

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, SEPT. 3, 1925.

No. 35.

PUNGENT PARAGRAPHS.

Sin is virulent spiritual poison.

How to beat the devil: Keep close to Christ.

No one loves a grumbler; but the grumbler admires and loves himself.

The warm robe of Christ's righteousness is the best protection against spiritual chill.

If your thoughts are pure and your motives are holy, your life will be successful, even though you may not be conspicuous.

If the people nod in their pews, it may be that the preacher has been nodding in his study.

If the Master were on earth today, we wonder whether He would be on the calling list of the elite and the intelligentsia.

LET THE WETS EXPLAIN.

The enemies of prohibition argue that the prevalence of crime is to be accounted for by the Prohibition Amendment and the Volstead Law. They point to France with its wine shops as the ideal condition, and contend that wine promotes temperance.

But the Paris Municipal Council is disturbed by the increase in assaults and burglaries, and is trying to devise means for stopping these crimes. Then the Paris statistics show that in that wine drinking city there are twice the number of arrests for drunkenness as occur in New York with all of its bootlegging. How do the opponents of prohibition explain these things?

THE BOGUS BUNK-HUNTER.

The egotistical editor of a certain atheistic weekly has announced that he is a bunk-hunter and is devoting his life to the discovery and destruction of "bunk." We can agree with him that hypocrisy and false beliefs should be exposed. But what does he include in his "bunk"? Hear him. This is what he is saying: "When I say that the world is full of bunk, I mean it literally. It is not intended as a clever paradox. It is uttered as a firm, clear, accurate statement of fact. Bunk—which is another way of saying human folly—has saturated the world, the men and women in it, their minds, their living, their trades, their professions, their business, their language, their pleasures their vices, their dress, their homes. Bunk is supreme. God is bunk. Religion is bunk. War is bunk. Business is full of bunk. Journalism is mostly bunk. Jesus is all bunk. Bunk—everywhere bunk, bunk, and still more bunk. Mountains of it."

Now read his modest confession and his ambition: "Let me say that I do not mean to imply that I am the bunkless wonder. I have it in me, but (let me hope) less than a year ago, when I had less than five years ago. My life has been a steady, persistent attempt to throw off bunk, to question everything in and around me, to shed as determinedly as I know how, the beliefs that are wrong, the ideas that are empty, the facts that turn out not to be facts. I have tried, and (let me boast) I have made some headway. I have shown it in my work. I am the kind of person who likes to carry his ideas into the very core of his being, and into his work. Particularly his work; for my work is of such a nature that it brings me in contact with a large public, and it means something to me to be able to influence others in the direction of realistic thinking and debunkation. During the past six years I have edited and published a thousand little books, nine hundred of which are already in print, with a hundred books scheduled for early production. In these little volumes, which are being distributed by the million, I offer the public a constructive program that will bring anyone capable of thought the best works of the best thinkers, thereby building realistically, pouring solid foundations that will hold an enduring structure—an edifice that will hold science, beauty, art, literature, philosophy, poetry, history, genuine self-development, studies of the great men of the past—that will house the fine and upbuilding equipment of civilized living."

Dear reader, what you and I call civilized living, this bogus bunk-fighter, considers barbarism. He regards Christianity as a delusion and a snare, and has set himself to overthrow it. He has self-confidence and enthusiasm. It is a pity our people had not more of his spirit but with a different purpose. If we were as active in making and selling good literature as he is in the distribution of his skeptical stuff, our people would take on new

GOD, WHO AT SUNDRY TIMES AND IN DIVERS MANNERS SPAKE IN TIME PAST UNTO THE FATHERS BY THE PROPHETS, HATH IN THESE LAST DAYS SPOKEN UNTO US BY HIS SON, WHOM HE HATH APPOINTED HEIR OF ALL THINGS, BY WHOM ALSO HE MADE THE WORLDS; WHO BEING THE BRIGHTNESS OF HIS GLORY, AND THE EXPRESS IMAGE OF HIS PERSON, AND UPHOLDING ALL THINGS BY THE WORD OF HIS POWER, WHEN HE HAD BY HIMSELF PURGED OUR SINS, SAT DOWN ON THE RIGHT HAND OF THE MAJESTY ON HIGH; BEING MADE SO MUCH BETTER THAN THE ANGELS, AS HE HATH BY INHERITANCE OBTAINED A MORE EXCELLENT NAME THAN THEY.
—Hebrews 1:1-4.

life. If this man were the only distributor of vicious literature, it would be bad; but thousands are assisting him directly and indirectly. Even in the daily papers, which contain much that is good, many of the popular syndicated articles are full of the same cynical and subtly dangerous propaganda. It is true that the children of this world in their generation seem to be wiser than the so-called children of light. It is time to be up and doing. Our Methodist people are wasting their energies in discussions of mere plans and policies and wrangling among themselves, while the wolves of atheism and anarchism are destroying the people.

APPEAL TO THE CHRISTIAN PEOPLES OF THE WORLD FROM CHINESE CHRISTIANS OF PEKING.

We, Chinese Christians of Peking, deeply deplore the Shanghai incident of May 30, in which a number of Chinese students were shot down by the police of the International Settlement, and are greatly concerned as to its possible effect upon inter-racial relations between the Chinese people and western nations and the future of the Christian religion in China.

Without pre-judging the case, we are grieved at what seems to be too ready resort to extreme measures in dealing with unarmed youths whose "crime" was not any premeditated plan to subvert law and order but speaking in public to protest against what they regarded as a wrong done to Chinese industrial workers by Japanese mill owners during a strike. The shooting and the subsequent military demonstration by the western powers we greatly fear will tend to create in the popular mind the impression that western nations are militaristic and imperialistic and rely upon superior force to exploit Asiatic peoples, which will necessarily lead to further estrangement and misunderstanding. In the eyes of the Chinese people Christianity is identified with the dominant nations of the west and any action on the part of their representatives in China which seems to contradict and discredit its exalted ethical teachings can do incalculable injury to the Christian Cause in China.

We are glad that steps have been taken by the government concerned to find out the real facts in the case as a basis for a just and righteous settlement. We venture to call the attention of all those who have the interests of world peace at heart to the fact that what seems to be at the bottom of the bitterness and misunderstanding, of which the Shanghai incident may be regarded as a spontaneous outburst, is the sense of injustice done to China and the Chinese people by the maintenance of legalities based on treaties exacted from China in the past as fruits of war whereby foreign nationals enjoy unfair advantages over the Chinese in their own land. Any fundamental solution must involve the removal of such irritating causes through treaty revision.

We have been cheered by the growing sentiment among Christian peoples of the west in favor of peaceful means instead of armed force for the settlement of differences between nations and

the application of the Christian principles of justice and brotherliness in international and inter-racial relations. We believe that Christians of the world have in their hands the secret for helping mankind to get out of the unhealthy and poisonous atmosphere of hate and suspicion and for ushering in a better day of mutual trust and helpfulness, if they would courageously follow their Master's voice to love one another irrespective of racial and national lines. Theirs is the opportunity to be Peace-makers among nations. "Blessed are the peace-makers for they shall be called sons of God."—Union of Chinese Christian Churches of Peking.

AN EMERGENCY.

Those who understand the situation know that we are now facing the hardest battle in the prohibition fight. The liquor interests have organized and are making a concerted and vicious fight to break down the Constitution of the United States. They hope to secure the amendment of the Volstead Act at the next session of Congress so that wine and beer may be legally manufactured and sold. They are using money freely to organize each Congressional District and elect a representative who will favor their scheme.

The Anti-Saloon League is the force that the friends of prohibition have used and still use to forward the cause of prohibition. Through the efforts of the League the liquor traffic has been abolished, and it will require the greatest activity of the League to maintain the ground that has been won.

In Arkansas for several years Rev. Paul E. Kemper, state superintendent, has been our leader. He has worked diligently and successfully and has the confidence of the churches all over the state. For two months he has been disabled on account of sickness and a surgical operation, and has not been able to take the field. In this crisis he needs the active and full support of all the Churches, and is asking that a collection for the League be taken in every Sunday School of every Church in Arkansas. Every pastor and Sunday School superintendent is urgently requested to present the claims of the League to the Sunday School on some auspicious day. Then immediately send the money to Rev. Paul E. Kemper, Donaghey Building, Little Rock. He will send a receipt so that you may get credit for your charge in the Conference Journal. Do not fail the League in this time of need. Work for it and pray for it and cooperate with it, and the curse of liquor will yet be destroyed.—A. C. Millar, president of Arkansas Anti-Saloon League.

SUNDAY AT DeVALL'S BLUFF.

Last Sunday was not Rev. R. R. Moore's regular day at DeVall's Bluff, but another denomination was entitled to right of way at Hazen and Bro. Moore invited me to spend the day with him at this goodly little city on White River. It was a privilege to teach a class in the Sunday School over which Hon. T. P. Atkins has presided for twenty years, preach morning and night to fair congregations, and enjoy entertainment in the homes of Dr. and Mrs. F. A. Hippolite and Mr. and Mrs. B. W. Coyle and visit for a few minutes with the McClintoncks and Judge and Mrs. J. G. Thweatt, all old friends of my presiding elder days.

Our church membership there has never been large, but our people are a faithful band and are doing the work of the church under the leadership of Bro. Moore, who was pastor there in 1887 when he built the church. Now a new church is needed, and he may have the honor of leading a movement for its erection. Bro. Moore has had a good meeting at Hazen and is planning for one at DeVall's Bluff. He is delighted with his charge and compliments his people, who love and honor him. He is looking well and is in fine spirits. Bro. Moore is one of our most dependable pastors. His wife is visiting their son Robert at Hatfield; hence Bro. Moore has been for some time his own housekeeper.

DeVall's Bluff, once the terminus of the old Memphis and Little Rock Railway, is an interesting historic town. It has never had a boom, but grows slowly and substantially. It now has a fine school building and many beautiful homes, and boasts of a new bridge across White River, which brings large tourist travel. I first saw the town in 1887 when I landed there after a steamboat trip from St. Charles where I had attended

(Continued on Page 2, Col. 2.)

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PERSONAL AND OTHER ITEMS.

That which is legal may not be right; but that which is right ought to be lawful.

Rev. C. F. Wilson of Truman writes that he is planning for a great meeting Sept. 13-Oct. 4 with Rev. S. M. Yancey to do the preaching.

Rev. G. R. Ellis of Knobel sends us a small club with check to cover for which we thank him. Bro. Ellis says he will have more to send in soon.

Rev. S. R. Twitty is now employed by the Board of Education of North Alabama Conference and is collecting on educational pledges. He reports great interest and good success.

Lieutenant M. E. Mitchell, who has been stationed at St. Thomas, Virgin Islands, will sail about Sept. 9, via Porto Rico and Cuba, to Annapolis, Md., where he will be connected with the U. S. S. Reina Mercedes.

Rev. J. A. Sage and family of Texarkana have just returned from a trip to Florida. Bro. Sage reports a wonderful trip which they enjoyed immensely. He also reports things going fine at his church, Fairview.

Rev. Hoy M. Lewis is reported to be in a good meeting at Grand Prairie on the Cecil Circuit. Rev. J. E. Peters is the pastor. The meeting started Aug. 20, and will continue for two weeks. The outlook is good for a revival.

Monday Rev. W. J. Whiteside, the active and efficient pastor of Bryant Circuit, brought in a 100 per cent list for Congo Church. This is fine work. Bro. Whiteside is expecting a large attendance at Salem Campmeeting which begins Sunday.

Mr. Floyd Grady Wear of Memphis, Tenn., and Miss Frances Louise Broyles of Jackson, Miss., were united in marriage in the parlors of the Hotel Marion Wednesday, high noon, August 26, the assistant editor officiating. Mr. and Mrs. Wear will make Memphis, Tenn., their future home.

Prof. Gilbert W. Mead, at present head of the English department and assistant to the president at Westminster College, New Arlington, Pa., has been appointed dean of Birmingham-Southern College to take the place of Dr. Spivey who resigned to become president of Southland College, Lakeland, Fla.

Rev. F. A. Buddin, pastor of Asbury Church, has returned from his visit among friends and relatives in Spartanburg, Kingstree and Charleston, S. C., and reports that he had a delightful vacation but is glad to get back to work again. He appreciates the services of those who ministered to his flock during his absence.

Last week Rev. H. R. Nabors, pastor of Conway Circuit, and Rev. Floyd McElyea, pastor of Bebe Circuit, called. They were in a good meeting at Mayflower. Bro. Nabors had recently had a fine meeting on Round Mountain. These brethren are successful revivalists and help brother pastors as opportunity affords. Both have been students of Hendrix College.

Mr. G. T. Tatum of Jonesboro called at the Methodist office Friday afternoon and reported two fine meetings in which he assisted; one at Mountain View with about 100 conversions and the other at Calico Rock with about 75 conversions. Rev. Leland Clegg of Mountain Home did the preaching at Mountain View and Rev. H. H. Griffin of Searcy at Calico Rock.

Some men have so long practiced the selling of inferior articles to their fellows during their lives that they expect to sell God an inferior soul on Judgment Day. They forget that the records of Heaven are kept without reference to the statements made by them to their brethren. There is no escape from the inexorable justice of the Foundation of all justice.—Methodist Protestant.

A million-dollar endowment of the Divinity School at the University of Chicago by John D. Rockefeller, Jr., son of the Founder of the University, was recently announced by Dean Shailer Mathews, head of the School. The gift has no connection with the raising of the \$17,500,000 fund which the University is seeking this year, but is expected to do much for the development of the Divinity School.

Take praise graciously. If it is deserved, you should be humble and work more earnestly. If undeserved, you may be flattered and become vain. The worthy man, when praised, is encouraged to better effort. He realizes that he must maintain a good standing to merit the commendation of his friends. Prosperity and success have ruined many people. Be sure the praise given you is merited and by good work justify the good will and commendation of your friends.—St. Louis Chr. Adv.

William Tyndale left as one of his legacies to the Church of Christ a word which may well serve as a flaming beacon of guidance through all the maze of doctrinal and theological discussion and controversy. This is his word: "I am opposed to any teaching which makes a heretic of Christ." Christ himself in this sentence is made the touchstone of all Christian teaching. When one gets away from this center he begins to wander in the bog. This text of Tyndale's deserve to be always carried in remembrance.—Ex.

Rev. George Wilkinson, former member of old White River Conference, who now lives at North Little Rock, recently gave the editor the privilege of examining a very old book, presented to him twenty-four years ago by his uncle, Mr. Geo. Alderson of New Castle, England. It is a volume of Sermons by Mr. Yorick, printed over 100 years ago. The binding is substantial leather and the print is excellent, but being the old-fashioned style is not easy reading. The subject matter is interesting and might be used today with profit.

King David was a man after God's own heart. He was the sweet singer of Israel, and many of the richest passages in the Bible came from him. But he fell into awful sin and crime. He defiled another man's wife and in his effort to cover up the crime (which failed) he became the murderer of the woman's husband. And it all came from a chance look at a naked woman. Women who adopt such styles of clothing as to display their bodies as much as possible would do well to think on this incident. Also those who engage in mixed swimming might find it a profitable subject for thought.—Baptist Advance.

A man may be a saved man without being orthodox. Salvation is based on repentance and faith and not on a man's intellectual views. Imagine a man in the rough, whose intellectual life has had little opportunity for development. For the first time he hears the Gospel of Christ. He sees himself as a sinner and Jesus Christ as a Savior. He repents and believes. He has eternal life. Later his intellectual environment may be hurtful. We can understand how easily, for lack of proper associates, he might come to hold unscripural views. Let us never presume to make a man's beliefs the infallible test of his salvation. We cannot always fathom the depths of a man's spiritual experience and know what God's dealings with that man have been.—Baptist Standard.

The Western Methodist Assembly on Mt. Sequoyah has brought many of the best citizens and their families to our city recently. The excellent programs being rendered on Mt. Sequoyah under the management of Supt. J. L. Bond, have brought many citizens here who will go away with benefits. Considering that the assembly grounds just two years ago had no improvements and the mountain top was a forest; it seems hardly possible that the assembly could make such rapid progress. Fayetteville has never made a better investment than that of encouraging the growth of the Western Methodist Assembly. This assembly has helped our city, not only in a business way, but in the matter of education and citizenship. Few cities in the United States have invested as wisely as have we in the assembly.—Arkansas Countryman.

A shrewd observer, when asked how fast sound travels, answered that it depends entirely upon the character of the sound. He had known a gentle blast on a dinner-horn to travel a mile in a few seconds, while a loud invitation to get up in the morning had taken an hour to go up two flights of stairs.—Youth's Companion.

In a letter renewing his subscription Pres. W. R. Schisler, of Collegio Unao, Uruguayana, Rio Grande do Sul, Brazil, writes that our educational work in southern Brazil is making fine progress. The schools are fuller than ever before. The work is limited only by the equipment and lack of workers to carry it on. He sends greetings to his many friends in Arkansas.

Religion is not a round of little duties. It is not "tithes of mint and anise and cummin," but in "weightier matters" such as "law, justice, and mercy, and faith." The state is built on law and justice and society by mercy and faith. Patriots have died for law and justice and saints have expressed their idealism concerning mercy and faith by their sacrifices. Teaching in Sunday schools, working in leagues, aid and missionary societies and even preaching the gospel may seem great and important to some folk, but how small a part of all that God requires and his world needs when the multitudes cry out for law, justice and mercy and there are no men of faith wise enough, heroic enough or willing to sacrifice enough that the world may know these self-evident and effectual forces as the rule of a sovereign state and society through the service of the Church of Jesus.—St. Louis Christian Advocate.

Aug. 16, in the chapel of the Religious Education Building at Lake Junaluska a bronze tablet in memory of Bishop James Atkins was unveiled with impressive ceremonies. It bears the following inscription: In memory of James Atkins, born April 18, 1852; died Dec. 5, 1923. Preacher, teacher, educator, prophet of the new Sunday School Day. Sunday School editor 1896-1906. A Bishop of the Methodist Episcopal Church, South, 1906-1923. President General Sunday School Board 1914-1922. Originator and first president of the Southern Assembly. A leader in establishment of Southern Methodist University. Chairman of Centenary Commission. As Bishop in charge of Europe opened Missions in Belgium, Czechoslovakia and Poland. One who loved his fellow men and was the friend of little children." The tablet was presented to the General Sunday School Board by Arthur Brooks of Atlanta and was accepted by Dr. E. B. Chappell of Nashville. Bishop Atkins was president of the two Conferences in Arkansas at the time of his death and was greatly loved and honored by our people.

DEATH OF REV. L. M. POWELL.

At his home in Arkadelphia on Sunday, August 30, Rev. L. M. Powell passed to his reward at the ripe age of eighty. Bro. Powell had been a Methodist preacher for about fifty years. Modest and unassuming, he had served small stations and circuits and with patience and love for God and man had done his work as an itinerant faithfully and well. He was honored and loved by his people and his ministerial brethren. For several years he had been a superannuate, but in that period had often supplied light charges as he was needed. He was one of the sweetest spirited and noblest characters among us. He is survived by his wife and several children. Rev. R. M. Archibald, a prominent member of North Alabama Conference and presiding elder of Roanoke District, is a half brother. The profound sympathy of many friends will go out to the bereaved.

A PLAN FOR RURAL CHURCHES.

Below we give the experience of Miss Pattie Jones of Princeton Charge, who put the paper into every home of the Zion Church. It is a suggestion that well may be followed by representatives of other rural churches. If the pastor will find the right person to handle the proposition, the plan will work. Read what Miss Jones writes:

"To those who find it difficult to raise money to put the Arkansas Methodist in every home, I will give my plan.

"First, I made arrangements with a produce dealer. Then, on the morning of July 3, I started out with my Ford and from those who had no cash I bought hens, eggs, or friers, at just what I could get for them at the market. By 4 p. m. I had visited every home and driven sixteen miles to town, and had the money to put the paper in every home in our church at Zion.

"Now this takes very little time, and it affords great pleasure to any one who really enjoys reading the Methodist. I hope this plan will enable many churches to 'go over the top'."

SUNDAY AT DeVALL'S BLUFF.

(Continued from Page 1.)

the Pine Bluff District Conference. I always associate it with Rev. Fred Little who was working there in an oar factory when he was licensed to preach before he entered Hendrix College.—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.

CENTENARY.

FIRST CHURCH, PINE BLUFF

This great church under the leadership of its able pastor, Dr. W. P. Whaley, has signed a contract to support Rev. J. C. Hawk who is doing evangelistic work in Manchuria. There are a few other churches in Arkansas who are supporting a full time missionary, but there should be many more. It is my opinion that in a few years First Church will be supporting several workers located in our various mission fields.

LOST CENTENARY PLEDGE CARDS.

Most of the Centenary treasurers have been very faithful to guard with care the pledge cards. But in many places where treasurers have moved we have had much trouble in locating the cards. In some instances they have been pigeon-holed away and forgotten. This has meant no little loss to the Centenary cause. In some instances they have been turned over to a person who was not interested in this great cause and of course took no pains to see that these sacred pledges were preserved. Reader, if you know of any pledge cards concerning which inquiry has not recently been made, you will do the Centenary a favor if you will write to this office stating what you know about such cards.

2,000 LETTERS.

There will go out from this office this week about 2,000 letters to those whose pledge cards have been sent to this office in the adjustments of Centenary accounts. This is the second statement and it is hoped that much good will come from this letter. Cotton is being gathered early and I feel that those who receive this letter will desire to take care of

their Centenary pledges. If full payment cannot be made now, a blank form is enclosed that should be filled and returned to this office.

CENTENARY STILL A SUCCESS.

A recent report from the general treasurer of the Centenary commission shows that up to Aug. 1, \$474,650.92 had been received this year from the whole Church. I note in the General Minutes for last year that the whole Church paid \$427,554. for foreign missions. This means that already more has been received from the Centenary this year than the whole Church paid for foreign missions last year on assessment. Let every loyal Methodist make a special effort to pay his Centenary pledge this fall.

EDUCATION.

OUR SCHOOLS AND COLLEGES: THEIR APPEAL.

1. That the Church recognizes the contribution that its schools have made and are making to the promotion of the kingdom.
2. That the Church appreciate the difficulties that confront the schools in their work and help them to overcome them.
3. That the Church give its confidence and loyal support to its institutions of learning.
4. That the Church furnish its schools with adequate material resources, such as buildings, equipment, and endowment.
5. That the Church keep faith with its youth by making its schools of the first rank scholastically, morally, and spiritually.
6. That Southern Methodists redeem promptly their pledges to their schools.—Christian Education Magazine for August.

CONTRIBUTIONS.

THE SIZE OF OUR MISSIONARY DEBT.

By Rev. Alfred F. Smith, D. D., Editor Nashville Christian Advocate.

Our Mission board is not alone in its hardships, nor does it suffer from indebtedness more than mission boards of other denominations. Its condition is really good in comparison. But we owe enough. The amount is less than a million and a half.

Our debt has not been created by any kind of mismanagement or overzeal. Instead of plunging the Board has been conservative. There was a twenty per cent cut in appropriations last year, and another twenty per cent cut is proposed for this year.

In all the lands there are very few business enterprises handling large sums of money that have passed through the readjustment period in as sound a condition as our Board of Missions. Some people who lost their fortunes, some large, some small, in the late financial depression have raised large complaints against the indebtedness of this Board. Their disaster was not due to failure to collect what was due them. They got all that was owed to them. But the Mission Board has not received payment, not by several times the size of its debts. The people have not paid their assessments. "The per capita contributions of the Southern Methodists to the regular work of the Board of Missions are less than they were twenty years ago." While per capita giving to missions has decreased, the support of other benevolent enterprises has very much increased. The painful fact is that the Mission Board has been discriminated against. A serious financial condition has been created by the failure of members to keep up their payments, regular and special, and then the Board has been criticized for the results. In addition to the reduction in per capita missionary giving, definite efforts have been made to discredit the Board and also to disparage some of the men and women who have put their lives in the hands of the Church and gone as its messengers to other lands. Baneful influences have stirred fears in many of our members that the gospel is not being taught in its purity by some missionaries, that even materialism and infidelity have clutched the minds of some of them, causing them to join the rationalistic thinkers. It would seem that our people should be saved from such alarms. Why are they not reminded that every one of our bishops is a member of the Board of Missions and that no bishop joins in this attack? Why are they not told that members of the Mission Board are selected out of all the Annual Conferences and that the Board of Missions is not a group of people in Nashville? Should they not know that the president of this Board is a layman, Judge Perry S. Rader, living at Jefferson City, Mo.? Fuller information would help to correct the unfortunate circumstances which interfere with our missionary work. The official Church press pub-

lishes the exact facts and interprets them faithfully. There is nothing to hide. The more our missionary operations and management are known, the better for the cause of our Master and the salvation of the world.

OUR MISSIONARY OBLIGATION.

By J. F. Simmons.

1. We have a missionary God. We have read and repeated John 3:16 and 17 hundreds of times and never thought of any one beyond our doors nor even tried to grasp the extent of its meaning in the mind of God. The Apostle John has given in these two verses the best expression of the love of our missionary-minded God. It is the missionary mind of God seeking to make itself known to man. God's great missionary love cannot be sectionalized; no, not even Americanized. His is a World love and a World program—not racial, but universal; not temporal, but eternal.

2. We have a missionary Savior. Jesus was the master missionary: none greater than He. Our Savior came on a great mission. He was therefore a great missionary. He came to a great mission field. Very, very few people had any personal knowledge of God. Gross spiritual darkness covered the world of humanity. There was no spirit of brotherhood among the peoples of the world. People were clannish and with no vision of being brought together. Jesus came to reveal that God was the Father of all races, tribes, and peoples and therefore humanity should be a great brotherhood. What a wonderful mission this wonderful Missionary had!

3. The Bible is a missionary book. The Old Testament contains the work and messages of missionary prophets. Yes, the prophets were missionaries to a people whom God designed to be missionary in their work. One of the outstanding facts in the Old Testament is that God chose the Hebrews to be his missionary people to the other races and peoples. So God sent missionaries in the prophets to help Him carry out His missionary plans with a missionary people who turned against God in this particular part of His plan for them.

The New Testament is distinctly a missionary work. The Four Gospels are the records of the missionary work of the missionary Savior. The Epistles of St. Paul cannot be properly interpreted outside their missionary import. They were written afield. They were written to churches established on missionary journeys. They bear the sweet odor of the fresh upturned soil in the heathen world. They were new converts whom Paul addressed. They were only a day's journey, so to speak, from their idols. Paul was constantly going, preaching, suffering, telling the good news of Jesus and his love. Paul was first a Christian, and second a missionary. Perhaps it would be more proper to say that he was first and last a missionary Christian. "And so the New Testament is a monument to the missionary spirit and success of the infant Church... This volume as a whole or in any of its parts had never been at all save

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for the necessities and occasions thrust upon the apostles by reason of their missionary zeal. . . . So we find the missionary impulse lying at the basis of our whole New Testament record."—Thomas Carter.

4. The Church is a missionary organization. It is not a cold storage to keep people who are already saved. It is not a life-boat to pick up a few struggling ones and then go on and leave the others to perish. It was organized by the Head of the Church to be a mighty power to warm cold hearts and to awaken a sleeping world. It is a life-boat not simply to save a few folks but to save the ship in which they are sinking. The Christian Churches were organized by missionaries in Corinth, in Thessalonica, in Ephesus, in Gaul, in England, in China, in Africa, and even in America. Every church organized was to be a dynamic influence not only in its immediate neighborhood, but to the uttermost bounds of its opportunities. Take for example the church at Thessalonica and hear what praise its founder paid it: "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." We need more churches like this one. Too many of our congregations have very little if any missionary vision as a background from which they work. They are indeed "local" congregations. There are several congregations in Arkansas that ought to be supporting from one to five and six missionaries. Look over the work of your own church and see how much work is done for yourselves and how much of the money raised is spent on yourselves. Is this the spirit of Christianity? Is this properly interpreting the spirit of Jesus to the rising generation? Does such as this help the missionaries to reveal our Christ to the un-Christian peoples?

5. We have a missionary command. "Go ye. . . . teach all nations. . . . preach the gospel to every creature." What more do we need to spur us to missionary action? The officer commands the soldier and he obeys, but in vain Christ has commanded his church. They tell us that the population of the world is fifteen hundred millions and not more than one-third of this number profess to know Christ. With a distinct missionary command, written in our missionary Bible, given by a missionary Savior to his missionary organization, what more obligations do we need to send us forth with burning hearts to our missionary task?

EDUCATION IN THE NEW SOUTH

By Dr. Harvey W. Cox, President of Emory University.

The "New South" of yesterday has become the Old South of today. The "New South" of which Henry W. Grady spoke so eloquently was a South that was just recovering from a devastating war with an almost super-human task to perform. The clarion call of Grady and other leaders awakened the "Old South" to the vast possibilities of the new day, and the re-

sponse was just short of the marvelous. New hopes, new ambitions, new ideals took possession of the minds and hearts of the people. A "New South" was born; but in that South the best ideals and traditions of the Old South still lingered.

Once more we are facing a New South. New hopes, new ambitions, and, I fear, new ideals are beginning to dominate us. We need the soul of a Lee, the tongue of a Grady, and the song of a Lanier to awaken us to the dangers of this newer New South that is upon us.

There was a day when all of our cotton was shipped elsewhere to be made into cloth. What was true of cotton was true of almost everything else we produced. All of our raw material went elsewhere to be turned into the finished product; but that day is rapidly passing. The cotton mills of New England are rapidly moving southward. The Birmingham of yesterday is becoming the Pittsburg of today. The magical city growth of the great Middle West has turned southward with increased magic. The worthless wilderness of sand and palmetto along our Southern coast has suddenly attained values that would stagger a Croesus of yesterday. Yesterday the great financiers invested their money in the great railway systems of the Northwest; today the railroads of the South are attracting capital seeking safe and profitable investment. Moreover the world has come to appreciate our climate and to make our shores its playgrounds. In a word, the South is beginning to assume a place of importance in the thought of the nation and the world.

But with the blessings of the new day, there come corresponding evils. Great wealth is seldom an unmixed good to a people, and frequently the evil outweighs the good; especially is this true when with the wealth is provided such an attractive playground.

Should the ideals of the "Old South" be destroyed by the coming of the great industries and the vast wealth that is promised us, then the loss to the whole South and to the whole nation will far outweigh the gain. May the materialism that so frequently accompanies great wealth never dominate the high idealism for which the South is so truly noted.

What can we do to meet the new day that is upon us? Educate. Educate our young people so that they may know how to estimate the real worth of material goods in comparison with the spiritually good. In a word our education must be dominated by the ideals, the teachings, and the spirit of Jesus. We must have education for service rather than education for success. We must instill into the minds of our young people, along with their knowledge of this world, the idea that the greatest thing in the world is the human soul, and that when education tends to destroy instead of to save human souls, our education is worse than vain.

If we can dominate the minds of our youth with the idea that wealth used in service is a blessing to all while wealth used selfishly is a curse to all and most of all to the one who so uses it, we will have done much to ward off the possible evils of the new day that is dawning upon us. For if the high ideals of the Old South are to dominate our industrial tomorrow, we must have leaders who have been brought up in the midst of those ideals and inspired by them. Daniel was born in Judea, not in Babylon.

Perhaps there is no place in the world where the Christian religion is so free from materialism as it is here in our own Southland. If this be true, and I believe it is, then there is no place better adapted to give our young people the training they should have than in our own church schools right here at home. But to train our young people properly we must have adequate buildings, necessary equipment, and above all, well-trained Christian teachers. To supply these needs we must have adequate funds.

It is easy to say we must have funds, but to secure those funds is a vastly different matter. Our people have not yet learned how to give. The grip of necessity during the last half century has trained them to hold fast their funds in order that they might restore their land which had been laid waste by the ravages of war. Scarcely had that period passed when the great industrial awakening came and since that time there has been an urgent demand for the investment of every available dollar. The world of business and industry today is calling more insistently than ever for all available funds.

To denounce or to oppose the promises of this call to invest our funds in order to develop a great, wealthy industrial South would be, to say the least, unpatriotic. Yet is it not more important to heed the cry of distress that is coming from practically all of our Christian schools and colleges? If we do not train a great Christian leadership imbued with the ideals and traditions of our fair Southland and motivated by the spirit and teachings of Jesus, all the wealth we may accumulate will avail us but little, and will likely prove a bane instead of a blessing.

SOUTHERN METHODISM NEITHER PROVINCIAL NOR SECTIONAL

A church to be provincial must confine her labors to one province. To be sectional she must restrict her efforts to one section of the world. Southern Methodism has done neither. Only eighty years ago she began her separate existence as a church. At that time she had but little over 300,000 members, and they were confined to the Southern portion of the United States. Happily for the world she was not provincial or sectional in spirit. Like Mr. Wesley, she claimed the world as her parish. Immediately after her organization she began to carry out her Lord's command to go into all the world and preach the gospel to every creature. The Lord has been with her and under His leadership she has not fallen behind any church of equal membership and resources in carrying the gospel to a lost world. The writer is but four years younger than the Southern Methodist Church. He has seen her grow from her small beginning into a Church of 2,500,000 members.

Confined at first to a small territory she has flung her battle line around the world, and her missionaries are working in every clime. Neither ignorance, viciousness, pov-

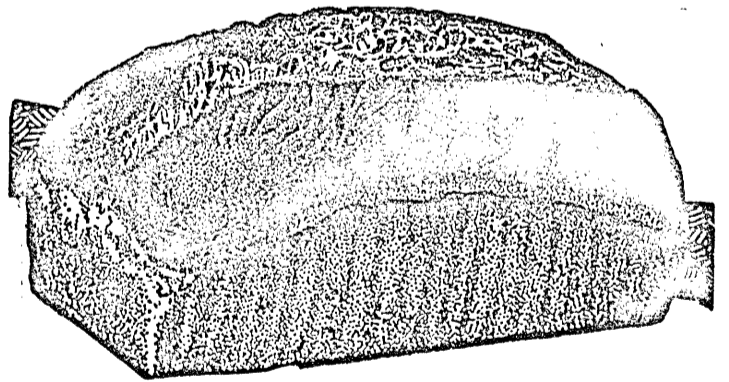
erty, nor disease can deter them. Brave men and heroic women have laid their lives down in this Christ-like work. Surely they were not provincial. Mexico, Cuba, Brazil, Korea, Japan, China, Africa, and many other newer missions have reasons to thank God that Southern Methodists have not been provincial or sectional in their religion. Christians of Mexico can never cease to be grateful for the labors of Cox, Sutherland, Corbin, Winton and Orderdonk. Brazil owes much to Ransom, Tarbaux and Tucker. To these might be added the names of Misses Tydings, Granbery, Wilson and many other noble women who gave their lives to South America. The elder Lambuth, Young J. Allen, and Misses Haygood and Rankin, at the sacrifice of their lives, planted the mustard seed of the Gospel in China where it is destined to spread its branches till all China rests in their shade.

Our own Cline, Wasson, Weems, and others have laid the foundation of the Church so well in Korea and Japan that the gates of hell can never prevail against her.

Bishop Lambuth in his Christ-like love for Africa has made himself a worthy successor to the saintly Livingston. Who that has any proper conception of the missionary spirit that burdened the hearts of Lambuth and Wilson, and now rests so heavily on the heart of Beauchamp, can with any show of reason charge that Southern Methodism is provincial or sectional?

That she is infinitely above these narrow things is shown in the fact that her missionaries are mastering the languages of the people to whom they have been sent and are preaching the Gospel to them in their own tongues and giving them the Holy Scriptures in their own dialects. No provincial church could in the short space of eighty years have entered so many nations, published and preached the Gospel in so many languages, established so many schools and hospitals in foreign lands, as has the M. E. Church, South. No just man will say our people have not denied themselves in responding to the Centenary and missionary appeals made by our great Church and they have never stopped to inquire whether their beneficiaries were white, red, black or yellow.

This unsurpassed Christian record of Southern Methodism has been made under divine leadership, and, like Mr. Wesley, she may still say, "The best of all is God is with us." —B. H. Greathouse.



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SATISFIED

I do not ask that I may see all of the road
My feet must press from day to day.
I do not pray that all the burden of my load,
From off my heart be dropped away.
I do not wish that all the stones that bruise my feet
Be flung from off the path I climb.
I do not want the sorrows that my soul must meet,
Changed to some ecstasy sublime.
But if my groping hand can find Thee close beside
Me, when the darkness closes round,
If o'er my heart Thy love flows like a tender tide
When heavy burdens press me down,
If I can feel Thine arm about me when I fall
Because the path is rough and steep,
If I can lift my tear-stained face at Thy sweet call
When torn by pain and sorrow deep,
Then will the wounds I bear more precious be than gold,
Or any treasure I can gain.
Then sudden shock or conflict fierce will find me bold
To stand for Thee, nor heed the pain.
Then with Thy tenderness my brother's head I'll raise,
And walk his faltering steps beside;
Rejoicing in Thy love, and at Thy smile of praise.
And so—*I shall be satisfied.*—D. C. Carver in Pittsburgh Christian Advocate.

THE BOOK GOD GAVE

The world God made is none other than this world in which we gain the experience of life. The life we have has been imparted to us here in God's world whether it comes to us in the natural or spiritual order or both.
The world God made is the world in which science is interested and where its researches have been rewarded with a vast store of knowledge, but many questions about the world are yet unanswered, many problems unsolved and much remains to be learned. In the natural order more may be learned in the days to come than has been learned through the ages past.
The Book God gave us is none other than the Book we have and as we have it. Whatever men have had to do with it the Bible is God's gift to us; but the Book we have and not some other, is the gift above rubies or skyscrapers.
For good and satisfactory reasons we have learned to call the Book the Word of God and millions of people are today fixed in their purpose to regard the Bible as the word of God. But this does not change the Book either in character or contents. It is the Book as we have it that is the Word of God, else we do not have the gift God meant for us.
The notion advanced in the supposed interest of verbal inspiration, to wit, that only the original words in which the Bible was written were inspired, would, if true, rob us of our gift from God and our confidence.
On the other hand, it may be of great comfort and assurance to us in these days of questioning if we hold fast by the simple fact that the Book as we have it is God's incalculably precious gift.
Men have dreamed about the kind of a book they should like to have or the kind they imagined God would give us and have tried to make the Book God did give fit their notion, with the result that they have robbed themselves, and too often others, also, of the supreme value of God's gift and have created confusion and unbelief where there should have been the appreciation and thankfulness with which God, the Great Giv-

er, in his own best way is well pleased.
The Book God gave is not at all the book many earnestly religious people have imagined it to be and have proclaimed, even vehemently, that it is. That becomes plain and a stone of stumbling to those accustomed to see things as they are, especially to young people using modern methods of research. But it does not by any means follow that God has not given us a book, as some are tempted to think, nor does it follow that the Book we have is not of incalculable value.
Men have found the Book, as it is, to be of such comfort and worth that they felt compelled to regard it the Word of God.
Now, as the world of God is none other than the world in which we get the experience of life we know and enjoy, so the Book God gave came out of the experience of life from and with God in His world. The more one reads the Bible, the more familiar he becomes with its actual contents, the more difficult does it become for him to imagine that the Book of God came to us in any of the ways many other religious books are fabled to have come and the clearer does it become that the Bible is a book of experience which came to us out of the experience men have had of life in the world where we live and move and have our being in Him who is not far from each one of us.
The Word of God was not written on the sky for men to read nor on plates to be hidden away by angels and discovered by Joseph Smith.
The Book God gave is not a compilation of dogmas imposed on the minds of men to determine the beliefs they shall hold; nor is it a book of laws imposed on their consciences to determine specifically what their conduct shall be; nor is it a manual of worship for churches to indicate the proper ritual for all time—though it is rich in all the materials of which doctrines for assurance and manuals for conduct and rituals for worship are formed.
The Book God gave is out of the experience of life in the world He made. That fact is written all over the Bible as we read it. Moreover all through the Book, which covers many centuries, the experience of men is progressively enlarged and enriched—they learn more and more of God and of themselves and of life.
It was meant to promote the experience of the life of faith in the living God to whom it constantly witnesses and in His Son who disclosed what the living God of power and wisdom and holiness is like and made this revelation when men through the experience of life were ready for it. It was meant to promote the experience of love in the Father's realm and under His rule. It was meant to promote the experience of hope because the love of God is shed abroad in our hearts and we share His life. In short, it was meant to promote the experience of redemption.—Pittsburgh Christian Advocate.

AN OLD THEME FOR TODAY'S NEED

A few Sundays ago I heard a sermon on an unusual theme. The minister preached upon "The Holy Spirit." He was a bit apologetic in his opening sentences. The subject he thought might be classed by some as dull. Many people were not keenly interested in the spiritual life. He would do his best to make the theme seem worth while. It would be recalled that in the church year this is Whitsunday—the anniversary of the Day of Pentecost, which meant much to the early church. At least, under such circumstances, the topic might be pertinent!

His approach to the sermon itself encouraged attention. The opening prayer was devout. Unlike some opening prayers, it was not a preliminary dissertation upon the theme of the discourse which was to follow. There was little about the Holy Spirit, but the Holy Spirit was in it. The

theme began to take form and color in the hymns and Scripture. The preacher knew the hymnal. In the first hymn,—we sang but three verses,—there was awakened at once the sense of the majesty of God and of the dignity and dependence of man. The quartet sang Gounod's "Come, Holy Spirit." The offertory solo was "The Living God." It was George Croly's hymn—matchless, I had almost said,—"Spirit of God! Descend Upon My Heart," which lifted our thought level and lighted up the horizon for us. Then came the Scriptures—Joel's description of what would happen when in the days God would pour out the Spirit on all flesh, and Dr. Luke's account of what actually did happen on the Day of Pentecost. Even before the sermon began I found myself wondering why to us who hear sermons frequently the theme was so unfamiliar. I recalled that in the Old Testament there is very frequent reference to the Spirit of God, and that on nearly every page there is evidence of an underlying consciousness of His influence upon human minds, and of His dealing with the human heart. As I thought of the New Testament it seemed to me that if He were taken out of it the text would be slit into ribbons. Then I turned the leaves of the hymn book—while the collection was being taken—and the amazing fact appeared that so far from the writers of hymns being unfamiliar with the subject of the morning, many of them seemed to glory in it. It was by no means George Croly alone who knew about the "Spirit of God," but Gerhardt and Charles Wesley, Isaac Watts and William F. Warren, John Wesley and Harriet Auber, Hayward and Doane, Heber and Monsell, Joseph Hart and William W. How, Cowper and Christopher Wordsworth—and many another.

The sermon was delightful—frank, stirring, informing. I cannot deny that it seemed to me really providential that the calendar should suggest the subject at least once a year. It would be almost a calamity if an agitated world should find out that its feverish disquiet is caused by Thirst, and when it turns to those who are said to know where the Living Waters are they should be awkward about showing the way to the Fountain. It was reassuring to find that this preacher was evidently deeply concerned that the people should have some clear convictions about the Holy Spirit. Possibly he had been startled by those words of J. St. Loe Strachey, recently quoted in one of our religious journals when, writing of the inevitable reaction against materialism, he says that he believes man will find his "light or hope," not in some magic, not in any revival, however promising it may seem in itself, of ritualistic or dogmatic Christianity, not in stoicism or mysticism, but in the Spirit of Christ and in the purity of our Lord's teaching. He will look into his own soul and find his light and guidance there, and with them he will seek and find spiritual deliverance. What if this fine pastor-preacher and then thousands like him might be alert and skilled to make clear to minds muddled by materialism not only the doctrine of the Holy Spirit, but the

fact of the Holy Spirit!

Would it possibly help to this end if at some point in our modern courses on religious education there might be introduced—well, let us say William Arthur's "Tongue of Fire," and occasional Scripture readings from the second chapter of the Acts and the eighth chapter of Romans?
This minister said, when, after the service, I thanked him for his sermon, that he had William Arthur's "Tongue of Fire" in his library, but had not read it recently.
Perhaps books of this sort are out of print. It would be quite out of the ordinary to find them headlined anywhere or put in bold type in the booksellers' advertisements. And yet, just like the sermon on "The Holy Spirit," they have their place!
One recalls an early record in this matter. In the nineteenth chapter of the Acts it is stated that Paul found certain disciples at Ephesus who, in answer to the very pointed question, "Have ye received the Holy Ghost since ye believed?" said, "We have not so much as heard whether there be any Holy Ghost." They had been highly favored by the instruction of a most eloquent teacher, an Alexandrian Jew named Apollos, who had mightily convinced the Ephesian Jews, from the Scriptures, that Jesus was Christ. They had enjoyed a capital course in religious education. But Paul, remembering his own experience, was not satisfied. He gave them certain facts, and when he had laid hands upon them "the Holy Ghost came on them, and they spake with tongues and prophesied."
Many revisions are in process, but as yet there remains in the church's great creed:
"I believe in the Holy Ghost."
—Frank Mason North in W. Chr. Adv.



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I hold that man alone succeeds
Whose life is crowned by noble deeds;
Who feels not dwarfed by nature's
show,

But deep within himself doth know
That conscious man is greater far
Than ocean, land, or distant star;
Who does not count his wealth by
gold,

His worth by office he may hold;
Who, battling 'gainst each seeming
wrong,

Can meet disaster with a song,
Feel sure of victory in defeat,
And rise refreshed the foe to meet;
Who only lives the world to bless,
Can never fall—he is success.

—Henry Victor Morgan.

A YOUNG MAN'S LIFE PLAN.

Albert Schweitzer, now a medical
missionary in the heart of Africa,
makes this statement of the way
in which he planned his life:

It became steadily clearer to me
that I had not the inward right to
take as a matter of course my happy
youth, my good health, and my power
of work. Out of the depths of my
feeling of happiness there grew up
gradually within me an understand-
ing of the saying of Jesus that we
must not treat our lives as being for
ourselves alone. Whoever is spared
personal pain must feel himself called
to help in diminishing the pain
of others. We must all carry our
share of the misery which lies upon
the world. Darkly and confusedly
this thought worked in me, and
sometimes it left me, so that I
breathed freely and fancied once
more that I was to become complete-
ly the lord of my own life. But the
little cloud had risen above the ho-
rizon. I could, indeed, sometimes
look away and lose sight of it, but
unceasingly it grew, and at last it
hid the whole sky.

"The decision was made when I
was one and twenty. In that year,
while still a student, I resolved to de-
vote my life till I was thirty to the
office of preacher, to science, and to
music. If by that time I should have
done what I hoped in science and mu-
sic, I would take a path of immediate
service as man to my fellowman.
What this path should be I counted
on learning from circumstances dur-
ing the interval."

He became a notable scholar and
university professor. He achieved a
world-wide reputation as a musician,
and then turned his back on fame,
studied medicine, and plunged into
the African forests to help the most
needy of his fellow men.—New York
Christian Advocate.

WHO ARE THE GREATEST MEN?

No man can truly succeed in life
until he finds himself working in har-
mony with the eternal laws of the
universe. No man can realize his

own type and be his highest self un-
til he seeks it in co-operation with
the plans of the All-wise King of
each individual life. Only as one does
his best to live in harmony with the
deepest and highest laws of life can
he render his best service to his gen-
eration.

The man who helps to raise the
standard of moral and spiritual life
renders a service with which no oth-
er can be compared in value. The
giants of the ages who are remem-
bered best are not the men who have
not only done the world's work and in-
creased its thought, but the men who
have imparted a new spirit and mo-
tive into all such activity.

Moses, who formulated the moral
law; Isaiah, who inspired his peo-
ple with a vision of a divine deliver-
er; Saul of Tarsus, who carried to
the Gentile world a new conception
of life and conduct; Martin Luther,
who broke the bonds of ecclesiasti-
cal ceremony and summoned men to
a life of righteous deeds—these are
the men whose lives mark as mile-
posts the way along which have
marched the serried ranks of civili-
zation. These are the men who have
served the world with the powers of
the soul, who have enriched the spir-
itual forces of life. They stand
among the men who have served only
with the hand and the brain as the
snow-crowned mountains stand among
the blue hills that nestle at their
feet.—Young People.

AFRICA'S PLATEAUS.

We often think of Africa as a land
consisting of marshy areas, jungle
and swampy deltas, with deserts in
the northern part; but in reality, a
great part of it consists of plateaus
from 3,000 to 6,000 feet in elevation,
where healthy life is quite possible
for Americans.

Even the Congo Basin is 1,000 feet
above sea-level and is surrounded
with plateaus where cotton flourish-
es, and gold is found in great quan-
tities. In some regions nearly every
stream contains gold, and the depos-
its are said to be as rich as the Cal-
ifornia fields.

This great plateau extends the
whole length of Africa, and in the
South, the British Union is of tem-
perate climate. Here the life of the
missionary is not so hard as on the
Equator, but still he has his prob-
lems. The native blacks are here
in the proportion of four to one, a
proportion which is increasing. They
must be trained and educated—how
shall it be done? The time has pass-
ed when the native peoples can be
exploited by the white man without
resistance, and the cry is now, "back
to the land" for them. Formerly the
black man—or rather the black wom-
an—cultivated a little maize, pump-
kin and corn round the house, while
the head of the family roamed far
and wide with his herds.

Now he has to live in reservations
set apart for him and learn a more
intensive style of agriculture. Of-
tentimes he seeks the cities, where
he meets conditions with which his
small experience does not fit him to
cope; and so he goes under; but
sometimes he profits by this con-
tact with the white man in cities and
gains something of civilization.

Perhaps Nigeria comes the nearest
to being typical of the Africa we im-
agine. Fully half of it is an almost
continuous swampy region drained
by the great Niger River, and cov-
ered with forests of mangrove trees.
Toward the northwest it becomes a
rolling plateau merging into the Sa-
hara desert. This land has a large
native population, the largest of any
adjacent country. Village after vil-
lage, large enough to give the im-
pression of being a city, can be seen
from the steamboat which plies up
and down the Niger—indeed some of
those centers contain as many as

FOR CHILDREN.

A BOY'S VACATION.

Little Tommy Doodle and his moth-
er spent a week

At Grandpa Doodle's farm, where
Tommy tumbled in the creek

And got his lungs so full of wet he
couldn't get his breath

Till poor old Gran'ma Doodle had
been frightened most to death.

He ate some poison berries that he
found along the lane;

It took a doctor half the night to
soothe away the pain.

He tried to ride a "kickey" colt—a
risky thing to do—

'Twas quite a little while before they
really brought him to.

He stuck a stick into a hive of bees
—oh, sorry day!

He couldn't see a thing until the
swelling went away.

He teased the goat to see if it was
cross as he had heard;

They had to work with him a while
before he spoke a word.

And then he climbed a cherry tree—
just like a boy—and fell

And broke his arm, and—sakes alive
you ought 'a heard him yell.

His mother took him back to town
to get a little rest.

But Tommy says of all his life that
week was far the best.

—Selected.

TWO TREES

Once upon a time two little trees
stood growing by their mother.

They were straight young trees and
in the spring they covered them-
selves over with most lovely little
green leaves, just like the ones on
their mother's branches.

They shimmered in the sunlight
and danced with the breezes, and
made themselves into drooping green
umbrellas when the spring rains pit-
tered down on their tops. It was
great fun.

But one day a terrible storm arose
in the west. The lightning flashed
and the thunder rumbled, and a great
wind came bearing down on them.

"Oh, mother!" cried both little
trees, bending and tossing in the
wind, "What shall we do?" for a mo-
ment Mother Tree was too busy to
answer. Her great branches were
riding on the wind as a boat rides
the water, up and down, up and
down.

"Keep a tight hold with your
roots!" she cried. "This is good for
you. It will make you grow strong."

So little South Tree took a firmer
hold with all her roots. The storm
tossed and tumbled her branches and
bent her nearly double. But each
time South Tree would spring back to
an upright position, take a new hold
deep down in the soil and be ready
for the next gust.

Of course, it was hard at first, but
after a while little South Tree be-
gan to enjoy it. And the next morn-
ing she stood quiet again in the sun
light with hundreds of shining drops
trembling on her leaves. She had
grown just a little taller and strong-
er and her roots had gone a trifle
deeper into the ground because of
her tussle with the storm.

But little East Tree cowered down
by Mother Tree when the storm came
and cried, "I'm afraid! I'm afraid!"
Mother Tree tried to show her how
to meet the winds.

"Why can't the storm let me
alone?" She wailed. "I don't want
to push my roots down into the
earth. Save me, save me! I want
the storm to go away and let me have

a good time!"

Mother Tree felt so sorry for lit-
tle East Tree that she bent her
branches down and protected her
child from the fierce gusts of wind.
And all night long Mother Tree
shielded East Tree from the storm.

In the morning East Tree, too, was
standing happily in the sunshine with
raindrops sparkling all over her
leaves. But she had grown no taller
nor she had her roots gone deeper
into the ground, for she had put
forth no effort to help herself.

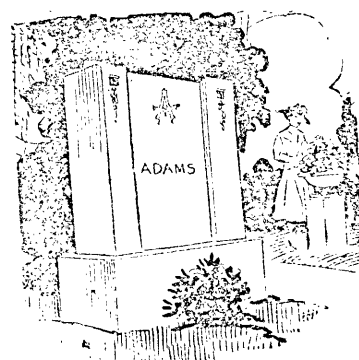
Always after that East Tree would
beg Mother Tree to shield her from
the storms; but South Tree lived a
life of self-reliance, sending her roots
down deeper into the soil, and push-
ing her top-most branches up higher
into the sky, as she rode the wind
up and down, up and down, or stood
resting in the sun.

One night there came tearing out
of the west the wildest storm that
Mother Tree had even seen. She
tried to shield East Tree, who stood
trembling by her side, but a great
gust of wind went rushing past her
and catching East Tree beneath her
branches, sent her frail form crash-
ing to the ground.

That was many years ago.
South Tree became stronger and
stronger as the years went on, be-
cause she learned to take care of
herself. Today she stands tall and
stately, her roots running deeply into
the soil. Spring after spring finds
her tip a little nearer to the sky as
she wears proudly "A nest of robins
in her hair."

And as children on summer days
play games in the cool of her deep
shade, passers-by look up into the
green depths of her branches and ex-
claim: "What a splendid tree!"—E.
S., in Junior Home Missions.

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Bilious Fever.**



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life-work

FUR STORAGE

Woman's Missionary Department

Edited by

MRS. W. E. PEMBERTON... 303 E. Sixth Street, Little Rock, Ark.
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North Arkansas Conference..... Mrs. E. F. Ellis, 104 N. College St.,
Fayetteville
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Communications should reach us Friday for publication next week.

REST AND RECREATION IN THE BLUE RIDGE.

By Mrs. W. H. Pemberton.

Again I have the pleasure and privilege of being with my nieces in this delectable land of rocky rivers, picturesque lakes, and magnificent mountains. Stepping from rock to rock one may safely cross swift-flowing streams, and, in many places it looks as though we might even go dry shod across the famous French Broad River.

I have called Black Mountain a Gateway, but its city fathers are now calling it the key city. Tourists must pass through this growing town to reach many notable places on and near the fine highway which connects the South with the East and helps to keep "the world on wheels." For those who walk or drive there is delight in the ever-changing pageantry of land and sky, and the charms of God's great out-doors grow upon us.

Here, too, are evidences of man's desire to flee to the mountains, and new towns are springing up on almost every hand. The other day we went to see the latest development near Asheville which is called "Royal Pines." The builder Mr. W. I. Phillips (said to have made millions in Florida) declares this shall be the most beautiful suburban city in the world, and he is beginning well. The rarely beautiful site is an old country estate which was settled about a century ago, and the grand old pines, truly royal pines, were planted more than eighty years ago by a landscape gardener brought from Scotland. The lots are being sold rapidly at good prices which may soon be doubled, the realtors say. The paved streets, underground wires for telegraph and telephone, and beautiful driveways make it easy to visualize the coming city. As far as possible, the wonderful pines are to be preserved adding glory to the charming scenery of valley and mountain.

The Presbyterians have had a great season at Montreat, their Assembly ground, with addresses and sermons from distinguished preachers, and inspiring talks from the more than sixty missionaries who have been there. On the other side of us the Y. M. C. A. and the Y. W. C. A. have had successful meetings this summer, and now the R. E. Lee Hall is filled with people who seek rest and recreation in this atmosphere charged with ozone.

The drouth extended through this country and crops suffered. We heard an excellent sermon at the Methodist Church from Dr. Brinkman, the pastor, who gave for his topic, "Shall we pray for rain?" From the Bible he gave convincing lessons that God requires obedience from us and a repenting of sins. He said we have no right to ask his mercy and bounty until we have done our duty. He closed with a forceful plea for the full payment of Centenary pledges—also of the pledges made by people of other churches who had failed to measure up to their obligations for missions. Afterwards a young man of a Baptist Church elsewhere asked me about their campaign and said the sermon had reminded him of his negligence and that he intended to pay his pledge soon.

Our pastors are faithful and shall we not pay our pledges, now long past due before the Annual Conferences in Arkansas?

We have had some warm days here, but at present warm clothing is needed and for morning and evening cheery fires are in demand. The Arkansas Methodist and letters from home add to my daily happiness here—and I look forward to coming back!

PRESIDENT OF THE CHINA CONFERENCE WOMAN'S MISSIONARY SOCIETY COMING TO AMERICA.

Miss Sze Vong Pau, president for many years of the China Conference Woman's Missionary Society, is coming to America this fall. Miss Sze has been for a number of years principal of the primary department in McTyeire School. She expects to study at Peabody College. We covet for every auxiliary the chance to meet Miss Sze. She will represent her Conference at the Council meeting in Raleigh next year.

ANOTHER MISSIONARY.

Arkansas has another missionary in the person of Miss Lucy Clark of Russellville. Miss Clark is claimed by both Conferences as she has been teaching in Henderson-Brown College. She sailed on August 20 on the steamship Empress of the Canadian Pacific line. She goes out as a music teacher. Two other new contract workers sailed with her: Miss Anne Campbell of Augusta, Ga., a teacher of experience in the public schools of that city, who goes to assist Miss Tarrant in Soochow; and Miss Louise Ballard of Atlanta, Ga., who is meeting the need of an English teacher at McTyeire. With these sailed Miss Bertha Stone of Memphis, Tenn., sent by the Shanghai medical committee as a missionary nurse to Margaret Williamson Hospital, Shanghai.

REPORT OF COUNCIL TREASURER

Mrs. Ina Davis Fulton.

From the comparative report of council treasurer for second quarter of 1925, we find that the Little Rock Conference paid into the treasury \$4,411.26, a gain over last year of \$207.46; on the Belle Bennett Fund there was paid \$899.05.

The North Arkansas Conference paid into the treasury \$4,084.99, an increase over second quarter of 1924 of \$230.42; on the Bennett Memorial fund there was paid \$606.46.

The total paid in by all the Conferences was \$194,500.30. This is a gain over second quarter of last year of \$16,388.75. The total amount paid by all conference to Bennett Memorial was \$20,028.01.

SCHOOL OF MISSIONS.

The theme of the school of Missions at Mt. Sequoyah Aug. 3-16 was "Whither Bound in Missions?" All courses of study and the wonderful platform addresses were planned to develop this thought. One of the outstanding addresses, "Whither Bound America," was delivered by Dr. J. B. Matthews of Nashville, Tenn., a member of the faculty. Other addresses, "Whither Bound China, Mexico, Africa, Brazil, and India?" delivered by returned missionaries were most interesting. Miss Esther Case from our own State, who was for 20 years a missionary to Mexico taught "New Days in Latin America" in a most inspirational way. As this is one of our new books for Mission Study it was helpful to study under one who knows this work so thoroughly. The entire faculty was composed of men and women of rare intellectual ability and deep spirituality and it is not surprising the students were serious and eager to learn and that classes were diligently attended and lessons thoughtfully prepared. The morning devotional service led by some member of the faculty prepared the hearts and minds for the work of the day. Classes continued throughout the morning. At eight o'clock in the evening the platform

addresses were given. The afternoons were given over to recreation and study. There are abundant means for wholesome recreation at Mt. Sequoyah for young and old, and there was ever some fun in progress. The cafeteria, under the supervision of Mrs. Bond, served delicious meals which were thoroughly enjoyed by all. With this wonderful assembly at our very doors, with every opportunity for study and play, it is hardly necessary to add that we are blessed beyond measure.—Reporter.

DEVIEW AUXILIARY.

We organized our society in February and the keen interest that our members are taking is causing us to move forward very nicely. We have fifteen members on roll and a real good attendance. Our business meetings are regular once a month and also our socials where we have splendid programs.

We are studying the book "Tasks Ahead," and we have one Bible Study a month.

One of the many interesting things we have done was to buy a piano for our church.

We hope to continue in this good work, and we sincerely wish the very best luck to others who are attempting this work.—Mrs. C. E. Lee, Superintendent of Publicity.

SUMMER CONFERENCE OF THE NORTH ARKANSAS Y. P. M. S.

The sixth annual conference of the Y. P. M. S. of North Arkansas was held at Camp Petit Jean, near Morrilton, July 27-Aug. 1. A more beautiful spot it would be hard to find.

We are greatly indebted to the state Y. M. C. A. for the use of their camp and are anticipating a date there next year, when we hope to double the number.

There were representatives from every District except one. Nineteen towns were represented and a number of visitors came to inspect the camp and enjoy the conference. The largest delegation with ten, came from Helena, and the next from Plainview, with five. If we had women who are as interested in the young people as these from Helena and Plainview, we would have no trouble in doubling our number next year, and when you see the good the camp does surely you would be willing to make some sacrifice to bring a carload to the camp.

The mornings were devoted to Bible and Mission study. Miss Pearl McCain, our own scholarship girl who was graduated from Scarritt this year, taught the Bible Study, and Misses Bunn and Eidson, our rural missionaries, the mission study. The conference officers, Mesdames Hatcher, Dowdy, and Smith gave interesting talks, and helped in many ways to make the camp a success. Miss Eidson was the song-leader and many original and appropriate ones were sung.

The outstanding member of the camp was Miss Bess Combs, the Council Y. P. M. S. field secretary. She led the vesper hour and drew us so close to God and nature that one said, "I could almost see the Christ standing there as she told us how He was our example." The girls all loved her and found in her a real friend. Her talk on the work she did in China for thirteen years gave us a better understanding of the real condition of the unrest that exists there today.

Rev. A. E. Holloway came to us for one evening with a message about finding our task, which was a fitting climax.

Mr. J. L. Hunter and the residents of the guest-house were welcome visitors at our evening services. On one occasion he consented to tell us the beautiful story of Petit Jean.

At the business meeting of the conference new officers were elected who pledged themselves to work for the success of the camp another year. Miss Nellie Dyer of Conway was selected to use the Y. P. M. S. scholarship at Scarritt next year, and each member of the Young People's department will want to have a part in

this scholarship, so we are hoping that the societies will pledge at least \$1.00 a member to this fund. We want it all paid by the end of the year.

We wish to thank the Missionary Societies of Morrilton for furnishing the covers to use at the camp.—Mary Fuller, Supt.

A DELIGHTFUL BOOK.

A wonderfully delightful book has been written by Mary Culler White. It is the life story of Alice Culler Cobb, at one time administrative secretary of our foreign work. The story sets forth in a fascinating manner not only the early struggle of women for an education, but also the struggle of our particular group of women for a chance to do organized missionary work. The story of Mrs. Cobb tells of Wesleyan College, and of our Woman's Missionary enterprise. The pages of this book hold one in rapt-interest from beginning to end. You will scarcely be able to lay the book down.

The executive committee of the Woman's Missionary Council, at its last session, voted that the Literature Department should take a consignment of five hundred of these books. We now have them in stock. The book is worth your effort, and besides you will want to help the department in order that we may not have a deficit. The price of the book is \$1.50.—Estelle Haskin, Council Secretary of Publicity.

SORE EYES Dickey's old reliable Eye Water cools and relieves a sore eye. Once used always wanted. Doesn't hurt when applied. Call for the genuine in red folding box. Price 25c. Does not burn or hurt. DICKKEY DRUG COMPANY, Bristol, Virginia.

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Marshalltown, Iowa. — "At the time I began taking Lydia E. Pinkham's Vegetable Compound I



was a telephone operator, and had been suffering for two years with bearing-down pains and cramps in my legs so I could scarcely walk. At times I could not do any kind of work on account of my trouble. My mother was taking the medicine for the

Change of Life and she thought it would help me and it did. I have also taken Lydia E. Pinkham's Liver Pills. I recommend your medicines to my friends and I will answer all letters asking about them."—Mrs. P. E. EVERTS, Box 149, Marshalltown, Iowa.

Mrs. Norton's Experience

"Before I started taking Lydia E. Pinkham's Vegetable Compound I was weak and nervous, and had such terrible dizzy spells that I could not stand some days. I had no appetite, was restless at night and felt all run-down. My husband got me a bottle of the Vegetable Compound and I am surprised at the results after taking it."—Mrs. CLARENCE S. NORTON, 18 Pierce St., Dover, N. H.

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 September 6

PAUL WRITES TO THE PHILIPPIANS.

LESSON TEXT—Phil. 3:7-16; 4:8.
GOLDEN TEXT—"I can do all things through Christ which strengtheneth me."—Phil. 4:13.

PRIMARY TOPIC—Paul and His Friends.

JUNIOR TOPIC—Paul Pressing Toward the Goal.

INTERMEDIATE AND SENIOR TOPIC—Choosing the Best Things.

YOUNG PEOPLE AND ADULT TOPIC—The Christian's Goal.

The contents of the epistle may be summarized as follows:

1. Salutation (1:1-2).
2. Thanksgiving and prayer in which he shows his loving interest in them (1:3-11).
3. Triumph of the gospel in spite of opposition (1:12-26).
4. Duties enjoined (1:27-2:18).
5. Paul's promise to send Timothy and Epaphroditus (2:19-30).
6. Exhortations and warnings (3:1-4:1).
7. Renewed appeal for unity (4:2-9).
8. Personal matters (4:10-23).

The essential message of Philippians is a revelation of the mind which should dominate the Christian.

1. All Things Loss for Christ (3:7-9).

The occasion for this remarkable declaration was the claim of the Judaizing teachers for legal righteousness. In chapter 3:4-6 he enumerates the grounds upon which he had a right to base his claims for legal righteousness.

1. "Circumcised the eighth day," in keeping with the demands of the law.
2. "Of the stock of Israel," related by blood and birth.
3. "Tribe of Benjamin," from which the first king was chosen, and which always remained loyal to the nation.
4. "An Hebrew of the Hebrews," in contrast with some of mixed parentage.
5. "Touching the law, a Pharisee," the sect most zealous for the ritual of Judaism.
6. "Concerning zeal, persecuting the church." A passionate effort to crush the church.
7. "Touching the righteousness which is in the law, blameless," as to the condition of life demanded by the law.

All of these, valuable in themselves, when placed alongside of the excellency of the knowledge of Christ were abandoned for a better thing. The vision of Christ gave him the true perspective of values. In this light he saw the utter worthlessness of these things. After some thirty years of such trials and sufferings as perhaps no other human being ever knew, he has no regrets, and still counts them as refuse in comparison with what he had gained in Christ.

II. Paul's Present Desire (vv. 10-11).

1. "That I May Know Him."

Personal acquaintance with the Lord was his supreme desire. To know the saving grace of Christ is good, but to know Christ is infinitely better.

2. "The Power of His Resurrection."

This is an advance thought over personal acquaintance. It is the expression of the life of Christ through the apostle. It is the power you gain to overcome, the mastery over sin and self.

3. "Fellowship of His Sufferings."

Not only identified with Christ in His sufferings by imputation, but that he might fill up that which is behind of the afflictions of Christ (Col. 1:24).

4. "Attain Unto the Resurrection of the Dead" (v. 11).

This will be accomplished when the

Lord comes (I Thess. 4:16-17).

III. Pressing Toward the Goal (vv. 12-16).

Paul clearly grasped the meaning of his perfection in Christ, yet he was keenly conscious of his personal limitations. Herein is expressed the true law of progress in the spiritual life.

1. Conscious of Limitations (v. 12)

The first step towards progress is to be profoundly dissatisfied with personal attainments. No intellectual advancement is ever made by those who think they know enough, who are satisfied with what they have.

2. Conscious of a Transcendent Goal (v. 13).

The Christian life is an upward calling.

3. A Resolute Determination to Reach the Goal (v. 14).

He declares, "This one thing I do." IV. The Right Occupation of the Mind (ch. 4:1-8).

The ideal controls the man. "As a man thinketh in his heart, so is he." When once the mind is guarded and controlled by the peace of God, it will dwell upon spiritual things.

COKEBURY SCHOOL AT HUMPHREY THIS WEEK.

This week Brother Baugh and I are in the midst of a Cokesbury School for Group Number Two of the Pine Bluff District. The school is being held at Humphrey with the other charges co-operating. Rev. A. C. Rogers is the director.—Clem Baker.

OUR FALL PROGRAM STARTS OFF WITH A RUSH.

The Fall program of the Little Rock Conference Sunday School workers is on in earnest. Last week we were at Bethlehem. This week we are at Humphrey. Next week we are at Hope in a Standard School. From then on till conference we are constantly in the field with a program including seven Standard and 14 Cokesbury Schools, the big fall Check-Up and the Conference-wide observance of Children's Week. After this week Brother Baugh will be in charge of the Cokesbury Schools while I am looking after the Standard Schools. We earnestly covet the prayers and co-operation of all our fellow preachers and Sunday School workers in this strenuous program.—Clem Baker.

PRESCOTT DISTRICT SCHOOL AT HOPE NEXT WEEK.

The District-wide Standard School for the Prescott District opens up at Hope with the organization meeting next Sunday afternoon at 3 o'clock. September 6. The class work will begin Monday night at 7:15. Let all workers from over the District be sure to arrive in Hope Monday in time to secure text books and prepare lessons for the first class sessions. We are expecting this to be a great school.—Clem Baker.

FIFTH SUNDAY INSTITUTE AT BAUXITE.

The regular Fifth Sunday School Institute for the Mabelvale, Bryant, and Bauxite charges was held at Bauxite last Sunday. The house was filled with Sunday School workers from these three charges. Those appearing on the program were: Miss Fay McRae, Hon. R. D. Lee, Prof. M. L. Milner, Hon. W. T. Hammock, Rev. W. J. Whitesides, and the writer. Rev. A. J. Christie presided. A bountiful dinner was served at the noon hour at the Church. The next meeting will be held at Sardis the Fifth Sunday in November. Rev. W. R. Jordan is the leader for this group.—Clem Baker.



COKEBURY SCHOOL, HICKORY PLAINS CIRCUIT.

The Cokesbury School held at Bethlehem for the Hickory Plains Circuit last week was what I would call a success in every way. In the first place every school on the charge was represented. Five of the six superintendents were in attendance. The superintendents on the charge are: J. D. McCrosky, J. M. Jackson, Clarence Patterson, Levi White, C. N. Patterson, and J. A. Sadler. Bro. Patterson could not attend but had his school well represented. Brother Sadler was not able to do credit work on account of illness in his family. The other four superintendents did credit work and were awarded

certificates. The total attendance ran up to 91. Of this number 62 enrolled for credit and certificates were awarded to 55. Rev. S. T. Baugh proved his worth as a teacher. 23 fine young people won certificates in his class on "What Every Methodist Should Know." There were 27 certificates won in my class on "The Small Sunday School." At the close of the school resolutions were passed unanimously endorsing the work of the Cokesbury School and asking for another session. Much of the credit for the success of this school must be given to the popular pastor, Rev. W. W. Mears who worked untiringly for the school and served it efficiently as the Dean.—Clem Baker.

MISS FAY McRAE RETURNS FROM VACATION.

Our Conference elementary superintendent, Miss Fay McRae, having spent July studying at Sequoyah and August visiting in the East has returned to the office and is busy lining up her fall program of work for the Elementary Departments of our Sunday Schools. Among other things Miss McRae will place unusual emphasis upon the observance of Children's Week in our Conference this fall. She will also teach in Five of our District Standard Schools.—Clem Baker.

BELGIUM MISSION CONFERENCE THANKS SUNDAY SCHOOLS FOR 4TH SUNDAY OFFERING

We have just received a letter from Bishop Beauchamp stating that the first action of the Belgium Mission Conference at its recent session was to pass a resolution thanking the Sunday Schools of America for their Fourth Sunday offerings—one half of which goes to the support of all our work in Europe. Bishop Beauchamp states that the workers in Belgium are greatly encouraged by this action and that we can not imagine how much they do appreciate our help. Superintendent Pace at Bauxite read Bishop Beauchamp's letter together with the resolution adopted by the Belgium Conference to his Sunday School last Sunday. It is my understanding that Bishop Beauchamp has sent a copy of his letter together with the resolution to all the Superintendents in our Conference and we hope that all the superintendents will follow Brother Pace's example in reading this to the whole school. It will do much good. We confidently believe that every school in the Conference will be glad to line up with our big Mission Program and send their Fourth Sunday Missionary offerings to Mr. Hayes as soon as they really understand the good that is being accomplished with this fund.—Clem Baker.

LET EVERY CONGREGATION HAVE ITS OWN OBSERVANCE OF CHILDREN'S WEEK.

The chief objective of "Children's Week" is to bring to the attention of the congregation the importance of their own children. For this reason there should be no attempt to hold cooperative meetings but each local church should have its own observance independent of any other.

ance independent of any other.

This is a time when interest should be stimulated in all matters that relate to the religious welfare of children—a time when the church should show this interest in some specific, material way.

Has a "Forward Step" committee been appointed from your church so that they may be studying what definite thing the children of the church are most in need of?

This committee should be ready to report at the "Parents Meeting" during Children's Week. The Forward Step carried to completion is the ultimate goal of Children's Week, and the committee continues to serve until the chosen step has been accomplished.

"The Race Moves Forward on the Feet of Little Children." Children's Week to be observed sometime during October or as near thereto as possible.—Fay McRae.

SUNDAY SCHOOL MEMBERSHIP CAMPAIGN MATERIAL

At this season of the year unusual emphasis is generally laid upon the matter of securing the return of absentee Sunday school members and the enlistment of those who have not been reached. The General Sunday School Board has prepared a splendid lot of posters, pamphlets, and survey cards for distribution to be used with such efforts. This material is furnished either through the Conference Sunday School Board or directly from the Nashville office. The following are some of the forms which are available:

I. Posters: "How Many New Pupils Do We Need?" "The Sunday School Membership Campaign Calls You," "We Want to Make Our School," "100 per cent Sunday School Homes," "Sunday School Membership Campaign: Points to Remember," "The Methodist Membership Campaign."

II. Cards for Mailing: "One Good Way to Increase Membership," "Our Motto," and "The Membership Campaign."

III. Survey and Visitation Cards.

IV. Leaflets: "Concrete Suggestions," "100 per cent Sunday School Homes," "The Sunday School Survey," "Membership Campaign and Training Plans," "Winning 50,000 Pupils, Twelve to Twenty-Four," "Reaching Our Adolescent Goal," "Missions in the Membership Cam-

paing," "Promotion and Training Day."

V. Order Blanks for Membership Material.

Samples of this material will be sent on request and all orders should be addressed to M. M. Brabham, 819 Broadway, Nashville, Tenn., or to the Conference Superintendent of Sunday School Work.

BATESVILLE DISTRICT TRAINING SCHOOL.

The fifth session of the Batesville District Standard Training School has just closed. In point of attendance, interest, and work done it was the best school ever held in the District. It was a six-course school. Dr. Andrew Sledd, Dr. J. Sehorn Seneker, Prof. J. P. Womack, Miss Marie Hanson, Mrs. Clay E. Smith, and Mrs. W. W. Adams composed the faculty. This group of teachers insured us the very highest order of instruction. There were seventeen schools represented in this school. Ninety enrolled for credit work and seventy-six certificates of credit were issued at the close. There was a large number of audit pupils. The total attendance reached about one-hundred and fifty.

The presiding elder, Rev. W. A. Lindsey, has been untiring in his efforts to make the school a success and his efforts have been rewarded with splendid results. In his efforts he has been ably assisted by Mr. I. N. Barnett, Jr., who was dean of the school, and the pastor, Rev. R. E. L. Bearden, and the other members of the board of control.

By an almost unanimous vote the presiding elder was asked to continue the school next year. They are making an enviable record in Sunday School work in the Batesville District.—G. G. Davidson.

NORTH ARKANSAS CONFERENCE.

Report of Sunday Schools in the North Arkansas Conference supporting the Dual-Special up to August 20.

Batesville District:

Batesville 1st Ch.	\$ 71.64
Batesville Cent. Av.	7.34
Pfeifer	3.57
Mountain Home	10.57
Newport	59.45
Oak Grove	1.39
Sulphur Rock	2.95
Moorefield	19.13
Swifton	27.25
Alicia	12.40
Yellville	3.37
	\$219.06

Booneville District:

Bellefonte	\$ 6.26
Dardanelle	19.13
Gravelly	3.57
Mansfield	12.11
Paris	10.60
Caulksville	5.00
Plainview	79.15
Walnut Tree	4.48
	\$140.30

Conway District:

Atkins	\$ 47.91
Cabot	50.00
Salem	15.56
Mt. Olive	2.02
Greenbrier	2.99
Levy	1.82
Cato	5.65
1st Ch., N. Little Rock	13.67
Gardner Mem., N. L. R.	28.90
Phumerville	2.73
Pottsville	17.59
Mt. Pleasant	6.00
Mt. Vernon	2.27
Vilonia	9.47
	\$206.58

Fayetteville District:

Pleasant Valley	\$ 2.15
Oakley's Chapel	4.83
Gentry	12.00
Zion	5.10
Sonora	1.00
Green Forest	20.60
Prairie Grove	8.37
Springtown	3.24
Springdale	108.43
Rhea	6.20
	\$171.37

... Ft. Smith District:

Alma	\$ 25.89
E. Van Buren	10.77
Clarksburg	40.00
Spadra	18.25
Hartman	3.86
Kibler	5.23
Oak Grove	8.33
Gar Creek	1.93
South Ft. Smith	1.50
Bonanza	5.28
	\$121.04

Helena District:

Clarendon	\$ 27.84
Elaine	26.91
Forrest City	75.00
Harrisburg	5.00
Lexa	11.69
Helena	35.26
Hunter	9.50
Parkin	21.97
Salem	1.32
Madison	4.25
Wynne	3.62
	\$222.36

Jonesboro District:

Blytheville	\$ 44.00
Bono	6.28
Trinity	6.25
Fifty-Six	2.63
Jonesboro, Fisher St.	78.90
Lake City	5.00
Leachville	11.32
Luxora	5.00
Manila	18.06
Marion	40.40
Osceola	42.07
Bardstown	3.03
	\$262.99

Paragould District:

Success	\$ 10.91
Portia	14.17
Beech Grove	2.69
Williford	1.97
Hoxie	20.09
Imboden	12.50
Pleasant Hill	2.25
Mammoth Spring	30.78
Paragould	200.00
Paragould E. Side	12.51
Peach Orchard	6.57
Piggott	73.76
Ravenden Springs	3.50
Ravenden	2.90
Rector	14.61
Cummins	1.50
Walnut Ridge	7.41
	\$412.12

Searcy District:

Bellefonte	\$ 2.00
Cotton Plant	27.57
DeView	1.77
Morris Grove	3.14
Valley Springs	3.99
Weldon	5.00
	\$ 43.47

TOTAL \$1,799.29

COKEBURY SCHOOL AT HUGHES.

Rev. J. W. Moore, pastor at West Helena, and the writer were at Hughes, on the Hughes and Hulbert charge, in an approved Cokesbury school the week of August 24 to 27.

Hughes is on the Missouri Pacific Railroad about thirty miles from Memphis, and is in the midst of a rapidly developing farming section. Signs of prosperity are on every hand.

Bro. Slaughter, the pastor, had just closed a very fine meeting, in which more than fifty were received into the church.

The church has been so built up under Bro. Slaughter that in all probability they will ask for full time next year. A new parsonage has been built during the year. The prospects of the church going forward with a strong program are excellent.

Hulbert, the other point on the charge, is twenty-five miles away and has recently completed a beautiful and commodious church building. They are very anxious for a training school in the near future.

Despite the number of people who were very busy in the first rush of the cotton season, our work at Hughes was a great success. Twenty-one were enrolled and eleven completed the work for credit. A number of others lacked only a little in meeting the requirements for credit, but on account of sickness and bus-

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MRS. L. E. CRITZ.....Editor North Arkansas Conference
Helena, Ark.

SUNSET AT MT. SEQUOYAH.

H. M. DuBose.
I saw the light pale on the East,
While glory held the Western
bourne,
And vanquished hosts of day re-
leased
With crimson banners wildly torn.

Portent of times! When triumph
fails;
The vaulted vastness shrinks de-
pressed.
The East a deeper darkness veils,
And ashen silence holds the West.

A sudden nucleent, as of flame,
The heraldry as of light afar!
When, lo, in foil of azure frame,
Resplendent glows the Evening
Star.

GROUP 2, TEXARKANA DISTRICT.

Group No. 2 of the Texarkana District held its first meeting for the year Sunday night, August 16, at Lewisville. The church was well filled with Leaguers and visitors. The group leader, Rev. R. H. Cannon, had charge of the program which was both interesting and helpful. Talks were given on Intermediate and Junior work, on Business and Council meetings and on the District work.

After the program a short business meeting was held at which time it was decided to have a contest in the group. The League having the most points of the Standard of Efficiency worked out by the group meeting next quarter shall be given the banner.

Watch Group 2 grow.—Carrie McKay, District Secretary.

HELENA DISTRICT INSTITUTE, MARIANNA, SEPTEMBER 10-11.

Thursday Evening

Registration of delegates.
Keynote address—"The Cost of Leadership"—Noel S. Chaney, conference president.

"Get Acquainted" meeting.

Friday Morning.

8:30-8:45—Devotional service—Rev. W. L. Oliver, Marianna.

8:45-9:05—"The Chapter Leader"—Rev. L. H. Estes, Memphis.

1.—In the council meeting.

2.—In the business meeting.

3.—In the activities of the chapter.

9:10-9:30—"The Social Service Leader"—Boyce Lee, Clarendon.

1.—His job—a year 'round program.

2.—Have to put it over.

9:40-10:10—"Your District and Mine"—A. C. Billingslea, district secretary.

10:15-10:45—"The Recreational Leader"—Nannie Clarke Smith, Wheatley.

1.—What his job is.

2.—How to have good socials.

3.—Some good social plans.

10:45-11:05—"The Missionary Leader"—Mrs. W. L. Oliver, Marianna.

1.—His job.

2.—How to put it over.

11:10-11:25—Special music—F. H.

ness matters could not do quite all of the required work.

Bro. Moore rendered fine service in teaching the course on "What every Methodist should know." We appreciate the work of these preachers who are teaching in our Cokesbury schools, for without their help this work would be impossible.

Bro. Moore and the writer were royally entertained and enjoyed the fine fellowship of the Sunday School workers at Hughes.

We are expecting great things of this growing charge.—A. W. Martin.

Kreyer.

11:25-12:00—"The Epworth League Memorial"—Rev. L. H. Estes.

12:00-1:30—Lunch.

1:30-1:50—Devotional service—E. L. Branson, Marianna.

1:50-2:20—"The Devotional Meeting Leader"—Sam B. Wiggins, Crawfordville.

1.—Preparation, 2.—Program, 3.—Purpose, 4.—Variety.

2:20-2:40—"Our Junior and Intermediate Leagues"—Sara Holbert, Wheatley.

2:45-3:15—"Your Loyalty"—Lorene Adamson, Searcy, district secretary.

3:15-3:30—Your talk.

3:30-3:45—Committee reports.

3:45-4:00—Closing details.

5:30—Off for the picnic.

IMPORTANT—Write Miss Mary Rives, Marianna, at once stating the approximate number of delegates expected to attend.

Bring your official secretary book.

Get your bunch "pepped up" and let us make the institute break the record for attendance.

Monticello Group Meetings

Arrangements have been made for four Group meetings to be held in the Monticello District as follows:

Monticello Friday evening 7:30 September 11; Hamburg, Friday evening 7:30 September 18; Portland, Friday evening, September 25, at 7:30; Dumas Friday evening October 2, 7:30 o'clock.

Programs are being mailed all pastors and Leaguers in the District and we hope the attendance will surpass anything ever known in the District.—S. T. Baugh.

TWO IN ONE.

Last week was our first experiment in combining the work of a Cokesbury School with Epworth League work.

The writer taught the class in "What Every Methodist Should Know," one of the text books for the Standard Cokesbury Course. We had 30 enrolled, 28 of which number received their certificates. Of the 28 receiving their certificates, 17 were members of the Epworth League.

For a long time I have wanted to see a class study the history and fundamental doctrines of Methodism. I have taught doctrines of Methodism, but with such text books as I could bring together for my use, with no text books for the class.

Now we have a text book within reach of our young people, and the experiment last week was more than satisfactory. The Bethlehem Epworth League of the Hickory Plains Circuit can report a class in Methodist History and Doctrine.

As our young people become acquainted with the history and doctrines of our Church they will become more intelligently loyal to the entire program of the Church.—S. T. Baugh.

GLENWOOD AND AMITY.

The writer spent Sunday, August 30, with Rev. W. C. Yancey at Glenwood, preaching for him at 11 a. m. They are worshipping in their beautiful new brick Church. It is a credit to Methodism and to the little city of Glenwood-on-the-Caddo. It is the best church building in Pike county, and places Methodism on the map permanently in that section.

Sunday evening we drove over to Amity where Group No. 4 of the Prescott District Epworth League held an interesting and helpful meeting, presided over by Miss Irene Taylor of Glenwood, the leader of this Group, and Conference Life Service

superintendent.

Young people from Norman, Caddo Gap, Glenwood, Rosboro, and Amity made up the congregation. There were over 100 young people and a number of elder people, friends of the Epworth League, in attendance.

Reports from these Chapters, and from the Christian Endeavor of Rosboro, and the B. Y. P. U. of Amity, indicate that the young people of that section are alive to the work of the Kingdom.

Miss Taylor, Mr. Glenn Coker, Rev. W. C. Yancey, Rev. Mr. Rife pastor of the Amity Baptist Church and the writer were on the program.

In addition to the hopeful outlook for our Epworth League work in that section, there is a very beautiful spirit of co-operation among the denominations of that section.

We spent a happy evening with the Amity people and Bro. George E. Reutz their enthusiastic pastor.—S. T. Baugh.

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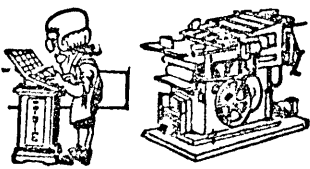
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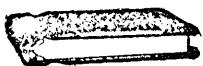
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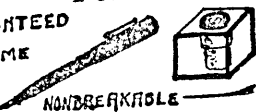
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NEWS OF THE CHURCHES.

CAMDEN DISTRICT NOTICE.

Our District Training School for Sunday School Workers and Pastors is set for Sept. 13-18. I want to urge all the pastors, if at all possible, to attend and as many others as can do so.

Free entertainment will be furnished for all out-of-town folks.

The preachers are called to meet Monday, Sept. 14, at 3 p. m. This is our fall meeting of the preachers of the district.

Also the Presiding Elder's Committee is called to meet Sept. 14, at 2 p. m. There are two to be licensed to preach. One or two to be recommended for admission. R. M. Holland, Paul W. Quillian, Rex B. Wilkes, Willard R. Burks, Committee.—J. W. Harrell, P. E.

MEETING AT JUDSONIA.

Rev. Norris Greer closed an eighteen days' meeting at Judsonia last Thursday night. Brother Greer is one of our Conference evangelists, and is a good one. While there were no great visible results, only ten or twelve professing faith in Christ and eight additions to the church, yet we feel that the earnest preaching of Brother Greer will influence lives to an extent which cannot be measured here. He was assisted in the revival campaign by his brother, C. F. Greer, of Helena, as song leader. Brother C. F. Greer is an excellent evangelist singer himself and knows how to get others to sing. He proved himself an able assistant. We feel sure that those desiring the help of a good singer will not be disappointed should they be so fortunate as to secure Brother Charles Greer.—J. W. Jenkins, P. C.

MEETING AT YARBRO.

Last night we closed an historic meeting of 14 days duration. Yarbrow is four miles from Blytheville on the highway, paved and smooth as a peeled onion, surrounded by soil as rich as the Nile. If there is another place in Arkansas equal to this I do not know where it is. Fertile! A bale and a quarter is on the stalks now, and more putting on day by day with no disaster. Mississippi County will make 100,000 bales of cotton. A citizenry above the average; good public school buildings. Our revival resulted in 74 converts and 76 accessions to our church, with more to follow. Fine Sunday School and Leagues, Intermediates and Juniors, W. M. S. A building committee appointed to erect a \$10,000 or \$15,000 church in the next year. There is a station in short pants for us in the next 4 or 5 years, paying \$1,500 salary. Such hopeful and promising places needs the attention of the P. E. longer than just to preach one sermon and go. The building committee was appointed by the P. E., W. C. House.

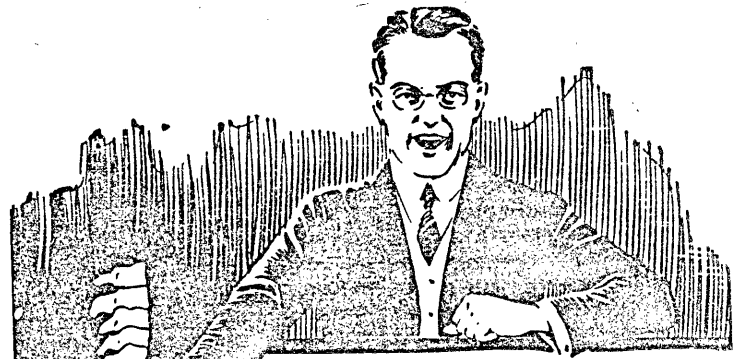
The rural problem is not a question of miles, but of people who are being neglected by our leaders, and the Baptists, Campbellites, Holy Rollers are after our crown. What about Walcott, where the Baptists have built a tabernacle to seat 1,000 people? I suspect that the Baptists of Jonesboro had a hand in that. What about our folks sitting down and not giving heed to such a call? Walcott is 18 miles from Jonesboro, and about the same from Paragould. Open your eyes and see what is to be seen, men.

At conference at Fayetteville Rev. Eli Craig and I fixed a date and it came to pass. Amen! He is serving his eighth year first and last with this people and he and his good wife are increasingly popular and they want him back. He is not too good for this people, but he merits a stronger piece as a financial support. All in all it has been the most extensive and comprehensive meeting I have ever been connected with on another man's work. We needed a tabernacle to seat 1,000 or 1,500. Our church was stuffed full for the two weeks at night and fine day crowds

I am as fresh, fat, and fine this

morning as when I began the meeting. Preached 29 sermons—good ones—old-timers and "sweated." My Lord "sweat as it were great drops of blood" for me, while in the garden, and I can afford to sweat great drops of sweat for Him.—Jas. F. Jernigan.

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MT. OLIVET MEETING.

The meeting began at this place the second Sunday in July. The pastor is a spirit-filled man, and he certainly did some wonderful preaching. Every member was up and about his Father's business. There were 13 converts and many reclaimed. We had a good old-time meeting.

The church was made to ring with shouts of joy over the new-born souls. Everybody was happy. We just think we have the only pastor, Rev. E. D. Hanna. We hope to get him back again. He has revived the churches and got them on progressive lines.—A Member.

REVIVAL AT SARDIS.

Aug. 16 we closed our meeting at Sardis with several conversions and five accessions to the church. Bro. O. L. Walker of Nashville did most of the preaching, and it was well done. He brought a wonderful message at each service. The people attended the meeting well and every one who came and heard Bro. Walker preach received a blessing.—Willie L. Arnold, P. C.

SCHEDULE OF BOARD ANNIVERSARIES

Of The

LITTLE ROCK CONFERENCE, NOVEMBER 18-23.

A meeting of the representatives of the various Conference boards was held in the office of Dr. James Thomas, Friday, 1 p. m., August 28, for the purpose of arranging a harmonious and correlated schedule of the various board anniversaries for the ap-

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proaching Annual Conference which meets at Arkadelphia, Nov. 18-23. At the request of the Rev. J. L. Cannon, D. D., the writer presided.

Practically all of the boards that usually ask for special time during the Conference sessions were represented by the several chairman or by proxy.

The following schedule was unanimously decided upon: WEDNESDAY EVENING, November 18, Joint Anniversary of the SUNDAY SCHOOL and EPWORTH LEAGUE BOARDS, THURSDAY EVENING, November 19; Board of Missions; FRIDAY EVENING, November 20, Board of Finance, SATURDAY EVENING, November 21, Board of Christian Literature.—J. C. Glenn.

CHRISTIAN BUSINESS TRAINING.

The John Brown University, located at Sulphur Springs, Ark., is establishing a School of Commerce this Fall. Degree credit will be allowed on all work done by University students and high school graduates may enter and receive a diploma upon successful completion of the commercial work. Mr. R. C. Wiley, B. A., is dean of the new school. He has had a wide business experience beginning as a stenographer and ending as business manager of a school corporation. He has, also, seen service under the Cross in China and has taught commercial subjects. Bible training and the application of the teachings of Jesus is commonly accepted in academic education but, as far as we know, this is the first business school to take its stand on the Bible.

A PERSONAL WORD FROM A CHOICE MINISTER.

The Rev. W. F. Evans, one of our choice ministers, in a recent letter has some most encouraging things to say about his Church paper. He also adds a little "P. S." which we are taking the "personal liberty" to publish. We are sure that he will appreciate it, and that his hundreds of friends throughout the State will read it with interest.

It is as follows: "For thirty-seven years I have been a busy man, looking after my Master's work, and today my heart is in no other work. "While abiding a time for the Master's reply, the only thing that opened to me was the work of representing our Methodist Benevolent Association of Nashville, Tenn. It opened its arms, and said 'Come in.' So I did, and I find it a great work, and one that our ministers need to know more about.

"The Methodist Benevolent Association carries every line or form of insurance that any other insurance company gives, and, at a saving to you of some 20 to 30 per cent. What it does in life insurance, it does in the insurance of all Methodist homes, libraries, personal effects, and churches.

"For detailed information, just write our home office at Nashville, Tenn., or to me at Marianna, Ark., and the same will be forthcoming.

"For the above reasons, let me state that my motto is '2 in 1'. Make a dollar, and save 2, by insuring with your own Methodist Benevolent Association, through W. F. Evans. You need the protection, and I need an honest dollar.

"Moreover, the Methodist Benevolent Association will insure 75 per cent of the Conference membership without examination, including both active and inactive members, at the very attractive rate of \$18. Are you interested? DO YOU WANT TO JOIN? If so, write or wire me.—W. F. Evans."

INFORMATION WANTED FOR OFFICIAL YEARBOOK.

In the 1924-25 Yearbook of our Church was printed a list of Methodist preachers and lay members who were born in or before 1845. It is now our plan to enlarge this list, taking in other preachers and laymen (both men and women) who may have been born in or before 1846.

The Editor will be under obligations to any reader who may come under either of the above classifications or who may have friends or acquaintances who are eligible for listing under either head, if he or she will advise me at an early day of such names, giving also date and place of birth, Conference membership, and present address. Let us honor our octogenarians.

We desire also the names of preachers in any of our Conferences who are fathers and sons, or brothers.

We feel that the information asked for above when tabulated and classified and printed in our Yearbook will be valuable to future historians.

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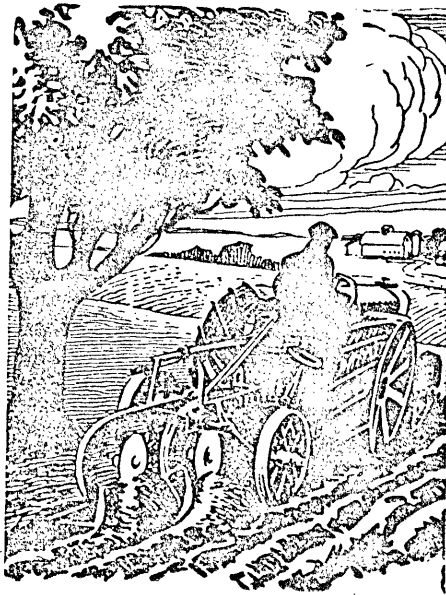
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Yearbook will be a Special General Conference number the Editor will appreciate suggestions concerning additional departments or improvements that could be made in the Official Yearbook.

Please address all letters to me at 810 Broadway, Nashville, Tenn.—Curtis B. Haley.

THE TABERNACLE FOR THE RURAL DISTRICTS.

Yes, and for the small towns, and larger ones of, say 10,000 people. The urge is on us, at our door. We must do or die. To heed not is disaster. To hear and heed is life and salvation to the growing urban population. It is the voice of the country boy, the country girl, the country father and mother. I could name a dozen or two locations for a tabernacle seating 2,500 or more people. Sulphur Rock near the spring is one. Bethesda is another; Jamestown another, Melbourne another, Evening Shade another, so on and on.

"It costs money," says one, and, "I have not got it," says some pastor. Where is your faith in God and the people? Your incidentals will pay for it in one three weeks meeting. Make the shed sun and rain proof, and go to it.—Jas. F. Jernigan.

EVENING SHADE CIRCUIT.

Under the leadership of Rev. J. W. Johnston, the pastor, we have just passed through a fine protracted meeting which resulted in about twenty-nine accessions to the Methodist church.

Brother Johnston was assisted by Rev. R. E. L. Bearden of Batesville who delivered some plain, simple, but forceful gospel sermons. He preaches the old-time religion, and wants people to feel it. Some of the biggest congregations that ever assembled at this place for church services were in attendance. Of course our house was entirely too small to hold the crowd; so the benches were carried out on the church lawn, and after two or three days, the court-house benches and about 100 chairs were placed there too.

The accessions to the church comprised heads of families, mothers, young people and children. At the eleven o'clock service last Sunday a number were taken into full connection. Among these were a man 51 years of age and, by his side, his little daughter of seven.

At the time this meeting was in progress, Bro. Chas. L. Franks of Charleston was conducting a revival at Powell's Chapel, which is on this circuit. This is Bro. Frank's old home and they had a fine meeting. This completes the round of revivals on this circuit, and it has been a good year. This is Bro. Johnston's third year on the Evening Shade charge and he is loved by everybody. We would be glad to tie him up for another three years.—O. C. Shaver.

REVIVAL AT GREENWOOD.

A good revival was held at our church the last two weeks by our pastor, Rev. Hoy M. Lewis. For ten days we worked, prayed, preached, and sung songs. The power began to fall the third day of the meeting, and that day we had seven converts. We continued until Tuesday, August 11, when the meeting closed with 18 converts. During this meeting we were glad to have with us Rev. J. E. Peters of the Cecil Circuit. He preached fine good sermons. Bro. Peters is one of our coming preachers.—Reporter.

MEETING AT WISEMAN.

Our pastor has just closed our protracted meeting at this place, with 44 conversions and 33 additions to our church. Certainly the greatest old-fashioned religious meeting we have been permitted to attend since dear Brother Black was with us. Bro. Love never tires. He did all the preaching himself. His only help was his sincere and saintly wife. Our church is deeply in love with them both. May the Lord continue to bless and lead them in the building

up of his kingdom.

The whole church appreciated and thanks the Moore's Chapel class for the fine work and singing furnished during the meeting.—G. A. Rowland.

MANY MEETINGS.

On June 28 we began a meeting at Gurdon, spent three weeks with those good people. We went from there to Elaine and were there two weeks. From Elaine we went to Hughes and were there two weeks, and came from there to Dell. We are now in a great meeting here. Dell is a small town, but we are having great crowds, six hundred and more at night and good attendance at the morning services. People are coming in from miles around to these services which are held out in a beautiful grove. Last night we gave the invitation for the first time for membership, and thirty-one came forward and united with the Methodist Church, and some gave their names for other churches. We hope to have at least seventy-five, or maybe a hundred join by next Sunday night.

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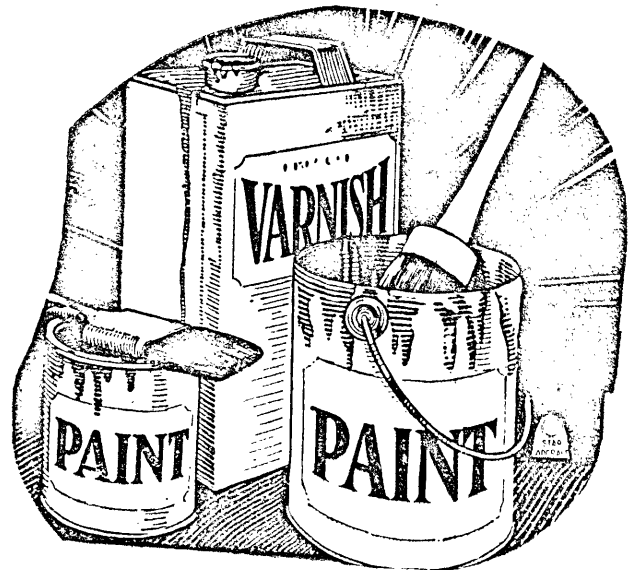
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when the meeting will close.

After this meeting we will take a few days off for rest, as we have not had a break in our meetings for nine weeks, holding from one to three services each day.

We will begin a three week's meeting on the second Sunday in September at Truman and will go from there to Corning.

God has been good to us and has given us many souls for our hire. Will you please remember us in your prayers?—S. M. Yancey and A. L. Hardin.

THIRD STREET, HOT SPRINGS.

This has been a great year in the history of our Church our good pastor, Rev. F. P. Doak, is accomplishing many things for us, both in a spiritual and financial way. We have through his efforts purchased a beautiful building site for a new church, and the church is making good progress in preparation for the new church, which when built will be one of the biggest assets to South Hot Springs, which is destined to become the most beautiful residential part of our city.

Our church is not growing so rapidly, but is growing steadily and substantially. We attribute this to the fact that we are a home church, a church where we make people feel at home and want to come back to see us again after they have once visited us. We are always glad to have people visit us and especially our old friends and former pastors. There is nothing that affords our people more pleasure than to have our former pastors visit us. On last Wednesday night we gave a reception to two of our former pastors, who are now superannuated, Bros. Harrison and Hayes. We had a splendid program, consisting of short talks, readings, and musical numbers, from every department of the church. These were responded to very feelingly by Bros. Harrison and Hayes, and their wives, which showed the good feeling that still exists between the Church and their former pastors. Refreshments were served and all pronounced it a very spiritual and helpful meeting.—R. L. Keith, Chm. Board of Stewards.

CABOT AND AUSTIN.

In March Brothers Yancey and Hardin came and assisted us in a revival at Cabot, which resulted in over 50 accessions to our church, and the general work of the church was greatly advanced. The latter part of June the Baptists held a successful meeting, in which the Methodists took a very active part. Just after this meeting we received 22 members into our church. The 3rd Sunday in August we began a meeting at Austin, which ran 11 days, with Rev. A. Wall, of Enders, Ark., doing the preaching. We had some 17 or 13 professions, and 11 accessions to our church. Altogether we have had 118 accessions to our church during the year, 104 at Cabot and 14 at Austin. We feel that we are gaining ground at both places, and hope to have a good report at Conference.—A. F. Skinner, P. C.

PRINCETON CAMP MEETING.

The Ben Few Campground near Princeton in Dallas County is one of the few camps in the state that is kept up. For twenty-six years without a miss the annual campmeeting has been quite an event for several communities. Princeton, Carthage, Tulip, Fordyce and other communities are interested in the grounds and send every year some campers.

This year it has been my pleasure to do the principal part of the preaching. This is my only vacation and I do not see how I could have done better than to have used it in this way. All the camp houses, save two, are full.

Wednesday night was family night and a first and second prize was offered for the two largest families present. The first prize went to the Claud Stone family having eleven

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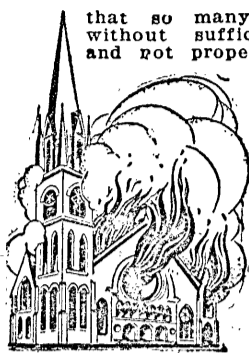
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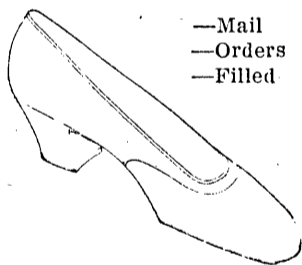
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present. Mr. and Mrs. Stone are the parents of twelve as fine children as Arkansas has produced. Mr. Stone is county assessor and has one of the best and happiest families in that state, so say his neighbors. Mr. Jas. Gill of Carthage with nine present carried off the second prize.

Thursday was old people's day, and it was one of the greatest days the community ever saw. Twenty-two old people with an average age of seventy-seven were present. They were as follows: J. D. Jones, age 76; Mrs. Emma Jones, 73; Mrs. Bettie Jones, 75; Mrs. Nannie Belt, 79; Mrs. Mary Clark, 78; Mr. Leigh Holmes, 75; Mrs. Leigh Holmes, 68; J. W. Fuller, 73, all of the above being from Princeton. Mrs. R. J. Cornellus, 83, Fort Smith; Mrs. Nannie Lawrence, 64, Wave; Mrs. Patty Walsh, 65; J. T. Jeffries, 69; Rev. L. W. Evans, 63; Mrs. L. W. Evans, 61; Mrs. I. P. Osborn, 65; Mrs. Brown Manning, 65; Mrs. Duke House, 72, of Carthage; Mrs. Mattie Looney, 86; F. I. Harrison, 73, Manning; J. S. Roberts, 90, Sheridan; Mr. and Mrs. R. W. Griswald, 63 each, Sparkman.

The afternoon service was given to these old people for an experience meeting and it was good to listen to.

The meeting is drawing great crowds of people and the interest is fine. God is with us. Virgil Eady of Batesville is doing the singing to the delight of all.—J. J. Galloway.

OBITUARIES.

KEMP.—On April 29, 1925, Mrs. Louise Isabel Kemp was laid to rest in the old Holly Springs Cemetery. Rev. J. A. Ginnings, her pastor, conducted the funeral. Bro. J. J. Adcock conducted the song services, assisted by many friends. At request of the deceased the song, "Watch and Pray," was sung. While friends viewed the remains. "Asleep in Jesus" was sung. One of the largest crowds we ever witnessed at a funeral. She was a great woman, and it could be said of her that she was always found doing good, always had a word of encouragement for those who were in distress, and a helping hand for those who were in need. Her aim in life was to build up the church and community in which she lived. On Dec. 30, 1880, she was married to M. L. Kemp, and to this union were born five children, one of whom God took in infancy. The others are members of the M. E. Church, South, of which sister Kemp has been a true and faithful member for 35 years. She was willing to sacrifice her life that others might profit thereby. She had suffered long, but through it all she was cheerful unto the end, which came in a hospital in Kansas City, where she had gone with hopes of recovery, but all in vain. On April 27 God called her to be with him where pain or sickness are never more.—J. A. Ginnings, Pastor.

QUARTERLY CONFERENCES

FT. SMITH DISTRICT. (Fourth Round.)

Midland Heights, Sept. 6, 11 a. m.
Van Buren 1st, Sept. 6, 7:30 p. m.
Charleston, Sept. 13, 11 a. m.
Lavaca, Sept. 13, Ursula, 7:30.
Greenwood, Sept. 20, 11 a. m.
Hackett, Sept. 20, Hackett, 7:30 p. m.
Kibler, Sept. 27, Kibler, 11 a. m.
Van Buren Ct., Sept. 27, Figure 7:30
Dodson Ave., Oct. 4, 11 a. m.
East Van Buren, Oct. 4, 7:30 p. m.
Ft. Smith, 1st, Oct. 11, 11 a. m.
Alma, Oct. 18, Mulberry, 7:30 p. m.
Ozark Ct., Oct. 25, Grenade, 11 a. m.
Hartman and C. Hill, Oct. 25, Coal Hill, 7:30 p. m.
Cecil Ct., Nov. 1, Grand Prairie, 11 a. m.
Ozark Sta., Nov. 1, Ozark, 7:30.
Clarksville, Nov. 8, Mt. Zion, 11 a. m.
Clarksville Sta., Nov. 8, 7:30.
—F. M. Tolleson, P. E.

HELENA DISTRICT. (Fourth Round.)

Forrest City, Aug. 30.
Wheatley, Sept. 6, a. m.
Aubrey, Sept. 6, p. m.
Elaine, Sept. 13, a. m.
West Helena, Sept. 13, p. m.
Vandale, Sept. 20, a. m.
Parkin, Sept. 20, p. m.
Colt, Sept. 27, a. m.
Wynne, Sept. 27, p. m.
Helena, Oct. 4, a. m.
Haynes-Lexa, Oct. 4, p. m.
Cherry Valley, Sept. 11, a. m.
Harrisburg, Sept. 11, p. m.
Clarendon, Sept. 18, a. m.

Brinkley, Sept. 18, p. m.
Marianna, Sept. 25, a. m.
Hughes-Hulbert, Sept. 25, a. m.
Turner, Nov. 1, a. m.
Holly G. and, Marvell, Nov. 1, p. m.

Crawfordsville, Nov. 8, a. m.
Earle, Nov. 8, p. m.
Hunter, Nov. 15, p. m.
Widener & Madison, Nov. 15, p. m.
—Jas. A. Anderson, P. E.

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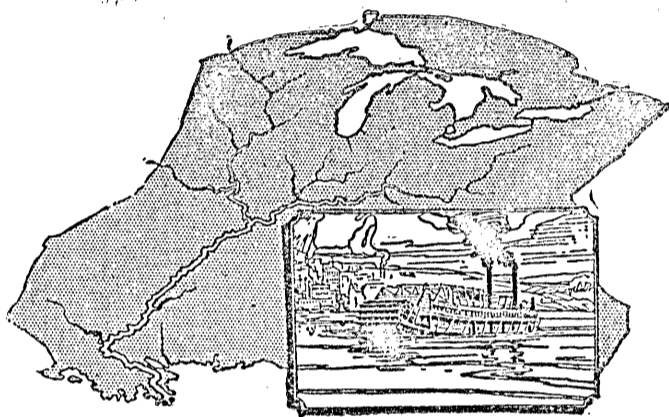
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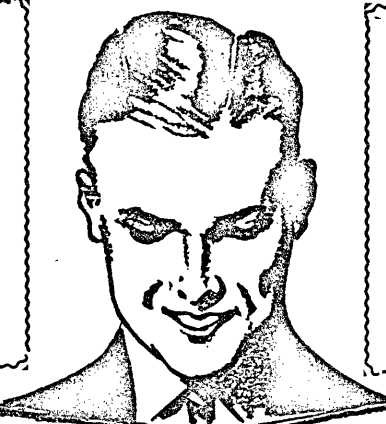
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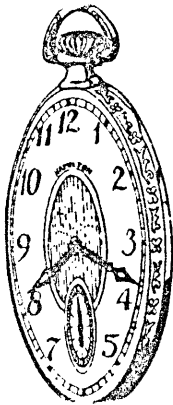
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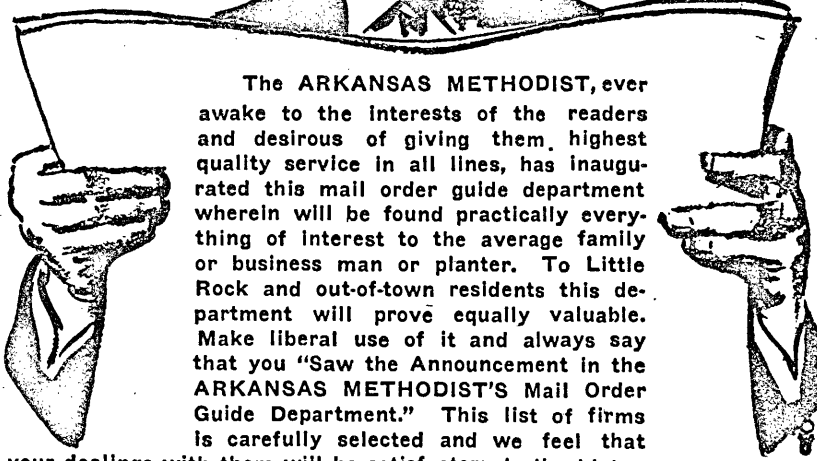
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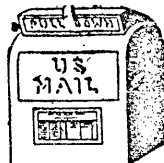


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THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

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

How'll You Pay The Grocery Bill When You Have To Quit?

The letter displayed in the center of this page was written to the Board of Finance by one of our superannuates. He had just received his pro rata check out of the distribution of income which was made the first of last July. The letter is published here (without names) so that the readers of the Advocate can know something of the deprivations being suffered by these used-up men of the Church's ministry.

Not an Exceptional Case

You must not think that the need of this superannuate is unusual, or that we have only one such case. I tell you in all earnestness that scores of such letters have come to the Board from the claimants, all of them telling in similar words about the needy state they were in when our July checks reached them. And, mark you, this does not state anything about many others who refrained from writing about their poverty. In the face of all this, how can anyone say that the claimants do not need the help we are trying to provide for them through the Special Effort for Superannuate Endowment?

The Thing That's Hard to Understand

The pastors in our pulpits of today know how the superannuates suffer, for they come into personal contact with them. Why do some pastors, in the face of these facts, refuse to do anything toward raising their Charges' Special Effort Quotas? Frequently some man or woman writes the Board like this: "I am moved by your appeals in the Advocate to contribute something to Superannuate Endowment, but nothing is being done about it by our Charge. Enclosed find my check for the cause, etc." Think of a pastor who would allow such a situation where he serves! He is not only unfair to the needy superannuates of today, but to himself and all preachers who will be superannuated later. If the pastor is not willing to spend himself in raising his Charge's quota, he will not have very comfortable thoughts on the subject when he looks back out of his own superannuate relation to his lack of interest when he had a chance to help.

The Money Should Roll In Now

The Annual Conferences are meeting. Payments on quotas ought to come thick and fast. The money must come to the Board of Finance, Security Building, St. Louis, Mo., and it should reach the Board by the opening day of the Conference. Don't wait until the very last minute to make remittance—do it now. If you want credit for what your Charge raises this year to show in your Conference Minutes, you must make payments in time for them to be included in

the report. If your Charge is published "in the blank," don't blame the Board. We will report payments for publication accurately and promptly, but we cannot report money paid when it has not been received. Go after this thing right now, and let the Board have your remittance. Get in while the door is open.

Checks to Claimants Returned Unclaimed

On July 1 the Board of Finance mailed to the claimants the distribution checks due them for 1925. Twenty-five letters, containing as many checks, have been returned to the Board on account of incorrect addresses. If you can help to locate these claimants so that the checks may be sent to their correct addresses, the service will be appreciated by them and by the Board. The names of the claimants involved in this matter, together with the addresses from which the checks were returned, and by Annual Conferences, are as follows:

Alabama: Mrs. A. J. Biggs, Jr., Greenville, Ala.

Baltimore: Mrs. S. R. Cunningham, 1720 Hawes Ave., Richmond, Va.

Holston: Mrs. J. W. Rader, 5212 Geary St., San Francisco, Calif.

Kentucky: Mrs. T. J. McIntyre, Shelbyville, Ky.

Mississippi: Mrs. W. W. Hurst, Route No. 2, Vicksburg, Miss.

North Alabama: Rev. G. W. Sellers, Route 2, Box 2653, Tampa, Fla.; Mrs. J. B. Youngblood, La Grange, Ga.

North Arkansas: Rev. Geo. P. Fikes, Marvell, Ark.

North Georgia: Rev. C. N. Hayes, Bishop, Ga.; Rev. Ed. A. Gray, Georgetown, Tex.

North Texas: Mrs. J. H. Griffin, Batesville, Ark.; Rev. Geo. H. Adams, 315 Star St., Dallas, Tex.; Mrs. J. S. Davis, 216 S. Lancaster Ave., Dallas, Tex.; Mrs. J. W. Blackburn, 260 North 20th St., Paris, Tex.

Northwest: Mrs. E. J. Stanley, Tucson, Ariz.

Northwest Texas: Mrs. Ida Mills, Route 2, Box 18, Stamford, Tex.

Pacific: Mrs. L. D. Har-

gis, Ukiah, Calif.

South Carolina: Rev. J. N. Wright, Greenville, S. C.

South Georgia: Mrs. R. F. Williamson, Marshallville, Ga.; Mrs. J. U. Tippins, 1416 Reynolds St., Brunswick, Ga.; Mrs. J. L. Rast, Spartansburg, S. C.

Tennessee: Mrs. W. Walkup, 1529 Ferguson Ave., Nashville, Tenn.

Texas: Mrs. D. P. Cullen, Hallsville, Tex.

Virginia: Mrs. G. M. Wright, Ashland, Va.

West Texas: Mrs. W. H. Killough, Simmons (Live Oak Co.), Texas.

A Letter From a Superannuate

July 30, 1925.

"Dear Brother Todd:

I am writing to tell you how glad we were when our check came. We had been looking for it so earnestly. We were actually hungry, having gone for more than a day many a time without food and hoping that some way we could live until it came.

I am not one of the old preachers. I have been on the sick list five years. Since last fall I haven't been able to do scarcely any work, and if it had not been for the Social Service people we could not have lived. Yes, they actually fed a Methodist preacher. It was scanty food, but gladly received.

I have tried several times to work but, being sick and without food, I gave out and lost my job. I work every day that I can, but that is not very much. The children have not suffered as have the good wife and I, because the neighbors take them into their rooms and feed them. Often these neighbors have something left from their meals, and instead of throwing it away they send it to us.

The good people of _____ Church gave us a real nice 'pounding,' which we appreciated. It made us feel that someone cared. Also Brother _____ has helped us. Last winter several other friends helped us.

We are now looking forward to the time when our fall check from the Annual Conference will come. Oh, if I could only have just one day's rest from worry and could lie down in peace!

Cordially yours,"

MAKE ALL REMITTANCES TO THE BOARD OF FINANCE, SECURITY BUILDING, ST. LOUIS, MO.