

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, AUG. 13, 1925.

No. 34.

PUNGENT PARAGRAPHS.

When you are giving advice, why not take it yourself to see if it is good?

Pure bodies are profitable for this life; but pure bodies plus pure hearts have value also in the world to come.

If money were made by mere monitions, the world would be over-crowded with multi-millionaires.

It is written, "The pure in heart shall see God." They shall see Him, because God is Love, and love is seen and seen through the heart.

Are you paying the world for what it is giving you? If not, you are accumulating ill-gotten gain which will ultimately escape you, and you will be poor indeed.

Can you imagine Jesus saying, "Play and dance and go to the movies until I come?" Or, "Make much money and spend it on fine raiment and automobiles until I come?"

TO THOSE WHO CARE.

By W. W. Pinson, Missionary Secretary.

"Do you not care, all ye that pass by?"

It is pertinent to ask this ancient question now. We are raising it with our people in this most crucial hour of our history.

Do you not care that missionary contributions fell off a million dollars in your Church last year? Do you not care that the income falls far short of the maintenance of our work; that we are threatened with heartbreaking retrenchment; that work must be closed and missionaries recalled and voices of the evangel hushed unless our income is increased; that already a cut has been made that means the closing of schools, the curtailing of evangelistic programs, the hampering of progress, and the discouragement, if not suffering, of our workers? Do you not care that congregations go unhoused, that crowded schools suffer for lack of equipment? Can you longer pass by unheeding when disaster threatens, when dishonor is near, when retreat is imminent, and when every voice from the trenches pleads for re-enforcement? Do you not care that missionaries are putting in their scant savings and are asked to forego their furloughs?

Many Have Answered

Happily there are those who care. We dare to believe they and those like-minded will save the day and forbid retreat. There are signs already of their coming to the rescue. There are pastors and Churches that care, and care in a most substantial way. We could name scores of Churches that have already stepped into the breach. They have refused to cease their missionary giving because the Centenary is passing. Their noble example will be followed.

The Sunday Schools are behind the entire European work with a fine program and growing success. The Epworth Leagues carry the entire African budget and a liberal share of the Home Mission budget.

Laymen and women are taking their places in the ranks of those who care. I could name many recent gifts ranging from \$500 to \$5,000, and in the form of wills and annuities—a total of \$125,000. The first donation offered on the missionary debt was \$100 from a veteran missionary in China. This was soon followed by another one for \$200, and these are not alone among our missionaries. This list of cheerful givers could be extended.

Why the List Should Grow.

There are reasons why it should grow. We are no longer poor. Trade balances are shifting southward. Southward the star of empire takes its way. The money kings are watching our wealth grow, and the index finger of the statistician points to the swelling figures.

Income tax figures in the Southern States show a total income from a million people of \$5,000,000,000, an average of \$5,000, while New York State, with its big incomes shows an average of less than \$6,000. Time was when we had no millionaires in the South. Those good old days when we were "so happy and so poor" are no more. The days of five-cent cotton for New England mills are looking with amazement at their successors with twenty-five-cent cotton for Southern looms and spindles.

Last year we gave for benevolences \$40,000,000. The increase was \$2,000,000. In missions there was a decrease of \$1,000,000. This means about

THEY SHALL SPEAK OF THE GLORY OF THY KINGDOM, AND TALK OF THY POWER; TO MAKE KNOWN TO THE SONS OF MEN HIS MIGHTY ACTS, AND THE GLORIOUS MAJESTY OF HIS KINGDOM. THY KINGDOM IS AN EVER-LASTING KINGDOM, AND THY DOMINION ENDURETH THROUGHOUT ALL GENERATIONS.—Psalm 145:11-13.

ten per cent increase in other things and about thirty per cent decrease for missions. We are growing "inward." One gift to one institution within the year equals our total asking for missions for twenty years. It is significant that in the South there has never been a really big gift for missions. Why is this? Is it not God's really big business? Are not its achievements, its needs, and opportunities a challenge to "inspired millionaires"? Is not the will of Christ as real for a Christian with money as it is for a Christian with a message? Is the Christ of the fishermen and tax-gatherers unmindful of our Christian kings of commerce? Does he welcome the widow with her mite and say to the merchant prince "stand aside"? Cannot he who became poor for our sakes give to men of wealth the vision and passion that alone can justify and sanctify and glorify their wealth? Will his pity and compassion soon find a way to oversweep these dreary wastes of mere getting and spending and make them blossom with motives and deeds that shall spread the beauty of brotherhood around the world?

Big Gifts for Big Business.

It has been suggested that God in his providence puts big money in the hands of a few to prevent its waste and aimlessness through the prejudices, antagonisms, and caprices of the multitude. If so he takes the risk—a big risk—of its perversion, and lays upon his Church the solemn responsibility of winning these chosen agents of his to his purpose and passion. Have we been true to this responsibility?

We must never discount the small gifts. They have carried too far and are too sacred. They often mean "more than they all," because they bear the crimson stain of a great love. Who would deny the humble the privilege of walking the highways of the mighty? Better let the few perish with their wealth than shorten the shining battle line in which the widow and her mite ranks with the merchant and his millions. For worth here is measured by motives, not money.

Nevertheless, until the Great Commission is taken seriously by men of wealth, the big business of the kingdom cannot be done, if for no other reason than that Christ is not yet Lord of this area of modern life.

The Church cannot properly impress the world it means business till it commands for its big task the backing of big resources. There is otherwise too great a chasm between profession and performance.

Match Manhood With Money.

Is it not significant that a single gift of \$1,000,000, given in 1919, by Mr. D. Willis James, is the first of its size, and so far the last, ever given to foreign missions by a living American? Thousands worth more than any man's millions are at this moment dedicated to this cause. They might be walking with men in the markets instead of walking with Christ in search of his sheep in the wilderness. Who laid down one rule for them and another for the rest of us? Is it much to ask that we match their manhood with our money?

If one man, 35 years ago, made the Kwansai-Gakuin in Kobe possible with a gift of \$5,000, why should not some other lay down a million to make possible a Christian university for the 1,700 youths and young men who crowd its halls, or at least take to himself the proud privilege of its support at \$25,000 a year? There are scores of institutions, enterprises, missionaries waiting as a superb challenge to men and women who have both money and vision to enter in and share in the harvest that others with patient sacrifice have sowed.

If big business survives it must get into this bigger business of setting the world to rights, thus making a fit world for any business. All investments that leave out of view the far frontiers behind which the blindness, the prejudice, and pa-

gan passions of countless millions front the future are straws pitched in the face of a tempest. Let thirty ships tied up in the harbor at Shanghai at this moment testify.

If those in whose hands God has stored his resources for this hour fail him, he will turn to others, and woe to those from whom he turns. I see rather his turning toward them with a new radiance on his face and a new persuasiveness in his voice. They are starting to listen and to follow. They are about to find a new divine reason for accumulation. They are beginning to bring to life and to achievement a new significance and are on the way to discover the new meaning of their dollars as so many syllables whereby are spelled out the anthem of the angels over other Bethlehems.

Do We Mean Business?

This is not an academic question. We face a condition, not a theory; a ledger, not a philosophy. We face a deficit and the demands of a vast and varied program in this and thirteen other lands. This condition demands action, and action of a vigorous sort. We are to realize that the Centenary cannot last always and that we cannot run the machinery today with the water of yesterday. We must no longer be content to put more in a single church building than in half a dozen unevangelized nations or in all the waste places of America. Christian men must not, will not, cannot satisfy themselves by giving multiplied thousands for a small, near-by area and pennies to a lost world. An average of \$15 each to keep ourselves Christian and \$1 each to save the rest of the world is nigh to a mockery.

Do we mean business when we only ask for three cents a year for each one of the 40,000,000 for whom we are responsible while we spend on ourselves fifty times as much? Do we mean business when we invite 20,000,000 Chinese to Christ by investing in each of them less than a postage stamp a year?

Do we mean business when we attempt to run the biggest and divinest business on the planet with pennies and give only one-tenth of a penny out of each dollar of our income? We are called a business people. Can the world give us credit for business intelligence and religious sincerity at the same time? Must they not take their choice and pronounce us unreasoning fanatics or insincere pretenders who "say and do not"?

The hour has struck, and struck loud, when a new, high, heroic testimony is demanded. The next hour may be too late.

"Once to every man and nation comes the moment to decide.

In the strife of truth and falsehood for the good or evil side—

Some great cause, God's new Messiah, offering each the bloom or blight—

And the choice goes by forever 'twixt that darkness and that light."

"THE LAND OF THE SKY."

On Thursday, after the business of the Southern Methodist Press Association had been completed, several members, in the car of Dr. A. W. Plyler, had a pleasant drive to Waynesville, the county seat of Haywood County, a beautiful town of some 3,000 population, situated about three miles further up the valley. This was long the home of Bishop James Atkins, who had much to do with the founding of Lake Junaluska.

After the banquet and a good night's rest, we started on Friday morning on a trip of about 125 miles to see various objects of interest. It was my good fortune to travel in the car of our host, Mr. J. Dale Stentz, in company with Dr. and Mrs. E. B. Chappell. As Mr. Stentz is a careful driver and knows all about the country, and as the Chappells are delightful companions, and as the country through which we passed is a series of charming scenes, the day was filled with pleasure and profit.

The roads in this part of North Carolina are fine hard-surface highways, with safe curves and easy grades, giving the tourist opportunity to enjoy the exquisite scenery. Substantial brick school houses for consolidated schools are found in the rural districts, showing that the people are alive on the question of education.

Passing through Asheville and Black Mountain, the latter being the railroad station for many mountain resorts and in my mind associated with Mrs. Pemberton's summer vacations, we took the winding way for twenty miles up Mount Mitchell.

(Continued on Page 2, Col. 3.)

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PERSONAL AND OTHER ITEMS.

Gossip grows gross as it engrosses the grown.

\$3,720 of Centenary money has been used for the running expenses of Colegio Centenario, Santa Maria.

Without a woman's smile to reward him for his labors, no man's pride in his achievement is complete.—The Youth's Companion.

Rev. W. A. Downum of Elkins writes that his people are in the midst of a great revival with Rev. E. L. Bayles of Centerton doing the preaching.

Announcement comes from Rev. and Mrs. J. B. Sims of Thornton, of the marriage, on July 25, of their daughter Ashby Mattie to Mr. Theodore W. Bickel.

Mrs. Anna Prince Pittman, a graduate of Hendrix College, has been elected teacher of Latin and Spanish in the State Normal School of Cleveland, Miss.

Aug. 7, Mrs. W. H. Pemberton, editor of our W. M. Department, left for Black Mountain, N. C., where she will spend her vacation. During her absence matter for her department should be sent direct to this office.

On Aug. 3, at her home in Lonoke County, near Bethlehem Church, Mrs. Hugh Fawcett passed away. She was the mother of Rev. Roy Fawcett, our pastor at Crossett. A good woman has gone to her reward. Brother Fawcett and other members of the family have the sympathy of many friends.

The Arkansas Gazette and the Arkansas Democrat have recently had strong editorials on the importance of preserving our forests and are urging our state government to take necessary steps to protect and perpetuate our timber resources, which, next to agriculture, are the richest of our natural resources.

Last Sunday morning the editor preached to a fine congregation at Asbury Church in this city. The pastor, Rev. F. A. Buddin, was absent on his vacation, but his people were keeping up the work of the church showing that they had been well trained by a wise and faithful pastor whom they greatly love and appreciate.

Last week our office was visited by Mr. J. J. Craig and his son, Mr. Grady Craig, of El Dorado, who came to the city to make settlement with the state treasurer for the Union County taxes which they have been collecting. They report El Dorado prospering and improving and good recent rains have greatly helped the crops.

Rev. J. Abner Sage, head of the Voice Department, S. M. U., has just put in a new course for choir leaders and gospel singers to meet the demands of pastors who want assistants who can lead a choir as well as direct religious education. Many of our young Christian workers should take this course. Bro. Sage is doing good work at the University.

Married, August 7, 1925, at the Methodist parsonage at Emmett, Mr. Owen Christie of near Magnolia, to Miss Mary Lee Mikles Christie, adopted daughter of Rev. and Mrs. W. W. Christie, Rev. W. W. Christie officiating.

Through the secular press comes information of the death on Aug. 6, at his home in Natchez, Miss., of Mr. J. A. Guice, father of Evangelist C. N. Guice of Conway. Bro. Guice and other relatives have the full sympathy of many friends.

Last week Rev. F. N. Brewer, presiding elder of the Texarkana District called while visiting one of his preachers, Rev. S. K. Burnett, who is still in the hospital here. Bro. Brewer reports everything prospering on his good District. He is enthusiastic about a trip which he had recently made to Estes Park, Col. He had to wear an overcoat there most of the time.

Rev. S. T. Baugh, pastor of Hunter Memorial Church, has been appointed rural Sunday School worker for Little Rock Conference to fill the place left vacant by the resignation of Mr. F. T. Fowler, and he has also been appointed Conference secretary of the Epworth League. He is one of our most faithful pastors, and being peculiarly qualified for the new tasks, will undoubtedly succeed in his labors for two great activities of the church.

The Good Samaritan Hospital, of Lexington, Ky., has just come into the possession of our Church, and all details of the transfer have been completed, according to notice received from Dr. C. C. Jarrell, General Secretary of the General Hospital Board. The hospital is an A-grade institution, is situated on a campus of from three to four acres, and the entire property is worth about \$250,000.00. The transfer was made on the agreement that the property be improved, and organization is now being completed toward this end.

Mrs. Frances H. Cochran, widow of the late Rev. S. L. Cochran of White River Conference, died on August 9, at the home of her brother, Rev. W. B. Hays, presiding elder of Conway District. Funeral services were conducted on Monday at Conway and burial was at Cato, her early home. Mrs. Cochran, a widow at the time of her marriage to Bro. Cochran, was associated with him only a few years in the itinerancy, but she had the spirit of the itinerant's wife and was a true, noble Christian character. For several years she had suffered from the infirmities of age and during the last half year had been a helpless invalid in the home of her brother.

The Wesleyan Christian Advocate, considered as being one of the most conservative of all our conference organs and leaning rather definitely to the traditional, is advising that our legislatures do not pass any more anti-evolution laws. Whether evolution be true or false the efforts of fundamentalists to prohibit the teaching of evolution is doing more to bring the theory of evolution to the masses than anything else has ever done, and the way that the masses study it will not be as a theory but as a fact; therefore this opposition on the part of the fundamentalists will be the occasion of more people becoming evolutionists than any other influence. And the reaction will be bad for the church in the long run.—Oklahoma Methodist.

Mr. Joseph R. Hamlen of this city has been appointed executive secretary of the Harvard University Fund Council which has charge of the work of soliciting funds for the use of the University. Mr. Hamlen was selected by prominent Harvard graduates for this task, and as there are more than 41,000 graduates many of them prominent men the selection is a great compliment. Mr. Hamlen is vice-president of the J. H. Hamlen and Son Stave Co., and is a leading business man of our city. He is chairman of the Honorary Arkansas Forestry Commission and for the past year the editor has been closely associated with him and has found him to be a man of clear vision, high ideals, and public spirit. We regret to lose such a man from our state, but wish him success in his new undertaking.

Rev. and Mrs. C. M. Reeves returned home last week from an extended trip along the St. Lawrence River. They spent several days near Cape Vincent, New York, with the Irvine family, members of Winfield Church, who maintain a summer camp in this section. On the trip Niagara Falls, Toronto, Thousand Islands, Montreal, and other places of interest were visited. One Sunday was spent in Toronto where they worshipped at the Metropolitan Methodist Church, now a part of the United Church of Canada. While on the vacation Bro. Reeves preached at St. John's Episcopal Church and at the Methodist Episcopal Church in Cape Vincent. He was very much impressed with the spirit of the Canadian people—especially their respect for law and their tendency to be religious. The Methodists of the North manifest a most admirable spirit toward Unification.

DEATH OF REV. J. E. WOODRUFF.

The secular press reports the death of Rev. J. E. Woodruff at his home in Ursula on Aug. 9, at the age of fifty-eight. Reared in one of the leading families of Sebastian County, Bro. Woodruff joined the Arkansas Conference and was admitted into full connection in 1897, ordained deacon in 1900 and elder in 1903. He was a consecrated, hard-working itinerant, filling many difficult places on circuits and small stations. Health failing, he retired some ten years ago, and had been living quietly near his boyhood home. He leaves his wife, two sons, Ralph and Roy, two sisters, Mrs. W. H. Laws of Wharton, Texas, and Mrs. J. B. Winsett of Ft. Smith; and a brother, Ben M. Woodruff of Conway. These have the sympathy of many friends in their bereavement.

"THE LAND OF THE SKY."

(Continued from Page 1.)

This well graded road crosses the Blue Ridge twice and follows closely the Continental Divide. To quote the guide-book, which describes the situation accurately, "Constantly changing scenes of surpassing grandeur are rapidly unfolded to the view of the passing motorist, until one finds himself in the midst of numerous towering peaks, many of them over 6,000 feet high, and then finally arrives at Camp Alice on the east slope of Mount Mitchell, the monarch of the East, 6,711 feet above the sea, inspiring in its magnificence and mighty splendor."

Camp Alice is about 600 feet below the summit, and as the way is steep most of us did not make the ascent which must be made on foot and is taxing on the heart. On the top is the grave of Dr. Elisha Mitchell, for whom the mountain is named, and who lost his life near the peak while surveying to determine the height of this highest point east of the Mississippi.

At Camp Alice are several rough buildings to accommodate travelers who wish to spend the night, and a rustic dining-room where we were feasted at noon on chicken and other viands. As the road is confined to one-way traffic, we remained until three o'clock and then were permitted to descend. The outlook over the valleys and lower mountains is even more beautiful than the uplook. The mountain had once been covered with dense forests, but parts had been denuded by the lumbermen. The government is diligently reforesting, and the new growth is rapid.

Returning to Black Mountain, we ran out to Montreat, the summer assembly of the Southern Presbyterian Church. It is a beautiful nook in a shaded valley and has many fine improvements and cozy cottages; but no outlook on account of the trees.

Then we journeyed to the other side of the valley to Blue Ridge, the wonderful summer home of the Y. M. C. A., developed under the leadership of our own Dr. W. D. Weatherford. The R. E. Lee Hall is an imposing building surrounded by smaller structures. The outlook is magnificent as it opens across the valley in the direction of Mt. Mitchell. Here great groups of young men and women from all over the South gather for instruction and inspiration. Many other bodies meet here for conference.

Returning rapidly to Asheville, we had only time to "rinse our countenances" in the lavatory of the fine Battery Park Hotel, built recently by Mr. E. W. Grove, the "Chill Tonic" man, who is also developing a model home town twelve miles east of Asheville. In the banquet hall we were royally entertained by the official board of the Central Methodist Church of which Rev. A. C. Chappell, formerly pastor at Fayetteville, Ark., is the justly popular pastor. There were introductions and brief addresses and fine fellowship. Then we had a few minutes to see the wonderful remodeled church building which is only a few blocks from the hotel. The value of the plant is around \$700,000. The auditorium will seat 1,800 and every facility is afforded for a modern Sunday School. With a great congregation and an eloquent and diligent pastor this church is easily one of the most important in our Connection. It will ask for the next General Conference, and is well prepared in every way to entertain it. With its central location, ample hotel facilities, and delightful May climate, Asheville is a suitable place for our quadrennial convocation.

Having to reach Crawfordsville, Ark., by Sunday, I departed from Asheville Friday night and in order to have a good night's rest stopped at Morristown for the night. This is one of the best communities in East Tennessee and is proud of being the greatest chicken market in the world. It is popular with Methodists. I remember it chiefly as the home of the late Dr. R. N. Price, a dominant figure for many years in the Holston Conference and an occasional, but valued contributor to this paper. Resuming my journey Saturday, I spent a few hours in Chattanooga reading about the famous trial in progress at Dayton, a few miles away. Then taking the sleeper, I awoke next morning just out of Memphis, was met by Rev. S. B. Wiggins and was soon at Crawfordsville where I spent the day.—A. C. M.

CENTENARY AND CHRISTIAN EDUCATION MOVEMENTS

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

EDUCATION.

FISHER STREET, JONESBORO.

Fisher Street, Jonesboro, through its collector, Mrs. E. Kalb, sends a report to this office representing the payments of four persons, two of whom are completing their payments for the five years. The thanks of this office are due and are hereby extended to Mrs. E. Kalb, and through her to the members of Fisher Street Church for their generous support of our schools.

ASBURY CHURCH.

One of the leading members of Asbury Church sends to this office his personal check for \$200 to be credited on his pledge to Christian Education. Checks in any sum are always appreciated by this office, but the size of this check at a time when business is quiet and money none too plentiful is especially appreciated. Thank you, Brother B., very much.

PERSONAL PAYMENTS.

This office is in receipt of checks in payment of pledges from Rev. P. W. Quillian, Camden, and Mr. J. L. Woosley, Carlisle. These belong to our active list of those who are paying their subscriptions by the month.

OUR COLLEGES MAKING GOOD.

Of the eighteen young men who entered the Little Rock and North Arkansas Conferences on trial at their sessions in November, 1924, sixteen had received college training either at Hendrix or Henderson-Brown Colleges. Of this number, fourteen had already taken their A. B. degrees, one was scheduled to receive his degree in June, 1925, and the other in June, 1926. The other two mentioned had finished High School work.

With the completion of the payment of Christian Education pledges during 1925 and 1926, and with the raising of other money through the special representatives of these in-

stitutions for the purpose of endowment, these colleges will be in position to supply not only the pulpits of Arkansas Methodism with a capable leadership, but the pulpits of Methodism in other states as well.

CENTENARY.

The following letter is from Mr. W. R. Schisler, president of Union College, Uruguayana, Brazil. Mr. Schisler was educated at Hendrix College and went out as a Centenary Missionary some years ago:

"Enclosed I am sending you the balance due on my pledge to the Centenary. I regret that I have not sent it in long ago, but I really lost track of how much I owed and had neglected to write and find out about it. We here on the field can certainly see the need of paying up our pledges. We are praying that the Board of Missions will not have to retrench any in our work. The field is wide open to us. The extent to which we may enter depends entirely upon our means and the men to man the work. Even here in our school, where we are established, we need so many things that we do not have. If the Church only knew the real truth about the work, I think the Centenary would be paid out even yet....

We have here a very fine school of nine grades. We have enrolled one hundred and seventy this year—thirty-two boarders. We teach the Bible to all the pupils and most of them attend our Sunday School. I feel that we are doing some real Christian work and preparing boys and girls for leadership in the church and schools down here. I hope you have met Antonio Rolim, who has been at Hendrix the last three years. We think him a very fine fellow and hope he will make a real leader of his people when he returns.

Wishing you the greatest success in your work, I am

Most cordially yours,

W. R. Schisler."

CONTRIBUTIONS.

FINDINGS OF THE GENERAL COMMISSION ON TEMPERANCE AND SOCIAL SERVICE

M. E. CHURCH, SOUTH.

Concerning Child Welfare.

We believe that our church people have a responsibility for inspiring and supporting local, state and national programs for the protection and guidance of children in matters of health, education, recreation and labor.

We are convinced that there is need for more adequate state legislation controlling child labor, and for better enforcement of existing laws; also that there must be better provision for the care of dependent defective and delinquent children, and for the prevention of disease and delinquency. We urge that all these provisions for child welfare shall be made to apply to both white and colored children.

As a method for securing interest and support for these provisions from our church people we recommend to adult classes, brotherhoods, church social service committees and missionary societies systematic studies of local conditions.

We further recommend a study of the work done by the Board of Religious Organizations of the City of St. Louis, as a notable example of accomplishment in various fields of social welfare, but especially in family welfare, by a federation of churches.

Concerning Recreation.

The efficiency of modern machinery has led to greater wealth, shorter hours of labor, and consequently more leisure than has been known in any previous age. With this leisure has come liberty and laxity. Here is found in part an explanation of the increase of criminality and the lowering of standards of conduct among the young. In order to prevent this leisure from producing bad results some of it should be occupied with organized and directed play and recreation.

It is now understood that play and recreation form an essential part in a well-balanced program of normal life also; that in games may be learned some of the most valuable moral lessons—fairness, loyalty, co-operation, and generosity of spirit in both winner and loser. Since the church is concerned with all the influences that make or mar human character and since the use of leisure time carries such possibilities of both good and evil it becomes Christian people to aid in the various forms of wholesome community recreation.

Vast quantities of vicious literature, much of which, because of its character, cannot be sent through the mails, are now sold from the newsstands. Our people should be on the alert, so that, as far as possible, the presence of such literature may be discovered, its sale stopped and our youth protected.

Concerning the Rural Church.

If the rural church is to continue to make its pronounced social contribution to American life it is apparent that different policies than those now employed must be pursued. Where there is inadequate organization of social activities, such as, road building, school consolidation, public health work, child care, the church should inspire leadership in these matters.

The true spirit of the living Christ in the church will thus permeate these activities and these activities will in turn keep the church in vital relation to all the processes of our common life.

For fifty years the country has been pouring its wealth and its population into the cities; the state has taken cognizance of this and framed its policies accordingly, the church should do the same and endeavor to develop the rural organization in harmony with the best modern thought and proved methods.

Concerning Race Relations.

The Commission on Temperance and Social Service reaffirms its conviction that in a Christian commun-

ity the relation between the white and colored races should be characterized by justice and good-will and brotherhood. We are glad to note that the conferences between the Christian leaders of both races are more and more used for the settling of difficulties and the promotion of a better understanding. The great improvement which has been made in some sections in the negro public schools is a cause for encouragement. We recommend a study of the public school system of North Carolina, which furnishes large opportunities for normal, agricultural and mechanical training for negro youth.

We urge that the negro sections of our towns and cities should be given a fair share of such tax-supported utilities as paving, lighting, water and sewerage systems and police protection.

Concerning Industrial Relations.

Our Commission endorses this statement from the Labor Sunday Message of 1925.

"While the churches are not prepared to advocate any particular system of industry, they ought to affirm, that the time has come for the reign of human equity and brotherhood in industry. They should endeavor to see what justice demands, what honor requires, and what the Christian spirit dictates. That industry has a right to look to the Church for the creation and the encouragement of the co-operative spirit cannot be doubted by any who accept the mission and function of the Christian Church, as defined by Jesus Christ and taught in the New Testament."

Concerning Prisons and Prison Labor.

In view of the conditions existing in our jails and penal institutions we believe that sweeping changes should be made and that this should be made a charge upon the Christian citizenship. Since the survey of the Texas penitentiary system, made by the Texas Committee on Prisons and Prison Labor, shows conditions typical of those in most of our states, we urge that Mrs. Elizabeth Speer, executive secretary of this committee, be given opportunity to present a statement of the work done by the committee to Conference Boards of Temperance and Social Service in order that the responsibility of the church in this field of reform may be understood.

Concerning Prohibition.

The Eighteenth Amendment is recognized by friend and foe alike as the unrepeatable law of our country. We urge that the outlawed traffic and the evil results of the use of in-

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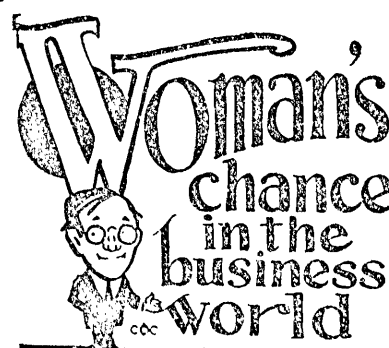
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toxicants must be fought as openly, persistently and aggressively as we fought the licensed traffic. The aggressive activity of the Protestant Christian Church put the brand of the criminal upon the traffic. The same Christian Church can compel equally as good enforcement of the Prohibition Law as of other laws. Our pulpits must declare the purchasers of outlawed intoxicants to be conspirators with the bootlegger to violate the law, and to break down organized government.

We recognize that the Anti-Saloon League and the Women's Christian Temperance Union are the great and efficient leaders in our efforts to secure the benefits of the Eighteenth Amendment, just as they were our leaders in securing its adoption. We would emphasize the necessity for the work of the World League against Alcoholism, not only for the protection of our own nation, but for the good of the whole world.

Concerning International Relations.

We greatly regret that our Government has adopted a policy of isolation in International affairs, which, from the Christian view-point, must be denominated as selfish isolation. We believe that God gave to our Nation the greatest opportunity ever given to any nation in the world, to lead to the development of an association of nations to secure practical co-operation in all great international questions, and so to stabilize conditions as to prevent future destructive wars.

We therefore believe that our Government should recognize its obligations to cooperate with the other nations of the world in the League of Nations and also in the International Court of Justice at The Hague. Since our representatives would have a veto power over any action of the League of Nations with which we as a people did not agree, there is no danger that our Government will become involved in any matters which are not of such international importance that we would be obliged to assume responsibility whether a member of this League or not.

We insist that no adequate reason can be given for a refusal on our part to adhere to the International Court of Justice at The Hague, and thus declare to the world that we believe that all disputes should in the future be settled by the arbitration of the Court rather than by the sword.—James Cannon, Jr., Chairman, Mrs. W. A. Newell, Secretary, Lake Junaluska.

WHAT THE PLAN OF UNIFICATION WILL DO AND WHAT IT WILL NOT DO.

Mr. Webster's definition: "Union is the bringing two or more things together so as to make but one, or the state of being united into one;" "Unity, to cause to be one;" "Federal, composed of states which retain only a subordinate and limited sovereignty;" "Federation, a league."

Accepting Mr. Webster as authority, a real union will precipitate the two branches of Methodism into one exclusive of separate parts. Autonomy is surrendered in this process of unity for oneness. The plan sets forth two distinct, separate, independent organizations to operate in separate places and fields, drawing sharp jurisdictional lines, definitely prohibiting real union in the primal act of organism. This automatically resolves into federation that recognizes sectional rights. Both sides concede the protective clause, to remain autonomous, and function as separate churches.

The plan is incognito and incoherent as to what will be the character and name and constitution of these united Churches. Under the democratic majority rule the incongruity appears in the provision that neither jurisdiction shall act without the consent of the other jurisdiction.

The plan does not meet the requirement of a union that would be free from friction and antagonism. It is pregnant with possibilities that will work disaster to both branches

and end in confusion and a legal battle to regain and restore previous autonomy. In the legal battle the court will take cognizance of the full vested rights of the majority control.

A plan may be desirable and not practical. Here is a plan that is immature and conflicting, obscure, lacking in vital essentials for intelligent, mutual co-operation, relying wholly on the temper, disposition and interests of men to formulate a plan for unanimous adoption. The present plan has formidable opposition, contending that the words and language purport a league or federation, utterly devoid of a union of high and lofty principles. It neither meets the requirements of spiritual union, and is wholly inadequate to the exigencies of the two churches as related to each other at this time. The plan is more to settle past wrongs than to assure future congeniality. There is no restitution, but full acquiescence. Whitewashing the sore spot cannot effect a cure. The pews are all free and homogeneous. The door is open to any who wish to "flee from the wrath to come."

To accomplish their object the proponents of the plan extemporize to cover the weak places, denying the laity the right to volition, surrendered to self-convicted delegates. If that is the method for success in a Church of 2,500,000, what chance will the laity have in a Church of 7,000,000? And as the Church increases numerically the laity will lose proportionately in representation.

If this plan is adopted it will unquestionably wipe out all the past in the merger. It burns all the bridges, unprepared to travel on one common highway, but to the contrary, divergent paths. The plan is like unto a prisoner before the bar, who is tried and afterwards the law is made to fit his case. Every one of the proponents grows eloquent over the prospect of the ex-post-facto law enactments.

It is possible that the clergy and a few lay delegates could manipulate the things to suit their notions. They can load the wagon and mount the driver's seat. But who is going to pull the wagon? Every preacher is entitled to his opinion and can vote his way. He can straddle and keep to the middle of the road, as his personal right; but when he is disposed to put a saddle on the back of the laity and jump on to take a ride, he had best be prepared for the tricks of the wild broncho. There will be some stunts he will have to reckon with.

Davey Crockett never saw the inside of a college nor university, but he did give the note of warning that has never been excelled, "Be sure you are right, and then go ahead." This is in line with the Scripture, "The prudent man foreseeth the evil and hideth himself." The vote will be cast on the plan. Anything that is done afterwards that violates this plan will be unlawful and illegal. Amendments will be in order and submitted to the two separate jurisdictions. Either of these can kill. It will be the occasion of never ending litigation. There are angles that the plan does not touch. It has not the semblance of bearing good fruit. It is practically a union without rudder or compass, just a disjointed hull between two clashing seas. It is a plan to launch the deck in the fogs to the high sea and build amid the breakers, a decoy for deduction.

The plan is so deficient in the essentials for union that is stable and steadfast that it is nothing more than a motion for union, to "leap and then look." No matter what the merits or demerits are, the rank and file of the Church are against the plan, with thousands of the clergy and over one-third of our Chief Shepherds; and able men in the M. E. Church unhesitatingly say if they were in the South they would vote against it as an infamous document that bodes no good to either branch but opens the way for further dis-

ruption.

Indulging in sweet illusions but fond anticipations which all covet, is the fool's paradise. Our prayers are burdened with earnest petitions for the yearning heart, but they do not materialize; they go beyond the limit. At the Mount of Transfiguration Peter and James and John would build the three tabernacles. No they must face the stubborn fact, "My kingdom is not of this world." And each of these in his separate work, with the talent given, must fight the battle, each in his own way. Neither nation, peoples nor churches can merge their sins and failings as an act of propitiation.

If the proponents will concede that the signs, in box-car letters, are of any value or significance, they will admit defeat. Then, for the sake of peace and goodwill, join the opponents in restoring much that has been lost, and quit pressing a hopeless cause and be brethren in a great fraternity of love, as we once were.—H. V. Crozier.

DRYS REFUSE WET PLEAS.

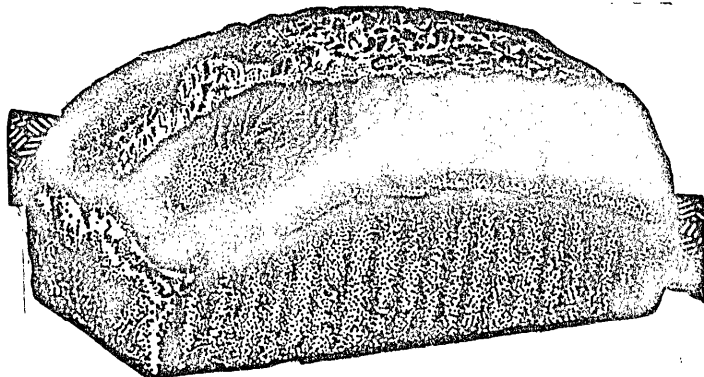
The last number of the North American Review contains ten articles on prohibition by leading opponents of the Eighteenth Amendment. The September number will contain eleven articles discussing similar phases of the question from the dry standpoint. Some of the contributors in support of the prohibition side of the controversy are:

Horace D. Taft, head master of the Taft School of Watertown, Connecticut, and brother of the Chief Justice of the United States Supreme

Court; Governor Gifford Pinchot of Pennsylvania; Hon Richard J. Hopkins, of the Supreme Court of Kansas; Hon. John J. Cooper, Representative in Congress and labor leader; Dr. Howard A. Kelly, of Johns Hopkins University; Professor Thomas N. Carver, of Harvard University; Mrs. Cornelia J. Cannon, essayist and publicist; the Rev. Walter A. Morgan, chairman of the Law Enforcement Commission of the Congregational Churches of America; R. H. Scott, of the Reo Motor Company; James J. Britt, Head of the Legal Division of the Prohibition Unit.

These articles will furnish a complete answer to the best arguments which can be presented by the wets. They should be in every library and should be read by every public official and leader of public opinion. By special arrangement with the publishers this quarterly, which sells at one dollar per number, can be secured from the Anti-Saloon League of America at 50 cents a copy, including postage and addressing. Why not send it to the leaders in your community and state? Get others to contribute to a fund to do this. Send your orders giving the name and address of the parties to whom the periodical is to be mailed, accompanied by check in payment, to the Anti-Saloon League, 30 Bliss Building, Washington, D. C. This is a rare opportunity for you to do a splendid piece of work for the cause.

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CHRISTIAN LIFE.

GOD'S AUTOGRAPHS.

I stood upon a hill one night
And saw the great Creator write
His autograph across the sky
In lightning strokes, and there was I
A witness to this great event
And signature magnificent!

I stood one morning by a stream
When night was fading to a dream.
The fields were fair as fields may be
At spring in golden mystery
Of dandelion—then God came on
And wrote his autograph in dawn.

One afternoon long years ago—
Where glacial tides had ebb and flow,
I found a cliff God's hand had smote;
I scanned its breast, whereupon God
wrote

With some great glacier for a pen
His signature for time and men.

One night I stood and watched the
stars;

The Milky Way and ranging Mars,
Where God in letters tipped with fire
The tale of every tall desire
Had writ in rhyme and signed His
name

A stellar signature of flame.

Creation's dawn was deep in night,
When suddenly: "Let there be light!"
Awakened grass, and flower and tree;
The starry skies, the earth and sea;
Then to complete creation's span
In His own Image, God made man,
And signed His name, with stroke
most sure—

Man is God's greatest signature.—
William L. Stidger in Christian Ad-
vocate.

"LIVING ECHOES"

That is a phrase, finely accurate
and of rich significance, from a well-
known hymn of Frances R. Havergal.
It is a prayer to the divine voice.

O speak to me, that I may speak
In living echoes of Thy tone.

In two words the highest of all
ideals and desires is registered—an
ideal that, ellipse-like, has two foci,
one human and one divine. It re-
minds us that all effective gospel
advocacy is an echo. It is not self-
originated; it is a human reflection of
divine thoughts and words and tones.
The first qualification for preaching
or for teaching is to have heard a
voice. We speak because He has
first spoken to us. Yet the phrase
keeps in view the heed of something
more than reflection. The echo must
be living. It must have its authen-
tic, distinctive vitality, just as the
luster of a diamond has. That jewel
first absorbs the light and then re-
flects and refracts it from inner sur-
faces. The diamond's secret and its
value lie in this power; it belongs
to its "heart." The light might say
of the jewel, as a certain master of
one of his pupils: "She always gives
me something," meaning that she
did always add some characteristic
quality. A diamond's luster is a "liv-
ing echo," and the echo varies ac-
cording to the place of birth and the
nature of the environment. "The
shades of diamonds vary from deep
yellow to pure white, and jet black;
from deep brown to light cinnamon,
as well as green, blue, pink, yellow,
orange and opaque." Yet the test
of acceptance or rejection, says
Crookes, is not shade, but the luster
—that inner radiance that character-
izes the diamond.

Few things are more remarkable
than the tolerance of the New Testa-
ment in the matter of "shade;"
the "reflections" have individuality.
It is customary to speak of the four
echoes of the life which is the gospel
as the four Gospels. The phrase just-
ly emphasizes their distinctness. In
each case "the echo is to some ex-
tent an original sound." Thoreau, I
remember, speaking of bells sound-
ing across the woods, wrote: "It was
not merely the repetition of the bells
I heard, but partly the voice of the
wood—that portion of the sound
which the elements had taken up and
modulated and echoed from vale to
vale." Therein, he adds, partly lay

the magic and the charm.

The parallel is not inappropriate to
the matter in hand. In the fourth
the gospel bells are heard sounding
across long years of Christian experi-
ence. It is partly the rich, mellow
voice of the wood that we hear. The
words of Christ and those of the writ-
er are mingled indistinguishably.
Mere critics think that a misfortune;
the Christian deems it his good for-
tune, for of all the Gospels none has
such mystic charm as this! The
synoptics have, of course, much in
common in matter and in outlook,
yet each has its distinctive features.
Each evangelist reveals, not only his
Master, but himself. Each takes up
certain elements of the message, and
these are modulated and toned by the
nature of that country called person-
ality through which they pass. The
early Church recognizes this arbi-
trarily by using the four cherubim
of Ezekiel's prophecy—the man, the
ox, the eagle, the lion—as symbols of
the Gospels.

Matthew, for instance, was a Jew
with a Jewish outlook, deeply inter-
ested in the past and representing
Jesus as fulfilling the hopes and
prophecies and history of Israel.

Mark writes rather for the Roman
than the Jewish world. He has in
his Gospel no conceivable interest in
genealogies. He writes to impress
men, not by the pedigree, but by
the power of Christ. He thinks of
Him less as the fulfiller of the past
than as the simple, potent healer, the
mighty worker in the living present.
Luke has been described as the
"evangelist of philanthropy." He is
the cosmopolitan, the missionary, the
social reformer, as well as the ac-
curate historian. We owe to him
many of the great parables of sym-
pathy like that of the Good Samaritan
and of the Prodigal Son.

In every case the theme is the
same, yet how varied the setting!
How inextricably mingled are the
human and the divine in these "liv-
ing echoes." There lie the certainty,
the mystery, the difficulty of in-
spiration. The human factor is not
less certain than the divine. Both
must be admitted and honored, for
"we do no service to the cause of
religion, we actually lessen man's
respect for the Bible, when we sac-
rifice the human to the divine."

We reduce the inspiration of the
Bible to the level of that of the
Koran, every word of which the Mo-
hammedan holds to have been me-
chanically dictated by God.

Yet, on the other hand, we must
not forget the divine. The evange-
lists were echoes, not voices. There
is the secret of their power, their
deathless appeal. They have caught
the tone of One who spoke as never
man spoke, and the tone makes all
the difference. Tone, indeed, is an
integral factor of truth. How weak
often are our industrious words! How
unimpressive we are when we cease
communing with the unseen! "The
appropriate tone is not to be obtain-
ed except from the heart," wrote an
authority on church music recently.
How appropriate an inscription for
every classroom and for every pul-
pit!—F. C. Hoggarth in Pittsburg
Christian Advocate.

A VITALIZED CREED IN A VIRILE
CHURCH.

Great revelations in religion are
given to men who are independent
and original thinkers. Jesus asked
twelve men, "Who do men say that
I, the Son of man am?" Only one
rose above the crowd in private
thinking and spoke for himself. The
Apostle Peter stands out as the
pioneer in the Christian faith in his
confession, "Thou art the Christ, the
Son of the living God." To him was
given a further revelation and assur-
ance of Spiritual discernment and
truth. He was honored for his faith
and will ever have first place in the
church for his bold speaking.

For the masses, religion is held in
bands and ceremonies and faith is im-
potent and inarticulate, because they
think and say what others say.

There is original truth as a revela-

tion from God. There is a Christian
teaching of which the church is the
depository. For the guidance of the
people there are forms and ceremon-
ies. But individual experience is
based on a personal faith and each
man believes and confesses for him-
self.

Independent thinking is not antag-
onistic to faith and creeds. Protest-
antism was established on the right
of man to think and individual Chris-
tian experience.

Luther was a bold and daring think-
er. The world knew a man had
come when he spoke. He could not
do otherwise and maintain his faith.
A lifeless and ignorant people was
brought into a new faith and experi-
ence when Luther led the way. Like-
wise, John Wesley stirred his age
by his independent thinking, and
Methodism was born.

The world knows no church with
such a particular statement of be-
liefs, rules of conduct and form of
government as the Methodists. It is
a church of independent thinking and
unrestricted forms and liberty in
expression and experience. There are
seventeen different bodies of Metho-
dists, with many different forms of
government and many variations in
credal expression and interpreta-
tions of doctrine and experience. Yet
the Methodists are one. The marks
of agreement are much more pro-
nounced than their variations in
opinions and practice.

The independence in thinking and
the liberty among the people within
any given church with respect to in-
terpretations of Christian experience
have made the Methodists most vig-
orous in evangelism and most friend-
ly to all people seeking fellowship
within a Christian communion. Per-
haps no other church has received
so many people from other church-
es, and in none other have men and
women found a more cordial wel-
come or more Christian liberty.

This is a distinguishing character-
istic of the Methodists and a most
commendable rule of its practice.
The Methodists, for that reason,
have never seriously been affected
by schismatics or heretics, nor have
many been disposed to separate
from the Methodists, seeking a more
liberal church. Still more, wonder-
ful to say, within the church there
has never been any wide divergence
of opinion in doctrines. Such dif-
ferences as have arisen have been
scholastic and theoretical rather
than fundamental. What separations
have taken place among Methodists
have been in matters of church gov-
ernment rather than doctrine.

Perhaps, now, with an increasing
spirit of democracy among leaders
and officers, there will be fewer
reasons for differences of opinion and
less for divisions. The growth of
the spirit for unification is a happy
augury towards both spiritual unity

and greater liberality.

There is room in the Methodist
church for all people of every theolo-
gical opinion. John Wesley's great
catholic invitation still stands, "Is
thine heart right, as my heart is with
thy heart?—Give me thine hand."

Religion without a vital faith and
experience inevitably tends towards
conservatism and reaction. What-
ever quickens thought and incites to
progress should be welcomed by all
Christian people. Worldliness and
formality in the church have no
cure through conservatism; rather,
they are coddled and produce a semi-
invalidism and impotency.

The life of the church is in in-
dependent thinking and action. A
vitalized creed must be virile. A
healthful and contagious Christian
experience must be spontaneous and
free.—St. Louis Christian Advocate.

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FOR YOUTH.

COURAGE.

The greater part of the courage that is needed in the world is not of a heroic kind. Courage may be displayed in everyday life as well as on historic fields of action. The common need is for courage to be honest, courage to resist temptation, courage to speak the truth, courage to be what we really are and not to pretend to be what we are not, courage to live honestly within our means and not dishonestly upon the means of others.—Exchange.

HOW TO BE CONTENT.

Everything I do is my hobby—motor cars, airplanes, food experiments, Eagle boats, railroads, or what not. All my projects are fascinating, and I don't discriminate among them. It is too bad so many people don't realize the happiness that comes from work. All persons should learn to enjoy themselves and make every minute mean happiness. That is the great principle underlying content—just enjoy yourself!—Henry Ford.

THE ART OF TALKING.

Talking is an accomplishment, and an important one, too, if by talking you mean talking well. Suppose you take music lessons and learn to play an instrument or to sing. You practice hours and keep it up for years. And then how often are you asked to contribute to the pleasure of any company? Music adds much to your own happiness, but there are days and sometimes weeks at a time when you do not sing a note or open the piano. So it is with most of the accomplishments that we take so much trouble to acquire. How many hours in the year do we actually dance or ride or swim or skate or play any particular game? Not many, compared with the number of times we talk to someone and, according to our skill in talking, give him pleasure or bore him into making any excuse to get away.

Conversation is an art, to be studied and practiced like music or cooking or dancing until doing it well becomes second nature. Like other arts, talking well presupposes certain natural capacities—in this case, an agreeable voice, a tidy person, a sympathetic manner, intelligent ideas, and the like. All these qualities we can acquire if we will take the trouble to cultivate them. Nevertheless, the art of conversation is unlike most other arts in one respect—it involves the spontaneous co-operation of at least one other person. The musician plays his piece, the orator declaims his, the painter puts on his colors, and the cook salts the broth, always with an eye to those who are to be pleased by the result, but without any special assistance from them.

But the art of conversation is the art of making other people talk. To converse is to interchange ideas. What counts is not what I do, but what the whole company does, of which I am only a part. Good talking is a team game; that is the best talk in which all the company has an equal interest, and to which as many as possible contribute a share.

Far more, therefore, than any other artist, the good talker must be unselfish. Is the company shy, awkward, self-conscious? Then he must use all his skill to be interesting and make them forget themselves. But when things are going well, when the talk is merry and everybody is thinking of things to say, then the good talker will be silent. That is the time to do the listening and to save his bright ideas for the pauses that will come when the others are talking out.

A bore has been defined as a person who insists on talking to you about his affairs, when you want to talk to him about yours. By the same token, you are a good talker when you can make the bore talk so interestingly about his affairs that the contemplation of your own skill, combined with the self-revelation of the bore, will give you more amusement than you could extract from being a bore yourself.

There are people who pride themselves on taking the most unlikely company and making them talk interestingly. They are the people who have taken their talking seriously, have studied it as an art and practiced it as an accomplishment. These skillful talkers are unselfish. They speak or keep silence with a single eye to the combined pleasure of all concerned. They make themselves thereby practitioners of the great art of conversation. Even though they possess no other accomplishment, popularity, invitations, friends are always at their command.—Youth's Companion.

SANITY IN WRITING.

For several years the Williams College Institute of Politics has attracted wide attention to matters of government and international relations. This year the Bowdoin College Institute of Modern Literature has aroused an almost equal interest in the field of letters.

Under the plan of the Institute a number of the most distinguished American authors and critics delivered lectures in which they had absolute freedom to express their views on modern American literature. On the day following each address the speaker had the opportunity of meeting twenty of the seniors, chosen for their interest in the matter to be discussed, at a "round table" where the interchange of ideas was free and informal.

Aside from the educational value and the mental stimulus of the plan, the meetings have been noteworthy for the wholesome resistance they have shown to certain tendencies in modern American writing. For example, Mrs. Margaret Deland laid down the principle that no piece of fiction is good that is not true; by which, of course, she meant true, not necessarily to facts, but to art and life. Her critical taste would exclude from enduring and worthwhile literature—and we think justly—many of the recent novels that have had a wide sale, but that represent life falsely because they disregard proportion and perspective. Too many of these novels reflect the author's preoccupation with the coarse and unlovely aspects of life, by reason either of his sympathy with them or of his exasperated reaction against them.

Mr. Henry Seidel Canby, one of the sanest critics of the day, whose contributions to The Companion our thoughtful readers recall with pleasure, devoted his talk to the literary and spiritual beauty of Hawthorne, whose greatness he attributes to the fidelity with which he held to his ideals and the persistence with which to the very end of his life he continued to write to please himself by creating beauty. Miss Willa Cather paid a similar tribute to Sarah Orne Jewett, an artist in everything that she did, whose contributions to The Companion the older readers at least will remember.

All this seems to us wholesome and encouraging. Styles in art may change, but the principles that underlie it are eternal. The greatest artist is he to whom life brings the noblest message, and who succeeds best in conveying that message to others through the medium of his art. Judged by that criterion the work of many a now-neglected American writer of the past will come to its own again and endure, and that of many a now-popular writer of the present will perish. To us as editors it is peculiarly gratifying that the standards we have upheld in The Companion, and have tried unswervingly to attain, are regarded by competent critics as still capable of inspiring the artist.—Youth's Companion.

FOR CHILDREN.

QUIT PUTTIN' OFF

Quit a-puttin' on Tomorrow
Half the duties of Today!
Don't you do it any longer!
Quit your puttin' off, I say!

Mr. Morrow'll have his duties,
Quite enough for him to do.
If you pile up trouble on him,
See if he don't punish you!

'Stead of helpin' you right friendly,
Doin' just his level best,
'You let Yesterday off easy,
I'll do half an' leave the rest.

'He had just as many minutes
As have I—you know that's so—
If he wanted rest or pleasure,
So do I, I'll have you know."

So he'll say an' with some reason,
Then he'll pass the word along
To the host of little Morrows
Comin' on, an eager throng.

Like as not you'll call 'em lazy,
Seein' 'em shirkin' many a task,
Just because you've put upon 'em
More than it was right to ask.

Quit a-puttin' on Tomorrow
Half the duties of Today!
Don't you do it any longer!
Quit your puttin' off, I say!
—Georgina W. Pelton in N. C. Chr. Advocate.

THE STREETS OF "BY-AND-BY"
LEAD TO THE HOUSE OF NEVER.

Some person has written this true little sentence: "By the streets of By-and-by, one arrives at the house of Never."

"George, do you see that man, with his hands and arms almost up to his elbows in his pockets, walking down the street? His hat is on one side, pulled over his forehead; his coat has lost its buttons; his clothes are dirty and torn; he has no collar on and his shoes are tied with some old twine that he may have found along the street."

"Yes, papa, I see him. Why does he walk so slowly?"

"He is going along the street of 'By-and-by'."

"Why, papa, our street is called 'Washington,' and he is passing our house. Why do you say that he is on the street of 'By-and-by'?"

"I will tell you, my son: When he was a little boy he always had great plans; but when he was told to do anything he would say: 'All right, I will do it some other time, not now.' Other times he would say: 'After a while I will do it,' and sometimes he would say, 'By-and-by I will do it.'"

"As time passed on, this way of doing, or habit, grew on him, and he had so much work put off for by-and-by that he forgot one thing after another and some of it he has never done."

"Now he is a man. All his plans are for by-and-by. He thinks and says that he is going to do this and that—but, some other time."

"You can see, by the way his clothes look, that the business on the street of 'By-and-by' does not pay. If it did, he would have nicer and cleaner clothes on."

"All of the people that travel on that street go one way and that is down, down, down."

"Papa, down where?"

"Where? did you say, my son? Why, down to the house of 'Never,' where that man is going."

"Where is that house? I have never seen it, have I?"

"No, my dear boy, you have never seen it, and I hope that you never will. The house of 'Never' is not a house, it is where a person gets by putting off, for another time, what he should do right away. When people put work off from one time to another they get so in the habit of saying 'By-and-by' that they never get the work done that is given them to do."

"Do you understand what I mean, my son?"

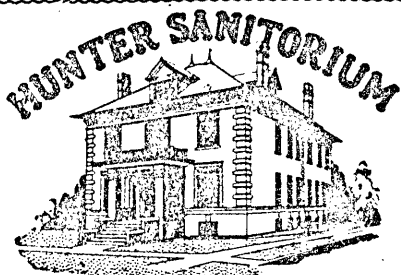
"Yes, papa. You mean that if a little boy makes excuses when he is told to do anything, and says that he will do it some other time, he will get so in the habit of putting off that he will always think that he has plenty of time to do it, and then forget it and never get it done."

"That is right, George. Always do what you are told, right away, without making excuses or thinking that you will do it some other time, and you will never get on the street of 'By-and-by' that leads to the house of 'Never'."—Gospel Banner.

PRACTICE THRIFT—
Why Not a New

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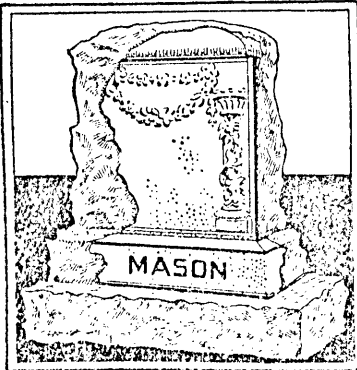
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Woman's Missionary Department

Edited by

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 Communications should reach us Friday for publication next week.

MEDIATION OF CHRIST.

"Thou art the Life, the rending tomb
 Proclaims thy conquering arm;
 And those who put their trust in thee
 Nor death nor hell shall harm."—
 George W. Doane.

PERSONAL MENTION.

Many friends and W. M. S. co-workers will be glad to hear of Mrs. Oscar Murrie's improvement in health. Having stood well the surgical operation, she now has the prospect for speedy restoration to health, and may soon be able to resume her duties as W. M. Secretary, Little Rock District.

Mrs. E. R. Steel, Pres. L. R. Conf. W. M. S., is visiting her sister Miss Florence Tyler in East Aurora, New York. Miss Tyler is secretary of the Board of the Union of Colleges in the Orient. She and Mrs. Steel, faithful and efficient workers in the church of God, surely deserve a happy vacation. Our hope is that they may be greatly benefited and be renewed in strength as they enjoy sweet companionship together. The fact that Mrs. Steel is "off on a vacation" is proof positive that our beloved Brother E. R. Steel is steadily improving in health with good hope for entire recovery.

Little Rock First Church auxiliary, with Mrs. Curtis Stout president, progresses in good works, keeping up interest in the regular meetings, and bringing in finances well. All are sure of a splendid year. At present three devoted members are shut in, and much sympathy is felt for Mesdames Carl Voss, Clyde Page and John Humphrey. Their patience in these days of suffering teach us tender lessons of more faith in our Lord and Saviour.—V. C. P.

ELZA MEMORIAL BUILDING MT. SEQUOYAH.

In the recent meeting of the Board of Managers of the Woman's Building at Mt. Sequoyah it was voted to name it for Mrs. C. F. Elza, first president of the Board and the beloved president L. R. Conf. W. M. Society. This is an honor well bestowed, for Mrs. Elza not only served her Conference, the Woman's Missionary Council and the Board of Missions, but in every branch of work in M. E. Church, South.—V. C. Pemberton.

Y. P. CONF. AT PETIT JEAN CAMP.

The sixth annual Conference of the Y. P. M. S., which was held at Petit Jean Camp from July 27 to Aug. 1, was the most successful one ever held. There were about 50 in camp.

Miss Mary Fuller, Augusta, was director of the camp. Miss Bess Combs, a returned missionary from China, was in charge of the foreign mission work. Other instructors for the camp included Miss Pearl McCain, of Searcy, a graduate of Scarritt College, Miss Bunn, Mrs. R. A. Dowdy, Mrs. Preston Hatcher and Miss Minnie Eidson, rural deaconess for Monroe County.

The following conference officers were elected:

Essie Ford, Pocahontas, president; Helen Coals, Prairie Grove, Vice President; Mary Evans, Morrilton, corresponding secretary; Martha Nell Shelton, recording secretary; Opal Rainwater, Hoxie, treasurer; Helen Davis, Jonesboro, superintendent of Mission and Bible Study; Elizabeth Goodwin, Helena, Supt. of Social Service; Elaine Smith, Wynne, Supt. of Publicity; and Hester Fry, Russellville, Supt. of supplies.—Supt. of Publicity, Elaine Smith.

MT. SEQUOYAH HAPPENINGS.

The Board of Control of Woman's Building met Saturday, August 1, on Mt. Sequoyah. Mrs. H. L. Remmel, the recently elected chairman, presided. Mrs. S. G. Smith acted as secretary in the absence of Mrs. M. E. Mackey. The Board consists of one member from each Conference in the Western Assembly, except the Little Rock and North Arkansas Conferences which have two; two members of the Council and two members of the Mission Board. Those present beside Mrs. Remmel were: Mrs. F. F. Stephens, Columbia, Mo., Council president; Mrs. J. W. Downs, Nashville, Tenn., Council secretary; Miss Althea Jones, Nashville, Tenn., superintendent of Children's Work; Mrs. R. A. Dowdy, treasurer; Mrs. E. B. Watson, St. Louis; Mrs. Preston Hatcher, Jonesboro; Mrs. R. E. L. Morgan, Ardmore; Mrs. C. E. Castle, Wagoner. Visitors present were Mrs. Mernon Zellner, Prairie Grove, and Mrs. Seth Reynolds, Ashdown. It was decided to begin the building as soon as \$5,000 had been collected, about \$4,000 being on hand already. The building is to be larger than at first planned, having bed rooms on the second floor which will be for the accommodation of missionaries, deaconesses, and other women attending the summer sessions. The women are to have full control of the building and the proceeds of the rooms are to go to the upkeep of the building. We are hoping the Auxiliaries in the North Arkansas Conference will complete their quota this quarter.

The Executive Committee of the North Arkansas Conference met at Mt. Sequoyah August 4. Mrs. Preston Hatcher presided. All of the members were present, and Mrs. A. H. DuLaney, Mrs. D. Y. Thomas and Mrs. J. A. Looney were the visitors present.

Several Council officers are teaching in the School of Missions. Mrs. B. W. Lipscomb has "Adult Organization and Methods"; Mrs. J. W. Downs, "From Over the Border"; Miss Althea Jones, "Children's Organization and Methods"; Mrs. Spivey teaches "Young People's Organization and Methods."

Those of the North Arkansas Conference who are taking the Mission Study Course this summer on Mt. Sequoyah are: Mrs. W. A. Steele; Mrs. H. E. Neblett; Mrs. R. A. Dowdy; Miss Minnie Lee Eldson. Among others who are attending the Regional Conference or for rest are, Mrs. Preston Hatcher, Miss Bessie Bunn, Mrs. A. E. Holloway and Mrs. James A. Anderson.

The Regional Conference on City Mission Work met on Mt. Sequoyah July 29-31.

The general theme was "Missionary Methods of Jesus in city and country." The meeting was presided over by Mrs. Fred Lamb of Kansas City with Mrs. C. E. Castle of Wagoner Oklahoma as secretary.—Mrs. E. F. Ellis, Pub. Supt. N. Ark. Conf.

SULPHUR CITY.

Mrs. Boaz of Sulphur City writes: "We are still alive and meet twice a month. Have just finished reading 'The Morning Glory' life of Miss Mae McKenzie, a little deaconess who worked in the lumber camps at Crossett, Arkansas. One of our members, Mrs. M. C. Cooper, lived at Crossett when Miss McKenzie lived and died there. She knew all the characters in the book which made it so much more interesting. Mrs. Cooper was at that time Mrs. Adah Perrie and

president of the Junior Missionary Society. We use the Bulletin and the literature sent us. We are hoping and praying that we may have a preacher next year.—Mrs. J. L. Boaz, President.

FT. SMITH YOUNG PEOPLE.

Our Young People are still on the job. We are few in number; only six paying members this month. Two daily papers and our church bulletin give space for our news. We use the Bulletin in addition to literature for our program. Hope to do more in the future.—Jewell Ray, Superintendent of Study and Publicity.

MISSIONARIES SAILING THIS SUMMER TO THE ORIENT.

There will be two outgoing missionary parties sailing this summer. The following will sail on the President Jefferson of the Admiral Line on August 7: Miss Agnes Graham, Miss Hortense Tinsley, Miss Olive Leo Smith, Miss Euline Elizabeth Smith. These will all go to Korea and will sail from Seattle.

The following will sail on the Empress of Russia, of the Canadian Pacific Steamship Line, leaving Vancouver August 20: Miss Ida Anderson, Miss Anne Elizabeth Herbert, Miss Ethel Wytell Bost, Miss Naomi Howie, Miss Pearl Wiemers, Miss Mary Douglas Finch, Miss Blanche Hager.

Miss Margaret Pilley, who goes to China on a contract basis for three years, sailed on the Empress of Russia on June 20.

REPORT OF MISSIONARY SOCIETY OF ATKINS.

In making the report for the second quarter of the missionary year there are some things that might interest others than the members.

In April our society sent a delegate to the conference at Ft. Smith and two visitors went. We have paid \$25 on our pledge to the Bennett Memorial and have almost reached our goal, \$500 for our new Educational Building at home.

The members have done good work in the study classes. The foreign book, "Ming Kwong" has been completed and we are now studying "Life as a Stewardship." In studying this book we have divided the members

into three classes with a total of twenty members. We feel we can get closer to real work in small groups.

The fourth Tuesday is our social meeting. At the April meeting we had a dollar party at the home of Mrs. W. C. Hogan. All ladies of the church were invited to this meeting. Three members of the Morrilton Society were our guests. At the meeting in June at the home of Mrs. Wesley Bailey, a free will offering was taken.

Our Social Service work is done along with the Civic Club work.—Mrs. Rife Hughey, Supt. Study and Publicity.

MT. SEQUOYAH AUXILIARY.

A Woman's Auxiliary was recently organized on Mt. Sequoyah with fifteen charter members. The object of the organization is to add attractive places or needed things to the grounds which the Board does not feel able to give just at this time.

The first work of the Auxiliary was to have a floor placed in the woman's dormitory where only a gravel floor had been used heretofore. Benches, a long rustic library table for study, two rocking chairs and a few minor improvements were added. Plans were made to place two large electric fans in the cafeteria, but just at that time the weather turned so cold that two pairs of blankets were needed so the fans were overlooked for the present.

A fund is now being placed in the bank with which to furnish the living room in the Elza Memorial Hall which will be built in the near future. It is the present plan to use reed furniture with small rugs to match in color.

The officers of the organization are: President, Mrs. A. M. Robertson; secretary, Mrs. J. C. Jones, both of Texarkana; and treasurer Mrs. R. J. Elder, of Eldorado.

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HELP FOR MOTHERS OF AILING DAUGHTERS

Mrs. Quigg and Mrs. Betton Tell in the
Following Letters What Is Best To Do



DAUGHTER OF MRS. QUIGG
210 MAIN STREET, ROYERSFORD, PA.

Royersford, Pa. — "My daughter was sickly from the time she was 13 years old, and when she was 15 she was irregular and also had severe headaches and pains in her sides and back. She was this way about six months before I began giving her Lydia E. Pinkham's Vegetable Compound regularly although she had tried it before. It helped her very much. She is not bothered by headaches, backaches, or cramps any more, and has not missed but one day's work. We recommend it to other mothers

with girls who have these troubles." —Mrs. QUIGG, 210 Main Street, Royersford, Pa.

Mrs. Betton's Letter

Ridgely, Md. — "I want to tell you how much good your Vegetable Compound has done my daughter. Before she started taking your medicine she was in a nervous, run-down condition, so that she could hardly sleep at night. She always had a pain in her side and sometimes cramps so that she would have to go to bed. She is a schoolgirl and was going to school only half the time because she was so weak and run-down she could not stand it to walk there some days. She was this way for three or four years. She had been reading your advertisements in the different newspapers and she noticed that some of the girls and women had suffered just as she had. So she took Lydia E. Pinkham's Vegetable Compound and is a lot better. With the first bottle everybody could see a big change. She can go to school every day and can eat just as much as any one else, when before she did not have any appetite. We have told others about the medicine, and we are perfectly willing for you to use these facts as a testimonial. We are also willing to answer letters from other women concerning the help my daughter has received from the Vegetable Compound." — Mrs. JOSEPH BETTON, Ridgely, Maryland.

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 August 16

TEMPERANCE LESSON

LESSON TEXT—Gal. 5:13-24.
GOLDEN TEXT—"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap."

—Gal. 6:7.
PRIMARY TOPIC—A Picture of a Good Life.

JUNIOR TOPIC—Good and Bad Fruits.

INTERMEDIATE AND SENIOR TOPIC—Drunkenness and Kindred Evils.
YOUNG PEOPLE AND ADULT TOPIC—The Flesh Against the Spirit.

Having shown in chapters 3 and 4 of this epistle that the believer is free from the law as a means of justification, Paul makes practical application of this doctrine.

I. Christian Freedom (vv. 13-15).
1. It Is Not an Occasion to the "Flesh" (v. 13).

Liberty is not license. The notion that when one is free from the law he is free from constraint, is wickedly erroneous. License of the flesh means not merely the indulgence of the flesh in actual material sins, but in the expression of a self-centered life in biting and devouring one another (v. 15). Bickering among Christians is an example thereof.

2. By Love, Serving One Another (v. 13).

Freedom from the Mosaic law means slavery to the law of love. "The emerging from bondage through Christ is the passing into a sphere of life in which all the powers should act under the dominion of the true motive, love."—Morgan.

II. Walking in the Spirit (v. 16-18).
This discloses the secret of how a life of service to another can be lived. The governing principle in the life of a believer is the Holy Spirit. Walking in the Spirit results in:

1. Loving Service to Others (v. 13).
2. Victory Over the Flesh (vv. 16-17).

By the flesh is meant the corrupt nature of man expressing itself in the realm of sense and self. The renewed man becomes two men between whom a mortal conflict is going on. The Christian must choose between good and evil. When he chooses the evil, the Holy Spirit opposes, and when he chooses the good the flesh opposes. Notwithstanding this deadly conflict, victory is sure if one chooses the good.

III. The Works of the Flesh (vv. 19-21).

By works of the flesh is meant the operation of the carnal nature. The one who chooses to live according to the impulses and desires of his natural heart will be practicing the following sins.

1. Sensuality (v. 19).
The sins enumerated here are practiced in the sphere of the body and are:

(1) Fornication. (The word "adultery" is omitted from the best manuscripts.)
(2) Uncleanness. This includes all sensual sins, open or secret, thought or deed.

(3) Lasciviousness. This means the wanton reckless indulgences in the shameful practices of the flesh.

2. Irreligion (v. 20).
These acts take place in the realm of the spirit and are:

(1) Idolatry, which means the worshipping of idols.

(2) Witchcraft or Sorcery. This means all dealing with the occult such as magical arts, etc.

3. Sins of the Temper (vv. 20-21).
These take place in the sphere of the mind and are:

(1) Hatred.
(2) Variance, which means strife.
(3) Emulations, jealousy.

(4) Wrath, bursts of passions.
(5) Seditions, factions in the state.
(6) Heresies, factions in the church.
(7) Envyings.
(8) Murders.

4. Sins of Excess (v. 21).
(1) Drunkenness. This means indulgence in intoxicating liquors.

(2) Revelings, acts of dissipation under the influence of intoxicants.

IV. The Fruit of the Spirit (v. 22-24).

This indicates action in the realm of life, the product of the Holy Spirit indwelling the believer.

1. Love, to God and man.
2. Joy, glad-heartedness because of what God has done.
3. Peace with God and fellowman.
4. Longsuffering, taking insult and injury without murmuring.
5. Gentleness, kindness to others.
6. Goodness, doing good to others.
7. Faith, believing God and committing all to Him.
8. Meekness, submission to God.
9. Temperance, self-control in all things. Against such there is no law.

NORTH ARKANSAS NOTES.

Leachville.—The Worker's council of the Sunday School at Leachville met last Monday night and checked up on their work with the view of bringing their school up to the highest possible standard by the time of the Annual Check-Up in October. They are wide-awake in this school and expect to make a fine showing in the Annual Check-Up. The pastor, Bro. Dyer, has this work very much on his heart.

Mammoth Springs.—The pastor, Rev. Roy M. Black, of Mammoth Springs, is putting over a very fine Standard Cokesbury school in his church. He is teaching the course on "The Small Sunday School" and Mrs. C. T. Jones, one of his efficient helpers, is teaching the course on "What every Methodist should know."

McCrory.—Rev. A. W. Martin spent Tuesday night of last week with the Sunday School workers at McCrory. They were enthusiastic in their efforts to launch a Standard Cokesbury School. The pastor, Rev. A. T. Galloway, is untiring in his efforts and co-operation in this work.

This school will follow the one that is now being held at DeView.

Naylor.—An all day institute was held at Naylor on August 6, with great enthusiasm. The stores of this little village were all closed throughout the day for this work and a large congregation gathered. We spent the day very interestingly and profitably in discussing our problems and program. The pastor, Rev. J. L. Rowland, is untiring in his efforts to put over the whole program in his circuit, and in this he has the hearty support of his Presiding Elder, Rev. W. B. Hays.—G. G. Davidson.

REV. S. T. BAUGH BECOMES RURAL SUNDAY SCHOOL MAN FOR LITTLE ROCK CONFERENCE.

We are sure that every one will rejoice with us in the fact that we have been able to secure Rev. S. T. Baugh to take the place of Mr. Fowler as Rural Sunday School man for the Little Rock Conference. Brother Baugh has made a success of everything he has undertaken, but possibly the most outstanding accomplishment of his splendid career was the work he did with the Sunday Schools of the Blevins charge during his four year pastorate there. No better man could have been secured for this work. Baugh loves our Rural work

and we know our rural workers will love Baugh. Under his aggressive leadership we look for a new day among the rural schools of our Conference. He began work the first of August.—Clem Baker.

AN EXPERIMENT IN CO-OPERATION IN LITTLE ROCK CONF.

In the selection of Rev. S. T. Baugh to represent both the Sunday School and League Boards as a field worker in the Little Rock Conference we believe that our Conference has taken a step that will meet the approval of all our people. The cry of the day is for co-operation among all our Boards. This is our first step. We believe that it will work. If it succeeds we believe that other Conferences will follow our lead as other Conferences have done in many other matters initiated in Arkansas. Let us give Baugh a fair trial. Let us make this succeed. The Little Rock Conference can do anything it undertakes to do.—Clem Baker.

MONEY SAVED FOR MISSIONS UNDER NEW PLAN OF CO-OPERATION.

Under the new plan of the Little Rock Conference whereby the Sunday School and League Boards unite in the support of Brother Baugh much money can be saved in our home field and thus our Conference will be able to make a much larger contribution to the support of our great foreign mission program. We believe that our people will appreciate this. Our slogan is "Make every dollar go just as far as possible in the extension of our Master's Kingdom."

RURAL WORK NOT TO SUFFER UNDER NEW PLAN.

Under the new Little Rock Conference plan of co-operation our Rural Sunday School work will not suffer any loss of emphasis. In fact Brother Baugh will put on an even more vigorous program in behalf of our Rural Sunday Schools than we have ever had before. At the same time he will look after the extension and cultivation of our Epworth Leagues. A man as well qualified in both Sunday School and League Work as is Baugh can look after both these great interests in one visit to a charge without loss of time and with no extra expense.—Clem Baker.

WHY NOT ALL BOARDS BEHIND A GREAT RURAL CHURCH EXTENSION PROGRAM.

The combination of our Epworth League and Rural Sunday School work suggests to us the advisability of all our Conference Boards getting behind a great united program of Rural Church Extension. Our Conference Board of Missions has already thrown its support to this program.—Clem Baker.

"THE VOICE OF THE FUTURE" A PAGEANT FOR CHILDREN'S WEEK, OCTOBER, 1925.

The Baptist, Presbyterian, and Methodist denominations of the South offered a prize of \$350 for a pageant to be used during Children's Week observance this fall. A large number of pageants from all over the country were submitted. "The Voice of the Future" was the one chosen and will be used by these denominations.

The young lad ywho won the prize requested that her name not be used in connection with the pageant and refused to accept the money, donating it to benefit of the children of the South.

The Pageant in a most beautiful and graphic way depicts our responsibility to the childhood of today.

Prepare now to use this most excellent method of putting over the message of Children's Week. There is nothing that could be more telling for the Parents' meeting than this little pageant presents. It can be used in the smallest country charge or the city church.

Order at once from our Sunday School Headquarters, 406 Exchange Bank Building, Little Rock, Ark.—Fay McRae.

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NEW CABINET MEMBERS, NORTH ARKANSAS CONFERENCE

The Leaguers of the North Arkansas Conference will remember that at the Assembly the appointment of District secretary and assistant District secretary for the Booneville District was left open for further consideration. A few weeks ago the Rev. S. B. Wilford of Belleville was appointed District secretary and Mrs. Gladys James of Ola was appointed assistant District secretary. They are already popular leaders of the District and the Booneville District League program starts off with a "bang."

Since the Assembly John O. Baker has found that it will be impossible for him to retain the District secretaryship of the Helena District, and, after careful consideration, Mr. Arthur Billingslea of Marianna has consented to take over this work. Mr. Billingslea is probably better known in the Searcy District than in the Helena, having spent most of his life there. He made himself felt as a great League leader two years ago through his activity in District institute work. The Leaguers of the Helena District should get in touch with Arthur as soon as possible, because there is no shadow of doubt about your love for him. He will lead you to great things Leagueally if you will signify your co-operation.—Noel S. Chaney, President.

TO EPWORTH LEAGUERS WHO COME TO MT. SEQUOYAH.

We are anxious to have a League orchestra while you are here, so if you can play on any sort of string or wind instrument, please bring it with you so you can help us out.

Don't think because you cannot play like a professor that we can get along without you. We need every little bit and you can help, so we are depending on you. Don't disappoint us!—Mrs. A. M. Robertson.

LITTLE ROCK CONF. NOTES.

The Little Rock Conference Epworth League Cabinet held its first meeting since the Assembly, at the Y. W. C. A., August 8-9.

Only four members of the Cabinet were absent. Those present were: Rev. Fred G. Roebuck, President; Miss Lillian Peaslee, Secretary; Miss Effie Bannon, Treasurer; R. L. Ashcraft, Era Agent; Mrs. Claud Roy, Junior-Intermediate Superintendent; Miss Irene Taylor, Life Service Superintendent; Miss Ruth Smith, District Secretary, Arkadelphia District; Mr. Joe Wilson, District Secretary, Camden District; Miss Olive Smith, District Secretary, Little Rock District; Mr. R. W. Menard, District Secretary, Monticello District; Miss Audrey Wharton, District Secretary, Pine Bluff District; Miss Ruth Sewell, District Secretary, Prescott District; Miss Carrie McKay, District Secretary, Texarkana District; Miss Teresa Drumbheller, Assistant District Secretary; Miss Margaret Matthews, Assistant District Secretary; Miss Winfred Crill, Assistant District Secretary.

This meeting was a very helpful and spirited one. Each phase of this year's League work was well discussed and outlined. Special attention and help were given to the work of each officer.

Special reference was given to the following phases of work for the year by the president.

Mission Study.—We are urged to help the chapters to conduct their classes early in the year.

Young Peoples' Revival.—Each Senior League is expected to conduct

a Young Peoples' revival during the early fall. A week will be suggested later.

Monthly Remittances.—All pledge money should be collected monthly and sent to Miss Effie Bannon, Treasurer, 2012 Wright Ave., Little Rock

WINFIELD ASBURY CHAPTERS HOLD JOINT MEETING.

The Winfield and Asbury Chapters held a joint meeting and rendered a very fine program on the campus of the Blind School Sunday evening. Subject of program: "How We See God in Nature." The capable leader was Miss Evelyn Florion who gave the hearers the benefit of the inspiration she received recently on an extended trip South.

Mrs. Johnson gave two inspiring readings: "Trees," and "Phantasy of Sunlight." Mrs. Johnson is the author of the latter.

Miss Eunice Erwin led the singing.

Mrs. Thornburgh, who has charge of the Schools gave the Leagues a very hearty welcome.

Our Leagues are doing a very fine piece of work along this line.

Trust we shall have write-ups from others who are doing similar work.—Conference Editor.

NORTH ARKANSAS PLEDGES.

Below is a list of pledges made in North Arkansas Conference for Africa Specials and Conference work.

A number of Leagues have not yet pledged. Our total amount asked is \$4,300, of which only \$3,167.50 has been pledged to date. If your League has not yet pledged, see that the pledge is sent in at once to Howard Johnston, Treasurer, Conway, Ark.

District	Quota	Pledge
Batesville	\$ 300.00	\$ 255.00
Booneville	200.00	170.00
Conway	700.00	630.00
Fayetteville	400.00	332.50
Ft. Smith	400.00	205.00
Helena	700.00	420.00
Jonesboro	500.00	285.00
Paragould	550.00	390.00
Searcy	550.00	480.00
	\$4300.00	\$3167.50

Batesville District:—

Batesville	\$100.00
Batesville, Int.	10.00
Gassville	10.00
Central Ave.	20.00
Moorefield	10.00
Mt. Home	30.00
Newport	50.00
Pfeiffer	10.00
Sulphur Rock	15.00

Booneville District:—

Belleville	15.00
Booneville	25.00
Branch	15.00
Danville	15.00
Dardanelle	20.00
Ola	20.00
Plainview	20.00
Ratcliffe	20.00
Washburn	10.00

Conway District:—

Cabot	30.00
Cabot, Jr.	5.00
Conway	90.00
Conway, Jr.	5.00
Gardner Memorial	75.00
Gardner Memorial, Int.	10.00
Gardner Memorial, Jr.	5.00
First, N. L. R.	100.00
First, N. L. R., Int.	25.00
Lamar	25.00
Morrilton	75.00
Morrilton, Jr.	10.00
Plumerville	20.00
Quitman	25.00

Russellville	50.00
Russellville, Int.	15.00
Salem	15.00
Vilonia	25.00
Washington Ave	25.00

Fayetteville District:—

Alpena	10.00
Alpena, Jr.	2.00
Bentonville	25.00
Berryville	15.00
Berryville, Jr.	5.00
Centerton	25.00
Centerton, Int.	5.00
Council Grove	10.00
Eureka Springs	10.00
Farmington	5.00
Fayetteville	40.00
Fayetteville, No. 2	10.00
Gravette	18.00
Gravette, Jr.	5.00
Oakley Chapel	20.00
Oakley Chapel, Jr.	5.00
Prairie Grove	20.00
Rogers	45.00
Rogers, Jr.	10.00
Siloam Springs	25.00
Siloam Springs, Int.	10.00
Siloam Springs, Jr.	2.50
Winslow	8.00
Winslow, Jr.	2.00

Ft. Smith District:—

Clarksville	50.00
Clarksville, Int.	10.00
Coal Hill	30.00
Dodson Ave.	25.00
First Church, Ft. Smith	50.00
Midland Heights	5.00
Mulberry	15.00
Mulberry, Int.	7.50
Mulberry, Jr.	2.50
South Ft. Smith	10.00

Helena District:—

Clarendon	10.00
Clarendon, Jr.	5.00
Earle	15.00
Goodwin	10.00
Helena	100.00
Holly Grove	25.00
Marianna	25.00
Marvell	25.00
Parkin	30.00
Parkin, Jr.	5.00
Shiloh	15.00
West Helena	30.00
Wheatley	25.00
Wheatley, Int.	10.00
Wynne	75.00
Wynne, Int.	15.00

Jonesboro District:—

Blytheville	50.00
Blytheville, Int.	15.00
Dell	5.00
Huntington Ave.	15.00
Fisher St.	15.00
First Church, Jonesboro	60.00
First Church, Int.	40.00
Lake St. Blytheville	15.00
Manila	25.00
Monette	15.00
Osceola	30.00

Paragould District:—

Corning	60.00
East Paragould	50.00
East Paragould, Jr.	15.00
Hoxie	40.00
Knobel	20.00
Paragould	75.00
Peach Orchard	50.00
Peach Orchard	5.00
Ravenden	10.00
Walnut Ridge	50.00
Walnut Ridge, Int.	15.00

Searcy District:—

Augusta	40.00
Augusta, Int.	15.00
Beebe	20.00
Clinton	25.00
Cotton Plant	15.00
Harrison	75.00
Harrison, Int.	25.00
Harrison, Jr.	5.00
Judsonia	15.00
McClelland	25.00
McClelland, Jr.	5.00
McCrory	25.00
Searcy	75.00
Searcy, Int.	25.00

Searcy, Jr.	10.00
Union	15.00
Valley Springs	15.00
Valley Springs, Int.	5.00
Weldon	10.00
West Searcy	35.00

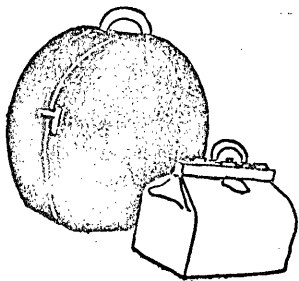
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Good positions are always open to graduates of the Fayetteville Business College. Fall term opens August 31. New bulletin containing full information now ready to be mailed. Write H. O. Davis, President, for copy.

MAKES PUMPING UP TIRES UNNECESSARY.

N. B. Hughes of 2514 Monroe, Chicago, Ill., has perfected a new airtight 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' invention and banished the old theory that air escapes thru 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.

NEWS OF THE CHURCHES.

FACTS FROM THE FIELD.

The FOREMAN SUN, one of the best weeklies in the State, has recently purchased and moved into, a new home. Editor W. B. Coley, an able newspaper man, now has one of the best equipped plants we have ever seen for a town even twice as large as Foreman.

Rev. E. D. Hanna was given a gladsome surprise the other day, when a committee of choice women from Holly Springs church, presented him with a "suit, hat, and the other trimmings." He expresses his deep appreciation to the donors, and to the committee, Mesdames W. J. Proctor, H. J. Rogers, and Misses Louis Proctor and Virgie Rogers.

Rev. Stanley T. Baugh, one of our faithful pastors, has been appointed as Rural Sunday School worker for the Little Rock Conference. In fact, he will fill a dual place. In addition to this work, he will also act as Conference Secretary of the Edworth League. Brother Baugh is admirably qualified for this special

work. He is highly honored and greatly beloved by the brethren of the Little Rock Conference. He and Rev. Clem Baker, Methodism's greatest Conference Sunday School Superintendent, will "make things move" as they have never before progressed.

Brother Baugh's successor at Hunter Memorial will be appointed soon.

Rev. E. R. Steel, D. D., Little Rock District's faithful superintendent is "on the job" again, with the wiggler, and vitality of his early days. He preached at Primrose last Sunday morning and at Pulaski Heights Sunday evening, after which he presided over the Third Quarterly Conference. Rev. Fred G. Roebuck is the popular pastor. Dr. Steel is regaining his strength. He expects to carry on his District work without any further "layoff."

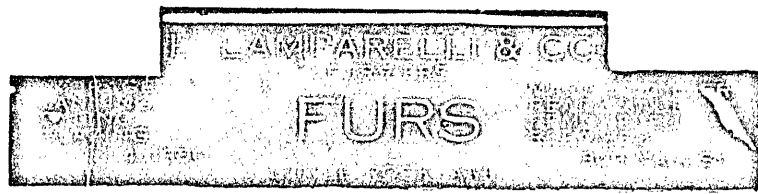
Rev. John T. Gossett, of Mountain View, one of our "boosters" sends in another small club. We appreciate the good work that Brother Gossett is doing for the Methodist.

Rev. S. Keener Burnett, who was operated on two weeks ago at the General Hospital, is recovering slowly.

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It is a well understood fact that we serve with distinction and bring honor to the profession we have made our life-work and study

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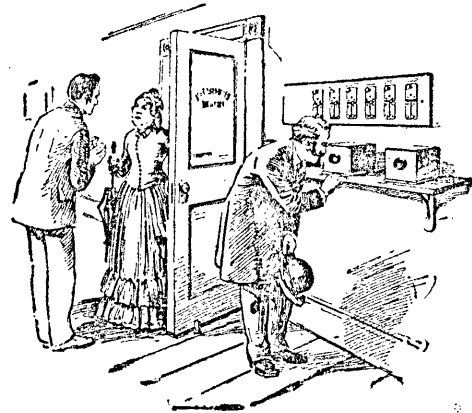
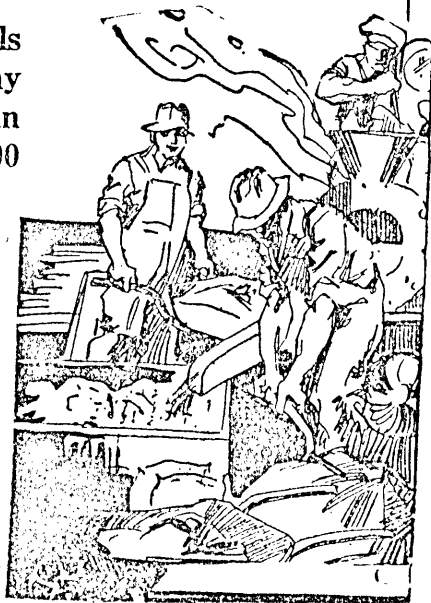


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The need for voicing thought to far-away places began with the nation's expanding activities. Long before the telephone art permitted it, long distance service was demanded. A national service was, from the beginning, the beacon of the telephone's founders, and the inspiration of the scientists and engineers whose achievements gradually overcame the obstacles to the transmission of human speech.

These conquered, national expansion has more and more been made possible, and the uncertainties of separation have diminished. Today any community in America can talk with any other so promptly and satisfactorily that men have difficulty in imagining a time when universal service was an ideal yet to be reached.

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ly but satisfactorily. Brother Burnett appreciates the many kindnesses and the thoughtfulness of his numerous friends. He has had many to call in person to inquire about him, countless telephone calls, and scores of letters have poured in. For all of which, he is deeply grateful. He expects to return to his pastorate within the next few days. DeQueen appreciates this fine pastor.

Miss Georgia Bell Burnett of DeQueen, a Henderson-Brown graduate rendered a special number at 1st Church, Little Rock, last Sunday morning. She is a charming soloist.

Rev. and Mrs. Paul Q. Rorie of El Dorado, are in Rochester, Minn., for a few weeks. While there, Mrs. Rorie will undergo an operation at the "world famous" hospital, owned and operated by Mayo Brothers.—Ass't Ed.

WHELEN SPRINGS REVIVAL.

We have just closed what I pronounce a splendid revival at Whelen Springs, Rev. J. D. Fomby was with me and did all the preaching. It was my first introduction to Bro. Fomby, but he is all right. He did some splendid work there.

We had about twenty accessions, about six on profession of faith, baptism and vows.

It was a good meeting, well attended, and the interest was good all the way through.

Whelen Springs is now come to life again. It bids fair to do some real good work. We have a splendid people there, people who love God, and want to worship Him, not something else, but God. Bro. Reed, who has been living in Texas has moved back there, and also Bro. Wells and family. This adds much strength to the church.

Whelen Springs is not new on the

map in the sense of time, but in the sense beginning anew.

My next meeting begins Sunday. May this year close with many blessings upon our Conference.—C. B. Powell, P. C.

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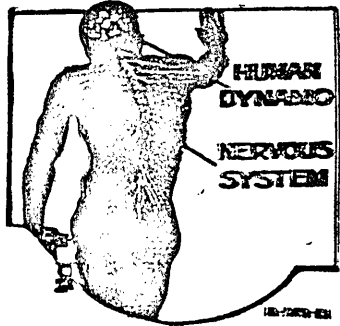
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MIDSUMMER REPORT ON CONFERENCE COLLECTIONS, NORTH ARK. CONFERENCE.

Batesville District.
W. A. Lindsey, P. E.
Batesville, First Church, R. E.
L. Bearden, P. C., H. E.
Wright, Tr. \$650.00
Swifton-Alicia, H. L. Claud,
P. C., W. L. Austin, Tr. 65.00
Tuckerman, O. C. Lloyd, P.
C., D. R. Parrott, Tr. 175.00
\$890.00

Booneville District.
B. L. Wilford, P. E.
Booneville, E. H. Hook, P. C.,
J. O. Barlow, Tr. \$450.00
Dardanelle Ct., W. A. Patty,
P. C. 15.00
Paris, J. A. Reynolds, P.
C., J. B. Nicholas, Tr. 412.45
\$877.45

Conway District.
W. B. Hays, P. E.
Cabot, A. F. Skinner, P. C. \$ 100.00
Conway, O. E. Goddard, P. C.,
G. L. Bahner, Tr. 953.23
Lamar, W. J. Spicer, P. C. 5.00
Morrilton, A. E. Holloway, P. C. 500.00
Russellville, Chas. Franklin, P.
C., W. D. Vance, Tr. 852.00
\$2410.33

Fayetteville District.
J. A. Womack, P. E.
Bentonville Ct., O. M. Campbell, P. C. \$ 40.00
Gravette and Decatur, M. L.
Lark, P. C. 12.00
Huntsville, W. H. Hatfield,
P. C. 17.00
Rogers, J. T. Willcoxson, P.
C., R. L. Brewer, Tr. 881.00
Springdale, I. A. Brumley, P.
C., A. Broyles, Tr. 300.00
Viney Grove, J. A. Zinn, P. C. 30.00
\$1280.50

Fort Smith District.
F. M. Tolleson, P. E.
Cecil, J. E. Peters, P. C. \$ 25.00
Charleston, C. L. Franks, P. C. 17.03
Clarksburg, Lester Weaver,
C., Pat McWilliams, Tr. 895.45
Dodson Ave., J. D. Cunningham,
P. C., Jack McMurtey, Tr. 103.52
Hackett, J. W. Head, P. C. 40.00
Lavaca, H. M. Lewis, P. C. 54.00
Mulberry-Dyer, J. L. Pruitt,
P. C. 100.00
Ozark, J. B. Stevenson, P.
C., C. C. Jeffers, Tr. 27.92
South Ft. Smith, D. N. Weaver,
P. C., Mildred Robinson, Tr. 38.10
Van Buren Ct., W. A. Greer,
P. C. 2.87
\$1303.89

Helena District.
J. A. Anderson, P. E.
Crawfordsville, S. B. Wiggins, P. C. \$ 20.00
Holly Grove-Marvel, C. W.
Johnston, P. C. 35.00
Marianna, W. L. Oliver, P. C.,
R. E. Wild, Tr. 700.00
Wheatley, J. G. Ditterline,
P. C. 21.66
\$776.66

Jonesboro District.
W. C. House, P. E.
Brookland, J. W. Oliver, P. C. \$13.06
Huntington Ave., R. C. Morehead, Jr., P. C., I. Horton, Tr. 20.00
M \$33.06

Paragould District.
William Sherman, P. E.
Gainsville, C. H. Harvison, P. C. \$ 10.50
Mammoth Spring, R. M. Black,
P. C., C. T. Jones, Tr. 55.70
Rector, S. G. Watson, P. C. 100.00
Ravenden Springs, W. E. Benbrook, P. C. 13.00
\$179.20

Searcy District.
Jefferson Sherman, P. E.
Harrison, E. W. Faulkner, P.
C., G. C. Coffman, Tr. \$132.50
Kensett, L. B. Conkin, P. C. 25.00
Searcy, J. E. Cooper, P. C.,
R. A. Yarnell, Tr. 700.00
\$857.50

Total for Conference to
date (July 25) \$8608.59
One year ago to same date 5721.25
Gain over last year \$2887.34
Two years ago to same date 3804.44

Gain over two years ago \$4804.15
Special Notice—Two of the pastors have changed since the money credited to the pastoral charge was remitted, to-wit: Rogers and Tuckerman. George McGlumphy, Treasurer, Fort Smith, 1111 N. 15th St.

QUARTERLY CONFERENCES

FAYETTEVILLE DISTRICT. (Fourth Round.)

Fayetteville, (open date).
Centerton, Aug. 30, (conf. later).
Bentonville, Aug. 30, 7:30.
Bright Water, Sept. 5-6.
Springdale, Sept. 6, 7:30.
Alpena Ct., Sept. 12-13, at Carrollton.
Green Forest, Sept. 13, 3 p. m. and night.
Cincinnati, Sept. 19-20.
Lincoln, Sept. 20, 3 p. m. and night.
Council Grove, Sept. 26-27.
Gentry, Sept. 27, 3 p. m. and night.
Viney Grove, Oct. 3-4.
Goshen and Zion, at Zion, Oct. 4, 3 p. m. and night.
Oct. 10-11 at Highfill.
Springtown Ct., Oct. 18, 11 a. m. and 2 p. m.
Gravette, Oct. 18, 7:30.
Siloam Springs, Oct. 24-25.
Elm Springs, Oct. 25, 7:30.
Elkins Community, Oct. 25, 7:30.
Farmington, Nov. 1, 11 a. m. and 2 p. m.
Winslow, Nov. 1, 3:30 p. m. and night.
Pace's Chapel, Nov. 8, 11 a. m.

Grippe, Dengue, Constipation,
666 is a prescription for Colds,
Bilious Headache, Malaria.

Rogers, Nov. 8, 7:30 p. m.
Huntsville, Wed., Nov. 4, at 7:30.
Prairie Grove, Wed., Nov. 11, 7:30.
Eureka Springs, Nov. 15, 11 a. m.
Berryville, Nov. 15, 3 p. m. and night.
All Fourth Quarter reports will be in writing. Pastors, please serve due notice on all officials. Cut this out for reference.—Jno. A. Womack, P. E.

LITTLE ROCK DISTRICT (Fourth Round.)

England, Sept. 6, 11 a. m.
Highland, Sept. 6, 7:30 p. m.
First Church, Sept. 13, 11 a. m.
Pulaski Heights, Sept. 13, 7:30 p. m.
Winfield Mem., Sept. 20, 11 a. m.
Capital View, Sept. 20, 7:30 p. m.
Keo-Tomberlin, Sept. 27, 11 a. m.
Asbury, Sept. 27, 7:30 p. m.
Carlisle Ct., Sat., Oct. 3, 11 a. m., at Des Arc, Sun. 11 a. m. Oct. 4.
Carlisle Sta., Oct. 4, 7:30 p. m.
Hickory Plains, Sat. Oct. 10, 11 a. m. at Hickory Plains, Sun., 11 a. m. Oct. 11.
Lonoke, Oct. 11, 7:30 p. m.
28th Street, Wed. Oct. 14, 7:30 p. m.
Austin, Sat., Oct. 17, 11 a. m.
Austin, Sun., Oct. 18, 11 a. m.
Hunter Mem., Oct. 18, 7:30 p. m.
Forest Park, Wed., Oct. 21, 7:30 p. m.
Hazen-DeValls Bluff, Oct. 25, 11 a. m.
Henderson, Oct. 25, 7:30 p. m.
Bryant Ct., Sat. Oct. 31, 11 a. m.
Bryant Ct., Sun., Nov. 1, 11 a. m.
Bauxite, Nov. 1, 7:30 p. m.
Oak Hill-Maumelle, Sat., Nov. 7, 11 a. m., at Mabelvale Nov. 8, 11 a. m.
Douglassville-Guyer Springs, Nov. 2, 7:30 p. m.
—E. R. Steel, P. E.

PRESCOTT DISTRICT. (Fourth Round.)

Prescott Ct., at Holly Springs, Aug. 29-30.
Emmett, at Emmett, Aug. 30, 3 p. m.
Center Point, at Trinity, Sept. 5-6.
Nashville, Sept. 6, 3 p. m.
Hope, Sept. 13, 11 a. m., and 3 p. m.
Washington, at Washington, Sept. 13, 3:30 and 8 p. m.
Spring Hill, at Fairview, Sept. 19-20.
Fulton, at Fulton, Sept. 20, 3:30 p. m.
Murfreesboro, at Murfreesboro, Sept. 26-27.
Bingen, at Doyle, Sept. 27, 3 p. m. and 8 p. m.
Columbus, at Bethany, Oct. 3-4.
Mineral Springs, Oct. 4, 3 p. m.
Glenwood and Rosboro, at Rosboro, Oct. 10-11.

Delight, at Delight, Oct. 11, p. m.
Okolona, at Okolona, Oct. 18.
Gurdon, Oct. 18.
Mt. Ida, at Mt. Ida, Oct. 24-25.
Amity, Oct. 25, p. m.
Blevins, Nov. 1.
Prescott, Sta., Nov. 1, p. m.

Brethren, let us be sure to have all the reports that the Fourth Quarterly Conference calls for. If you are in doubt as to what these reports should be about, look to your Discipline. May we wind up a great year in fine shape.
—J. L. Dedman, P. E.

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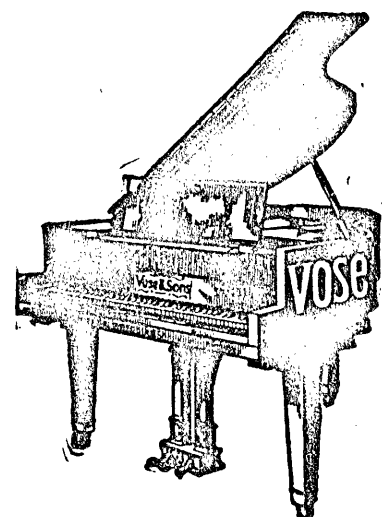
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Edited by LUTHER E. TODD, Secretary



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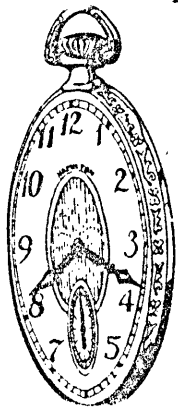
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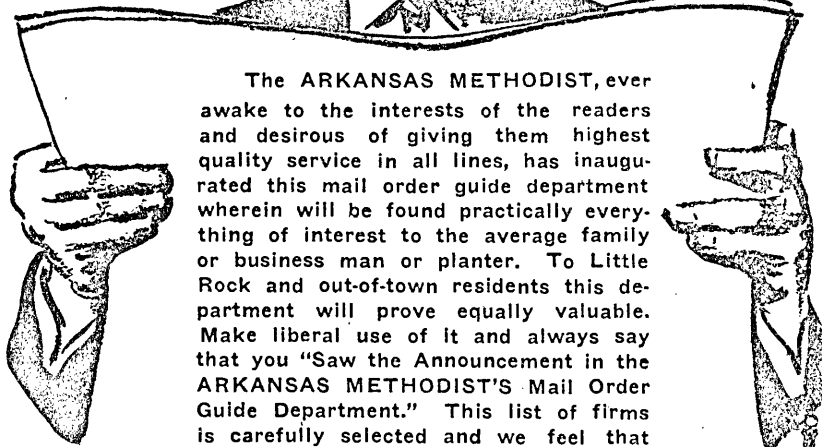
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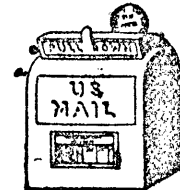


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F. Lee Major, active vice president, is known throughout the states as a practical banker and is former assistant state bank commissioner and author of the new book, "The Duties, Responsibilities and Liabilities of Bank Directors." He will specialize in caring for country bank business.

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J. R. Fletcher, vice president in charge of real estate and mortgage loans, is one of the best appraisers of real estate in Little Rock. A veteran in real estate circles in the state, his connection with The Federal assures you of painstaking, trustworthy service in this field.

R. J. Lanford, vice president in charge of insurance and bonds, formerly held a similar position with the First National Bank in North Little Rock. Associated with him is F. S. Stephens, vice president and assistant in this department, who has been prominently identified in this field with other Little Rock banks in the past. Miss Lettie Howell, perhaps the best known person in the bond and casualty field in Arkansas, also is identified with us in this department. She has 17 years of actual experience in bond and casualty work.

R. B. Ashcraft, assistant cashier, formerly was with the First National in North Little Rock in a similar capacity and will materially assist in the handling of the inside work of the bank.

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