and orthodoxy), but in due form as prescribed in paragraph 275 in the Discipline, and thus demand an official investigation and a trial of the party or parties in question. That is far more honest, more brotherly, more sensible and less hurtful than to flood the Church with charges against missionaries, presiding bishops, missionary secretaries and the Mission Board, disquieting consecrated members of the Church, who are uninformed as to the facts in the case, and who because of their own honesty of purpose and love for the Church cannot conceive how anybody can utter or print or circulate such statements, unless there is great need for so doing, and unless every other possible effort has already been made to purge the Church of unmethodistic teaching.

**Which More Trustworthy.**

The utterly unbrotherly and unchristian character of this method of attack upon our missionaries, and the damaging effect of such poisonous propaganda has compelled me to write thus fully to all of our Church papers. I trust that all our editors and our preachers and our laymen who hear and see this propaganda, knowing that it is being widely circulated among the people today, will earnestly, positively and persistently endeavor to give to our people generally the antidote of real facts to counteract the poison of this unbrotherly and vicious propaganda. Our people should be told that these attacks are not supported by any of the bishops, or by any of the General Secretaries of the Church, by the Board of Missions (which is composed of eighty members of our Church in good standing, elected by the General Conference), nor by any of our duly accredited Conference organs, but that these charges are being made by those who seem to rejoice in the circulation of such unbrotherly and disruptive propaganda, who have either not sufficient courage, or sufficient love for the Church, or sufficient real zeal for her integrity to bring charges in proper form to purge the Church of those who, they claim, are "disseminating, publicly or privately, doctrine contrary to our Articles of Religion." That is the honorable method for those who really long for doctrinal purity. What superior record of love for the lost, of faith in the saving power of Jesus Christ, of persistent courage and of self-denying consecration do the disseminators of this poisonous propaganda present to our people, to justify a belief in their accusations as over against the official administration of those who have been charged by the Church (the bishops, secretaries and Board of Missions) with the responsibility of the proper manage-

ment of our Mission fields, and who certainly merit by their past record the confidence of our people as over against those poisonous propaganda? Whatever may be the motive, good or evil, of these propagandists, the great outstanding fact is that they are undermining the foundation of the "joy and crown" of our Church, and the time has come to protect "our joy and crown" from their attacks, whether they proceed from ignorance or personal prejudice, or mistaken zeal.

Washington, D. C., July 1, 1925

**THE MOURNER'S BENCH. AMELI.**

Herrin, Ill., has found a solution of all its ills at the old fashioned mourner's bench. Bless God! I got my information from the Arkansas Gazette of June 7. There is need and room for "the Mississippi thunderbolt" in Arkansas in every town and community. This is a loud and emphatic support of "the old-time religion" that is good enough for every body, except Bishop Moore of our Church. It cures dancing, gambling, night joy riding, drinking and all the evils of the world, and puts love inside with its expulsive power to clear out and keep clean the once dirty souls of men and women. Back! No, not back, but pick up the lost golden thread let go by our Church when the mourner's bench was discarded. No Methodist Church is finished without a mourner's bench. Alas! There are many unfinished churches today. The Herrin converts organized to cut out dancing, card-playing, and night joy-riding, and are after boot leggers. They all go together.—Jas. F. Jernigan.

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## CHRISTIAN LIFE.

## WHAT CHRIST IS.

He is a path, if any be misled;  
He is a robe, if any naked be;  
If any chance to hunger, he is bread;  
If any be a bondman, he is free;  
If any be but weak, how strong he is!  
To dead men life he is, to sick men health,  
To blind men sight, and to the needy wealth—  
A pleasure without loss, a treasure without stealth.

—Giles Fletcher.

## THE OLD FAMILY PHYSICIAN.

How often we hear it said that "the old family physician of the days of our youth is rapidly passing away." He it was who came into our homes and hearts, was a part of our lives, our confidant in health, our hope and trust in sickness, and an all sustaining and mighty power in time of trouble and death; to whom we trusted our lives and characters without doubt or question, knowing that our confidence would be held inviolate. In him we had a friend indeed.

He came to us in our hours of extremity, his very presence was a benediction, and his cheery words and sunny smile carried rays of hope and sunshine into our weary hearts and peace to our troubled souls. A ministering angel he seemed to us sometimes, in whom we placed a god-like trust, believing that if he could not stay the grim destroyer's hand, then we were lost indeed.

Many such men as these are being preserved to the generation. Never lose sight of the truth that they are members of the noblest profession on God's footstool, and are messengers carrying cheer, hope, consolation, peace and ease to suffering humanity. The young practitioner of today is the old family physician of tomorrow.

Around that name cling tender recollections of kindly deeds performed. May God bless that old physician who has journeyed onward to the day when the rays of his sun, slowly sinking toward the horizon, fall aslant, and the shifting shadows along the pathway lengthen and grow broader, and the starry twilight deepens into the shades of night.

The old doctor, once proud in the God-given strength and spirit and vigor that quickened his young manhood, now broken with the trials, toils and vicissitudes of long years of ministering to the sufferings of his fellow men; with the shadows growing deeper upon his understanding, but with soul unconquered and heart undaunted trembling he stumbles onward to the shore of that sea where, borne upon the slowly ebbing tide, the gently lapping waves soothe and hush into that everlasting sleep where pain and parting are no more.

Oh! may the work that he has done go on and on, until the hour when o'er the Judean hills there bursts the golden light that heralds the coming of a better morn.—Selected.

## "BREATHING OUT SLAUGHTER"

These words are used of Paul of Tarsus. They were written by one of his later traveling companions, and so bear the stamp of truth. He himself says the same thing, and more. He was enraged at the progress of the gospel, and threw himself in the path of its advance. Nothing was too wicked for him to plot and execute. The ninth chapter of Acts starts out with the assertion of his "yet breathing out threatenings and slaughter."

These words mark the man who opposes the divine order. Jesus had instructed his disciples to witness, and to keep on witnessing till all the earth had heard the good news. The disciples were obedient. No human force, directed by evil, can withstand the divine progress of Christianity when it is promoted by obedience of disciples. Paul seems not to have known of these orders from the sky, and needed a similar message from the same source in order to stop him

from one course and start him on another. Jesus and his followers were moved by love and life; Saul, by hate and destruction.

One's breath represents him. Breath is life. Life is the man. All that Saul had he arrayed against the Christians. He breathed out threatenings and slaughter. Yes, he breathed out. That which the lungs breathe out would kill a man if retained. That breathed out is poison. That breathed in is purity and power. Saul had been breathing in the love and goodness of God. Mercy and blessing had attended his ways. These should have renewed his spiritual life as pure air renews the physical. The opposite occurred. Blessing was misused. Goodness was unrecognized. That breathed out was poison—ranked kind of poison.

The "breathing out" is a sign of approaching death. The last thing one does is to breathe out—then all here is over, and all there is entered in its fullness. We speak of the last expiring breath, based on a physical reality. The slaughter that Paul breathed was death to him in a more serious way than it was to his supposed enemies. He was dying spiritually and knew it not. Gasping for breath and unconscious that death was stalking by his side!

The result is well known. Fellowship and assistance in evil were sought. He panted instead of breathed. He rushed at Christians as a beast rushes at its prey. Bent on slaughter, he was checked by the same voice that bade his intended victims to be active in witnessing. Saul's purposes were slaughtered, his ungodly ambitions killed. The love and kindness of God that he breathed in were vitiated no longer by a diseased soul. Saul was Paul.—Religious Telescope.

## COUNTING THE COST.

Whatever of value we obtain in this world is secured by the payment of some price. Education is secured at the cost of time, industry and perseverance. Skill as a musician can be secured only at the cost of patient and persistent drill. Heedlessness and recklessness spell disaster. Time taken for deliberation may mean salvation. A celebrated French surgeon once said that if he had four minutes in which to perform an operation on which a life depended, he would take one minute to consider how best to do it. The explanation for the failure of so many in the Christian life is found in this—they failed to count the cost.

It costs something to be a Christian. It means the giving up of sin. It will cost earthly friendships in many cases. It will cost a life of ease and pleasure. It will mean the wrecking of many an aircastle of fond ambition. It will involve such an unconditional surrender to Jesus Christ that every tie which unites with material life will be held so loosely that it can be dropped at any moment, day or night, at the bidding of the Master and Lord.

The Bible emphasizes this point. God expects His followers to be altogether His. No provisions are to be made for retreat. When the Israelites passed through the Red Sea, the road back was closed. There was to be no return. Jesus said to the young man, "Sell all." The time-serving fun-seeking, jazz-loving, gold-blinded age in which we live needs to see a goodly company of those who have actually counted the cost and surrendered unconditionally to Christ.

It is said that when the Romans landed on the coast of Britain there came swarming to meet them tens of thousands of the savage natives of the country, and as the primitive people gathered along their white cliffs and looked down upon this strange foe, they uttered howls of anger and seemed determined to cast themselves down and exterminate the invaders. It was then that the Romans, offering sacrifices to their gods, and looking for one moment out across the sea to a far distant Rome, which they might never see again, in-

stead of preparing their ships for flight that thus in case of the defeat, which seemed almost a certainty, they might flee in safety, lighted each man a torch and set fire to the vessels which would have been their only hope of escape in case of disaster. And as the savages along the cliffs, many times the number of the invaders, looked down upon that heroic act, they were struck by a fear that caused a panic to come upon them, and they fled from the intrepid band who had counted the cost and squarely met the issue in the time of testing.

If pagans could so commit themselves to the cause of an earthly king, what are you willing to do for your heavenly King?—"The Free Methodist."

## OUR FELLOWSHIP

What wealth of meaning is entrusted to the keeping of words. What flashes of soul, regal in experience, come to us in elect words that blaze as jewels set in some immortal line.

I am this moment thinking of our word, "fellowship." What a royal thing it is! It comes from the old Anglo-Saxon root "felag"—"fe," meaning "possession," and "lag" "to lay along side," and a "fellow" is one who lays the wealth of his resources along side another with advantage to the other. And "fellowship," or fellowship is that intimate, shared relation in which each lays the wealth of his resources alongside the other with advantage to the other. And now as children of God, are we not high-souled enough to read John's mighty mystic line: "That which we have seen, and heard declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father and with His Son, Jesus Christ."—Ex.

## THE BIBLE.

A Brahmin in Mysore, India, was led by the Holy Spirit to inquire into the truth of Christianity. He read the Scriptures and tracts very eagerly. He was deeply impressed with Pilgrim's Progress. "That book is better than the Bible," said he. His teacher, a missionary, did not think it wise to give a direct contradiction to that statement, but taught the difference by a sort of parable. Pointing to a scene before him, he said, "Do you see that beautiful mango tree there?"

"Yes," was the answer.

"Don't you see the beautiful fruit, which drops its nectar upon the ground?"

"Yes."

"Do you eat the fruit, and enjoy its sweetness?"

"Yes."

"And where would that tree be if they were not root to the tree?"

"Oh," said the man, "now I see what you mean; the Bible is the root, and all other good books in the world spring from it."

He never afterwards said that any book was better than the Bible. It pleased God to bless the teaching of his own Word, that this poor man became a humble and earnest Christian, and his own son and daughter grew up to be useful workers among the heathen around.—Selected.

## "KEEP ME COMPANY."

When our little two-year-old is put to bed at night, she has the habit of saying, "Mamma, keep me company."

And in the lone hours of the night when all is dark and still, if she awakens she will put her little hand through the bars of her crib and say, "Mamma, hold my hand."

Oh, if we of larger growth would but look up to the Divine Parent and say, "Keep me Company!" Not only through the still watches of the night, but also through the busy hours of the day.

"Keep me company" when success is nigh lest I forget and follow after false gods.

"Keep me company" in the hour of trials and temptations, lest I forget from whence cometh the divine strength and stumble and fall.

If, when all is dark and uncertain, when we can not see where to take the next step—if then we would but say, "Saviour, hold my hand!" When riding on the high waves of prosperity and happiness, when submerged in the low tide of despair, yea, when crossing the dark valley of death, "Hold thou my hand."—Clipped.

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## FOR YOUTH.

## THE DUB.

There were others more consciously clever.  
There were others more nimble of tongue,  
Who were sure to be present whenever  
There were self-plucked bouquets to be flung.  
In fact, in place of such polish and grace,  
The only thing under the sun  
To distinguish the lad was a way that he had  
Of getting things done.

He never was gifted at swelling  
Plain facts with stuffing of pride—  
Like some, so much occupied selling  
Themselves they sell little beside.  
He seemed somehow to lack that most coveted knack  
Of explaining as other men could;  
And so, to dispense with the need of pretense,  
He simply made good.

The society chaps thought him zero.  
The poker crowd termed him a loss.  
They all disregarded our hero—  
Excepting just one man—the boss.  
And so you may guess they were loud with distress  
And agreed in pronouncing it "tough,"  
When he passed the whole clan to pick out the one man  
Who'd deliver the stuff!  
—Ted Olson in Forbes Magazine.

## THE FACTORY THAT SPARKLES.

It doesn't sparkle on the outside. In fact, it is as dingy as any other factory, and even inside its doors a first glance would show nothing but rough frames and benches and whirring, noisy wheels. And yet this factory turns out a sparkling product that has a strong appeal to girls, and its owners frankly confess that if it were not for the young women his business could not succeed. It is because happy young brides love sparkling cut glass for their dining-rooms that the cut-glass factory keeps busy. Much of the output of the factory, after it goes to the retailers, is bought by the general public for wedding gifts.

Even the blank, as the plain glass dish or vase is called before any design has been cut into it, has to be of fine quality, genuine potash-lead glass. The blank is tested for level, and the bottom ground, if necessary, before the pattern is applied with a fine camel's-hair brush dipped in turpentine, red lead and rosin. The rosin makes the colored paint stick to the glass all through its handling for the cutting.

When once the design has been painted on, with its stars or diamonds, its checkering and notching and fluting, the strange, whirring wheels near the big windows of the factory get in their work. These wheels are an interesting collection, some only a bare two inches in diameter, others two feet across. All of them are thin, only an inch or so thick, whether they have sharp or smooth flat rims. They are of stone, of hard stone or soft stone, of coarse-grained or smooth-grained stone.

Some of these stones that do the cutting of the glass with results that seem almost magic in their beauty are imported from Scotland. These Binney and Cragleith stones are natural in that rocky land, and no American cut-glass factory can run without them. Other wheels used in the various processes are of manufactured stone, made in the United States.

Expert workers hold the blank with its painted design against one wheel after another, roughing in the pattern first, then smoothing it down so that no tiniest imperfection may mar the flashing beauty of the piece that is likely to be among some bride's wedding gifts. One of the wheels, a rough-looking wheel at that, revolves at such speed that it makes almost two thousand revolutions a minute, and yet it makes the smoothest of

cuts on the fine glass.

With such speed the glass naturally gets heated, but this fault and the danger of the bits of ground glass from the cuts scratching the dish are both taken care of by the simple plan of having water constantly running over the stone wheel. From one worker to another each piece goes, getting in the complicated design that makes the finished article such a brilliant thing as the light reflects on it.

Sometimes, with all the care, the deep cuts show a wrinkled effect, but these pieces go to a man who works at a different sort of wheel, not of stone but of cotton wood. A damp powder of pumice-stone and powdered rottenstone clinging to this wood wheel smooths out the imperfect deep cutting. Then the dish or vase is carried on to the inspection room, where it is looked over for any flaw or chipped place, or any part of the design that may have been unfinished.

If it is perfect, the piece of cut glass is washed to remove all traces of the design painting. Turpentine takes off the clinging paint. The luster is not all that is desired, and after its inside has been coated with wax the dish is plunged into a bath of hydrofluoric acid to increase its sparkle. Then the wax must come off in its turn, and clear warm water does that. Surely, then, the cut-glass dish could be considered finished and be sent to the salesroom. But all the work has gone on the cuts, and the plain surfaces need some attention, too, at this final moment. Several wheels of Spanish felt are used in this finishing, the first one having powdered pumice on it to smooth off all the plain surfaces. The last wheel is of soft felt, and the worker applies to it tin oxide and water before he holds the sparkling dish against the swiftly revolving wheel. From this grinding the cut-glass comes at last complete, with an added luster that even its hydrofluoric bath did not give it.

And so in a common factory room, with noise and rough tools and strange wheels of stone and wood and felt, gifts worthy of the great happy occasions of weddings are produced.—By Emma Mauritz Larson, in The Baptist Young People.

## THE HISTORY OF THE POTATO.

The history of the potato is a good example of how slow we mortals are to adopt new things and new ideas. As the potato is now known all over the world and universally used as a food, it is hard for us to believe that European peoples scorned it and even fought against its use for almost two centuries after it was first introduced.

History tells us that Sir Francis Drake brought potatoes to England from America in 1586. The people of England and Europe apparently would have nothing to do with them, although as the years went by they were used to some extent as a food for cattle.

The pigs and cattle appeared to relish them, but their haughty masters scorned the lowly potato.

During the eighteenth century the Germans began to feed potatoes to their prisoners of war. A French chemist by the name of Parmentier, who was captured by the Germans in 1758, was held a prisoner for five years; and his chief article of diet during this time was potatoes. He became one of the first boosters that the potato ever had. When he returned to France he wrote a number of treatises urging his countrymen to raise potatoes. In one of these he says that "in times of necessity potatoes may be substituted for ordinary food." Even the friend of the potato, you see, regarded them merely as an emergency ration.

Parmentier did not have much success in converting the people to potatoes until he at last hit upon the happy expedient of persuading the king and queen to eat some. People then began to follow that example. The popular desire to ape royalty and to

## FOR CHILDREN.

## HIS UNLUCKY DAY

Wunst I got mad at ma,  
I don't remember wly;  
But I 'ist walked right off to school  
'Thout telin' her good-by.

A big ol' lump in my throat  
An' purt' near made me cry,  
For me an' ma is awful pals  
An' allus kiss good-by.

An' might' near every'thing I did  
Went wrong, looked like to me;  
I stubbed my toe an' tore my waist  
An' fell and skinned my knee.

I missed in 'rithmetic an' lost  
A chanst to git up head,  
An' in the spellin' class I left  
A letter out of "dead."

An' that ol' lump growed, an' I says:  
'S'pose if ma should die  
Right now an' me a-leavin' her  
'Thout kissin' her good-by."

My! that's the longes' mornin'  
'At ever I spent, I know.  
It seemed like more'n fifty years  
'Fore it was time to go.

An' never mind what happened  
When I seen my ma, but I  
'Ist guess I won't go 'way no more  
'Thout kissin' her good-by.—Ex.

## WHEN A BOY TRIES.

James wanted very much to go to his grandfather's for a visit. He was told that he could not go until he learned to put on his own clothes and comb his own hair.

"I'll learn now," said James. Roy Benton can do that, and I can do it if he can."

The very next morning he began by getting up just as soon as he waked. He was soon ready to put on his clothes. After some work he did manage to get into them, but something was wrong. There did not seem to be any buttons to match the buttonholes. He went to his mother. "What's the matter with it, mamma?" he asked.

"You have your waist on upside down," she told him. "Don't you see the collar is right at the bottom?"

James looked. Sure enough the collar was at his hips instead of around his neck. "I'll get it next time," he said. "I'll make the collar go around my neck."

That was just what he did, but the next time things would not come together any better than before. He went to his mother again.

"What's the matter with it, mamma? It won't button yet."

"No wonder," laughed his mother. "You have it on hind part before. Turn it around."

James had made up his mind not to give up. So he went back and took a good look at himself in the glass to see how a waist looked when it was on hind part before. Then he pulled it off and tried again. This time he did not go to his mother. He kept looking in the glass, and soon he had it right.

The next thing was to learn to comb his hair. He thought this would be easier but found out that it was harder. Sometimes he would try to part it on the wrong side, and it would not be smooth. But his mother told him always to part it on the left side; and when he found out that his heart beat on that side, he had not much more trouble.

Now he was ready for his visit. He and grandpa were such good friends that he felt it had been worth all the

trouble he had done. There was a great big lawn, and he wanted to mow with the lawn mower as grandpa did.

work he had done. There was a great big lawn, and he wanted to mow with the lawn mower as grandpa did.

"I'm afraid I can't trust you with that," said grandpa. "You might make it look ragged."

"I learned how to dress myself and comb my hair," James told him. "If I can learn one thing, I can learn another."

"I'll tell you what I'll do," said grandpa. "I'll give you a corner down here; and when you have learned to mow that, I'll let you mow anywhere you wish."

So James watched grandpa to see how he did it, and every time he could get the mower he worked on his corner. He found that it was not so easy as it looked to make it as grandpa had it; but he thought of all the trouble he had learning to part his hair, and he kept on. At last one day he said, "Come and look at my corner, grandpa."

"That's fine," said grandpa. "You may now mow anywhere you want to after this."

James had such a good time that he was sorry when the visit was over, but he was glad to get back home, too, and back to his own Sunday School class. He found that his class had grown much smaller while he was away. A lot of the other boys had been away on vacations and had not started again when they came back. The teacher asked the members of the class to try to bring the others back.

"I'll give a pocket Bible to the one who brings back the greatest number," she said.

"I'll try," promised two or three. James thought: "I can do whatever they can."

One boy got one, another got two, and the rest forgot all about it—that is, all the rest besides James. The very next Sunday he came marching in with eight boys following him.

"My!" cried the teacher. "James gets the Bible. How did you do it, James?"

"I just kept trying," said James. "Any fellow can do things when he tries."

"I believe you," she laughed. "Let's name our class the 'Try-Again Class.'"

There was much clapping of hands. "We will!" they shouted, "and we'll all try again."—Christian Advocate.

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## Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON, 303 E. Sixth Street, Little Rock, Ark.  
SUPERINTENDENTS OF PUBLICITY  
North Arkansas Conference, Mrs. E. F. Ellis, 104 N. College St.,  
Fayetteville  
L. R. Conference, Mrs. L. B. Dibrell, 1701 Center St., Little Rock  
Communications should reach us Friday for publication next week.

### MEDIATION OF CHRIST

"Thou art the Truth; thy word alone,  
True wisdom can impart;  
Thou only canst inform the mind,  
And purify the heart."

—George W. Doane.

N. Ark. Y. P. Missionary Conference  
July 27-Aug 1, at Petit Jean  
Camp.

### PERSONAL MENTION.

Mrs. Oscar Murrie Sec. L. R. District, has not been well lately and is now ordered by her physician to rest from all activities.

Many friends and co-laborers will regret to hear this, and all will unite in the earnest wish that Mrs. Murrie may be speedily restored to health. With real sorrow the Ex. Com. L. R. Conf. W. M. S. accepts her resignation.

### ALL-DAY MEETING IN PARAGOULD

A Friend writes:

The W. M. S. of the first Methodist Church held an all day meeting on Monday June 29 to study the annual report of the conference. Mrs. Herschel Neely opened the program at ten, giving the Bible lesson and prayer.

Mrs. Stedman discussed the report of the vice president and gave some helpful suggestion as to our own auxiliary. Lunch was served at 12 o'clock and such a lunch we shall long remember it.

The social hour at noon was a very happy one.

From one thirty to two o'clock we held our quarterly executive meeting and finished our reports.

The afternoon program was opened by a song "Love Divine," followed by discussion of different reports of the conference by the following members.

Mrs. Beauchamp, Lowe, Agee, Mack, Butler and Clois.

In each instance our Society was subjected to a measuring and we are trying to strengthen the weak place, hoping soon to reach the honor roll.

### IMBODEN AUXILIARY.

In the death of Mrs. Vida Steadman James, the Imboden Church and W. M. S. auxiliary sustains a great loss.

Appropriate resolutions were adopted and a loving tribute was paid to the memory of Mrs. James who had served as president of the auxiliary and was for years an energetic member. These resolutions were spread upon the records and published in local papers by the committee Mesdames J. S. McKamey and E. C. Holfield.

### BEARDEN AUXILIARY.

Our auxiliary has just completed the study of "Life as a Stewardship," which was taught by our pastor Rev. R. M. Holland. We had a class of 22. We also have a Bible study at our business meeting once a month, which is taught by Mr. Holland, and have just completed the 1st epistle of John. We had our Elza Memorial program with free will offering and have sent \$36.75 of our quota this quarter. We also have just finished paying our "Belle Bennett Memorial Fund." Mrs. R. M. Holland who has been quite sick for some time is improving and we hope will be with us in our work soon. Bro. Holland has been granted a leave of absence to be with his wife, during her illness. At the request of our pastor our Missionary society put the *Arkansas Methodist* in every home in our church. Under the leadership of our

new president Mrs. R. N. Wilson we hope to have the best year in our history.—Mrs. H. C. Holland, Supt. Publicity and Study.

### I AM THE MISSION STUDY CLASS

I am the Mission Study Class, join me. Since the time of my birth I have helped others. I was born of the craving for wider knowledge, more efficient work and deeper spirituality.

My foot-prints are found in many churches. I am a dynamo of missionary enthusiasm sending out power through every department.

I am glad when I mingle with the young people in their Epworth League and Christian Endeavor Societies for I help them reach the "Efficiency Standard."

I am found in many Sunday Schools, always in those doing the best work.

I even enter colleges, yea, and may be found in many homes.

I consist of a few congenial people, preferably from four to twelve.

I meet once a week for one hour at each session for a course lasting from six to eight weeks.

I dispel ignorance, remove prejudice, overcome indifference, and arouse interest.

I stir people to action.

I increase and vitalize prayer.

I encourage benevolence.

I develop strong, active Christian character and provide missionaries.

As a result of my work all the nations of the earth shall be blessed.

I am one of the worth-while things and you should not pass me by, but learn to put "first things first."

Give me a chance and I shall be a great blessing to you.—Selected.

### THE JUNIOR MISSIONARY SOCIETY

We have in this department a wonderful opportunity for imparting missionary information and in training our children in missionary efforts. This is the memory age. This is the age of Hero Worship. In no other age do we find the seed bed in which to plant missionary ideas that will afterwards yield such a rich fruitage of missionary inspiration and active effort.

During this period in children's lives, of all periods, they most need supervision and direction. No other organization of our church, and I say it without boasting, has as many thoroughly equipped and well informed leaders and supervisors as our Missionary Society. Many of our women are informed and they have been trained in what is admittedly the most splendid and systematized organization in our church. So that we women can best take care of our children in this line of service and instruction.

The Junior age is our golden opportunity. If our Missionary Society is to maintain itself and if our church is to continue winning victories on the mission fields, missionary enthusiasm and missionary instruction must be planted in the hearts and lives of our Children. It is true that missions is taught in the league. It is a fact that at least once a month some missionary instruction is given in the Sunday School, but it is also true that missions and missions alone is the very heart, soul and center of the W. M. S. There is a certain enthusiasm and indefinable genius and an actual knowledge of facts possessed by the Woman's Society that is not to be found anywhere else in all the range of modern world evangelization. Therefore, women let us embrace this opportunity. Let us

train and develop our Juniors. It can be done in beautiful co-operation with the other organizations of our Church. It will take time. It will necessitate study and patience. For its highest and best success it will not only require the efforts of an aggressive and tactful superintendent but it will call for the prayerful sympathy and hearty co-operation of the entire auxiliary in each and every church where the work is attempted. But it will pay; first in furnishing an opportunity for service to some of our local women who should not be otherwise so helpfully employed

Second, it will furnish cultural development and practical training for our children. Third, it will give correct Christian teaching on the question of financing the kingdom, and fourth, it will result in more and more of our young people thus inspired and instructed to answer God's call for life service in the foreign fields.—Mrs. H. Lynn Wade.

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## MANY HOUSEKEEPERS

## TOO ILL TO WORK

How Many Are Finding Relief from Weakness and Pain. Mrs. Brandenburg a Notable Case



MRS. EMIL O. BRANDENBURG  
651 37TH STREET, MILWAUKEE, WISCONSIN

Milwaukee, Wisconsin.—"I was in a badly run-down condition and I would get weak spells and terrible headaches. I felt so badly last year that I could not do any housecleaning. The minute I would lift or stoop it seemed as if I was going to fall to pieces. I told a neighbor how I felt and she said that Lydia E. Pinkham's Vegetable Compound was surely the right thing for me. I took four bottles then and in the fall of the year

I took three. I had been treated by a doctor, but he gave me an iron tonic and that did not help me. It seemed that the tonic did not have in it what the Vegetable Compound did. That gave me the strength and ambition I needed and I have gained in weight. This year before I started to clean house I got four bottles of the Vegetable Compound and am taking it right along. I tell all my friends about it and how much good it does me. They can notice it because I have gained in weight. I weigh 113 now and do all my work myself again."  
—Mrs. EMIL O. BRANDENBURG, 651 37th Street, Milwaukee, Wisconsin.

### Mrs. Earl's Recovery

Horace, Nebraska.—"I had terrible pains and backache, so bad that I could hardly move, and I would have to lie down at times. I read advertisements of Lydia E. Pinkham's Vegetable Compound and I was so sick that I thought I would try it. My husband knew it was good as he knew a woman it had helped. It took all my pains away and I don't have any backache now. I do my own housework, take care of a few chickens and my garden, and have a little girl three years old to look out for. I recommend the Vegetable Compound to my friends and I will answer all the questions I can, if any one writes to me."  
—Mrs. ADA EARL, Box 28, Horace, Nebraska.

## Sunday School Department

REV. C. N. BAKER.....Little Rock Conference Superintendent,  
406 Exchange National Bank Building, Little Rock, Ark.  
REV. G. G. DAVIDSON, North Arkansas Conference Superintendent,  
Farmers State Bank Bldg., Conway, Ark.  
REV. D. H. COLQUETTE.....Superintendent of Supplies,  
714 1-2 Main St., Little Rock, Arkansas.

### Lesson for July 19

#### THE GOSPEL IN LYSTRA

LESSON TEXT—Acts 14:1-28.  
GOLDEN TEXT—"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."—Matt. 5:10.

PRIMARY TOPIC—Paul Heals a Lame Man.

JUNIOR TOPIC—Paul Stoned at Lystra.

INTERMEDIATE AND SENIOR TOPIC—Going Forward in the Face of Difficulties.

YOUNG PEOPLE AND ADULT TOPIC—Tribulations and Triumphs of Missionaries.

#### I. Paul and Barnabas Preaching at Iconium (vv. 1-7).

Their experience here was similar to that at Antioch. They entered the Jewish synagogue and preached, causing a multitude of Jews and Gentiles to believe. The unbelieving Jews stirred up the Gentiles to the most bitter opposition.

##### 1. Their Manner of Preaching (v. 1).

This is suggested by the little word "so" in verse one. They so spake that a great multitude believed. They were true preachers. Only that which brings conviction of sin and induces decisions for Christ can be truly called preaching in the Biblical sense. It is not enough to merely bring the truth to the people. It must be brought in such a way that men and women will decide for Christ. This is also true of the Sunday school teacher.

##### 2. Their Attitude Towards Opposition (v. 3).

This is suggested by the word "therefore." Long time therefore they tarried. The opposition did not prevent their preaching, but incited them to continue preaching.

##### 3. The Lord Accompanied Their Preaching With Miracles (v. 3).

Since the opposition was so fierce, the Lord granted special help which was needed.

##### 4. The Effect of Their Preaching (v. 4).

The multitude of the city was divided. Where men faithfully preach the gospel, there will be division.

##### 5. Paul and Barnabas Assaulted (vv. 5-7).

The Jews and the Gentiles united in this assault. Being apprised of their effort, they fled to Lystra and Derbe.

#### II. An Attempt to Worship Paul and Barnabas as Gods (vv. 8-18).

##### 1. The Occasion (vv. 8-10).

It was the healing of the lame man. God's gracious power shown in healing this lame man occasioned a new difficulty. That which ought to have been a help was turned into a hindrance. This was a notable miracle. The man was a confirmed cripple. He had never walked. On hearing Paul preach, faith was born in his heart (Rom. 10-17). When Paul perceived that he trusted Christ, he called with a loud voice that all could hear for the man to stand upright. The cure was instantaneous for he leaped up and walked (v. 10).

##### 2. The Method (vv. 11-13).

Barnabas they called Jupiter and Paul, Mercurius, because he was the chief speaker. The priest of Jupiter brought oxen and garlands ready to offer sacrifice unto these men (v. 13).

##### 3. Their Efforts Frustrated (vv. 14-18).

This foolish act was happily averted by the tact of the apostles.

(1) They denied that they were divine beings, and declared that to worship beings with like passions to themselves was criminal.

(2) They directed the people to turn away from these vain things unto the living God who made heaven and earth, and has left witness of Himself

in that He has always done good, giving rain and fruitful seasons, and filling their hearts with gladness.

##### III. The Stoning of Paul (vv. 19-22).

Wicked Jews, from Antioch and Iconium pursued Paul with relentless hate to this place where they stirred up the very people who were willing to worship them a little while before. This shows that satanic worship can soon be turned into satanic hate. This hatred took form in stoning Paul and dragging him out of the city for dead. God raised him up, and with undaunted courage, he pressed on with his missionary duties, bearing the good tidings to the lost.

##### IV. The Organization of Churches in the Field (vv. 23-28).

Evangelization with Paul did not mean a hasty and superficial preaching of the gospel, but the establishment of a permanent work. Elders were appointed in every church. The work of the missionary is not done until self-governing and self-propagating churches are established on the field

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

During the week closing July 11, the following Sunday School Day offerings were received:

Bethel, Sheridan Ct. ....	\$ 0.62
Salem Hill, Mabelvale Ct. ....	1.00
Social Hill, Friendship Ct. ....	2.00
De Witt .....	60.00
Green's Chapel, Dierks Ch. ....	12.00

##### Standing by Districts.

Little Rock District .....	\$871.64
Prescott District .....	676.41
Pine Bluff District .....	669.64
Camden District .....	600.92
Texarkana District .....	594.20
Akadelpia District .....	499.60
Monticello District .....	368.90
Total to date .....	\$4,299.31

—C. E. Hayes, Chairman.

#### REV. OTIS E. HOLMES GOES ON HONOR ROLL

On the Conference Honor Roll in less than three months from the time he took a pastorate. That is the record of Rev. O. E. Holmes of DeWitt. Hurrah! for Holmes. Who will be next? The number is now 63 fine pastors and many others nearly out.—Clem Baker.

#### FOURTH SUNDAY MISSIONARY OFFERINGS

During the week I have received Fourth Sunday Missionary offerings as follows from Little Rock Conference Schools:

Magnolia .....	\$10.00
Sheridan .....	24.00
Traskwood .....	1.97
Gardner .....	5.50
Hunter Memorial, L. R. ....	5.86
Wilmot .....	5.50
Camden .....	15.00
Macedonia .....	2.00
Fredonia .....	2.00
Ashdown .....	8.92
Sherrill .....	3.41
Tillar .....	30.00
Salem Hill .....	15.00
Dalark .....	3.00
Mt. Ida .....	1.90

One half of the above goes to the support of our Foreign work in Europe and the other half is kept for the support of our Little Rock Conference Rural work.—C. E. Hayes, Chairman.

#### NEWS NOTES FROM LITTLE ROCK CONFERENCE

Mr. C. E. Hayes and family are spending several weeks at Lake Junaluska.

Mr. C. E. Whitten was a visitor to

our office last week and reports everything in good condition on the Grady Charge.

Mrs. R. A. Thomas, our efficient office secretary, is spending her vacation visiting relatives in Monticello.

Miss Fay McRae, our Conference Elementary Superintendent, is spending the month studying in the Leadership School at Mt. Sequoyah.

Rev. C. M. Reves and Mrs. Reves are spending their vacation visiting the family of Mr. E. D. Irvine at his summer home on the St. Lawrence River in New York.

Rev. J. H. Cummins, having completely recovered from a recent operation, is filling his pulpit at Highland again.

Rev. T. O. Owen is the Dean of the First Annual Session of the Monticello District Epworth League Encampment to be held at Lake Village this week. Mrs. Owen is the "Conference Mother."

Rev. F. G. Roebuck is a member of the faculty at the League Encampment at Lake Village this week.

Rev. F. A. Buddin of Asbury, Little Rock, will spend his vacation holding a meeting at Tillar and visiting his old home in South Carolina.

Rev. W. C. Owen of the Central Office in Nashville spent last Tuesday visiting at Methodist Headquarters in Little Rock.

Mrs. Robert Baird sends in application for charter of her Intermediate Wesley Bible Class at Hamburg.

Rev. J. A. Hall recently closed a successful meeting and organized a Sunday School at Mt. Ida near DeQueen. Mr. Travis Benson is the Superintendent.

Rev. E. S. Cook writes that the Murfreesboro charge can be counted on to pay its Sunday School Day apportionment in full as usual this year.

Rev. O. E. Holmes, our new pastor at DeWitt, makes good start in the pastorate by sending his full apportionment of \$60 Sunday School Day offering.

Mrs. Vera Keadle, our Superintendent at Lonsdale, sends us a kind invitation to take part in a big Sunday School program to be given at Lonsdale the third Sunday in this month. Mrs. Keadle is the widow of the late Rev. O. H. Keadle of the Little Rock Conference.

Mr. J. J. Watson, our superintendent at Green's Chapel on the Dierks Charge, plans to have a Training class to begin at once in his school.

Rev. John G. Giek is getting splendid results in his campaign to enroll Wesley Classes in the Arkadelphia District.

#### CHILDREN'S WEEK OBSERVANCE OCTOBER, 1925.

Do you believe this? That the only way to have a Christian Nation is to GROW ONE? That what we desire in a nation must first be put into the children.

To help parents and the Church to appreciate more fully their wonderful opportunity in producing a Christian nation, many denominations have set apart a week to be known as "Children's Week," when each church is asked to have a part in this observance. This is the fifth year that our Church has had a part in this great continent-wide movement and as a denomination we have led in this. Last year the Little Rock Conference was sixth in the observance of this week among all the Conference of our church. This year we want to reach first place and to this end I have written to a number of pastors and superintendents urging them to join the sixty schools that observed this week last year.

This year plans are being made for the largest and best Children's Week observance ever held.

What is the purpose? What constitutes an observance in the Church? It is that parents and the church may realize their responsibility for their children's Religious Education and provide for it.

Local church observance includes: (1) Homes of pupils visited by Sunday School teachers; (2) Church

School meeting held at a time when the most parents can attend; (3) Forward Step. The Church pledges itself to one definite thing to meet the most urgent need of the children. Any week in October that will suit the local church best may be used.

I have already sent out two leaflets and will be glad to furnish any one interested all the leaflet material necessary free of all cost. A pageant, "The Voice of the Future," will be used at the Church School meeting. This pageant is arranged with the average school in mind and is so simple that it can be put on anywhere. There is to be no offering and no cost whatever. The pageant will be furnished free. Let's all observe CHILDREN'S WEEK THIS YEAR.—Fay McRAE, Elementary Superintendent.

#### S. S. DAY OFFERINGS IN NORTH ARKANSAS CONFERENCE FOR WEEK ENDING JULY 4, 1925.

Batesville District—	
Sulphur Rock .....	\$12.50
Conway District—	
Vilonia .....	5.00
Jacksonville .....	6.00
Fayetteville District—	
Siloam Springs .....	30.70
Rhea-Viney Grove Chg. ....	6.00
Helena District—	
White Hall S. S. ....	2.50
Searcy District—	
Bradford .....	4.50
Total .....	
\$67.20	
Standing By Districts—	
Ft. Smith District .....	\$773.56
Batesville District .....	678.32
Helena District .....	520.70
Paragould District .....	327.35
Booneville District .....	253.00
Jonesboro District .....	235.38
Searcy District .....	221.84
Conway District .....	162.23
Fayetteville District .....	147.69
Total .....	
\$3320.07	

—C. D. Metcalf, Treas., Batesville.

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## Epworth League Department

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 Conway  
 MRS. E. D. GALLOWAY.....Editor Little Rock Conference  
 2408 Maple St., Little Rock  
 MRS. L. E. CRITZ.....Editor North Arkansas Conference  
 Helena, Ark.

### PRESIDENT'S GREETINGS.

My Fellow-Leaguers:—

Moments spent in gratitude and thanksgiving for past blessings are not mis-appropriated. We should be rejoicing over the progress made during the past year of Epworth League work in our Conference. One of the strongest evidences of real progress is in the fact that the number of Gold Seal Chapters has been doubled. Another, was the attendance at the Assembly this year, and the number registering and taking credit. Our Assembly now becomes a real school for Epworth Leaguers, as well as a place for taking a week's vacation. May the idea grow upon us that one who comes to the Assembly and spends the full time and goes home without his credits, has mis-represented his home League rather than represented them.

There are many who deserve special mention for their excellent efforts of last year. The Conference Board has manifested a spirit of co-operation and helpfulness that is greatly appreciated. Our Field Secretary, Miss Bess McKay, has been busy strengthening the local chapters, and organizing group meetings and doing many other things to advance the League work. The District organizations and group leaders have done a new piece of work in acquainting the pastors and local chapters with the importance of their work. The League Conference officers have been faithful to every trust and filled their positions with honor.

The District and assistant District secretaries deserve the larger share of commendation, for after all it is said they are the key to the situation in their various Districts, and are largely responsible for the success or failure of League work in their Districts.

As we enter upon the new Year in League work, may the spirit of hopefulness prevail everywhere, for surely we can go beyond any records made by this Conference as yet. Nothing succeeds like success. Let us "Say it with Service," and with greater service than ever before. The Lord is counting on us; the Church is watching us; and the Young Life is needing us. Let us renew our loyalty, consecrate our lives, and double our efforts, "All For Christ."

Personally, I am very grateful for your Co-operation, prayers, and pro-

tracted patience with me, while I am trying to learn something about Epworth League work. I shall continually need your prayers and help, and I pledge you my best efforts in this greatest work for the Master.—Faithfully yours, Fred Roebuck, Conference President.

### AN OPEN LETTER TO THE PASTORS OF THE LITTLE ROCK CONFERENCE.

There is one organization in your church that should be making plans for a new year's work, if it has not done so. That is your Epworth League.

The Assembly at Arkadelphia, June 15-19, registered a larger attendance than ever before. The number of Gold Seals awarded for 100 per cent Leagues doubled that of last year, and many other things speak of progress in the League work in our Conference. This fact leads us to believe that the pastors are taking a new interest in the young life of their communities, for as a general rule no organization in the church goes farther nor faster than the pastor.

I want to thank you personally for your co-operation in conserving the young life of our church, and as I have been re-elected Conference President, I am writing this to ask for your co-operation and interest in making this the best year in the life of your League.

Will you please encourage your young people to have their council meetings, and meet with them and help them make their policy and plans to be a Gold Seal League this year? If they are to reach the goal, they will have to begin now, for most chapters fail by waiting too late to begin in earnest.

If you could have attended Our Assembly, you would be saying with me that no Conference in Southern Methodism can boast of a finer spirited group of young people than we have in the Little Rock Conference. The group of Volunteers for Life Service who make their decisions in Epworth League work, will fill the ranks of the ministry and missionary work in a few years. Let us pray for them and encourage them. You and I have the privilege of making a safe investment, by taking an interest in their lives. If I can be of service to you, please call on me.

May God bless every effort of yours, in striving to save and serve the young life of your Church.—Fred G. Roebuck, Conf. President.

### LITTLE ROCK CONFERENCE NOTES.

Mr. Watt Childs, of Warren, has been appointed District secretary for the Monticello District. He is an active Leaguer in his home church, and no doubt will do excellent work in the Conference cabinet.

The Midway League, of the Prescott Circuit, had a Fourth of July picnic, with a big dinner, and an interesting program by the Leaguers, Judge J. O. A. Bush of Prescott, and Rev. Fred Roebuck of Little Rock, gave helpful addresses.

The Pulaski Heights Leaguers are having open-air meetings often during the summer weather, and find that it helps to keep up the interest. Winfield and Pulaski Heights Leagues will hold a joint program on the Point in Hillcrest next Sunday evening at 6:45.

The Inter-City League will hold its monthly meeting Monday evening July 20, at Pulaski Heights Church. A very enthusiastic program is anticipated as this is annual stunt night.

### NEWS OF THE CHURCHES.

#### CAMDEN DISTRICT CONFERENCE.

The 59th session of the Camden District Conference was held at Hampton, June 9-12, with 20 pastors, 3 local preachers, 35 lay delegates and many visitors present.

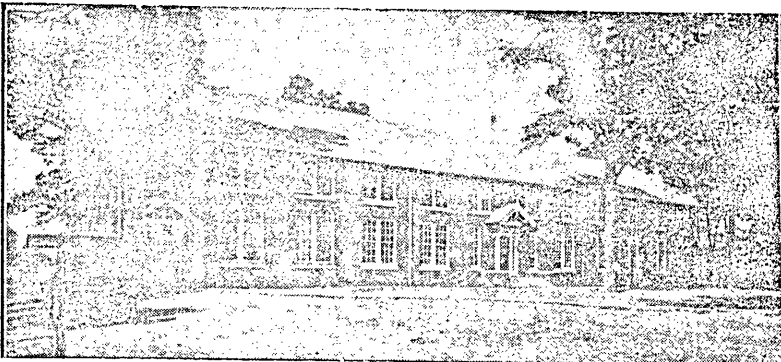
The interest was intensified by the presence of several connectional secretaries and representatives. The Rev. J. Frank Simmons, presenting the status of the Centenary, outlined a simplified plan for the collection of pledges. Magnolia and Fordyce have paid their Centenary pledges in full.

Commissioners Griffin and J. J. Galloway gave optimistic reports of the condition of affairs at both Galloway and Henderson-Brown Colleges. The Rev. Clem Baker an-

nounced that the Camden District now ranked third in District Sunday School work. An institute was held on Wednesday for all the elementary workers present by the District Supt., Mrs. Rex B. Wilkes.

Bro. Baker also presented the Epworth League work and brought a message from Rev. S. T. Baugh, the president of the Conference League Board.

The educational secretary, Rev. R. C. Morehead, reported that collections were more satisfactory than in previous years and that almost all of the 17,000 pledges were in good standing. D. H. Colquette made an interesting report. Rev. Rex B. Wilkes spoke of the Methodist properties and work at S. M. U. at Dallas,



THE OAKS.

## What Hendrix College Offers Women

A Hendrix Dormitory for women—a new thing under the sun; yes, but a necessary thing. For in the last few years, without solicitation or special provision, the number of college women at Hendrix has grown from 10 to 80. Moreover, there were 17 women in the graduating class of 62 this year, and more remarkable still, the students elected a woman editor of the *Troubadour*, the Hendrix Annual, for next year.

To meet the rapidly growing demand of women for the superior advantages, the Hendrix authorities are transforming a new brick building which was erected three years ago, into an attractive dormitory for women, called *The Oaks*. The Dormitory is happily located in a beautiful oak grove about a block and a half west of the main college buildings, a location that combines privacy and convenience. The building is steam-heated, has lavatories, baths and toilets on each floor. Each room has two closets, two single beds, table, chairs and dresser.

Mrs. J. W. House, a woman of culture and experience, will be matron. She will be assisted by Mrs. Bess Shannon, secretary to the President, who is also an experienced matron.

Young women coming to Hendrix will have the advantages of a good Dormitory, of a strong College of national standing holding membership in the North Central Association, and of a Healthy Social Life in which many of the strongest young women and men of the State mingle freely and naturally in class-room, on campus and in student activities. Expenses moderate. A few rooms are still open for reservation.

Arrangements have been made whereby Central College instructors in music and expression will give lessons on the Hendrix campus to such Hendrix students as desire music and expression.

For information address the President's Office.

HENDRIX COLLEGE, Conway, Ark.

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having visited there recently. During the session of the Lay Activities Institute, presided over by W. S. Cazort, District lay leader, G. W. Pardee of Little Rock addressed the Conference.

Mrs. S. K. McKinney, District secretary of the W. M. S., presented the

woman's missionary work on the opening day. She outlined the plan for placing a worker, to be sent from the Council in the new oil field area of the District, to do missionary work especially among the women and children.

Dr. A. C. Millar presented the Ar-

kansas Methodist and the club plan for subscriptions. In his address the speaker noted the fact that in 38 years the Camden District had changed its rank from the weakest district of the Conference to one of the leading Districts with vast resources of oil and timber. On the suggestion of the presiding elder the District Conference voted to authorize the establishment of the "Arkansas Methodist Headquarters" at Little Rock.

Rev. R. P. James of Waldo in an uplifting, carefully prepared discussion, opened the day's session. The Rev. R. M. Holland of Bearden, in an interesting sermon made an analytical modern application of the theme, "Partakers With Christ." Rev. Paul Quillian of Camden thrilled the Conference with a psychological sermon on "Power," which was followed on the closing day by a stirring, thought-provoking message from the efficient pastor of 1st church, El Dorado, the Rev. Paul Rorie.

The various pastors of the District made it possible, by subscribing the first two months salary, to place the Rev. Paul V. Reed, formerly of S. M. U. as a missionary pastor to the work at Louann in the oil field.

Paul V. Reed was recommended to the Annual Conference for admission on trial. John Newton Simpson and J. V. Wilson were recommended for local deacon's orders.

A resolution was adopted commending Governor Tom J. Terral for his recent veto of the Sunday baseball bill.

The Conference will be held at Strong next year.

Bro. Harrell in the administration of the Conference dispatched the business smoothly and wisely. Due consideration was given every interest of the church. The spirit of the session was altogether religious and a fine fellowship prevailed. A vote of thanks was given by the visiting representatives to the P. E. for the time extended to the various conference interests, who further commended the chairman for his efficient leadership in the affairs of the Camden District.

The following were elected delegates to the Annual Conference: S. H. Hawkins, N. F. Sewell, L. E. Wilson, Mrs. Rex B. Wilkes, R. H. McClenden, R. N. Lyons, Mrs. H. B. Lide and J. H. Waters. Alternates: W. H. Matthews and F. T. Hunter. The reports of the pastors show the District to be in a gratifying condition.—Mrs. Rex B. Wilkes, Sec.

APPRECIATION OF HIS PREDECESSOR.

There is nothing unworthy in placing flowers in the casket of a dead friend. Indeed it is a beautiful and commendable custom. But I am sure that we are often neglectful of our opportunity to say some complimentary things about our living friends. Because of this I am moved to say some things with reference to the ability, faithfulness, and the achievements of my good friend, Rev. J. E. Cooper. I may never have the opportunity of knowing these things as I know them now; for I am today enjoying some of the fruits of his labor and sacrifice.

Brother Cooper came to Nashville to build a new church. He came at a time when most men would have become discouraged and would have felt that the hour for building had not yet come. The odds were particularly against the building of a new church at this time. The fruit harvests and the cotton crops had been poor for several seasons. This meant that there was a peculiar financial pressure in the community. This financial pressure was felt by every member of the Church. Many of the people felt that the project was not only impractical but even that it was well nigh impossible. But these facts did not discourage Bro. Cooper. He took the matter in hand with his characteristic faith and optimism. The results are that at the close of two years a new brick church stands where the old wooden church stood at Nashville. The building is

completed with the exception of finishing the basement, installing a heating plant, replacing the old pews with new ones, and buying a pipe organ. And all this work that is finished is paid for with the exception of \$12,250, and that is covered by paper acceptable to the banking world, and will be paid as it falls due.

Further, I have never been in touch with the work of any man where it has been done more thoroughly than the work was done by Brother Cooper, and during all this stress and strain he held the love and esteem of the entire congregation. He is the most universally loved pastor I have ever known. He has a way of

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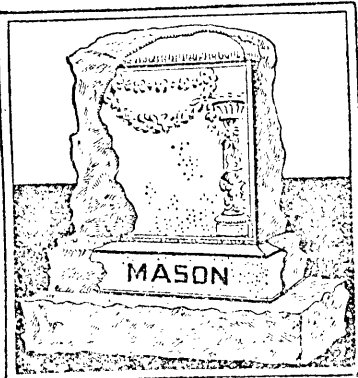
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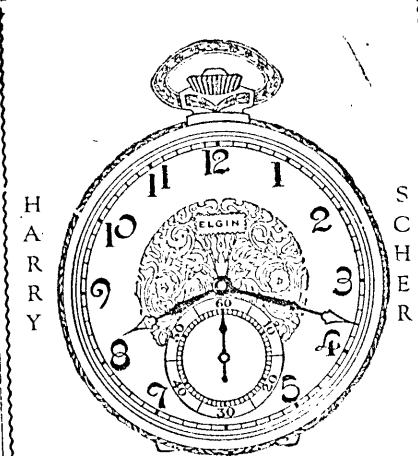
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leading his people into the spirit of love, for his congregations seem to have instilled in them a love for their pastor. It is a treat to follow a man like Cooper. His work in Nashville will be long remembered, and for years to come his successors will have much to thank him for, because each of us must build on the foundation laid by another.

I am sure that no one will be more surprised at this letter than Brother Cooper. He has not the slightest idea that it is being written, and if he knew it his modesty would lead him to request its suppression rather than its publication. But I want the brethren of both Conferences to know that the North Arkansas Conference received a much prized man in the transfer of Brother Cooper. I take this opportunity to congratulate the North Arkansas Conference in general and Searcy in particular in that they have the services of Bro. Cooper. Brethren, he is worthy of any responsibility you may think of giving him. He is a man of extraordinary ability, but above all else stands his sweet Christian spirit and noble character.—Odem L. Walker.

**RECTOR.**

All departments of our Church are doing splendid work, especially our Sunday School. The attendance has been unusually good for the extreme heat. June has been a very busy month with us.

Our presiding elder has preached for us and held quarterly Conference.

Also Bro. Holifield, pastor of Imboden, preached one Sunday while visiting here on his vacation.

On June 28, our pastor, Rev. S. G. Watson, and the Piggott pastor, Rev. J. M. Harrison, exchanged pulpits at the eleven o'clock hour. We had a good day and feel sure Piggott did also.

On Tuesday evening, June 30, our Cradle Rollers, Beginners, and Junior Missionary Society entertained their mothers at the church by a special program and social hour. The work of these departments was explained by Mrs. J. C. Rogers, supt. of elementary department, and the assistant supt., Mrs. J. C. Hardin. These women are greatly interested in the children and the outlook of this department is very encouraging. We as a church are very fortunate in having such women as these in charge of the work and their efforts are greatly appreciated. We are looking forward to more of these "Mother's Meetings" and feel that much good will be the result.—Reporter.

**MT. SEQUOYAH.**

We are just closing our Social Service Conference which brought together many of the leading experts of Arkansas, Texas and other states. They covered in addresses a wide range of subjects such as child labor, race relations, international relations, defectives, degenerates and delinquents, law observance, education, causes and the cure of crime, the rural problem, the church's concern with social problems, etc. Delegates represent-

ed Missouri, Oklahoma, Arkansas, Texas and Louisiana. The personnel of the body was excellent. The interest was well sustained to the end. The findings will be sent later. Much of the success of this valuable conference is due to the splendid leadership of Bishop Cannon.

Mount Sequoyah is a great opportunity. We have four hundred acres. The grounds are well laid out. Cottages are being built. The beginning is so well planned as to invite indefinite expansion. The surroundings are beautiful. The air is fine. The nights delightful. Doctor J. H. McLean of Dallas, the nestor of Methodism, took a chill on reaching the grounds and declared he was reaching the North pole.

Our Methodism has every reason to be proud of our progress in this center for the Southwest. Mr. and Mrs. Bond are doing a great work for us. The cafeteria is the best I have ever seen in a similar situation.

It is now proposed that we build a preachers' hut free to all our ministers. This would enable many to share the benefits of our splendid programs and go back better equipped for noble service.

Those in quest of a summering place, a profitable outing, will do well to consider our own Assembly. All eyes are upon Mt. Sequoyah till the whole hill top is covered with people every summer.—John A. Rice.

**THE GRIPPING HAND OF THE CENTENARY.**

"In adjusting the Centenary pledges, Bro. Simmons, we do not want our pledges reduced nor wiped out. The cause for which the Centenary was put over is just as dear to us today as it ever was, and if given time we'll meet not only our pledges but the accumulated interest on same, too—that has ever been my hope and intention, and Bro. Simmons, it has hurt deep when on occasions like studying The Task Ahead and other angles of the case, I was not in the position to take up this matter."

**Many Churches Continue Good Work.**

Last week the Secretary visited Morrilton, Russellville, Clarksville, Midland Heights and First Church, Ft. Smith, First Church, Van Buren, and Lakeside, Pine Bluff. In nearly every one of these churches special effort is going to be made to collect Centenary money during July and August. The pastors are thoroughly supporting the Secretary in this special effort. The collection for the month of June was not very good, but I am glad to say that I have already received more the first ten days of July than all the month of June. Let no one be discouraged, let's push on to a glorious close of the Centenary period.—J. F. Simmons.

**THE "CONFERENCE COLLECTIONS" RACE.**

I recently reported Clarksville, Lester Weaver, pastor, to be leading in payments on the "Claims." Now it is Conway, O. E. Goddard, pastor, that is in front, being \$57.88 ahead of Clarksville. I am looking for something to happen in the next few days. Perhaps a "dark horse" will appear. Clarksville leads Rogers by \$14.45.

The following charges, in addition to the two above, have paid \$500 or more, Rogers \$881, Russellville \$852, Searcy \$700, Batesville \$650, Marianna \$600 and Morrilton \$500.

The really fair way to compare Districts and pastoral charges is by the percentages paid on the assessments. A church might be ahead in the actual amount paid, but behind in percent. I do not have all the assessments and hence I cannot report percentages. If the brethren who have paid or are paying will indicate what percent they have paid I shall gladly publish it in my next detailed report.

Two weeks from the present issue of the Arkansas Methodist I shall publish the midsummer report showing how much each District and pastoral charge has paid. Kindly send in the money, brethren, at once. Watch for that report; it will surely

be worth reading. It is certain to show a large increase over last year.—George McGlumphey, Conference Treasurer.

**REV. C. B. DAVIS, PRINCETON CHARGE, SENDS 100 PER CENT LIST.**

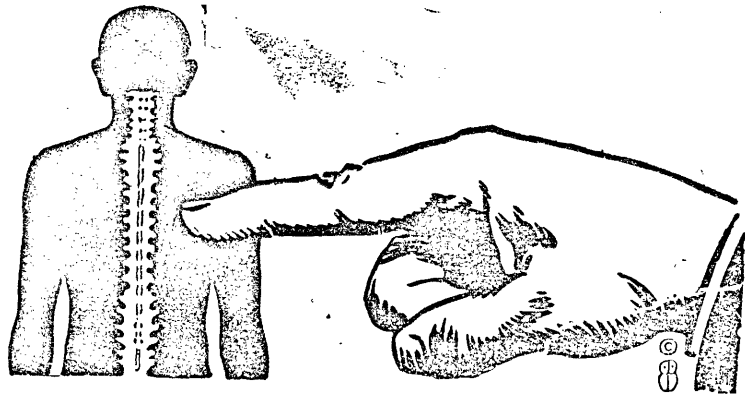
Rev. C. B. Davis of the Princeton Charge, sends us a 100 per cent list from Zion, one of his progressive churches. This makes Davis and Princeton Charge a "100-Per-Cent Circuit." We appreciate their fine support. We trust that this investment will yield an "hundred-fold" return.—Asst. Ed.

**OBITUARIES.**

**BOLM.**—Bro. O. O. Bolm was born in Knox County, Mo., Dec. 28, 1882, and remained there till seven years

old, at which time he moved with his parents to Ripley Co., Mo., and there he spent 21 years. Then in 1911 he preceded his parents to the state of Arkansas to Little River County, where he spent the remainder of his life. Some time in early life he professed faith in Christ, joined the Methodist Church and remained a consistent member till the Master called him from labor to eternal rest, June 17, 1925. The writer was his pastor one year and found him to be ready to help in any thing for the advancement of the church and the Kingdom of God. He was married to Miss Lois Wood about six years ago. She lived about two years and preceded him to the other world. Something like a year later he was married to Mrs. Birdie T. Davis who survives him. The funeral was conducted by the writer assisted by the Rev.

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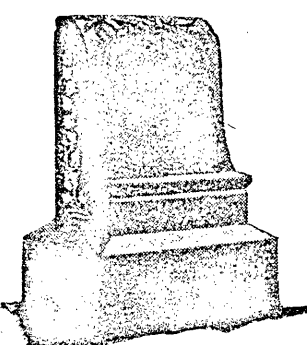
M. T. Rose. in the presence of a large congregation at the Oak Hill Church, the remains being laid to rest beside his first wife in the Oak Hill cemetery. Bro. Bolm leaves a wife, an aged mother and three sisters—Mrs. J. M. Weatherspoon of Oak Hill, Mrs. Emma Oldfather of Edina, Mo., and Mrs. Laura Goiner of Doniphan, Mo., and a host of relatives and friends.—A. J. Bearden.

DYER.—On May 29, 1925, the death Angel visited the home of Z. G. Dyer and took Rebecca T. Dyer, the wife and mother. She was the daughter of Asa and Jane Pledger; was born Jan. 14, 1855. She was converted and joined the M. E. Church, South, when but a child and lived a consecrated Christian life. Her influence for good was mainly due to the fact that she always wore the "ornament of a meek and quiet spirit which in the sight of God is of great price." Bro. Ashmore preached the funeral sermon from the text, "To die is gain," and we all believe she has gained "an inheritance incorruptible and undefiled and that fadeth not away." She was married to Prof. John Piper in 1875. To this union four children were born, but they are all dead except Willie the oldest boy. Her second husband was Jimmie Littlejohn and to them was born a little boy who is also dead. She was married to E. G. Dyer Jan. 14, 1891, and they were blessed with four children, all of whom are living and no doubt will be a great comfort to their aged father who is in his 91st year. She leaves a husband, five children three sisters, three brothers and a host of friends to mourn their loss. But their loss is her gain. And it is but another star to beacon them on where there are no more partings, no sorrow and pain, all is joy and happiness which fadeth not away.—N. E. Fair.

WATKINS.—Mrs. Amanda Watkins (nee Inzor) was born Oct. 11, 1843; married March 24, 1863; died March 19, 1925, at Mena, Ark. Her funeral was conducted by the writer, assisted by Rev. Frank Turner, the pastor of the Presbyterian Church at Mena. The writer only knew the deceased about three months, but had seen in her the life of a true and generous Christian. On one occasion when her pastor sang one of the old hymns, (A Charge to Keep) she joined in the song and sang all the verses to the end, although she was very feeble. She showed great appreciation of her pastor's visits and encouraged him in his new field. Sister Watkins manifested an interest in the ongoing of the church as long as she was conscious of the surroundings. She loved her children and all her relatives and friends, but her favorite person in her last days seemed to be her grandson, Ed. Watkins. She took special interest in his religious life and he responded to her efforts and gave his heart to God and joined the Church. Mother Watkins joined the Church when a girl and lived a consistent member to the end. She leaves four children—W. E. Watkins, D. M. Watkins, Mrs. Joe N. Kelley and Mrs. D. Good. A large crowd attended her funeral showing the favor in which she was held. It is inspiring to think of such a life as Sister Watkins had lived. 'She crossed at the Pilgrim's ford and entered the Promised Land.'—Her Pastor, S. F. Goddard.

WYATT.—On last New Year's day Mrs. Anice Gertrude Wyatt, a noble Christian woman passed through death unto life eternal. She had been a Christian all her life—having been converted when eleven years old. She united with the Central Methodist Church in Hot Springs in 1898, and was a consistent and faithful worker in all of its enterprises. She reared an interesting family in the Church—consisting of six children, all of whom belong to her church at present. She was a student in Ward-Belmont College in Nashville, Tenn.

She was recognized as a woman of lofty character and superior Christian qualities. Her devoted ardor and love for her church was exalting and inspiring. The light of her humble faith in Christ continues to shine and will, as stars unto the perfect day. The grace and fortitude which had sustained her through life's trials did not desert her unto the last. She leaned upon that unseen arm which alone can guide through the dark valley and shadow of death. Though suffering intensely she never complained. When her physicians announced there was no hope, tele-

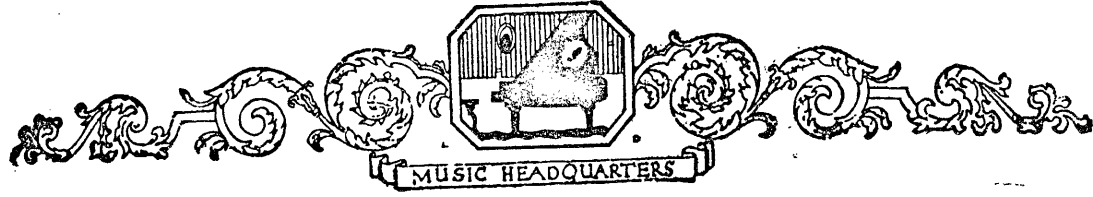


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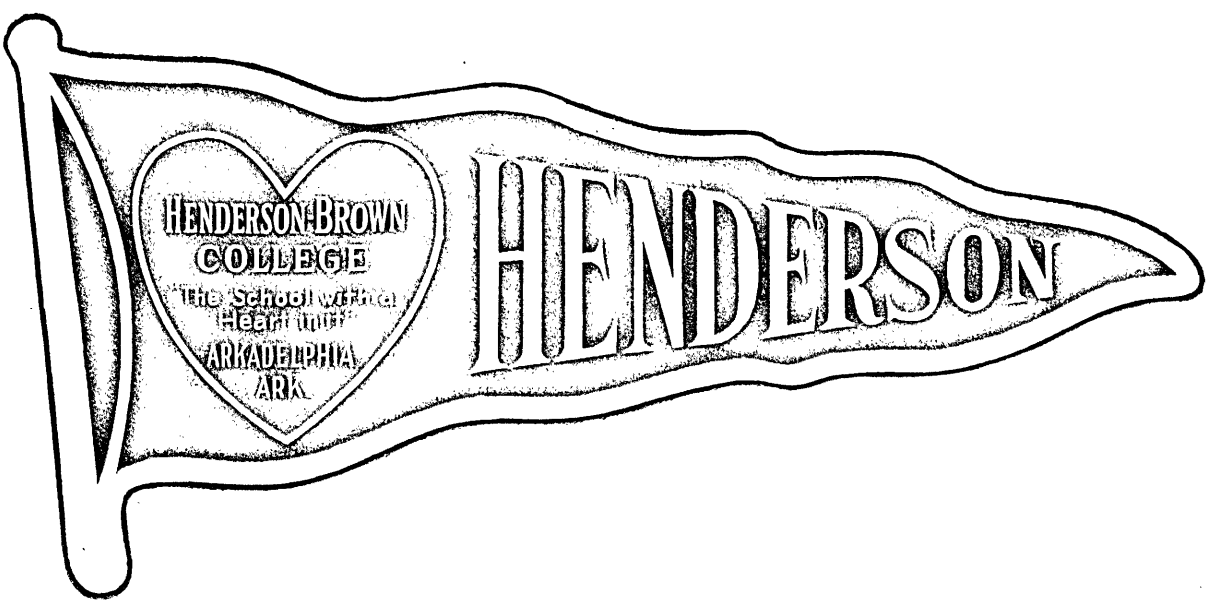
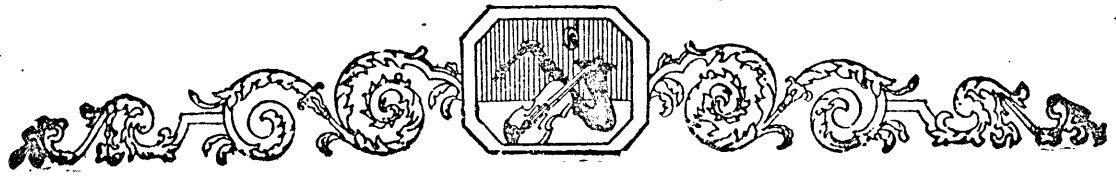
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Jams A. May of 991 K st., Sioux Falls, S. D., has perfected an amazing new device that is enabling car owners to cut their gasoline bills in half by doubling their mileage from gasoline used. Many owners have made over 40 miles on a gallon. It also removes carbon, increases motor power and pep, prevents spark plug trouble and overheating. Anyone can install it in five minutes. Mr. May wants agents, and is offering to send one free to one auto owner in each locality. Write him today.

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Chicago, Ill.—W. S. Hughes of 212 Monroe, this city, has perfected a new air-tight valve cap that enables auto owners to pump up their tires once and never touch them again until punctured or worn out. Leading tire manufacturers, after thorough tests, have approved Mr. Hughes's invention and banished the old theory that air escapes through rubber. One inflation lasts the life of a tire, and tire mileage is doubled. These caps retail for \$1.25 for set of five. The inventor wants agents and will send proof and samples free. Write him today.

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Dept. 33, Carbon Hill, Alabama.

grams were sent to three of her children who lived in distant cities. The funeral services were conducted by her pastor, Dr. J. J. Stowe, Mrs. Al Belding her beloved friend had charge of the music. The floral tributes were many and beautiful and silent expressions of the love of her children and friends. Her family have the sympathy of the members of her church.—Mrs. Sue L. James.

**LOWRY.**—William Walter Lowry, son of Joseph Tarply Lowry and Mary Forsyth, was born in Atlanta, Ga., January 2, 1889; and departed this life in Little Rock, Arkansas, June 16, 1925. He came of a distinguished Georgia family. He was a cousin of Bishop A. G. Haygood. He was a grandson of the Rev. Basil Lowry of the North Georgia Conference. His great-grandmother entertained John Wesley in Savannah, when he was a missionary to the Georgia Indians. He was connected with the U. S. Navy for eleven years. During much of the World war he was secretary to Admiral Wilson, and was postmaster at Brest, France, for three years. He was frequently in intimate touch with prominent men of the world conflict, among them Marshall Foch and Gen. Pershing. When he returned from Europe, he entered civil and business life in Little Rock. On August 20, 1924, he was married to Miss Willie Hilliard, daughter of the Rev. W. C. Hilliard of the Little Rock Conference. He was a man of high ideals, strong character, and lovable disposition. He was a member of the First Methodist Church, the Masonic order, and the Georgia Club. He is survived by his widow, his mother, Mrs. Mary F. Lowry; and one sister, Mrs. Charles C. Taul. The burial was in Rose-lawn, Little Rock.—P. C. Fletcher.

**MALLET.**—Jesse L. Mallett was born Dec. 2, 1861, and died May 7, 1925. He was a true Christian, having been a member of the Methodist Church here for over 45 years. Professing early in life he lived in Christ's way until the day of his death. He often reminded us of our blessed Savior by his daily life for in his largeness of Christian experience he overlooked the smallness and short comings of others. If a person would do him an unkindness or injustice he never seemed to notice it, and always treated them with kindness and consideration. Bro. Mallett's forefathers came here from Georgia long before the Civil War, settling at Morrilton, Ark. Their names were Jessie and Tabitha Mallett. Here they reared a large family. Johnnie Mallett (Jesse's father) married Elizabeth Cargile. To this union were born 9 children of whom Jesse L. Mallett was one of the eldest. Their children received infant baptism under a brush arbor as the church was built years later. As far back as we can get the history of this family, they were Methodists and reared their families to fear God. Jesse Mallett and Cordelia Miller were married in the year 1884. To this union were born 8 children, 7 of whom are now living. They are as follows: Mrs. Lucy Norwood, I. L. Mallett, M. E. Mallett, Mrs. Vernon Johnston, Mrs. Ed Tanner, Ray Mallett (deceased) Ruby Mallett and Wilma Mallett. We feel that in his death the church has lost one of its faithful members and the community one of its best citizens and devoted Christians. Written by one who knew him by his life and works.—His daughter-in-law, Mrs. I. L. Mallett.

**MILLS.**—Bro. Mills was born in Haywood County, Tenn., April 15, 1844. He was married to Miss Jenny D. Revely in 1866. To this union 10 children were born. Eight of them are still living. They are Mrs. Clemmons of Clarksville, Ark., W. W. Mills, Stillwater, Okla.; R. H. Mills of Tulsa, Okla.; Mrs. Hale, Phoneix, Ariz.; A. W. and Dick Mills, Mrs. Kerr and Mrs. Bright of Bentonville. Mrs. Mills departed this life 3 years

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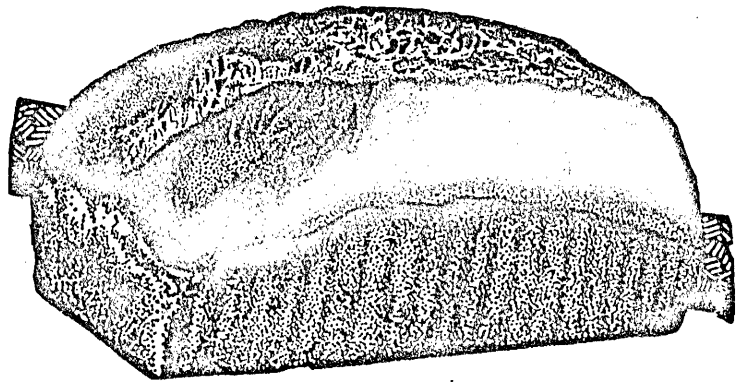
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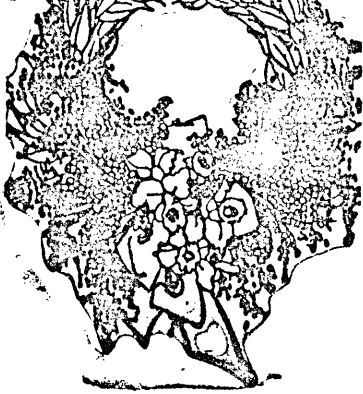
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ago last December. Bro. Mills moved to Arkansas in 1870. He came to Benton County in 1892, where he made his home until his death, May 22, 1925. Bro. Mills professed religion when 24 years old. He had been a member of the church for 57 years. For about 35 years he was a local preacher in the M. E. Church, South. He was a good member, faithful to the obligations which he had taken when entering the Church. Bro. Mills had not been able to do any active work for some time on account of his hearing. Funeral services were held at the Methodist Church at Centerton. Services were conducted by Rev. O. M. Campbell assisted by the Rev. Mr. Boyles of Centerton. He was laid to rest in the Cemetery at Centerton.—O. M. Campbell, Pastor.

COOK.—S. E. Cook was born August 18, 1882 and died at his home near Little Rock, Ark., March 17, 1925. He is survived by his father and mother, two brothers, two sisters, his wife and only son, Andrew, and a host of friends who were grief stricken and shocked beyond description at his sudden and unexpected death. Bro. Cook joined the M. E. Church, South, in 1922, and since that time has continued a loyal and faithful member. He served the church as steward most of the time he was a member and was always interested in the welfare and success of the cause of Christ in the community. I have never seen a more devoted man to his church than was he. For integrity and unsullied Christian character he was the equal of any man. He lived an unobtrusive but a victorious life, cheerful, tolerant, loyal, a true disciple of the Master, and a model husband, father and citizen, he leaves an untarnished name and a rare example of fidelity in all life's relationships. His funeral at Forest Park Methodist Church was attended by a large concourse of people. Andrew, his noble son, has joined the church since his father's death and has entered actively into the work. May the mantle of the father fall on the son.—R. G. Rowland, Pastor.

CARTER.—Rev. J. C. ("Uncle Jim") Carter was born October 12, 1847, in Giles County, Tennessee. When he was four years of age his father moved to West Tennessee. He was educated in the common schools of that section and while still quite a young man, taught two or three terms. At sixteen years of age he entered the Confederate Army and fought to its close. During the war, while at home on a furlough, he was converted and joined the M. E. Church, South. He came of a Cumberland Presbyterian family, but the doctrine and polity of our Church appealed to him. He soon recognized his call to preach and in 1870, he was licensed to exhort. In 1871 he was licensed to preach and in the fall of 1872 was admitted on trial into the Memphis Conference. Immediately he was transferred to Arkansas and took work in the White River Conference. In September, 1875, at Melbourne he was married to Miss Mary Richardson, who was his noble helpmate until she passed away in November, 1909. In later years he was married to Mrs. Mattie Thomas of Carlton, Texas. For thirty-seven years in eastern Arkansas and Western Texas, Brother Carter labored as preacher and pastor. Generally his charges were hard circuits and missions, but he never complained. He has left to his children the patrimony of a godly life. His and his children's friend.—Forney Hutchinson.

DYKES.—Mrs. Narcissie Dykes was born Nov. 19, 1849, in Atlanta, Ga., and died April 2, 1925, in Phoenix, Arizona. She was the faithful wife of our long-time member of the North Arkansas Conference, Rev. S. F. Dykes. Converted at the age of 15 and was always a devout Christian. She was ever ready and willing to help her husband in all his church work. There came into that parson-

age home seven children. Sister Dykes was a true and faithful mother. She lived to see them all grown. Bro. Dykes died only a few years ago and now after "life's long battles fought," they have gone "Home" while their mortal bodies lie side by side in the beautiful Greenwood cemetery at Phoenix, Arizona.

What a great thing it is to be a preacher or a preacher's wife, to live in the parsonage, to rear children, to preach the gospel, to die in the faith and then go on to Heaven! No more moving from place to place, sorrow and suffering ended; what must it be to be there? May it be the happy lot of each of their children to meet father and mother "over there."—O. K. Tucker.

TAYLOR.—Miss Marmadell Taylor, youngest daughter of J. W. and Mrs. Emma B. Taylor, was born Aug. 3, 1907, and passed to her heavenly home June 28, 1925. She is survived by her widowed mother, two brothers, James and John Earl of Danville, Ark., and one sister, Viva Lee Tidwell of Carlsbad, N. M., besides a host of relatives and friends. At the age of eleven she professed religion and joined the Methodist Church and lived a beautiful, consistent Christian life. Marmadell was not only a model Christian girl, but was bright and intelligent, and gave promise of a useful life. We laid her body to rest in the Danville cemetery surrounded by a great concourse of friends. The floral expression were beautiful, and were arranged by the Epworth League of which she was a member. While she will be missed in the home and from her large circle of friends, yet we sorrow not as those who have no hope, for we feel that she has gone to her reward in heaven.—Her pastor, J. B. Stewart.

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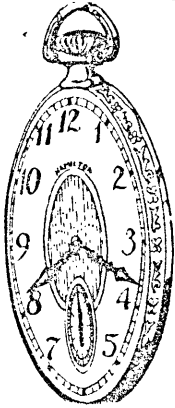
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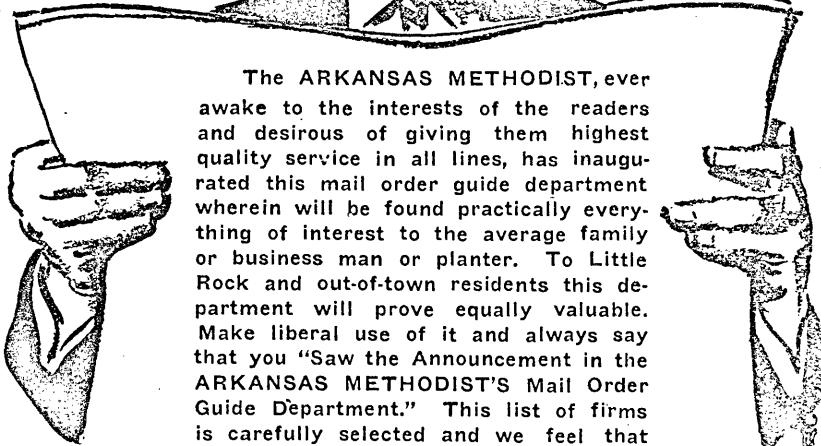
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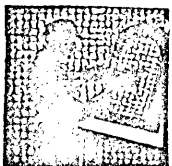
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# THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the  
Methodist Episcopal Church, South  
SECURITY BUILDING, SAINT LOUIS, MISSOURI  
Edited by LUTHER E. TODD, Secretary

## Send Your Quota Today to the Board of Finance, Saint Louis, Missouri

The outcome of the Church's Special Effort for Superannuate Endowment will determine the income for the Forgotten man. Therefore, every Charge in the whole Connection should strive diligently to pay its quota in full. It can be done if a determined effort is made to accomplish the task.

### The Magic Box Thrills

Study the accompanying picture and the truth which it illustrates will thrill you to the toes. The process is very simple, namely: You pay your quota to the Board of Finance, Security Building, St. Louis, Mo.—the quicker the better; the amount you pay is caught up in the machinery of the Superannuate Endowment, invested in good interest-bearing securities, and thereafter a certain income goes from the investments to the support of the Forgotten Man; and the amount of income is not affected by unfavorable conditions such as drouths, floods, freezes, etc., but remains a dependable sum under all conditions for the support of the claimants. This fact should make all of us the most ardent supporters of endowment. There is a magic in it which charms.

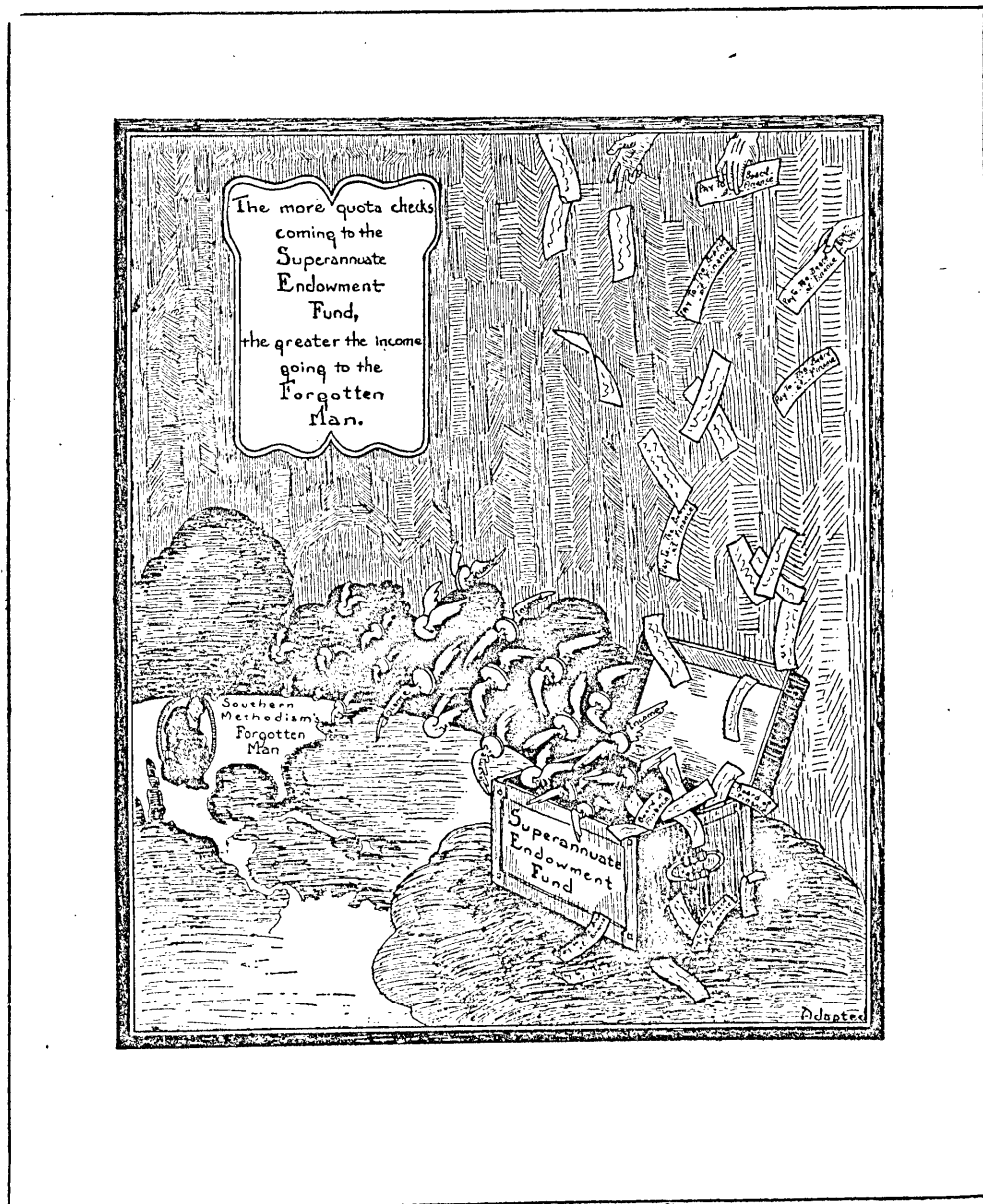
### Endowment Dollars Never Quit

When you get them, you keep them—they are never spent, but invested. They not only stay with you, but they pay liberally for their keep—the income from their investment pays the bill. Superannuate Endowment dollars during the past year earned nearly \$100,000, and now on wings of love this income is flying to the help of Southern Methodism's Forgotten Man. Next year this endowment will repeat the process, and so on through all the years to come. You should be very happy because you have had a part in making it possible. Just think, your fidelity in raising your quota and paying same to the Board of Finance is thus memorialized in the thinking of the Church throughout all genera-

tions to come. It shall always be said of you that you did your part to accomplish this good thing. If, however, you have not yet done your part, you cannot claim a place in the picture. But you still have a chance to make amends—what will you do with it?

### Old Folk's Pay Day In Zion

On July 1 checks were mailed to the claimants in payment of their pro ratas of the annual income from the General Fund. What joy there will be among these faithful old servants when they receive these checks, not so much on account of the amount of them, but because of a conviction that the Church cares. Some of these checks reach nearly to \$100 each, but not many. That seems a small sum, but there are claimants who will look upon such an amount as a deliverance from poverty's mill. You who have made this possible, does it not help you to know that your efforts have been the means of comfort and joy to these old heroes in the time of their need? If you should expect pay for your part in this program, which of course you do not, here is reward enough to last you until the Judgment. If you could read the letters of thanksgiving now coming to the Board from the claimants, you would continue your work to raise your Special Effort



quota with real abandon.

### Payments Should Pour In Now

Payments on quotas should now pour in to the Board of Finance on every mail. The annual conferences are fast approaching and this money should be in the hands of the Board before your conference meets, if possible, or certainly not later than the first day of the conference. This matter should have your close attention if you want what your Charge pays to appear in Statistical Table No. 4 of your Conference Minutes. Send the cash today to the Board, and keep sending it until every dollar reaches the Board for report in the Minutes.

**If the Church Does Not Remember Her Forgotten Man, Who Will?**