

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. 10, 1925.

No. 36.

PUNGENT PARAGRAPHS.

Love and lust are not synonyms, but antonyms. Religious narrowness leads to religious egotism and spiritual pride.

Human perfection is not static, but is progress toward an ever growing ideal.

To win or to defeat Unification by unfair and deceptive methods will bring only a Pyrrhic victory.

Radicalism rants and rages; fanaticism foams and fumes; but progressive conservatism keeps cool and stands the storm of strife.

It is better to have no formal creed and live right than to elaborate fine formulas and dignified definitions and live wrong.

The true Christian's creed is a crucified Christ expressed in unselfish and loving deeds and culminating in crystalline character.

It is far better to request than to command, because the response is likely to be cheerful and courteous rather than formal and constrained.

Character is fundamental, but reputation is superficial; integrity is essential, while success is incidental; and a good conscience is necessary to true happiness.

"THE SIN OF HATING."

Under the above caption The New Outlook, the organ of The United Church of Canada, recently had the following practical editorial, which is worthy of special attention at this time when certain otherwise good men are making strong appeals to race and sectional prejudices:

"Stirring up race hatred, or sectional or religious strife and ill will of any kind, or for any reason, is doing the devil's business as thoroughly and completely as any man can ever hope to do it. Very frequently an effort is made at justifying that sort of thing, but there can never be any possible justification for it. Hating in a world that was made for brotherhood, is a sin of hideous proportions.

"But, it is a sin that we are all subject to, a sin that creeps in very subtly and often making a good face for itself. Why shouldn't a man hate another who isn't the same kind of a Christian as he is, or whose creed seems to him to be dangerous and upsetting? It is a well known fact that some of the best haters and stirrers-up of strife have been people believing themselves to be specially good.

"The trouble is that there is only one way of killing hatred or the tendency to it. If we don't learn to love people we are always in danger of having some argument or impulse lead us into a feeling of hatred toward them. Most of us do not live our lives in a vacuum, or go through our days without some sort of reaction toward the people who for various reasons and in various ways touch and jostle us. We are never safe from hatred until love becomes a very positive factor in our lives.

"And there is only one way of lessening the hate that is threatening the very existence of our race and is spoiling life after such a terrible fashion, and that is by adding to the world's stock of positive good will and kindness and friendship. Any man who helps to make life kinder is helping to bring in the Kingdom of God in the earth."

THE MISSION OF OUR PUBLISHING HOUSE.

In his interesting and informing history of "The Methodist Book Concern," Dr. H. C. Jennings makes a declaration concerning it which we may properly appropriate as the objective of our own Publishing House. Read it and then co-operate to enable our House to fulfill its mission.

After stating that it is "the largest religious publishing house in existence, if not the largest publishing house of its kind in the world," Dr. Jennings says: "Let it not be forgotten that the organization and maintenance of The Methodist Book Concern has not been built on a commercial basis. Throughout the years it has demonstrated its commercial integrity by its increasing growth and power; but what is a large matter, the Book Concern has its mission as the interpreter of truth to our people. It is the high duty as well as the privilege of those who are responsible for the quality of our publications that they go everywhere in the quest for truth. They should stand where they can see that the man of science, possessed today by his doubts and yet sincerely seeking light, has the help of The Book Concern ideas and genius to bring him nearer to the truth. It is the high place of The Book Concern to teach that

IS NOT DESTRUCTION TO THE WICKED? AND A STRANGE PUNISHMENT TO THE WORKERS OF INIQUITY? DOETH NOT HE SEE MY WAYS, AND COUNT ALL MY STEPS? IF I HAVE WALKED WITH VANITY, OR IF MY FOOT HATH HASTED TO DECEIT; LET ME BE WEIGHED IN AN EVEN BALANCE, THAT GOD MAY KNOW MINE INTEGRITY.—Job 31:3-6.

the ultimate of all truth is in the knowledge of the Son of God.

"The Methodist Episcopal Church, clothed with a great mission, with its brain and its heart and its faith all enlisted, should speak to its own people and to the great world through its Book Concern in the literature which so emphasizes the essentials of doctrine and righteousness of life, which is the heritage from our fathers, and which has given us the right to live.

"The Book Concern is called to be an interpreter of faith and culture and Christian practice, and he who thinks of it as anything less than this misses its primary right to live. We have given to us, if we will take it, the joy of ministering to the spiritual life of the people, to put in a plain way the verities of the gospel, so that they shall be fortified in faith and helped over the hard places of life."

PROHIBITION HAS HELPED PROSPERITY.

Within the last few months the editor of Forbes Magazine has traveled over much of the United States. In the issue of Sept. 1 he thus writes editorially:

"After revisiting many communities and many States, I have reached the conclusion that the one thing which has contributed more than anything else to the great improvement noticeable in living conditions has been Prohibition. The World War, of course, has played an incalculable part in developing innumerable localities and has been instrumental in increasing enormously America's total wealth. But before Prohibition very few communities were entirely free of slums or semi-slums. Today community after community has not a single poverty-stricken block. We who live in cities and who mingle with persons able to pay bootlegger's prices for liquor are inclined to assume that drinking is as rife as ever all over the country. This is a totally wrong assumption. True, the country is very far from being absolutely dry. Along our Canadian and our Mexican borders and also along our two seacoasts liquor is still available at a price. Also a rather large amount of corn whiskey is being made and sold illicitly. Among certain classes home-made wines of varied kinds are indulged in. But that there has been a tremendous decrease in the consumption of liquor among Americans of modest or moderate means is beyond question. I may be mistaken, but my observations compel me to conclude that Prohibition has had more than anything else to do with the abolition of slums, with the marked improvement in the homes of ordinary families, with the phenomenal growth of building and loan organizations, with the unprecedented increase in savings bank deposits, with the vast expansion in life insurance, with the multiplication of families able to own an automobile, with the overcrowding of our colleges and universities, with the popularity of vacations, with the increase of travel at home and abroad, and, if you please, with the nation-wide acceptance of radio. During my travels every conceivable kind of 'big new building' was pointed out to me except jails.

"Britain is beset with grave industrial and economic ills. Perhaps her worst handicap, her worst curse is drink. Not only is the amount spent on liquor a severe drain, but the effects of so much hard drinking are beyond computation. On Saturday nights certain parts of Glasgow, London and other cities are lamentable spectacles. On Monday the busiest business establishments are the pawn shops. The average Briton revolts at the idea of Prohibition, but the outlook is that Britain will have to move part way toward Prohibition if she is to maintain her place among the industrial nations of the world. Among American industrial enterprises the improvement in the efficiency of workers, the decrease in the number

of accidents, etc., have been impressive.

"Yes, drink and depression seem to go hand-in-hand, and Prohibition and prosperity."

A VISIT TO WYNNE.

Accepting an invitation from County Superintendent H. L. Lessenberry to address the Cross County teachers on Forest Conservation, I arrived at Wynne early Saturday morning, was met by Rev. E. T. Wayland, attended the Teachers' Institute, delivered the address, and enjoyed the fish dinner on the school grounds. It was a good dinner and a goodly company that partook.

After dinner Bro. Wayland gave me a motor ride into the country south and east and I saw several very fine orchards of apple, pear, and peach trees. The agricultural department of the Mo. Pacific Ry. is encouraging the planting of such orchards, and they are doing well. The crop was fine this year. The pear trees on the Simmons place are among the best I have ever seen.

Riding over the dirt roads of Crowley's Ridge, in places where ravines are 100 feet deep and the sides a sheer perpendicular, we saw the site of old Wittsburg on St. Francis River. It was once the metropolis of this section, before railroads were built, but now has only two inhabited houses. It was the head of navigation and goods were hauled in wagons from Wittsburg for fifty miles or more to inland points. This trip revealed a fertile farming area and good corn and cotton in spite of dry weather.

Sunday I preached morning and night to fair congregations, visited the Sunday School and addressed the Epworth League. As it was the hottest day of the year and Bro. Wayland had just returned from his vacation, the congregations were a little below par.

Having made phenomenal membership growth under the ministry of Rev. Russell Score, and with the building remodeled in the pastorate of Rev. W. F. Evans, our church at Wynne was ready for the steady growth experienced under the leadership of Rev. E. T. Wayland. About 100 members have been lost by pruning the roll, but the loss has been retrieved by a large ingathering in the recent revival, and the church with its 525 members is in fine working condition. Supt. H. K. Barwick is the active and resourceful leader of a well organized Sunday School, and Mr. Ed Hamilton is his faithful assistant. There are two adult Woman's Missionary Societies. Mrs. C. B. Hall is president of No. 1, and Mrs. Werta Smith of No. 2. The total membership is about 100. Miss Fannie Smithers is the president of an active Junior Society. There are about 100 Leaguers. Miss Louise Coffin is president of the Seniors and Cobern Howell is president of the Intermediates. There is an unusually fine body of young people and many are active members of the church. Credit for the activity of the young people is given to Mr. Woodward, now superintendent of the Morrilton schools, who some years ago was the Wynne superintendent and who was profoundly interested in the spiritual welfare of the youth. Mr. G. G. Dorris is the capable president of the official board.

The church building, centrally located, is in fair condition, but is not adequate for the Sunday School. Bro. Wayland is cultivating sentiment in favor of building a large addition for the use of the Sunday School, and his efforts will doubtless be rewarded. The church is strong financially, and will meet all obligations of pastor and Conference this year. Bro. Wayland is an evangelistic preacher and faithful pastor and a good organizer. He thinks his church is capable of doing anything it should do, and his people are ready to follow his leadership.

It was a pleasure to meet Rev. J. K. Farris, who lives at Wynne and is the appreciated teacher of the Men's Bible Class, and Rev. David Bolls of Little Rock Conference, who makes his home with his son and works with him in business. These faithful superannuates co-operate with their pastor in the work of the church. The parsonage, a large six-room house, was built by Bro. Farris.

Wynne is a thriving county seat of some 3,000 population, with a large railroad citizenship and a good farming country. It is a strong business point, and is making satisfactory growth in every way. It has a beautiful court house and nearly a fine high school building, both surrounded by well kept yards. With an able faculty the school

(Continued on Page 2, Col. 3.)

THE ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY.

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J. C. GLENN Assistant Editor
ANNIE WINBURNE Treasurer

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

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

Pastors are Authorized Agents.

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

Office of Publication, 221 East 5th Street, Little Rock, Arkansas.

Make money orders and checks payable to the Arkansas Methodist, and address all business communication to the Assistant Editor.

All matter intended for publication should be addressed to the Editor, at 221 East 5th Street, and should reach the office Monday, or earlier, to insure appearance in the next issue. Obituaries should be brief and carefully written, and five cents a copy should be enclosed if extra copies containing an obituary are desired.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized September 12, 1918.

Our Foreign Advertising Dept. is in charge of LAMAR & BARTON, NASHVILLE, TENN., who are represented by ROBERT M. HARVEY, 17 W. 42nd St., New York.

Our Local Advertising Department is in charge of OTIS E. WILLIAMS, 221 E. 5th St., Little Rock, Ark.

PERSONAL AND OTHER ITEMS.

Be careful about starting fires. Everything is now so dry that fires will get beyond control and much damage may result.

Henderson-Brown College is inviting all the preachers to attend a meeting at Arkadelphia, Sept. 15. Bishop Hay will be present. An interesting program is to be presented.

Dr. J. D. Hammons and family of Texarkana have just returned from a delightful trip to El Paso, San Antonio and Galveston. They spent the last two weeks of the trip in the Ozarks of Arkansas.

In Pine Bluff, at the home of his son, who is pastor of Lakeside Church, on Sept. 3, Dr. Alonzo Monk, pastor of our church at Benton, was married to Miss Mary Scott, daughter of Mr. W. H. Scott of Saline Co., Rev. Marion S. Monk officiating.

According to the Christian Advocate the vote on Unification in the Denver Conference was for Unification 24, against 2, Bishop McMurry presiding. In the Western Virginia Conference it was for Unification 66, against it 87, Bishop Darlington presiding.

Rev. Ed. G. Phillips, evangelist of Siloam Springs, writes that he has had a very successful meeting at Walnut, Miss., with over 100 professions. He was on his way to Demmitt, Texas, to hold another meeting, and would have an open date after Sept. 21.

Rev. J. W. Moore, pastor of our church at West Helena, announces that his church will be dedicated the third Sunday in September. All former pastors and presiding elders are invited to be present. A meeting will begin Monday night, the pastor doing the preaching.

Dr. Philip Cone Fletcher filled his pulpit last Sunday, speaking to a capacity house at both hours. He and Mrs. Fletcher spent six weeks in the Rockies, returning via St. Louis where they visited relatives for a few days. During his absence, the assistant editor filled his pulpit.

Next to farms the greatest resource of Arkansas is timber. Last year the forest fires cost our state almost \$10,000,000. With everything now as dry as tinder and nothing to stop fires, they may be more destructive than last year. Stop fires! Put them out before they get beyond control.

Rev. W. T. Wilkinson, pastor at Magnolia, writes: Our work goes well, and we expect to round out a fine year on all lines. The congregations this summer have been unusual. We are in the midst of a great revival, assisted by Rev. George Tucker and his singer, R. E. Turberville.

Mrs. Ophelia Payne, aged 72, passed to her reward, Saturday night, September 5. She was a faithful, consistent member of the Methodist Church. Funeral services were conducted in the parlors of Comer and Drummond, the assistant editor officiating. Burial was in beautiful Oaklawn.

Presiding Elder Hundley of Arkadelphia District writes that the District is in good shape for the fall closing. Splendid revivals have been held over much of the territory. Pastors are working and planning to have the best reports ever made. Crop conditions are good and laymen are hopeful.

Rev. O. C. Lloyd of Tuckerman writes that his two oldest children are seriously ill with typhoid fever. For some days he has feared that they would pass away. He earnestly requests the prayers of his brethren for their recovery. May the Master look in loving kindness upon these friends in this critical hour.

Rev. A. F. Smith, D. D., the genial and gifted editor of our Connectional Organ, the Christian Advocate, has been invited to make the address at the anniversary of the Board of Christian Literature of Little Rock Conference and has accepted. The date is Saturday night, Nov. 21. A strong deliverance may be expected.

The Christian Advocate makes the following report: "The Illinois Conference convened at Centralia on Aug. 19 with Bishop Darlington presiding. The Conference by ballot voted 17 for the proposed plan of Unification and 28 against the Plan. In voting the roll was called, and in response to his name each member placed his ballot in the box and was recorded as having voted."

After spending a few weeks pleasantly at the summer home of Col. and Mrs. H. L. Rimmel at Mt. Sequoyah, Rev. and Mrs. J. G. Benson, while traveling in their car south of Winslow, were victims of an accident in which Mr. Benson was slightly injured, and Mrs. Benson, who is a sister of Col. Rimmel, was quite severely injured. They were carried to a hospital in Ft. Smith, where they received excellent care, and are now rapidly recovering.

Dr. Geo. McGlumphy, treasurer of N. Ark. Conference, writes: "Russellville now leads the North Arkansas Conference in payments on the Conference Claims. Every month Rev. Charles Franklin, the pastor, has mailed the treasurer a check. There was no let up in the heated season. Will D. Vance is the treasurer of this live church. How long Russellville will maintain its place in front remains to be seen, for other churches are getting busy."

The good news comes that the prospect for a fine opening at Galloway College this fall is excellent. Dr. Williams, the capable president, has been unusually busy. A splendid new heating plant has been installed, and the physical equipment will be among the best in all the Southwest. The new Building will be completed about Oct. 1. Work on it is being rushed. The editor hopes to be able to accept a cordial invitation to spend a few days in the college later in the year.

It was the editor's privilege to speak on "Forest Conservation" before the teachers of Lonoke County on Wednesday of last week. This is a fine body of educators, led by County Superintendent W. C. Davis. Rev. Mr. Gregory, pastor of Lonoke Baptist Church, delivered a helpful address. Rev. J. W. Thomas, our pastor, Oscar Fawcett, a Hendrix College man who is now County clerk, and Mr. E. R. Robinson, long an efficient teacher, who is still interested in education, were present.

Rev. P. R. Eaglebarger, pastor, reports that work has begun on the auditorium of the Washington Avenue Church in North Little Rock on Monday, Aug. 31, and is being pushed to completion. The concrete basement had already been constructed. The building, above the basement, will be of brick veneer and when finished and furnished will easily be worth \$10,000. Ample provision is being made for a B grade Sunday School and no remodeling will be necessary as long as the present arrangement for Sunday School is maintained.

Rev. Mark Terrell, general evangelist, of Sherman, Texas, after spending a few days resting from his arduous labors at his wife's camp for girls, on Mt. Sequoyah, passed through our city last week and called at this office. Next Sunday he will begin a series of revival services in Lake Village where all of the churches have united to have a real community meeting. Bro. Terrell is one of our sanest and best evangelists. One evidence of this is that he always gets the people at his meetings to take the church paper and read religious books.

The Pacific Methodist Advocate announces that Rev. and Mrs. H. S. Shangle, after the session of Northwest Conference, will take charge of an Industrial School which is to be opened by our General Board of Education near Louisville, Ky., for the training of indigent youth. Bro. Shangle and his wife, after spending some time as students in Central Collegiate Institute (now Hendrix College) went from Arkansas to the Northwest. Bro. Shangle has been one of the leaders of our

Church in that section, having been a presiding elder sixteen years, president of Columbia College eight years and a member of General Conference four times. These good people will be greatly missed in the Northwest.

Dr. Max Mason, professor of mathematical physics in the University of Wisconsin, has been elected president of the University of Chicago. A graduate of Wisconsin and a doctor of philosophy of the University of Goettingen, he has been identified with the faculties of the Massachusetts Institute of Technology, Yale University and the University of Wisconsin. Called to the service of the United States government during the world war, he studied especially the problem of protecting ships against submarines and invented the famous hydrophone for detecting and locating submarines. In the war work involving the handling of many men and much money, Dr. Mason exhibited great administrative ability.

It is a sad duty to record the untimely death of Allen Igrig of this city at a local hospital Sunday morning. Only 23 years old, a distinguished athlete and student of Hendrix College, he had been a teacher and coach in the Dermott High School and was just starting his career in the insurance business. He is survived by his wife, his parents, Mr. and Mrs. W. A. Igrig, faithful members of Hunter Church, and four brothers—Fred A., Walter A., W. B., and Ben C., and three sisters—Mrs. W. L. Gadd, Mrs. Marvin Wallis, and Mrs. W. C. Ware. Funeral services were conducted Monday by the pastor, Rev. J. C. Glenn, assisted by Revs. E. R. Steel, Jas. Thomas, W. R. Harrison, and C. M. Reves. Burial was in Roselawn Cemetery.

Rev. R. L. Jackson, pastor of Fitzgerald Memorial, San Francisco, returned home on Saturday, Aug. 8, after a delightful visit in Arkansas and Texas. Brother Jackson preached at his old home in Hoxie, Arkansas, and then, yielding to an urgent request, conducted a revival meeting. He preached ten days, had thirty conversions, and raised \$635 on the church debt there. He preached at First Church, Dallas, where he was formerly associate pastor under Dr. C. C. Selecman. He tells us that the new First Church is a beauty, and will cost between a half and three quarters of a million. During his "vacation" Brother Jackson preached 30 times, and says that he is now on the home stretch to work harder than ever at Fitzgerald Memorial. He will have a great report at Conference.—Pacific Methodist Advocate.

DEATH OF BISHOP NEELY.

At his home in Philadelphia last Saturday, Bishop Thomas B. Neely, retired bishop of the Methodist Episcopal Church, passed away. He was born in Philadelphia June 12, 1841, entered the ministry in 1865, was many years a pastor in Philadelphia, and presiding elder, was editor of Sunday School and tract literature. Elected bishop in 1904, rendered service in Latin-America, and was retired in 1912. He was the author of many books and was regarded as an authority on Church history and law. Elected bishop at the age of 63, he was active in the episcopal office only eight years. He was a great pastor and parliamentarian. He was the only bishop of his church who actively opposed the present plan for the Unification of American Methodism, although Bishop Quayle, who recently died, was not regarded as favorable to the plan.

LET US PRAY.

Again we suggest the propriety of praying for rain. The governor of South Carolina has asked the people to pray that rain might come and relieve the menacing situation in his state. All over the South there is a deficiency of moisture and not only crops are suffering, but wells and springs are drying up. We urged our people to pray some months ago, and have no doubt that many responded. While there were no heavy rains, there were enough in this state to make the crops, and we should be devoutly thankful. But we have not sufficiently repented of our sins and have not fully dedicated ourselves to God's service. Let us humble ourselves in his sight, sincerely repent of our backslidings, promise fuller obedience to the Master's will, and earnestly pray for both spiritual and material blessings, and, peradventure, God may open the windows of heaven and give us the needed rain and the still greater blessing of his pardon and continued help. We suggest that next Sunday all preachers publicly pray for rain, and that in our private devotions we beg our Heavenly Father to remember us in love and mercy. And when it does rain, let us not forget to be profoundly thankful. Let us pray.

A VISIT TO WYNNE.

(Continued from Page 1).

is one of the best in Eastern Arkansas. Meeting many old friends and seeing much of the country, I had a delightful visit at Wynne in spite of the excessively hot weather.—A. C. M.

CENTENARY AND CHRISTIAN EDUCATION MOVEMENTS

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

EDUCATION.

FIRST CHURCH, LITTLE ROCK.

First Church, Little Rock, through her collector, Mr. A. J. Wilson, has made three different reports already this month. There is not a more efficient collector to be found in the church anywhere than Mr. Wilson. Although a very busy business man, Mr. Wilson not only takes the time to do this work and do it well, but finds great pleasure in thus serving the Church.

CAPITOL VIEW.

Mr. V. V. Venard, whose pledge was made at Capitol View Church this city, but who is now a citizen of Branson, Missouri, sends in his check for the full amount due for the five years. Thank you, my good brother.

HUNTER MEMORIAL.

The collector of Hunter Memorial Church, Mr. R. M. Knox, makes a good report. That church, although small, is making a fine showing in the payment of pledges made to Christian Education as evidenced by the report of the collector.

CARLISLE.

Among our active monthly payers we write the name of Mr. J. L. Woosley of Carlisle. The plan which he has chosen to meet his pledge to our schools is a good one—one that is being adopted by a number of persons who made pledges to the Movement.

MORRILTON.

This office is in receipt of a good sized check from Mrs. J. C. Holcomb of Morrilton, the same being the last payment of a liberal pledge made by her to our schools in 1921. It is a pleasure to receive money from those

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

WILL CONSIDER POSITION.

A man of education and experience as a teacher will consider a winter term in Arkansas. Particulars on request. Address, Arkansas Methodist.

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who realize the importance and value of the work being done in our schools, as they give freely and cheerfully.

NORTH LITTLE ROCK, FIRST CHURCH.

Mrs. J. F. Wills, who recently took over the collection of the pledges made by First Church, North Little Rock, makes her first report to this office. Mrs. Wills has the reputation of putting over everything she undertakes for the church. We are sure she will succeed in this new role, as she will put into the work all the time, interest and enthusiasm essential to success in any cause worth while.

CENTENARY.

DOUBLING OUR MISSIONARY INCOME.

Last year the income on assessment for foreign and home missions was \$973,907. The indications are now that more than this amount will be raised this year on Centenary pledges. We are hoping that a clean million dollars will be raised this year on assessment and another million on the Centenary, so that the Centenary will practically double the money available for missionary operations. However the General Board of Missions is using every dollar that it receives from the Centenary to pay off our missionary indebtedness.

SECRETARY TO VISIT CHARGES.

The Centenary Secretary plans to visit just as many charges as he possibly can and have a heart-to-heart talk with the pastor and local Centenary treasurer regarding closing out this great movement in each church. Not much time can be spent at any one place, and then it will be possible for me to touch only a comparatively few appointments in the whole state.

MISSES MCKAY AND SMITH.

Miss Bess McKay is back in Texarkana having fine success after spending her vacation in Hot Springs. Miss Olive Smith had a pleasant stay at the Y. W. C. A. camp near Benton and is now bringing some fine reports of collection from Winfield church.

PASTORS PLEASE REPORT NAME OF COLLECTOR.

You are authorized to get a special collector for your church if your Centenary treasurer cannot give some special time to this work this fall. Send me the name of this individual and I will give full directions concerning the work. I can arrange it so that it will mean something in a financial way to whoever will give some special time to collecting. Send me the name of a person that you would be willing to have look after this in your church. Do it now or as soon as possible.

CONTRIBUTIONS.

EXAMPLE.

T. B. Bradford.

'T was a sheep, not a lamb that strayed away,
In the parable Jesus told;
A grown-up sheep, that had gone astray
From ninety and nine in the fold.

Out on the hill side, out in the cold,
'T was a sheep the good shepherd sought;
And back to the flock safe into the fold,
'T was a sheep the good shepherd brought.

And why for the sheep should we earnestly long
And as earnestly hope and pray?
Because there is danger, if they go wrong,
They will lead the lambs astray.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
When the sheep go wrong, it will not be long,
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs to-day;
If the lambs are lost, what terrible cost,
Some sheep will have to pay.

IS IT A SQUARE DEAL?

By R. H. Bennett, Secretary Ministerial Supply and Training.

No, it is not. It is not a square deal for the Church to spend her "strength and sweat and blood and pains" to build colleges and seminaries and then for her children to go to outside institutions for their education. It is not playing the game to turn one's back upon one's own church schools. One of the highest compliments in the adolescent vocabulary of today is to call a young fellow "a good sport." And he is not a good sport who abandons his own alma mater for another flag. He is not playing the game. He is not giving his own flag a square deal.

To be sure there are a few exceptions, on account of geographical location, personal ties and special course of study not always given in the church college curriculum. But other things being equal, the place for a Presbyterian boy is a Presbyterian school, for a Baptist girl a Baptist school, and for Methodist twins or triplets a Methodist school. Why else does the Church establish and maintain her schools—and at what a cost—grinding the life blood out of faithful presidents and professors who turn down larger salaries elsewhere in order to remain true to the church's educational ideal and to do the work to which they feel called of God.

The day is past, if it ever existed, when a student faced the dilemma of disloyalty to his Church or the taking of his studies under inferior conditions or standards. The classification of our colleges has settled that, and is still further relieving it. In fact, church colleges have sometimes had higher standards of admission than some state universities.

There is no battle here between the church and the state school. There is no rivalry between two lighthouses. Each has its own task. In state school faculties there are many men of sincere piety and religious faith, but their influence has not always been strong enough to counteract a system of non-religious education. Chicago's recent murder trial of two young collegians, that horror of horrors, Japan's incipient dismay at the failure of her boasted system of education without the religious or ethical element, the widespread alarm in our own land at the lamentable prospect of a generation of sceptics unless we supply morals and religion in our secular education, all show us where education without religion lands us. Think on these horrible statistics! There are 250,000 stu-

dents in American colleges. There are 275,000 young people of college age in our jails and penitentiaries.

It is an old flip that there is no such thing as Methodist Mathematics. Yes, there is. Who can doubt it who ever sat for instance under the teaching and influence of Doctor Royal Bascom Smithey of Randolph-Macon, Christian and scholar, whose gentle spirit has recently ascended to the heavenly places?

Southern Methodism has as good colleges and theological seminaries as any Methodist boy or girl needs. This is especially true of our seminaries. And yet there are possibly a hundred young Southern Methodist preachers at other seminaries than our own, hunting the bubble reputation in some distant or alien atmosphere because they have been told that Doctor Doubtfull or President Easypleasy or Bishop P. D. Q. went there and "looked at them!"

Now after a man has had his course at one of our own seminaries, if he wants to take post-graduate work or have his theology cross-fertilized with rationalism or "get breadth" even at the cost of depth, he may go afield with less risk. But when a man spends years of study in an atmosphere alien to, if not critical of, his own church, he is going to become infected and is almost certain to become a less enthusiastic member of his own church. The esprit de corps is obliged to suffer.

I can point to Professors in these places afield under which our future young preachers are studying who boast of their purpose to destroy all the supernatural in Christianity, deny the Virgin birth, the deity of Christ, his bodily resurrection and sneer at his ever performing a miracle, who say he did not turn water into wine, healed no lepers, but only temporarily relieved a mild skin disease which returned after his hypnotism had passed, did not raise Lazarus from the dead, did not heal Malchus' ear, etc., that Paul perverted Christianity into a new religion of his own, etc.

What sort of preaching may we expect from our young brethren after feeding on such meat? Alas, I can point to some warm-hearted evangelical young preachers who have dwelt for awhile in such ice-boxes and have never since gotten the chill out of their system, who have not nosed out of their hay all the briars and barbed wire but have swallowed some of each. And appendicitis is not a circumstance to what they are suffering with. There are many of these poor blinds in professors' chairs afield, blinded by the pride of human learning who exhaust the dictionary in paying tributes to our Saviour and Lord as a man and yet rob him of his glory by denying all his higher claims. They make me think of his piercing question in sad Gethsemane, "Betrayest thou the Son of Man with a kiss?"

Why does a young preacher want to give his time and money to a gifted sceptic to destroy his faith? It makes all the difference in the world where you take your theology. It will color your ministry all your life. But it will not make a mite of difference in helping a young preacher to get a better appointment that he went away off yonder to an alien seminary. In fact if his skepticism is known, it will damage his chances. The only questions a bishop or presiding elder will ask will be, "Is he sound and can he do the work?"

When a man or woman goes afield for their education, they rob their church school of its rightful heritage, their love for it in the years to come as their alma mater. Their hearts are elsewhere throughout all the future years. Here is a great leakage.

No friendships are so near and dear as those of college and seminary days. When a man goes afield for his studies, he misses the making of these closest ties through the future years with the men he is to work with and who will be the fu-

ture leaders of his church.

All this may not make any impression on the man bitten by the bug of interdenominationalism (a word as long as the blunder) and who enlarges on breadth, breadth, and yet more breadth. But he has the same middle name as the man who blandly asseverates that he is so liberal that he loves all the women and children of the neighborhood as well as he loves his own wife and offspring. It takes only four letters to spell his name. No one endorses narrow sectarianism. That is the last thing of which to accuse Methodism. The average Methodist is so afraid he will be called narrow that he slops over the other way. But a spineless latitudinarianism spells failure. A red-blooded healthy denominationalism has been behind all great and successful forward movements of the Church. Methodism is like a man who raises a crop of beautiful apples, fills his wagon with them and starts to market. But he has forgotten to put in the tailboard and his apples spill out and line the road. Let us put in the tailboard, brethren.

Another word—why is it that so many preachers come to our theological seminaries from some of our colleges, and from some others of our colleges so many go afield for their theology? Are we not compelled to think that there is at least a negative indifference at the college that ought to be corrected? Let us play the game, brethren.

Now there is the other side. If we stand by our colleges and seminaries they must stand by us. But this is another story and my space is full. Suffice it for the present to say that my work takes me to our schools, and I think they are trying to play the game. They are not short-changing the Church. If there are defects, the rule is that the devout and able men in charge of them desire to correct them. And some of their defects are due to our niggardliness in requiring them to make bricks without straw. Loose them and let them go, brethren. Pay up your Christian Education pledge. Counting on your pledge, our schools have incurred obligations. How shall they meet them? Put them in your will. Some people in New England think a man cannot get into heaven unless he leaves something in his will to Harvard or Yale. And with any defects that may exist, our schools are far and away better for our children than other schools. A Christian college is as safe a place for our children as the average home and safer than some homes. A college president's task is one of the hardest. He reminds me of the commander of a warship. He never knows what minute there may be an explosion under his feet. We demand the right kind of faculty. It is not easy to find them. And it is no light task to hold true to the line a lot of independent and ambitious young professors and a campus full of collegians of this generation which is so strict with its parents.

Be loyal to your church, my brother. Send your children to your own schools. You are a better judge than your child is where he ought to study. And the responsibility is on you. And my young preacher brother, let the strange fire alone and take the flame on our own altars. And brother presiding elder, brother pastor, and brother college professor, kindly but firmly insist that our young preachers go to our own seminaries.

THE MEN'S BIBLE CLASS IN THE CHURCH OF TODAY.

(Address delivered by Judge John S. Candler of Georgia before the Conference of Men's Bible Classes of the Louisiana Conference, 11 a. m., Sunday, August 30, at Alexandria, La.)

There was a time not far distant, when the Sunday School was looked upon as an institution solely for women and children, but now, in every well organized church, there is to be found a large Bible Class, composed in most instances of the men who are doing the men's work in the

Church, and from a wide acquaintance with men in every walk of life, I am satisfied that, today, the men of our country are interested in, and want to learn about, the gospel of Christ.

The important thing for the Church to do, and the one important thing, is to present the gospel, and if it is presented fairly, it will need no defense.

I take no stock, whatever, in the guessings of the so called Modernist. I think that many things they are saying are both foolish and unworthy, but I am inclined to the opinion that when strong men, and good men, who believe the truth, go out of their way to discuss some of these theories, they are wasting ammunition, and are calling attention to things that, otherwise, most people would never hear of.

The Bible carries its own appeal, and solves its own problems. There is so much of real spiritual value in the Bible, which cannot be disputed, that men prefer to hear these great truths, and are not interested in speculation from any source.

The reason we hear so much of argument and controversy about the Bible is because those who question make so much noise about it.

There is but one thing that can cause our civilization to crumble, and that would be to forget God, and to neglect the study of his Word. As the men of America study the truths of Christ, they will necessarily become exponents of great service, with love, and enduring sympathy for mankind.

William Jennings Bryan was a man who had a tongue of silver, but also a heart of gold. At the beginning of his life he took the right side of every issue. He had the courage of conviction in a cause that he knew to be unpopular. He never yielded to the side of the popular, where he thought it was in conflict with the right.

He fought for the cause of prohibition, and no man ever made a bolder fight, nor a braver one; but it is enough to say that every attitude which he took before the public was on a high plane.

While I do not think that the truths of the Bible need any protection by the statutes of a State, and while I feel that probably the country lost Mr. Bryan because of a too-exhausting fight on an immaterial issue, in a law court that was without power to settle any such question; still in view of his life's history, it was fitting that his last fight should have been in defense of the truth and sacredness of God's Word, that his last testimony should have been to his simple faith in his God, and that his last line of conflict should be in vindication, and in courageous leading for God's great truth.

From the American stage, in his passing, has gone one of her greatest men, a moral force of great magnitude, a Christian gentleman who was respected by his enemies, a political factor that was always honest. Such a life will live on forever. Men will read throughout the ages to come, of his life. They will pronounce his name with respect, and will always remember him as a follower of God, one who walked with him, and whose last spoken testimony was for him.

When the Church comes in contact with the profits of business, there is generally a disturbance.

The world will stand for preachers and the Church as long as they go into a quiet place and preach and pray, by themselves, but when the gospel in the form of preachers and Christian citizens comes with all of the Church, and begins to close saloons, and demand justice, stop law-breaking, and rebuke sin in high places, the world will certainly get after them.

The world is not afraid of Christianity at worship, but it stands ready to fight Christianity at work.

Many great movements, both in Church and in State, are being crucified in this same ingenuous way today. Influential men appeal to nar-

rowness, and to the prejudices of some good people and thus present great issues to good people in a narrow way.

Our prejudices are open doors, through which many approaches are made to us, and by which we are led away from good purposes and wise things.

In the case of the fortune teller of Philippi, the people influenced by prejudice, and being ignorant of the truth, quickly became a mob, and refusing to hear a word from the prisoners, rushed them to an illegal trial. The instigators of the mob were selfish and wicked. The mob was prejudiced and ignorant, and worse than either, the Judges who had power, but who wanted to be popular, entered a venal judgment, and the righteous, law abiding, suffered.

A VISIT TO SOME NEW ENGLAND SHRINES.

By W. C. Watson, D. D.

The program at Northfield grew stronger as we advanced in it. You will doubtless remember that I said in my last letter that the program was thought not to be so strong as in former years.

Dr. John Hutton of London who succeeded Dr. Jowett after his death, was a great attraction. His lectures on Browning were quite illuminating. Indeed, he made it a new book to us. One thing he said in one of his sermons with which I could not quite agree, was that Calvinism was the only form of Protestantism that would endure, that it was the only form that Roman Catholics dreaded, and that was because of its conception of God. I had hoped that I misunderstood him, and for that reason, went to him privately and asked him if I understood him correctly, and he said, "yes," and was quite emphatic about it. Well, we all hear things that we do not believe, so I took it for that and passed on.

The preachers of New England and of all the North I visited, are very much wrought up over Modernism and Fundamentalism, and for that reason when it was announced that Dr. Harry Emerson Fosdick would lecture and preach during the conference, many of the more conservative were very much excited and had many misgivings as to the outcome. Well, he came and spoke and preached to the delight of all. He is a great writer, but, if possible, a greater speaker. He has a wonderful spirit, a world-wide vision and a burning passion for the welfare of the young life. I hope some time to see him at our Summer School for Ministers at Hendrix.

It was a great privilege to go into the room where Dwight L. Moody was born, see the little cradle in which he was rocked when a babe, see the chair in which he sat, studied and wrote so powerfully, the house in which he died and to go to "Round Top" and with uncovered head stand by his tomb. Surely he lived and wrought as few men have done.

New England Shrines.

From Northfield I went to Boston where I spent ten days. As all visitors to Boston know, it is rich with historic shrines. It was a privilege to visit Bishop Brooks' old church in Copley Square where he stood for more than a quarter of a century and preached so powerfully his influence and messages reaching through this entire Republic. Then to go to old South Church, which for about two centuries has stood as a light-house on the storm swept shores of life beckoning men to The Light of The World. The pastor was not present, but I heard a very helpful sermon from a Congregationalist minister from Cambridge.

I was impressed with the reverence these people have for the house of God. No promiscuous talking and jesting in the house of God, but a quietude as pronounced as you find in a Catholic church.

It was a treat to visit the home of Lowell in Cambridge, go into his private library and handle some of his own books. I visited the homes of Hawthorne, Emerson, Louisa Al-

cott, Dr. Oliver Wendell Holmes and Paul Revere. I also went over the road Revere went the night when summoning the "minute men" to action when the British were coming. Boston has certainly capitalized the name of Paul Revere as has Salem the name of Hawthorne.

I very much enjoyed a visit to the office of Zion's Herald, and meeting her great editor, Dr. Hartman. I have been a reader of Zion's Herald for a number of years and consider it one of the very greatest assets in a minister's life. Dr. Hartman is a splendid personality and withal a great man. I covered a good portion of New England and saw in my round four Methodist church buildings, Congregationalist, Unitarian, Universalist, Episcopalian and Baptist churches were seen "galore," but few Methodist. I am sure they are up there, but I failed to see them.

New York.

Leaving Boston on the 24th I went down the Hudson on a steamer from Albany to New York City a distance of 150 miles. For scenic beauty, this trip is par excellence.

While in New York I had the same experience as in New England. No Methodist churches. I did not see a Methodist church in New York City. I am sure they are there, but I did not see them. I visited Dr. Jefferson's church. He is away on a year's leave of absence in Europe. I visited Calvary, Dr. Straton's church, the "Little Church Around the Corner," the First Presbyterian of which Dr. Fosdick has been pastor, Old Trinity, etc. While strolling up 5th Ave. I was attracted by a great Cathedral, saw people going in and coming out, so I went in. It was St. Patrick's Roman Catholic. My such a structure! The finest I have ever been in, unless it be The Mother Church, Christian Science, in Boston. There were altars throughout the church building, blazing and smoking with incense. The worshipper could go to any of these altars and light a taper to any saint they wished, and many were doing so. While strolling about the great structure and noting the earnest worshipper of every class and type, I wondered if we Protestants had not been derelict and had not lost something by not encouraging our people more to frequent the House of God throughout the week and spend a quiet moment in the presence of God.

After leaving New York I came on to Washington City. Of course went out to Mt. Vernon, visiting Washington's tomb, his home, his little church in Alexandria, Va., and then on to Arlington. I confess my Southern blood was not just as cool as it might have been when I saw how Lee's home was being neglected, door knobs off, floors bare and the universal appearance of neglect, while all those shrines to the Northern men were in splendid condition. But since coming home, I see from the press that Arlington is to be renovated and put in a state of respectable preservation. I hope so. I enjoyed my trip, visiting my daughter in Boston, who with her husband did everything possible to make my trip pleasant and profitable. I thank my board of stewards in Helena for the vacation. And now I am at home feeling refreshed and prepared for the final wind up for conference.

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THE BOOK OF BOOKS.

There is a book of grace divine,
With God's great gift enpearled;
There carved in every golden line
Is God's love for the world:
The Wonder Book—the Golden Book,
With grace and mercy filled;
It lights the saints' last dying look
When other joys are stilled.

It brings the peace of God so deep
Within the sinner's breast;
And on the road of life so steep
It brings the balm of rest.

O Precious Book—The Saviour's
Book—

In thee the Christ I see;
The wonder of the path he took
Brings glory close to me.

I walk the paths of Galilee,
Through Salem's streets I tread:
Where shines the cross of Calvary
His precious blood was shed.
Redemption Book—or Judgment
Book,—

Which shall it prove to thee,
When thou must meet truth's search-
ing look

In white eternity?—C. J. Hicks in
Bible Society Record.

DON'T HIDE YOUR LIGHT.

"Neither do men light a candle,
and put it under a bushel but on a
candlestick; and it giveth light to
all that are in the house."—Matt. 5:
15.

Jesus said that after men had light-
ed a candle they place it on a stand,
so that it may give light to all that
are in the house. Light is not just
light in itself without regard to where
it may be. Much depends on whether
it is so placed as to give forth its
light to the best advantage. Light
is light, of course, but much depends
on where it shines.

What Jesus had in mind, however,
does not seem to have been the strate-
gic placing of workers but the daily
shining of the light of Christian good
deeds. Jesus, of course, could not
have meant that his followers were
to make a parade of their goodness.
He condemned the Pharisees for say-
ing prayers and giving alms on the
corners of the streets. It is doubt-
ful, however, if when he told his dis-
ciples to let their light shine so that
men might see their good works, he
had prayers and alms in mind. He
was thinking of the good works of
the kind he had set forth in the Beat-
itudes—showing mercy, seeking
peace, hungering and thirsting after
righteousness and purity of life.
There is to be a frank openness about
all these things. The light is to
shine out publicly. We always feel
that something is wrong when a man
is too public about his works of de-
votion, or when he is too open about
his own inner feelings, but we can-
not have too much openness when
the search for peace and righteous-
ness is involved. A man may well be
modest when he is making state-
ments concerning his own religious
attainments, but he cannot be espe-
cially retiring when he is striving
after peace and righteousness. To
be a peacemaker in secret is hardly
possible. Hungering and thirsting
after righteousness and an unrelenting
quest for purity are like to be found
out. These virtues are all social vir-
tues and cannot be kept in a corner.
All the Christian graces sooner or
later involve more than a single in-
dividual. There is no way of loving
the neighbor as oneself without the
neighbor's finding it out. Jesus called
on his followers to be witnesses
for himself. Witnessing of the most
genuine sort is, of course, the witness
of the life itself, but the witness
must be a witness to some one.

All this becomes especially perti-
nent when we think of the Christian's
taking a stand on behalf of some
Christian principle, a stand of the
boldness which will cause men to
persecute the Christian and to say all
manner of evil against him falsely.
There is one passage of Scripture
which is badly overworked—the pas-
sage in the Old Testament in which
the Lord tells Elijah, who thought

he was fighting alone, that there
were seven thousand who had not
bowed down the knee to Baal. This
is often taken as a justification for
not bowing down the knee to Baal
and then keeping still about it. The
seven thousand, however, were not
prophets. They were good, honest
people, farmers and tradesmen doing
their daily work without feeling any
specific call actually to fight the
Baals till a crisis might arise under
proper leadership. The prophet him-
self, however, is not supposed to be
among the seven thousand. It is his
business to speak up.

I once knew a young preacher of
legitimately progressive type of mind
who was sent to a most illegitimately
conservative church, sent there to
lead the people out of their blindness.
At the end of two or three years the
preacher had all these people think-
ing he believed just as they did. He
thought he was leading them along
and he was, but in the wrong direc-
tion. He prided himself on his tact,
but it was hardly tact. The tact
was of the sort that Elijah might
have thought of himself showing if
he had said Baal with the inner re-
servation that he meant Jehovah.

There are in all the churches to-
day laymen who have been misled—
who have not been honestly dealt
with. Preachers trained to see the
significance of newer ways of looking
at the Bible, and at religious experi-
ence, have indeed given their hearers
the substance of the better puttings
of the truth, but they have too often
done this while disguising the nature
of what they were saying. It often
ends in the layman's thinking the
newer putting is the old putting af-
ter all. The light is not on a stand,
not out in the open, and often the
light turns to darkness. If you have
the light of a helpfully new view of
anything to do with religion, put the
light on the stand, brother!

The vital question before Chris-
tianity today is the application of
Christian principle to all phases of
life. Now, nobody expects a preach-
er to have a detailed program of in-
dustrial or social or international re-
form which he is to carry into the
pulpit Sunday after Sunday. It is only
fair, however, that the public know
in a general way what side he is on
when the great human issues are up
for consideration, know, too, with-
out all the qualifications which take
the teeth out of so much utterance
that otherwise would be prophetic.
There is nothing more exasperating
to a fairly straightforward mind than
to be told: "You are a child of light,
but go slow! Don't arouse too many
antagonisms! It isn't necessary to
tell everybody just where you stand.
Look at me! I believe just as you
do, but I have so stated the truth as
not to give offense!" "Go slow! It
is in the nature of light to travel
about one hundred and eighty-six
thousand miles a second, if it gets to
going at all. As for stating the truth
so as not to give offense, that ordi-
narily means letting the man whose
views you do not hold think you mean
the same thing he does. Put the
light on the stand, brother! Above
all things don't put it under a bushel,
especially if the bushel belongs to
some rich parishioner. Your light
and his bushel make a bad combina-
tion.

The world is almost lost in dark-
ness! What sort of conscience must
he have who smiles complacently at
the knowledge that his own light is
burning merrily under the bushel?
Some day he may take the bushel off
and find that this light has gone out.
—Bishop F. J. McConnell in Western
Christian Advocate.

THE STUFF OF EVANGELISTS.

Of what stuff are evangelists
made? Acts 6:3 helps to answer.
These seven men were laymen—not
apostles—chosen for relief work in
the church. They were nominated
by laymen, at request of twelve apos-
tles. "Look ye out among you seven
men of honest report, full of the
Holy Ghost and wisdom." Today
men give references, so that their
character may be investigated. These

seven were to be of honest report,
that is, to have recommendations.
They were to be full of the Holy
Ghost, which would enable them to
do their appointed work with joy and
willingness and success. They were
to be full of wisdom, in order that
relief work might be done judicious-
ly, needy ones being helped, and self-
ish eliminated. Verse 5 says that
Stephen was a man full of faith and
of the Holy Ghost. Presumably, Phil-
ip also had fullness of faith. In 7:
59, Stephen said, "Lord Jesus, re-
ceive my spirit." Stephen was full
of trust—he trusted his spirit to the
Lord Jesus, in whom he had faith.
Philip also was ready to trust every-
thing he had to the Lord. These
things, then, helped to make up the
stuff of the evangelist: Good repu-
tation, fullness of the Holy Spirit,
fullness of wisdom, fullness of faith,
fullness of trust. If one has all of
these, he will not lack any other es-
sential things.

A little later, after the stoning of
Stephen, Philip went to Samaria and
preached there. He was in the midst
of a great revival, with many mir-
acles. No wonder, as in Acts 8:8
"there was great joy in that city."
Philip had graduated in a measure
from relief duty. The Lord didn't
want a relief worker as much as he
wanted an evangelist, anyway. The
people needed relief, and another
worker in that field would be raised
up as soon as Philip got out of the
way by going into the evangelistic
field.

Philip also was full of obedience.
In the very midst of the Samaria re-
vival, the Lord called Philip through
an angel, and told him to go down
seaward. Philip went. It takes an
abundance of faith and trust and
obedience for a man in a revival to
pack his grip and go off to some un-
known quarter, and feel happy in
doing so. The Lord wasn't leading
Philip into a blind alley. Here Philip
met the Ethiopian, heard him reading
Isaiah, got into his chariot, taught
him of Jesus, and baptized him. Do
evangelists today have this same
faith and confidence in their heav-
enly leader?

It is thought by many that the re-
ligion of Jesus planted in Africa
through the obedience of Philip has
survived for these twenty centuries,
and is seen in the Abyssinian church
of today—a remarkable continuance
without communication for years
with outside Christendom. The Aby-
ssinian church is not pure, but its sur-
vival is a miracle of the ages. And
this, in the common view, was the
result of Philip's obedience.

Philip, still an evangelist, enter-
tained Paul at Caesarea as the great
missionary was returning from his
third journey. He had four daughters
who prophesied. We expect to find
religious children in a home where
there is real stuff of evangelism.—
Religious Telescope.

THE FOOT-PATH TO PEACE.

To be glad of life because it gives
you the chance to love and to work
and play and to look up at the stars;
to be satisfied with your possessions,
but not contented with yourself un-
til you have made the best of them;
to despise nothing in the world ex-
cept falsehood and meanness, and to

fear nothing except cowardice; to be
governed by your admirations rather
than by your disgusts; to covet
nothing that is your neighbor's ex-
cept his kindness of heart and gen-
tleness of manners; to think seldom
of your enemies, often of your
friends, and every day of Christ;
and to spend as much time as you
can, with body and with spirit, in
God's out-of-doors, these are little
guide-posts on the foot-path to peace.
—Henry Van Dyke.

Lord, our God, the help of those
that flee unto thee, the hope of those
who cry unto thee, cleanse us from
our sins and from every thought dis-
pleasing to thy goodness, that with
a pure heart and a clear soul, with
perfect love and calm hope, we may
venture, confidently and fearlessly
to pray unto thee. Amen.—Basil.

It is said that gardeners, some-
times, when they would bring a rose
to quicker flowering, deprive it for a
season of light and moisture. Silent
and dark it stands, dropping one
faded leaf after another, and seem-
ing to go down patiently to death.
But when every leaf is dropped, and
the plant stands stripped to the ut-
termost, a new life is even then work-
ing in the buds, from which shall
spring a tender foilage and a bright-
er wealth of flowers. So, often, in
celestial gardenings, every leaf of
earthly joy must drop before a new
divine bloom visits the soul.—Harriet
Beecher Stowe.

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THE FAILURE.

Have you ever heard of the town of Yawn,
On the banks of the River Slow,
Where lazy the life and listless the air.
Where blossoms the Waitawhile flower fair,
And the soft Gocasiense grow?

It lies in the valley of Whatsthouse,
In the province of Letherslide,
That tired feeling is native there;
It's the home of the listless Idont-care,
Where the putitoffs abide.

This town is as old as the human race,
And it grows with the flight of years,
It is wrapped in the fog of idler's dreams
Its streets are paved with discarded schemes,
And sprinkled with useless tears.

—Selected.

DONALD MACDONALD'S VICTORY.

It was a bitter hour for Donald Macdonald as he walked home that April afternoon. The skies were dark and lowering, but they were light compared to the heaviness of his spirit. He had been so sure of the scholarship, had studied so hard all winter, that failure seemed impossible, and had he failed?

"I hate Tom Grey; I hate him!" he hissed beneath his breath. "It was the meanest, meanest trick, and I'll never forgive him."

At that moment there was something very much like murder in the heart of this youth, whose darkened face was bent upon the ground.

"Yes, I hate him," he repeated; "to deliberately push me at the moment for the last question when he knew they would not repeat it, then catch it for his own paper. None but a mean coward would have done such a thing, and I'll—"

"And laddie, laddie, above all else, never let hate grow up in your heart; hate, laddie, for another man, fashioned like yourself."

Donald started and looked about. Five years ago his father had uttered those words before he closed his eyes on this life to open them upon that life which is endless.

"O father, father!" he cried, throwing himself upon the tall mountain grass, while great sobs broke from him, "ye dinna ken, ye dinna ken how hard it is; it's my only chance to larn, and I maun larn."

The dear home words came with the bitter tears.

Still the voice seemed to speak: "What, ladie, will ye na win because the battle's hard? What would the mither say?"

A half hour passed, an hour was gone, still Donald lay upon the grass. He roused with a start; it was almost milking time, and he was full three miles from the place which stood for home.

Donald arose, and there was a new look upon his face. He had fought his battle, and the day was won.

Five year before, after the death of Mrs. Macdonald, the father and his

boy had left their home in bonny Scotland for the States, where Mr. Macdonald had been offered a professorship in an Eastern college. A heavy cold contracted soon after he came developed into lung fever, and the father tasted the bitterness of death when he realized that his laddie, only twelve years old, must face life alone, a stranger in a strange land. The years that followed were full of hardship for the orphaned boy, but he had the foundation of a fine, strong character and, like the oak, the life storms left him dauntless and brave.

He found a home and plenty of work with a farmer, John Rogers, a gentle, easy man, who was ruled by a hard, capable wife, and Jane Rogers took care that not many sugar plums came to the boy; but one thing her husband was inexorable. Donald should go to the academy every winter and should try to win the scholarship for a good college education, offered once a year to the boys of the academy.

"O there's little danger of you getting it," Jane Rogers had laughed scornfully; but Donald had silently smiled back, knowing he had but one opponent to fear, his friend, Tom Grey, the doctor's son, who today had caused him to lose the last question in Latin.

Life was very bad for the lad that night, with Mrs. Rogers' taunting words and hard ways; it was with a sore heart that he sought his little room, not to sleep, but to lie awake for hours gazing at the stars which seemed like angel eyes looking down at him. Sleep did not come to him until two purposes were fixed in his mind: To live the life his father would have wished and to have an education.

Three days had passed since the examinations. Donald had not seen Tom Grey, but he knew the trial must come soon.

An errand called Donald five miles from home. The afternoon shadows were lengthening, and he resolved to go home by the rocky bit of mountain road which was dangerous but well known to him and would shorten the distance by a mile. He sprang from rock to rock, selecting his steps with care, when he stopped, thinking he heard a groan. Yes, there it was again. Some stranger must have fallen into the ravine. He crept to the ledge and looked down. At the bottom lay Tom.

A sudden terrible thought flashed through Donald's mind. If Tom were dead, the scholarship would be his.

Thrilled with horror at such a thought, Donald ran to a place where the rocks were less steep and began to descend. He was soon at Tom's side, but found no light of consciousness in his eyes; so, lifting him up, Donald began the dangerous upward climb. Slowly, slowly he went, slipping, climbing, catching a shrub here and there. Would his strength hold out to reach the top, or would they both fall back? It must hold out; it must not fail. One more step, another, another, and he laid his burden on the ground and fell down beside him.

Tom opened his eyes. "Where am I? What?—Oh, I fell, and Don, dear old Don, did you save me after I had cheated you? Forgive!"

"Hist, lad, hist! You're sore hurt. I must carry you over the rocks and run for your father's carriage."

The next morning Dr. Grey sought Donald and with outstretched hand said in a husky voice: "You've saved my boy's life, Don, and he told me how he had cheated you; you've saved his life, and you've helped him back to honor, which is dearer than life. I have no words to thank you. Next fall when Tom goes to college you go, too, for the whole course, and may my boy grow as brave and true a lad as you are today!"

In the years of college life Donald Macdonald and Tom Grey stood side by side, and in the long later years of life the bond of friendship was never broken.—Margaret A. Fassitt, in the Presbyterian.

FOR CHILDREN.

THE CURIOUS CASE OF BETSY BURR.

The curious case of Betsy Burr
Is known throughout the city,
And other girls all speak of her
With mingled praise and pity.

You see, it seems to be the height
Of all her daily wishes
To lend a hand at morn and night
When mother washes dishes.

Before she starts away to school—
So well does mother trust her—
It is her fast, unfailing rule
To use the broom and duster.

And in her little room upstairs,
Her ribbons, shoes and laces,
And all the things that Betsy wears,
Are always in their places.

You must agree that Betsy Burr
Is not a common maiden;
Yet every day that comes to her
With happiness is laden.—Virginia Bowdoin, in The Youth's Companion.

OBEDIENT JACK.

Jack was a great big Scotch collie who was very fond of children; and when his mistress, Jamie and Janet's mother, found that he could be trusted to go with her boy and girl to school every day, she was very glad, for father had to go to his office so early that he could not go with them.

When the three, Jamie, Janet and Jack, returned from school at noon (for Jack always went for them at twelve o'clock), mother would give Jack his dinner as soon as they arrived, and then she would pat him on the head and say: "Good old dog!" Jack would wag his tail and give a pleased bark.

The teacher knew Jack's bark; and if the children were kept in and he did not see them with the others, he would go around to the windows where they sat and bark and bark, and she would say: "A little late today, Jack. Be patient." He never came until school was out, although I think he would have enjoyed coming at recess and romping with the scholars.

When the town clock struck twelve, mother would say, "Go to school, Jack," and off he would trot.

One day mother was talking to a friend in the sittingroom, and she was telling the friend what a good dog Jack was, and she said, "I just say, 'Go to school, Jack,' and off he goes."

Now, the friend was a little deaf, so she had to repeat it several times, but she did not notice that Jack was outside wagging his tail. After her friend had gone, mother went into the kitchen to make a pie. Passing through the hall, she saw that it was only eleven o'clock, so she knew that she had plenty of time. She was just putting the pie in the oven when she heard children's voices, and there at the gate stood Jamie and Janet and Jack.

"Why, children!" mother exclaimed. "What are you doing home? It is only half-past eleven."

"Oh, mother," they answered in the same breath, "Jack came and barked under the window, and Miss Morse said we might go home!"

"Where was Miss Jenkins, your regular teacher?"

"She is sick," said the children, "and we told Miss Morse that you always sent Jack when it was time for us to go home."

"Well, well!" said the mother. "But what made Jack go for you? I did not send him."

Here Jack looked up at her so wistfully that she had not the heart to speak sternly to him.

Then suddenly as she stood there looking at the trio, who were as much surprised as herself, mother remembered her deaf friend and how she had told her about Jack and had had to repeat it.

"It's all right, children," she said laughing. "Mrs. Burke was here, and I told her how I sent Jack to school for you, and I had to say it so loud

that Jack must have heard me say, 'I just say, "Go to school, Jack,"' and thought I was talking to him, for he was evidently out on the porch."—Exchange.

THE SILVER TRAIL.

"You will never learn that lesson," said Fred impatiently. "Here I learned mine and hour ago and you are still studying."

"I know it," answered Ben, humbly. "It takes me so long to learn anything, but I hate to give it up. I don't like to be in class and not know my lesson."

"Well, if you can't learn, you can't," said Fred. "You have studied long enough. Come out in the garden and help me weed. You can do that, even if you didn't have gardens in the city."

Fred and Ben were cousins, and Ben, whose parents lived in the city, had come to spend a year with his uncle and aunt while his father and mother were away. He half sighed now as he arose to follow his cousin. Fred was so smart that he read his lessons over once or twice and then knew them. He guessed he wouldn't study any more on the lesson today; as Fred said, he couldn't help it if he couldn't learn.

The two boys knelt down by the garden beds to weed. All at once Ben noticed a kind of silvery network upon the soil.

"Why, look here!" he exclaimed "Here's a silver trail. I wonder what beautiful insect made it. See, it crosses the path here and disappears under that rock."

"O," said Fred indifferently, "that's nothing but an old slimy snail. They crawl around here every morning. They are all wet and slimy, and some of the moisture on their bodies comes off on the grass and dirt."

"But it is so pretty and silvery," said Ben. Then he thought a minute. "Fred," he asked, "isn't a snail the slowest thing there is?"

"Of course," answered Fred impatiently. "Aren't you going to help me weed, now?"

Ben rose to his feet. "No, I am not," he answered decidedly. "I am going back and learn that lesson, then I will come and help you. You can be doing something else until I finish, then I will weed with you. I guess if a snail can make such a lovely thing as a silvery trail I can make some kind of a one myself, even if I am slow. The snail did not break his trail, and I won't break mine."

Fred looked at him a minute. "There's that knife tray for mother I have had half finished for weeks," he said. "I think I will finish it now while Ben is studying. I can't let my cousin and an old snail get ahead of me."—Zion's Herald.

Rev. D. H Colquette, Agent

BIBLES AND TESTAMENTS:

Oxfords, Holman, Nelson Teachers' Bibles.

SUNDAY SCHOOL HELPS:

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Woman's Missionary Department

Edited by

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

DISTRICT MEETINGS.

Little Rock, Asbury, Sept. 21-22.
 Pine Bluff, First Church, Sept. 23-24.
 Arkadelphia, Sparkman, Sept. 24-25.
 Monticello, Monticello, Sept. 29-30.
 Camden, El Dorado, Oct. 1-2.
 Texarkana, Fairview, Oct. 6-8.
 Prescott, Gurdon, Oct. 8-9.

ARKADELPHIA DISTRICT MEETING.

The Arkadelphia District meeting will be held Thursday and Friday, September 24-25, at Sparkman. All Auxiliaries are urged to elect a delegate, and the president is also expected to attend. This is Young People's Year and their work will be specially stressed. Leaders should see that the Y. P. and Juniors are represented and should make an effort to attend themselves. The first session will be held Thurs. afternoon at 1:30. Trains will be met at Arkadelphia Thursday morning coming from north and south. We expect many delegates to come from nearby auxiliaries in automobiles. Those who expect to come in their own cars write Mrs. J. A. Leamons. The names of all delegates should be sent her immediately. As this will be a short session, every one is expected to arrive before the noon hour, and remain throughout the session. The Sparkman auxiliary is one of the best in the District and the members are planning for a great meeting. Let's go and by our efforts and prayers do our part toward fulfilling their expectations. — Mrs. George Hughes, District Secretary.

KENSETT AUXILIARY.

The Ladies Missionary Society of Kensett was delightfully entertained at a party given by Mrs. H. M. White last Friday afternoon. The main feature of the program being a visit and talk with Miss Orvey Proctor, a missionary from St. Louis Conference, just home on a visit from China. She held her listeners spell-bound as she related experiences and incidents of her wonderful work. After the program delicious refreshments were served, after which the guests reluctantly departed with the pleasant feeling of an afternoon happily and well spent.—Mrs. Roy E. Douglas.

FAYETTEVILLE DISTRICT.

A very pleasant and profitable three days were spent last week when the District secretary and her daughter visited the Auxiliaries in the northeastern part of the Fayetteville District. Starting from Fayetteville Thursday morning, Berryville was reached in time for the meeting of the Missionary Society at 2:30 o'clock. This Auxiliary, composed of elderly women with the exception of two, while not very large in numbers, is doing some splendid work. They are especially active in the Mission and Bible Study having gotten the Diploma and the Blue Seal. Plans were made for active work this fall. We had hoped to organize the younger women, but they were all busy in the canning factory helping to relieve the shortage of labor and at the same time earning money for the church. Thursday night was very delightfully spent in the home of Rev. and Mrs. Wilford. Friday morning we motored to Green Forest. There also the women were earning money for the church by working in the canning factory. Friday afternoon was spent in a

meeting at Alpena Pass. No meeting had been held there for two months because the women had been so busy, but most of their members were out that afternoon.

A new church has just been built here and like the women in every other community these women has assumed a good part of the burden. They are enthusiastic, earnest workers, and we are expecting great things of them.

The return home was made Saturday. We feel that it was a great pleasure as well as a privilege to meet with the earnest missionary women in this part of the District.—Mrs. D. Y. Thomas, District Secretary.

HELENA AUXILIARY.

Helena Missionary Society held its monthly literary and social meeting Aug. 31, at 3 o'clock.

The afternoon's attractions were in the hands of Circle No. 2, with Mrs. A. J. Looney as chairman and Mesdames Kurtz and Long in charge of refreshments.

The Blue Room of the church was decorated with baskets of Clematis, Zenias and roses in vieing shades.

A large number were present with visitors from Lexa and Wabash Societies.

The following program was rendered:

Hymn 33. Prayer by Leader. (Before it was sung Mrs. Looney gave a story of how and why it was written.)

Scripture Reading, Ephesians 6:1-19—Mrs. Looney. "Message from a member of a Wesley House Mother's Club"—Mrs. Lucy E. Critz. "Where Woman's Work is Never Done"—Mrs. Harry Bloom. "Stewardship"—Mrs. O. A. Kurtz. "The Meaning and a Description of Mt. Sequoyah"—Mrs. A. J. Looney. Hymn 281.

(This last was in the form of a contest, with sides chosen and leaders.) The result of it was a hearty laugh.

Next came a confidential game, answering the questions: "Who? Where? What?"

This furnished amusement for all and peals of laughter rang through the room as the absurd "situations" were repeated.

The delightful punch and wafers served during the social intermission refreshed all.

Many complimentary exclamations were heard on every hand of the pleasure that had come to all present.—Reporter.

THE VOICE FAMILY.

Written for the Missionary Voice by Mrs. W. H. Preston, Atlanta, Ga.

(Enter the Voice dressed in a costume made from copies of the Missionary Voice. She may cover a large bungalow apron and wear a cap made from its pages, also carry a copy of the magazine. The ten members of the Voice Family follow in the order of ten, nine, eight, seven, six, five, four, three, two, one. Each has a Missionary Voice tied on her back and each carries a pencil and tablet.)

Voice. I am the Voice of the Methodist Episcopal Church, South. I speak to the people of many lands and tell them of the wonderful work of the men and women of our Church. I speak directly to the women of our Woman's Missionary Societies, and many are brought in close touch with the institutions of our Church through me. I speak a message of hope and love and cheer to forty-eight thousand people each month. I send information and in-

spiration to the officers of the auxiliaries, thus making their work easier. You may have the benefit of my services for a dollar a year or eight and one-third cents a month. Surely no one who attempts to do the work of the Church can afford to do without me. The rest of the Voice family will now tell you what I do for the subscribers.

Number Ten.
 Ten Missionary Voices all in a line:
 One got a subscriber, and then there were nine.

(Turns with back to audience.)
 Number Nine.

Nine Missionary Voices right up to date:

One helped in a program, and then there were eight.

(Turns with back to audience.)
 Number Eight.

Eight Missionary Voices make a good leaven;

One went to a shut-in, and then there were seven.

(Turns with back to audience.)
 Number Seven.

Seven Missionary Voices struck some good licks;

One went to the pastor, and then there were six.

(Turns with back to audience.)
 Number Six.

Six Missionary Voices for members did strive;

One secured her quota, and then there were five.

(Turns with back to audience.)
 Number Five.

Five Missionary Voices, rich in learned lore;

One brought the information, and then there were four.

(Turns with back to audience.)
 Number Four.

Four Missionary Voices, as busy as can be;

One worked for the Juniors, and then there were three.

(Turns with back to audience.)
 Number Three.

Three Missionary Voices, all of them new;

One was passed to a neighbor, and then there were two.

(Turns with back to audience.)
 Number Two.

Two Missionary Voices in earnest had begun;

One made a willing officer, and then there was one.

(Turns with back to audience.)
 Number One.

One Missionary Voice in a Christian's hand

Can help transform the people of this and every land.

(Turns with back to audience.)
 Voice.

Ten Missionary Voices all in a line;
 Out for new subscribers—

(All turn and face front and repeat with her.)

Now isn't that fine!

(Start at once through the audience to secure subscriptions, singing as they go to the tune of "Auld Lang Syne.")

'Tis only one dollar a year.

So easy 'tis to pay.

You'll ne'er regret this sum, I know,
 Begin this very day.

The Voice, the Voice, the Voice, the Voice,

The Voice, the Missionary Voice.

The Voice, the Voice, the Voice, the Voice,

The Voice, the Missionary Voice.

I am urging each auxiliary to have a Voice Program either in September or October. The above is printed to be used at this time.—Mrs. E. F. Ellis, V. Pres. North Ark. Conf.

WHAT WILL THEY DO WHEN YOU ARE GONE

?

All Southern Methodist men and women from ages 20 to 60 may secure safe life insurance at cost, 30 per cent cheaper than can be secured elsewhere. Life, 20-Pay, Endowment, Term, and Disability-Annuity policies. Safe, Prompt, 100 per cent solvent. Write for our plans, rates, and forms.

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A COVINGTON, KY., WOMAN

Makes Remarkable Recovery

Mrs. Harry Ashcroft Tells How Lydia E. Pinkham's Vegetable Compound Relieved Her of Severe Illness and Pain



MRS. HARRY ASHCROFT
 632 BEECH AVENUE, COVINGTON, KY.
 Covington, Ky.—"I was so weak and nervous I could hardly do my housework as I could not stand because of the bearing-down pains in my back and abdomen. I sat down most of the time and did what I could do in that way—as washing dishes, etc. One day a book describing Lydia E. Pinkham's medicines was put in my mail box. I saw how the Vegetable Compound had helped others so I gave it a trial. I had to take about a dozen bottles before I gained my strength, but I certainly praise this medicine. Then I took Lydia E.

Pinkham's Blood Medicine for poor blood. I was cold all the time. I would be so cold I could hardly sit still and in the palms of my hands there would be drops of sweat. I also used the Sanative Wash and I recommend it also. You may publish this letter and I will gladly answer letters from women and advise my neighbors about these medicines."
 —Mrs. HARRY ASHCROFT, 632 Beech Avenue, Covington, Kentucky.

Mrs. Boyer Also Found Help

Gilman City, Missouri.—"I was in such a condition that I could not eat nor sleep to do me any good and I felt draggy all the time. My head ached, my right side and back would almost kill me at times, and I could be on my feet only a short while at a time. I was irregular and so nervous, irritable and despondent that I thought I could not stand the strain much longer. I had been this way more or less for ten years, but the last two years was just terrible. I took medicines, but got little relief until I began to take the Vegetable Compound. I took three bottles before I could see any change at all. I have taken seven in all and am improving right along. I have used Lydia E. Pinkham's Sanative Wash and take the Liver Pills. I can do most of my work now, and I live on a farm and there is lots of it to do. I wash, iron, hoe the garden, raise chickens and tend to the milk." — Mrs. T. M. BOYER, Gilman City, Missouri.

Sunday School Department

REV. G. N. BAKER.....Little Rock Conference Superintendent,
 408 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 13

PAUL IN THESSALONICA AND BEREA

LESSON TEXT—Acts 17:1-15.
 GOLDEN TEXT—"Prove all things; hold fast that which is good."—1 Thess. 5:21.

PRIMARY TOPIC — Loving God's Word.

JUNIOR TOPIC — Studying God's Word.

INTERMEDIATE AND SENIOR TOPIC—Two Kinds of Hearers.

YOUNG PEOPLE AND ADULT TOPIC—Searching the Scriptures.

I. Paul Preaching in Thessalonica (vv. 1-4).

1. His Method (vv. 1-2).

He observed the divine order, to the Jews first wherever he went (Acts 1:8; Rom. 2:9-10). He was exceedingly anxious for his kinsmen in the flesh, but whenever they proved themselves unworthy, he turned to the Gentiles. His own kinsmen first should be the method of every missionary, but should not stop there. He went out on the Sabbath day so as to find them assembled together.

2. His Message (v. 3).

His message was always and ever the same, viz., that Jesus is the Christ. To the Jew the essential thing was to be convinced from the Scriptures. So Paul expounded to them the Scriptures. This is the business of all ministers, to expound the Scriptures, to prove their positions by the Word. Concerning the Christ, he set forth three propositions:

(1) The Scriptures prove that Christ must be a sufferer (v. 3). "It behooved Christ to suffer." No plain reference need be made than Isaiah 53, but it seems that the rabbis of that time had explained away the fact of a suffering Messiah so that the Jewish people were only looking for a glorious and powerful king to come; therefore they rejected Christ because of His lowly appearance. The same method of exegesis is employed by many Bible teachers and preachers today. Only the emphasis is placed upon the literal suffering of the Messiah, while they spiritualize and allegorize the teaching of the glorious coming of the Messiah to judge His enemies and to reign upon the earth (II Sam. 7:8-16; Isa. 53; Jer. 23:5-8; Zech. 9:14; Luke 1:1-13; Acts 15:14-17).

(2) That Christ Must Rise Again From the Dead (v. 3).

This he proved by the Scriptures. The resurrection of Christ, and the bodily resurrection of believers, needs sound and practical exposition in our churches today.

(3) That the Historic Jesus Whom He Proclaimed Did Suffer and Rise From the Dead; Therefore, He Is That Christ, the Predicted Messiah (v. 3).

II: The Attitude of the Jews (vv. 4-10a).

While some Jews believed and many Greeks, the envy of certain Jews was so aroused at Paul's success that they gathered together the worthless fellows of the town and set on foot a riot. They assaulted the house of Jason and dragged him before the rulers, having failed to get the missionaries. In their indictment of the missionaries they uttered unwittingly some great truths. They said: "These that have turned the world upside down." It is true that the gospel is revolutionary, but it is not treason to right government. The real truth, however, is that the world is now upside down. The work of the gospel is to set it right side up. They turned the preaching of Paul into a specious lie. He did preach the kingship of Jesus (see verse 7), but not as they

endeavored to make it appear. Jesus is most assuredly coming to reign on this earth (Ps. 2). Let all men acknowledge Him in humble submission.

III. Paul Preaching in Berea (vv. 10b-15).

1. His Method (v. 10).
 He entered the Jewish synagogue and preached Jesus unto them.

2. The Reception of the Gospel by the Bereans (vv. 11-12).

It was with gladness of heart. The message was just as new to these Jews and just as counter to their way of thinking as it was to the Thessalonian Jews, but they had a more noble disposition. The success of the gospel depends altogether on the disposition of the hearers. Two things are said of them:

(1) They received the message gladly.

(2) They searched the Scriptures daily for the truthfulness of the preaching. For this worthy act Paul says they were more noble than those at Thessalonica.

STANDARD TRAINING SCHOOL AT CLARKSVILLE, SEPTEMBER 13-18.

Clarksville Church will hold its fourth Standard Training School September 13-18 inclusive.

Bro. Davidson has secured an excellent faculty and a good course of study has been planned as follows:

Primary Worship, Miss Anna Marie Hanson, instructor.

Intermediate-Senior Lesson Materials and Methods, Rev. J. S. Seneker, S. M. U., Dallas, Texas.

The Missionary Message of the Bible, Rev. Jas. Workman, Fayetteville.

The Educational Task of the Local Church, instructor not yet secured. Already a great deal of interest is manifest in the School and a large enrollment is expected.

Clarksville, under the efficient direction of Rev. Lester Weaver, pastor, and Supt. Pat McWilliams and his excellent corps of officers and teachers, has built up one of the best Sunday Schools in North Arkansas.

FORTY ONE CERTIFICATES IN HUMPHREY COKEBURY SCHOOL.

The Cokesbury School held at Humphrey last week must be counted another outstanding success. There were from fifty to sixty in regular attendance each night and 41 received certificates. Two others did all the required work, but being under 15 could not be granted the award. The school was largely made up of Humphrey and Sunshine workers. The superintendents at both these places not only earned certificates but stood by the school from first to last. Mrs. C. M. Thompson came over from Swan Lake and earned another certificate for her 100 per cent school. Among the visitors to the school were Rev. M. O. Barnett, our pastor at Altheimer, and Rev. C. M. Thompson, of the Swan Lake charge. The courses taught were "What Every Methodist Should Know" by Rev. S. T. Baugh and "The Small Sunday School" by Clem Baker. At the conclusion of the school another session was unanimously asked for. Rev. A. C. Rogers was the dean of the School and deserves great credit for its promotion. He was ably assisted by Miss Winifred Crill who is the local director of Teacher Training.—Clem Baker.

TRAINING SCHOOL AT HOPE THIS WEEK.

When this is read we will be in

the midst of the fourth session of the Prescott District Standard Training School which is being held at Hope this week. Every indication is that this will be up to the Prescott District standard. Brother Dedman is the elder behind the throne.—C. B.

CAMDEN SCHOOL NEXT WEEK.

Next week we will have the Camden District School at Camden. Prospects point to double the enrollment of any previous session. Brother Harrell is pushing the District and Quillian the local attendance.—C. B.

DATES TO KEEP IN MIND—PLEASE DO.

Promotion Day—Last Sunday in September.

Rally Day—First Sunday in October.

Annual Check Up—October 4-18.

Children's Week—Any Week in October.

Missionary Sunday—Fourth Sunday in each month.

NOW IS THE TIME TO PUSH SUNDAY SCHOOL DAY OFFERINGS.

A glance at Mr. Hayes' report this week shows that we have received nearly \$4,700 Sunday School Day offering thus far. This is fine, and we certainly thank all who have had a part in this. But the fact remains that we have nearly \$1,000 to raise before conference if we equal our record for the past two years. We are sure that this can be done and it will with such a bunch of fellows to work with as we have in the Little Rock Conference. May we beg all our pastors to look after this now while the "cotton is moving." Your Conference Sunday School Board certainly needs the money to pay for its big fall program.—Clem Baker.

SUNDAY SCHOOL DAY OFFERINGS LITTLE ROCK CONFERENCE SINCE AUG. 3.

Wafford's Chapel	\$ 2.00
Wilson's Chapel	3.00
Amity	10.00
Mt. Carmel	3.20
Bearden	35.00
Hopewell	6.00
Monticello	50.00
Dalark	15.66
Murfreesboro	12.00
Christie's Chapel	5.00
Wilmar	10.00
Winthrop	5.00
Oak Hill	5.00
Buckner	6.45
Kilgore	7.00
Sardis (Buckner Ct.)	5.35
Trinity	1.50
Bluff Springs	1.00
Oaklawn (H. S.)	15.00
Lonsdale	5.37
Steele's Chapel	2.20
Standing By Districts.	
Little Rock District	\$931.59
Prescott District	744.53
Camden District	676.97
Pine Bluff District	674.64
Texarkana District	628.93
Arkadelphia District	554.49
Monticello District	471.42
Total for Conf. to date	\$4,682.62
—C. E. Hayes, Chairman.	

EIGHT MORE LITTLE ROCK CONFERENCE PASTORS ON HONOR ROLL.

Since our last report eight more charges have paid their Sunday School Day apportionments in full and thus placed their pastors on the beautiful Honor Roll to be displayed at Arkadelphia. They are:

Bearden Station, Rev. R. M. Holland, Pastor.
Buckner Ct., Rev. C. R. Anders, Pastor.
Bryant Ct., Rev. W. J. Whiteside, Pastor.
Monticello Station, Rev. M. K. Irvin, Pastor.
Emmett Ct., Rev. W. W. Christie, Pastor.
Center Point Ct., Rev. E. M. Peters, Pastor.
Winthrop Ct., Rev. J. F. Taylor, Pastor.

Oaklawn-Lonsdale, Rev. Neil Hart, Pastor.—Clem Baker.

FOURTH SUNDAY MISSIONARY OFFERING, LITTLE ROCK CONFERENCE, AUGUST 3 TO SEPTEMBER 3.

Moscow	\$ 2.29
Campshod	1.53
1st Church, L. R.	27.40
Hamburg	5.00
DeLuce	2.00
Altheimer	2.56
Wilmar	3.53
Mt. Pleasant	2.05
Halstead	2.00
Extra	1.45
Doyle	.90
Sunshine	1.34
Winthrop	1.85
Wabbaseka	4.00
Zion (Carlisle Ct.)	2.60
28th Street, L. R.	5.00
Winchester	3.09
Capitol View, L. R.	15.75
Fredonia	3.00
Horatio	3.04
Friendship	1.13
Walnut Springs	4.60
Mt. Ida	1.60
Bethlehem (H. P. Ct.)	1.05
Henderson, L. R.	7.05
Sherrill	4.21
Bryant	2.03
Lonsdale	1.35
Dierks	6.50
Fairview (Texarkana)	38.24
Monticello	7.55
Traskwood	2.82
St. Charles	1.40
Murfreesboro	25.00
Bauxite	15.00
Winfield, L. R.	53.40
Sardis	2.00
Des Arc	13.61
Washington	10.00
Wesley Chapel	.42
Hunter Mem., L. R.	11.39
Holly Grove	1.10
Lockesburg	4.00
Mt. Tabor	4.17
Smyrna	1.50
Salem (Prescott Ct.)	.41
Wilton	1.05
Forest Park	2.80
Moscow	3.22
Winthrop	2.70
Bayou Meto	2.00
Little Prairie	2.50
Junction City	3.44
Columbus	2.00
Lewisville	13.03
Zion (Princeton Ct.)	1.40
Congo	.50
Prescott	7.97
Sardis	2.05
Gould	1.74
Antoine	2.05
Carthage	4.45
Pleasant Grove	1.22
Walnut Hill	1.17
Macedonia	2.00

—C. E. Hayes, Chairman.

SUNDAY SCHOOL DAY OFFERINGS IN NORTH ARKANSAS CONFERENCE SINCE LAST REPORT.

Batesville District:	
Walnut Grove S. S.	\$ 3.15
Fayetteville District:	
Central Meth., Fayetteville	85.00
Paragould District:	
Imboden	11.00
Standing By Districts.	
Ft. Smith District	\$ 782.21
Batesville District	701.97
Helena District	595.30
Paragould District	428.24
Jonesboro District	427.63
Fayetteville District	318.29
Booneville District	299.74
Searcy District	261.84
Conway District	178.23
Total	\$3,993.45

—C. D. Metcalf, Treasurer, Batesville.

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

PROGRAM OF CITY LEAGUE UNION, HIGHLAND CHURCH, AUG. 31.

Song: "Lead on, O King Eternal."
 Devotional, led by Rev. J. H. Cummins.

Piano Trio: Dorothy Bigadike, Ella Elliott, Mady Elizabeth Lutz.

Musical Selections: Mr. W. P. Fortson.

Reading: Miss Clemmie Faris.

Saxophone Solo: Glenn Pruett.

Address: Rev. G. F. Roebuck.

Reading: Miss Edna Lenox.

Violin Solo: Miss Bertha Farris.

The next meeting will be held at First Church, N. Little Rock, Sept. 21.

THE FIRST MONTH.

Your field worker, representing the Conference Epworth League and the Rural Sunday School work of our Conference, makes a weekly report to the Executive Committee of the Council under which he works.

Below is given a summary of these weekly reports for the month of August. As you read this report just remember that the worker is new in the field and is getting acquainted with the work, and this explains why it is no larger.

Districts visited, 6: Little Rock, Pine Bluff, Monticello, Arkadelphia, Prescott and Texarkana.

Pastoral charges visited, 17: Lonoke, Hickory Plains Ct., Glenwood, Dermott, Mabelvale-Primrose, Mt. Ida-Oden, Murfreesboro, Lockesburg, Texarkana, Fouke, Hope, Blevins, Delight, Traskwood, Bryant, Humphrey and Carlisle. Some of these visited more than once.

Cokesbury Schools held, one. At Bethlehem, on the Hickory Plains Ct. Attending 91, credits issued 55. Of this number 17 were Leaguers.

Preached three times and delivered one address.

Wrote four articles for publication. Wrote 43 letters.

Read four books and 17 magazines and weekly religious papers.

Days in office, 13, and part of 5 others.

Miles traveled 1,546.

Expenses for August \$31.77.

Attended Epworth League Conference Cabinet meeting August 8.

Printed 2700 Standard Training School programs, 1,000 Cokesbury School programs, 500 Epworth League Institute programs, and other office stationery needed.

Planned four District Epworth League Group Meetings, and a number of other Cokesbury Training Schools.

It has been a busy month, but the kindness of the people we have la-

bored with has made it a very pleasant month. The outlook is bright and the prospect of reaching our goal for this fall seems assured.—S. T. Baugh, Field Worker.

FT. SMITH DISTRICT INSTITUTE.

Beginning Sunday afternoon, Aug. 30, at 2:30 the Ft. Smith District Epworth League Institute was assembled at the Methodist Church for three days of intensive work.

The meeting began with the monthly meeting of the District League Union when Leagues from all over the District were present and made their reports. A large number were in attendance and excellent reports were made. South Ft. Smith won the banner for the second time, making 96 points on the standard of Efficiency. Dodson Ave., Ft. Smith, won second place with a score of 94 points.

After an interesting program consisting of music and addresses the Union closed to meet the third Sunday in September at Dodson Ave. Church, Ft. Smith.

The program Sunday evening was led by Miss Eileen Taylor and was unique. The subject was "A Snow Storm in August." The decorations consisted of snow, and a large snow man with icicles hanging from the ceiling gave a very cooling effect. Members of the Scout Band furnished the special music.

On Monday morning the Institute began with a regular schedule of class work and continued until Tuesday evening when it closed with a sumptuous banquet served by the Clarksville League.

Plates were laid for seventy. Miss Ruby Taylor was toast mistress. Mr. Armil Taylor made an address and Miss Eileen Taylor gave a reading.

An informal program of pep songs and speeches was given. All declared they had had a mighty good time.

The members of the faculty consisted of Rev. F. M. Tolleson, Presiding Elder of Ft. Smith District, who preached on "The Relation of the League to the Church" Monday evening; Rev. R. T. Cribb, assistant pastor, First Church, Ft. Smith, who taught the class in The First Department Methods; Mrs. Ed May of Clarksville, who taught Social Service; Mrs. Byron Harwell of Shreveport, La., who taught the department of Recreation and Culture; Mrs. Lester Weaver, who taught Department of Missionary Work; and Miss Gertrude Wier of Ft. Smith, who taught Junior and Intermediate Work. The attendance was excellent and the addresses were of a high order.

The following Leagues were represented: Ozark, Mulberry, First Church, Ft. Smith; Dodson Ave., Ft. Smith, South Ft. Smith, East End, Ft. Smith; First Church, Van Buren; Coal Hill and Clarksville.

The Institute was under the direction of Miss Ethel Taylor Secretary of League work for the District.

MORE PLEDGES

In North Arkansas Conference The following additional pledges have been received since the last report:

Morrilton Int., Conway Dist. ..\$12.50
 Pottsville, Conway Dist. 30.00
 Springdale, Fayetteville Dist. 30.00
 Springdale Int., Fayetteville District 15.00

This makes a total of \$672.50 from Conway District, just \$27.50 below its quota; a total of \$377.50 from Fayetteville, lacking \$22.50 of reaching its quota.—Howard Johnston, Treasurer.

NEWS OF THE CHURCHES.

TO THE PASTORS OF THE MONTICELLO DISTRICT.

Dear Brethren:—Please plan for the collection of your Conference Claims as early as possible and push the collections as rapidly as you can while the cotton crop is moving. Let us remember that the cotton will be sold early this year. We should make an earnest effort while the money is in circulation. If we wait until late in the season we will fail. Everything throughout the District is in fairly good shape. Let all pull to gether for full collections.—J. A. Parker, P. E.

ARKANSAS SCHOOL FOR THE BLIND.

The State School for the Blind will open October 1. The publicity given last year through the press of the state brought very gratifying results. Twenty-three pupils, who had never been to the School for the Blind, were enrolled, proving beyond a doubt that we have in Arkansas more children with defective sight than are being sent to school.

I am, therefore, again asking that if any person knows of such a child, and will furnish me the name and post-office I will communicate with them at once.

I call attention also to the fact that our last Legislature passed a law making the education of the blind compulsory. Any person refusing to send such children to school, after reaching the age of eight years, shall be guilty of a misdemeanor and subject to a fine. Another section of the Act provides that all county superintendents, school attendance officers and prosecuting attorneys, as well as all peace officers shall see to the enforcement of this law.

The state furnishes board, tuition and books free to all, and clothing and railroad fare to those, declared

by the county judge, unable to pay.

I hope the coming session to give the advantages offered by this school to every child in the state who needs it.—Lucy B. Thornburgh, Supt.

WORKMAN FAMILY REUNION AT MT. SEQUOYAH.

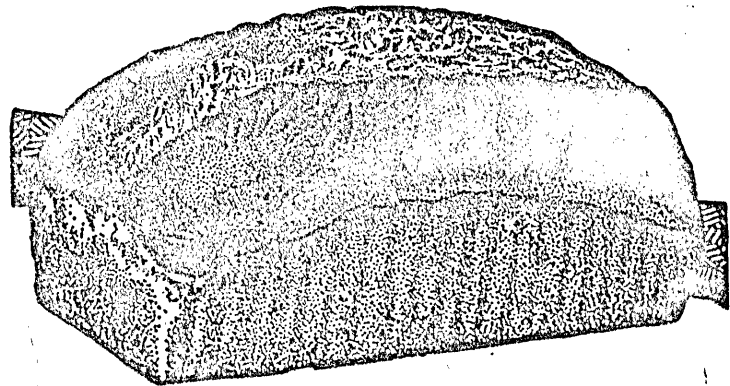
For the first time in more than three years all of the members of the Arkansas division of the Workman family met in a reunion which is being held on Mt. Sequoyah. It was a typically itinerant affair, beginning with breakfast on Mt. Sequoyah, in honor of the 21st birthday of George Workman, who arrived on the morning train from Little Rock, then with lunch at Belle Vista, and back to Mt. Sequoyah for supper.

Those present were Dr. and Mrs. J. M. Workman, Misses Lucibelle and Elizabeth, and George B. Workman, from Arkadelphia; Rev. and Mrs. M. T. Workman, from the Little Rock Conference, Rev. and Mrs. Jas. W. Workman and James Warthen Workman, Jr., Fayetteville, and Mrs. Herman Hampton and Miss Betty Hampton of Fordyce. Other relatives were Mrs. R. P. Ramsey of Little Rock, and Mrs. Robert Smith, and Misses Henrietta and Kate Cooper Smith, Malvern, Ark.

The family quartet of WorkMEN was in old time order and the various songs made the occasion seem much like an alumni meeting of church colleges of the Southern Methodist Church. All members of the Workman family, who are of age, are graduates of one or more of the colleges of the church and the nine members of the Workman family who are eligible held fifteen college degrees. Dr. J. M. Workman, B. A., Wofford, LL.D., Henderson-Brown; Mrs. J. M. Workman, B. A., Galloway; Rev. M. T. Workman (preparatory work, Hendrix) B. A. Henderson-Brown, M. A., Emory, B. D. S. M. U.; Rev. James W. Workman, B. A., Henderson-Brown, and B. A., B

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D. M. A., Yale; Mrs. Herman Hampton, B. A., Henderson-Brown; Miss Elizabeth Workman B. A., Henderson-Brown; and George Workman B. A., Henderson-Brown; Mrs. M. T. Workman, B. A., Henderson-Brown; and Mrs. James W. Workman, B. A., Henderson-Brown. Miss Lucibelle Workman will enter Henderson-Brown in two years. The family hopes to become regular patrons of Mt. Sequoyah, and are vitally connected with the Epworth League. Three marriages and one prospective one are directly traceable to Epworth League affiliations in the family.

Dr. J. M. Workman is president of Henderson-Brown college and Mrs. Workman is dean of women of that institution.—Fayetteville Democrat.

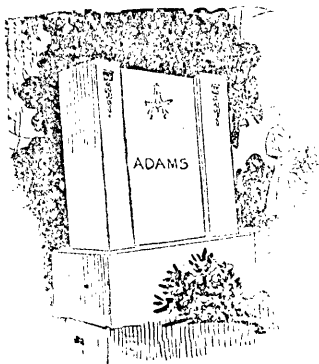
ARKANSAS METHODIST ORPHANAGE.

During August, the following cash contributions were received for the Arkansas Methodist Orphanage: From a Friend for one girl ... \$ 2.00 Railroad Fare for one girl by Mrs. Clara Cooper, Malvern, Arkansas 1.78 Susanna Wesley Bible Class, 1st Church, Texarkana 5.00 Virginia Hogg's Mothers Class Winfield Memorial, City for one girl 10.00 Mr. and Mrs. J. C. Milam, 1212 Pine Street, City, gift 12.50

The Matron has received the following articles at the Orphanage this month:

- Mrs. M. H. Hicks, Cypress Junction. one bushel of peas.
- Mr. M. T. Powers, Mabelvale, apples, peaches and two bushels of turnip greens.
- Mr. W. Young, Buttermilk.
- Mr. W. J. Lane, Jr., Monette, Three dozen fine cantaloupes.
- Mr. C. A. Scott, Route No. 3, Little Rock, thirty-five gallons of sweet milk.
- D. F. S. Eanes, Butter, milk and apples.
- Beal-Burrow Dry Goods Company, City, four bathing suits.
- Mrs. M. L. McRae, city, shoes.
- W. M. S. Circle, No. 2, Dodson Ave. Church, Ft. Smith, 12 quarts of nice fruit.
- Guests of Mr. Reves to Highland Theatre for two shows.—James Thomas, Supt. Ark. Methodist Orphanage.

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THREE MEETINGS.

We have just closed two very fine meetings. One at Walnut Springs, and one at Williamson's schoolhouse. Rev. H. A. F. Ault did the preaching at Walnut Springs, and I did the preaching the first week at Williamson's, and Rev. Mahlon Williamson continued another week as I had to leave to go to Walnut Springs. Received 14 members at Williamson's and 14 members at Walnut Springs, part by baptism and part by certificate and vows, at each place. Bro. Ault began at Walnut Springs on Friday night and I got to him Sunday and we continued till the next Sunday and following Monday I had to leave him on Saturday after running eight days to fill my regular appointments, and he closed out on Monday the 17th, making in all 12 days at Walnut.

Brother Ault did some very fine work and good preaching. I left him on Saturday and on Monday following to begin a meeting for him at Doyle, and he joined me on Tuesday. We have received at Doyle to date 4 members. Brother Ault won the hearts of my people at Walnut Springs.

On Saturday August 15, to cap the climax he gave the young people at Walnut Springs an ice-cream picnic, and invited all who wished to join the young people, and they used 300 pounds of ice, and 8 gallons of ice cream.

God blessed us all during the 12 days of the meeting, the people came from far and near to attend the services.

But of course we had the dessert on the last Sunday. There were some 400 at the eleven o'clock services, and the good women and men showed their love and appreciation by serving dinner on the ground.

It was a joyous occasion and the spirit of the Master was with them even at the hour when all were enjoying the literal bread of life.

We moved the seats out under the shade trees and fixed the preacher a stand and hung the gasoline lanterns on the trees, and our faithful choir stayed till the close. Our good quartette rendered their part of the service to the satisfaction of the large crowds.

Brother Ault's good wife was with him during the meeting, and rendered all the help that she was able to do. All my people fell in love with her and their four little boys. My people showed all the family all the courtesy that it was possible to extend.

Mrs. Dr. Manning furnished them a comfort table room and breakfast each morning, and then a committee of our women arranged each day a good place to take dinner and supper.

Brother Ault is very fine help in a revival. He uses every means that is possible to get results for our kingdom.

Eternity will only reveal the good that was accomplished in that twelve days' meeting—J. A. Hall, P. C.

SNYDER CIRCUIT.

Again we wish to speak through the columns of our great Conference organ. We hope none will think us parading our misfortunes. For several months the pastor has been much handicapped in the discharge of his pastoral duties as result of illness of a complicated nature. Other than this personal illness Mrs. Pickering has spent considerable time in the Southeast Arkansas Sanitarium at Lake Village, First, with a severe case of blood poison, and second, having submitted to a major operation. During our sickness many of the people within the bounds of the charge, regardless of Church affiliation, were very thoughtful of us. Many others throughout the Conference, both preachers and laymen, were mindful of us. While we were so much incapacitated in doing our work we did the best we could. We planned for our revival meetings.

On Monday following the third Sunday in July, that godly princely, and eloquent man, Rev. C. E. Whitten of

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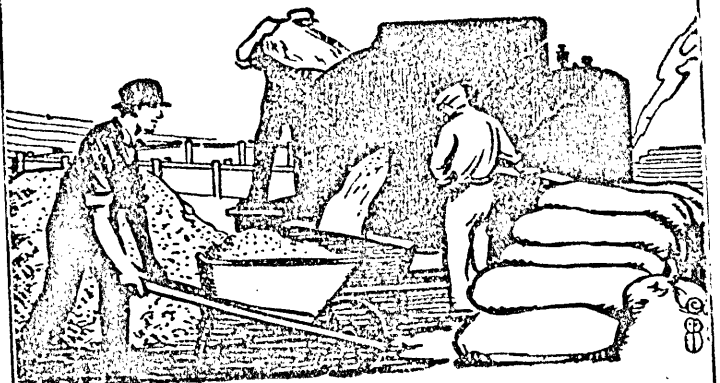


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Grady, came to us and preached until the Sunday night following to the delight and edifying of all who heard him. The last days of the meeting he labored under much strain, having been notified over long distance telephone that his wife must submit to an operation in Davis Hospital at Pine Bluff, Monday following the close of our meeting. There were no accessions to the Church, the community having been closely work-

ed previous to his coming. On the third Sunday in August we began our meeting at Extra. With the exception of two sermons Brother W. T. Hopkins of Montrose did the preaching. No better man than Bro. Hopkins can be found anywhere. In reality he is a "man of God." He denounces sin in its every phase, but loves the sinner, and prescribes the one remedy, "Behold the Lamb of God that taketh away the sin of the

world." As a result of the meeting two babies were baptized, ten accessions to the church, seven on profession of faith, ranging in age from nine to forty-five years, two by vows from the Baptist Church, and one by certificate. An Epworth League was organized, composed of nine noble young people. They rendered their first program the night the meeting closed. It was well rendered. Six of them led in prayer.

On Saturday preceding the close of the meeting our presiding elder came to us and preached at the eleven o'clock hour to the spiritual uplift of all, and held our third Quarterly Conference.

The pastor was not able to throw himself into either of the meetings as he wished to do. For the last four years there has been, and continues to be an exodus from the charge, and no immigration to offset it. For example, one church has been abandoned, every member having moved away. At another place where two years ago there was a membership of forty only nine remain. At another where we had a membership of some fifteen three years ago who paid one hundred and fifty dollars on salary, only two ladies and three little girls remain.

Despite the heavy emigration and the shortage of crops which prevails over a large part of the charge, we expect to make an advance over last year.—J. B. Pickering, P. C.

HUNTINGTON AVENUE.

The revival meeting at Huntington Avenue Methodist Church under the direction of Greer Brothers, was started recently with large crowds both morning and evening. Evangelist Norris Greer preached two strong sermons both morning and evening. The large tabernacle built for the revival would not seat near the crowd that came Sunday evening, and arrangements are under way for increasing the seating capacity.

The music is under the direction of Chas. Greer, with Miss Julia McMeen at the piano. A junior choir of more than fifty voices was organized Sunday afternoon and sang a number of popular revival hymns. Mr. Greer sang two solos, which were pleasing to the congregation.

The revival will continue this week and from the interest shown bids fair for a big revival in west Jonesboro.—Jonesboro Sun.

DALARK CIRCUIT.

We are closing out a good year in this charge. Our fifth Sunday Institute is growing in interest and developing our Sunday Schools throughout the charge. We have had good meetings at each church. As a result of these meetings and our Sunday School work we have received fifty-three into our church, forty-nine by profession of faith, with more to follow.

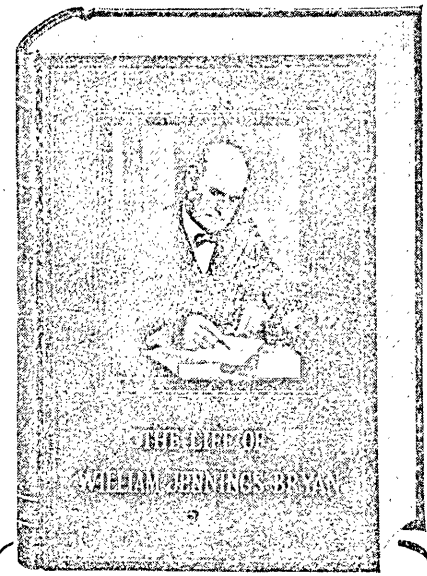
I find myself very much indebted to Brothers W. C. Davidson of Hope, George W. Warren of Leola, R. K. Bass of Friendship; and for the splendid work of Brother Harvey Moore of Arkadelphia, while I was away from my charge and also for the cooperation of the good people on the circuit.

I am happy in the work and for these blessings let us give God the praise.—C. F. Messer, P. C.

ROWELL CIRCUIT.

We have just closed two very fine meetings, one at Shady Grove with 12 professions of faith, and one at Prosperity, closing August 30, with 10 professions of faith and 7 babies baptized. We still have two meetings on our charge to hold—Olivet and Center.

Spiritually the Rowell Circuit is in fine shape. Financially it is in bad shape. Crops are very short and this is the fifth failure with these people, but some one will say that you are no worse off than any one else, but I know that we are. I have traveled over all parts of the state and know that we are in worse conditions than elsewhere, but by the



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 620 Main St.

grace of God we are going to make the very best of it.—J. C. Williams, P. C.

MEETING AT HUNTER

Rev. Hardy Neil, general evangelist, began a revival meeting here Tuesday, Aug. 25. He began with a good audience, but it continued to grow so that additional seats have had to be added to the tabernacle everyday up to Sunday. Prof. Arthur of New Home is directing the choir. Everything possible has been arranged for the success of the meeting and we are expecting a great meeting. Already results are beginning to show. On Saturday night twenty-four children, unsolicited, came forward and gave their hearts to God. Several others have been converted or reclaimed. Bro. Neil is a wonderful preacher. We feel that we are wonderfully blest in having him in our midst. Our pastor, Bro. B. E. Robertson, has been untiring in his efforts to prepare the way for this meeting. We feel sure his work has not been in vain.—Reporter.

REVIVALS ON CALICO ROCK CIRCUIT.

We have just closed our fourth revival meeting. The first was at Spring Creek. The preaching was done by Rev. J. T. Gossett, pastor at Mt. View, and it was certainly fine. Bro. Gossett is a very logical and forceful preacher. The church was revived to some extent, and we had six conversions.

The second revival was at Iuka. The preaching was done by the pastor. We had a great revival in the church and four conversions.

The third meeting was held at Galatia. Preaching was done by our pastor at Cotter, Rev. H. W. Jett, who has great success in revivals. Bro. Jett is certainly fine on making appeals. He does not give up and does not know defeat. It was a real revival with thirty-six conversions and twenty-eight accessions to the church.

Our fourth meeting was at Flat Rock. Rev. D. L. Yates, pastor at Yellville, did the preaching. Bro. Yates is of the evangelistic type. He preaches without fear or favor and fights the devil and sin with his sleeves rolled up. His most excellent sermons were appreciated by all who heard him. He has a great future. We had twenty-five conversions and a great revival in the church.

In the four meetings we have had seventy-one conversions and thirty three accessions to the church.—W. G. Sears, P. C.

COLT.

We have had a great meeting at Smith's Chapel. The preaching was done by Rev. B. E. Robertson of Hunter Charge. He is a forceful preacher and brings the messages in a way that people know that there is something to be gained by living a Christian life and all to be lost by living a sinful life.

We had a great meeting, one of the best for years. Several conversions; ten or twelve accessions to the church and the church wonderfully revived.

Anyone needing help would not make a mistake in getting Bro. Robertson.—Reporter.

QUARTERLY CONFERENCES.

ARKADELPHIA DISTRICT.

(Fourth Round.)

Dalark (Rock Springs) Sept. 12-13, Pr. 11 Sat. Conf. 3 p. m., pr. 11 Sun. Sparkman-Sardis (Sardis) Sept. 13, Conference 3 p. m., pr. 8 p. m. Hot Springs Ct. (Bethlehem) Sept. 19-20, Conf. 2 p. m. Sun. Park Avenue, Sept. 20, Pr. 8 p. m., Conf. following. Traskwood (Traskwood) Sept. 26-27, Conf. 3 p. m. Sat., Pr. 11 a. m. Sun. Friendship (Friendship) Sept. 27, Conf. 3 p. m., Pr. 8 p. m. Benton Oct. 4 Pr. 11 a. m., Conf. 2:30 p. m. Malvern Oct. 4 Pr. 8 p. m., Conf. to be arranged. Arkadelphia Ct. (Hartsville) Oct. 10-11, Conf. Sun. 3 p. m., Pr. 8 p. m. Arkadelphia Sta. Oct. 11, Pr. 11 a. m., Conf. to be arranged. Holly Springs (Providence) Oct. 17, Pr. 11 a. m., Conf. 3 p. m., Pr. 8 p. m. Princeton (Zion) Oct. 18, Pr. 11 a. m., Conf. 3 p. m.

Buckville (Pleasant Home) Oct. 24, Pr. 11 a. m., Conf. 3 p. m., Pr. 8 p. m. Third Street, Oct. 25, Pr. 8 p. m., Conf. following. Leola (Leola) Oct. 31, Nov. 1, Pr. 11 Sat. Conf. 3 p. m., Pr. 8 p. m., Pr. 11 Sun. Carthage & Tulip (Tulip) Nov. 1, Conf. 3 p. m., Pr. 8 p. m. Central Avenue, Nov. 8, Pr. 11 a. m. Conf. arranged for. Oaklawn-Lonsdale (Lonsdale) Nov. 8, Conf. 3 p. m., pr. 8 p. m. Lono, and Percy Circuits, Conferences to be arranged for. Pastors, please have list of trustees for each church in your Charge with their addresses. Please see that correct reports are made by trustees. This round ends the quadrennium, as well as the year. Let's "Go over the Top." —L. E. N. Hundley, P. E.

BATESVILLE DISTRICT.

(Fourth Round.)

Elmo-Oil Trough, at Rosie, Sept. 17, 3 p. m. Mt. Home, at Mt. Home, Sept. 19, 7:30 p. m. Cotter Ct., at Gassville, Sept. 20, 2:30 p. m. Yellville Ct., at Yellville, Sept. 22, 2:30 p. m. Mt. View, at Mt. View, Sept. 26, 7:30 p. m. Bethesda Ct., at Bethesda, Oct. 3, 2:30 p. m. Newark-Umsted Mem., Umsted Memorial, Oct. 4, 7:30 p. m. Melbourne Ct., Melbourne, Oct. 10, 2:30 p. m. Wiseman Ct., Wiseman, Oct. 11, 3 p. m. Bexar Ct., Wheeling, Oct. 12, 11 a. m. Calico Rock, Ct., at C. Rock, Oct. 17,

2:30 p. m. Oct. 18, 2:30 p. m. Calico Rock, Oct. 18, 2:30 p. m. Swifton-Alicia, Swifton, Oct. 21, 2:30 p. m. Stranger's Home Ct., Bosler, Oct. 22, 2 p. m. Charlotte Ct., Oak Ridge, Oct. 24, 2 p. m. Newark, Oct. 25, 7:30 p. m. Tuckerman Ct., Hope, Oct. 28, 2 p. m. Tuckerman, Oct. 29, 7:30 p. m. Pleasant Plains Ct., Pleasant P., Oct. 31, 2:30 p. m. Sulphur Rock-Mfld., Moorefield, Nov. 7, 2 p. m. Newport, 1st Ch., Nov. 8, 7:30 p. m. Central Ave., Batesville, Nov. 11, 7:30 p. m. Batesville, 1st Ch., Nov. 12, 7:30 p. m. W. A. Lindsey, P. E.

ROONEVILLE DISTRICT.

(Fourth Round.)

Belleville and Havana, at Havana, Sept. 19-20. Magazine, at Magazine, Sept. 20-21. Abbott and Washburn, at Washburn, Sept. 21-22. Waldron Ct., at Bates, Sept. 26-27. Waldron Station, Sept. 27-28. Adona and Bigelow, at Homewood, Oct. 3-4. Perry and Houston, at Perry, Oct. 4-5. Huntington and Hartford, at Hartford, Oct. 10-11. Mansfield, Oct. 11-12.

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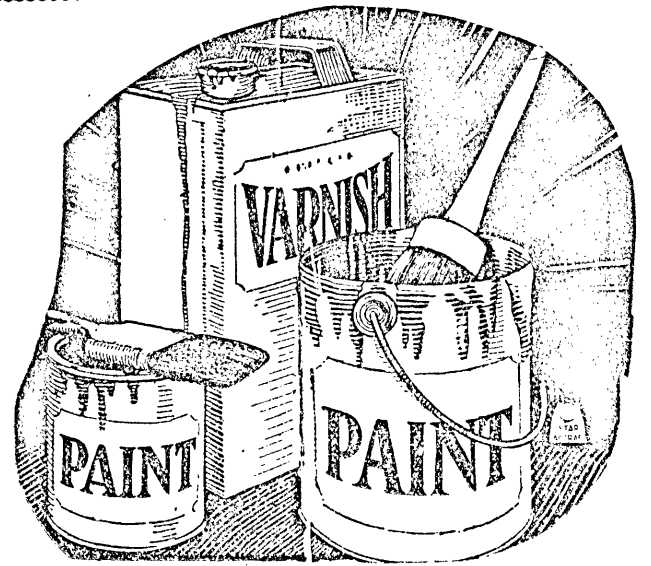
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Branch and Coles, at Coles Oct. 12-13.
 Paris Ct., at Olive's Chapel, Oct. 15-16.
 Prairie View and McKendree, Oct. 17-18.
 Seranton and New Blaine, Oct. 18-19.
 Gravelly and Bluffton, Oct. 24-25.
 Plainview, Oct. 25-26.
 Rover Circuit, Oct. 27-28.
 Walnut Tree Ct., at Walnut Tree, Oct. 31-Nov. 1.
 Danville, Nov. 1.
 Booneville Ct., Nov. 7-8.
 Booneville Sta., Nov. 7-8.
 Paris Sta., Nov. 8.
 Dardanelle Sta., Nov. 14-15.
 Ola, Nov. 15-16.

All questions left over should be answered this time as well as the ones asked at the Fourth Round. Please do not let anything be just half done.
 —B. L. Wilford, P. E.

CAMDEN DISTRICT.

(Fourth Round)
 Thornton, Sept. 13, 7:30 p. m.
 Atlanta, at Mariessville, Sept. 20, 11 a. m.
 Bearden, Sept. 20, 7:30 p. m.
 Junction City, Sept. 27, 11 a. m.
 Wesson, Sept. 27, 7:30 p. m.
 Taylor, at Taylor, Oct. 4, 11 a. m.
 Bekner, at Buckner, Oct. 4, 3:30 and 7:30 p. m.
 Strong at Strong, Oct. 11, 11 a. m.
 Huttig, Oct. 11, 7:30 p. m.
 Magnolia, Oct. 14, 7:30 p. m.
 Eldorado Ct., at Parker's Chapel, Oct. 18, 11 a. m.
 Eldorado Sta., Oct. 18, 7:30 p. m.
 Waldo, Oct. 21, 7:30 p. m.
 Kingsland at Kingsland, Oct. 25, 11 a. m.
 Fordyce, Oct. 25, 7:30 p. m.
 Camden Ct., at Lakeside, Oct. 31.
 Chidester at Chidester, Nov. 1, 11 a. m.
 Smackover, Nov. 8, 11 a. m.
 Norphlet, Nov. 8, 3 p. m.
 Louann, Nov. 15, 11 a. m.
 Camden, Nov. 15, 7:30 p. m.
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ence claims. Fine cotton crop all over the District the best in years, and it will be on the market early, so press your claims. Let the stewards in every charge press their claims so that every pastor may be paid in full. Let us have a clean slate this fall when we go to Conference. We have had a great year so far. Let us go over the top if possible. The 4th Quarterly Conference is the most important conference of the year. See that all reports are in proper shape. Select the best men and women in your charge for office.—J. W. Harrell, P. E.

FAYETTEVILLE DISTRICT.

(Fourth Round)
 Cincinnati, Sept. 19-20.
 Lincoln, Sept. 20, 3 p. m. and night.
 Council Grove, Sept. 26-27.
 Gentry, Sept. 27, 3p. m. and night.
 Viney Grove, Oct. 3-4.
 Goshen and Zion, at Zion, Oct. 4, 3 p. m. and night.
 Springtown Ct., Oct. 10-11 at Highfill Gravelle, Oct. 18, 11 a. m., and 2 p. m.
 Siloam Springs, Oct. 18, 7:30.
 Elm Springs, Oct. 24-25.
 Elkins Community, Oct. 25, 7:30.
 Farmington, Nov. 1, 11 a. m. and 2 p. m.
 Winslow, Nov. 1, 3:30 p. m. and night.
 Pace's Chapel, Nov. 8, 11 a. m.
 Rogers, Nov. 8, 7:30 p. m.
 Huntsville, Wed., Nov. 4, at 7:30.
 Prairie Grove, Wed., Nov. 11, 7:30.
 Eureka Springs, Nov. 15, 11 a. m.
 Berryville, Nov. 15, 3 p. m. and night.
 All Fourth Quarter reports will be in writing. Pastors, please serve due notice on all officials. Cut this out for reference.—Jno. A. Womack, P. E.

JONESBORO DISTRICT

(Fourth Round)
 Lake City, at Lake City, 11 a. m., Sept. 20.
 Monette, at Monette 8 p. m., Sept. 20.
 Jonesboro Ct., at Shiloh, 11 a. m., Sept. 27.
 Truman, 8 p. m., Sept. 27.
 Fall Rally of Laymen and Pastors, First Church, Blytheville, Oct. 5.
 Dell Ct., at Dell, 11 a. m., Oct. 11.
 Osceola, 7:30 p. m., Oct. 11.
 Manila, 7:30 p. m., Oct. 14.
 Whitton and Bardstown, at Joiner, 11 a. m., Oct. 18.
 Wilson, 7:30 p. m., Oct. 18.
 Huntington Ave., 7:30 p. m., Oct. 21.
 Blytheville Ct., at No. 9, Oct. 24 and 25.
 Blytheville, First Church, 7:30 p. m., Oct. 25.
 Jonesboro, First Church, Business session, 7:30 p. m., Oct. 26.
 Fisher Street, 7:30 p. m., Oct. 28.
 Lone Oak Ct., at New Hope, Oct. 31-Nov. 1.
 Lake Street, 7:30 p. m., Nov. 1.
 Luxora, 7:30 p. m., Nov. 4.
 Marked Tree, 11 a. m., Nov. 8.
 Lepanto, 7:30 p. m., Nov. 8.
 Leachville, 7:30 p. m., Nov. 11.
 Tyrone, at Tyrone, 11 a. m., Nov. 15.
 Marion, 7:30 p. m., Nov. 15.
 Nettleton and Bay, at Nettleton, 11 a. m., Nov. 22.
 Jonesboro, First Church, 7:30 p. m., Nov. 22.
 Please note: He this round for reference as it is not printed every week. Let pastors, stewards, and trustees read their Disciplines and have all matters in hand so they can give correct answers to all questions. No matters can be deferred; everything must be complete.—W. C. House, P. E.

LITTLE ROCK DISTRICT

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

MONTICELLO DISTRICT.

(Fourth Round)
 Monticello Ct., at Mt. Tabor, Sept. 20, 11 a. m.
 Monticello Sta., Sept. 20, 8 p. m.
 New Edingburg Ct., at N. E., Sept. 26-27.
 Warren, Sept. 27, 8 p. m.
 Hermitage Ct., at Hermitage, Oct. 3, 11 a. m.
 Ingalls Ct., at Banks, Oct. 4, 11 a. m.
 Fountain Hill Ct., at F. H., Oct. 10-11.
 Hamburg, Oct. 11, 7:30 p. m.
 Arkansas City, Oct. 18, 11 a. m.
 Dermott, Oct. 18, 7:30 p. m.
 Snyder Ct., at Snyder, Oct. 21, 7:30 p. m.
 Portland and Parkdale at Portland, Oct. 25, 11 a. m.
 Wilmott, Oct. 25, 7:30 p. m.
 Ark. Camps Oct. 28, 7:30 p. m.
 Tillar, Nov. 1, 11 a. m.
 Dumas, Nov. 1, 7:30 p. m.
 Montrose, Nov. 8, 11 a. m.
 Crossett, Nov. 8, 7:30 p. m.
 Wilmar Ct., at Rock Springs, Nov. 14-15.
 Pastors will please keep this announcement and announce the fourth quarterly conference well.—J. A. Parker, P. E.

PARAGOULD DISTRICT.

(Fourth Round)
 Biggers-Success, at Biggers, Sept. 12-13.
 Pocahontas, Q. C. later, 7:30 p. m. Sept. 13.
 Paragould Circuit, at Pruitt's Chapel, Sept. 19-20.
 Paragould, East Side, 7:30 p. m. Sept.

20.
 Pocahontas Circuit, at Oak Grove, Sept. 26-27.
 Maynard, 7:30 p. m., Sept. 27.
 Salem, Oct. 3-4.
 Mammoth Spring, 7:30 p. m., Oct. 4.
 Rector, Oct. 11.
 Piggott Ct., at Marr's Hill, 3 p. m., Oct. 11.
 Ash Flat Circuit, at Ash Flat, Oct. 16-17.
 Hardy-Williford, at Williford, Oct. 17-18.
 Imboden, 7:30 p. m., Oct. 18.
 Paragould, East Side Ct., at Old Friendship, Oct. 24-25.
 Marmaduke, 7:30 p. m., Oct. 25.
 Walnut Ridge Ct., at Rock Road, Oct. 30-31.
 Corning, Nov. 1.
 Peach Orchard-Knobel, at Knobel, 7:30 p. m., Nov. 1.
 Sedgwick Ct., Nov. 7.
 Walnut Ridge, Nov. 8.
 Hoxie, 7:30 p. m., Nov. 8.
 Black Rock-Portia, at Portia, Nov. 9.
 Smithville Ct., Nov. 10.
 Ravenden Springs Ct., at Ravenden, Nov. 11.
 St. Francis Ct., at Mt. Zion, Nov. 14-15.
 Piggott, 7:30 p. m., Nov. 15.
 Lorado Ct., at Lorado, Nov. 21-22.
 Paragould, First Church, 7:30 p. m., Nov. 22.—Wm. Sherman, P. E.

PINE BLUFF DISTRICT.

(Fourth Round)
 Sheridan Ct., at Maurins Chapel, 11 a. m., Sept. 13.
 Sheridan and New Hope, 7:30 p. m., Sept. 13.
 1st Church, Pine Bluff, 11 a. m., Sept. 20.
 Hawley Memorial, 7:30 p. m., Sept. 20.
 Lakeside, 11 a. m., Sept. 27.
 Carr Memorial, 7:30 p. m., Sept. 27.
 Humphrey, 11 a. m., Oct. 4.
 Star City, 11 a. m., Oct. 11.
 Grady, 7:30 p. m., Oct. 11.
 Swan Lake, 11 a. m., Sept. 18.
 Roe Ct., at Bethel, 11 a. m., Sept. 25.
 DeWitt, 7:30 p. m., Oct. 25.
 Redfield, 11 a. m., Oct. 31.
 Altheimer-Wabbaseka, 11 a. m., Nov. 1.
 Sherrell and Tucker, 7:30 p. m., Nov. 1.
 Rowell Ct., 11 a. m., Nov. 3.
 Pine Bluff Ct., 11 a. m., Nov. 4.
 St. Charles Ct., 11 a. m., Nov. 7.
 Bayou Meto at Little Prairie, 11 a. m. Nov. 8.
 Gillett, 7:30 p. m., Nov. 8.
 Stuttgart, 11 a. m., Nov. 15.
 —J. A. Henderson, P. E.

PRESCOTT DISTRICT.

(Fourth Round)
 Hope, Sept. 13, 11 a. m., and 3 p. m.
 Washington, at Washington, Sept. 13, 3:30 and 8 p. m.
 Spring Hill, at Fairview, Sept. 19 20.
 Fulton, at Fulton, Sept. 20, 3:30 p. m.
 Murfreesboro, at Murfreesboro, Sept. 26-27.
 Bingen, at Doyle, Sept. 27, 3 p. m. and 8 p. m.
 Columbus, at Bethany, Oct. 3-4.
 Mineral Springs, Oct. 4, 3 p. m.
 Glenwood and Rosboro, at Rosboro, Oct. 10-11.
 Delight, at Delight, Oct. 11, p. m.
 Okolona, at Okolona, Oct. 18.
 Gurdon, Oct. 18.
 Mt. Ida, at Mt. Ida, Oct. 24-25.
 Amity, Oct. 25, p. m.
 Blevins, Nov. 1.
 Prescott, Sta., Nov. 1, p. m.
 Brethren, let us be sure to have all the reports that the Fourth Quarterly Conference calls for. If you are in doubt as to what these reports should be about, look to your Discipline. May be about, look to your Discipline. May —J. L. Dedman, P. E.

SEARCY DISTRICT.

(Fourth Round)
 Bald Knob and Bradford, at B. K., Sept. 12-13.
 Augusta, Sept. 13, 7:30 p. m.
 Gregory & McClelland at McC., Sept. 19-20.
 Kensett, Sept. 20, 7:30 p. m.
 Griffithville Ct., at Dogwood, Sept. 27, Conf. 2:30 p. m.
 McRae Ct., at McRae, Sept. 27-28.
 Waldon & Tupelo, at Fitzhugh, Oct. 3-4.
 McCrory, Oct. 4-5.
 Beebe Ct., at Antioch, Oct. 10-11.
 Beebe Station, Oct. 11, Conf. 3 p. m.
 West Searcy & Higginson, at Gum Springs, Oct. 17-18.
 Judsonia, Oct. 18-19.
 Pangburn Ct., at Pangburn, Oct. 24-25.
 Searcy First Church, Oct. 25, 7:30 p. m.
 Scotland Ct., at Scotland, Oct. 31.
 Clinton and Shirley, at Clinton, Nov. 1, 11 a. m.
 Heber Springs Nov. 1, 7:30 p. m.
 Marshall, Nov. 7-8.
 Leslie, Nov. 8-9.
 Valley Springs, Nov. 13, 7:30 p. m.
 Bellefonte Ct., at Bellefonte, Nov. 14-15.
 Harrison, Nov. 15-16.
 —Jefferson Sherman, P. E.

TEXARKANA DISTRICT.

(Fourth Round)
 Horatio and Gillham, at Gillham, Sept. 13, 11 a. m.
 Hatfield Ct., at Hatton, Sept. 13, 4 p. m.
 Paraloma Ct., at Wrights, Sept. 20, 11 a. m.
 Fouke Ct., at Fouke, Sept. 27, 11 a. m.
 Doddridge Ct., at Doddridge, Oct. 4, 11 a. m.
 Ashdown Sta., at Ashdown, Oct. 11, 11 a. m.
 Winthrop and Wilton, at Wilton, Oct. 11, 3 p. m.
 Egger Ct., at Egger, Oct. 16, 10 a. m.
 Dallas Ct., at Acorn, Oct. 18, 11 a. m.
 Mena Sta., at Mena, Oct. 18, 8 p. m.
 Stamps Sta., at Stamps, Oct. 25, 11 a. m.
 Lewisville Ct., at Lewisville, Oct. 25, 8 p. m.
 College Hill, Texarkana, Nov. 1, 11 a. m.
 Walnut Springs Ct., at Beck's, Nov. 1, 3 p. m.
 Lockesburg Ct., at Lockesburg, Nov. 8, 11 a. m.
 Dierks Ct., at Dierks, Nov. 8, 8 p. m.
 DeQueen Sta., at DeQueen, Nov. 10, 8 p. m.
 First Ch., Texarkana, Nov. 15, 11 a. m.
 Fairview, Texarkana, Nov. 15, 8 p. m.
 F. N. Brewer, P. E.

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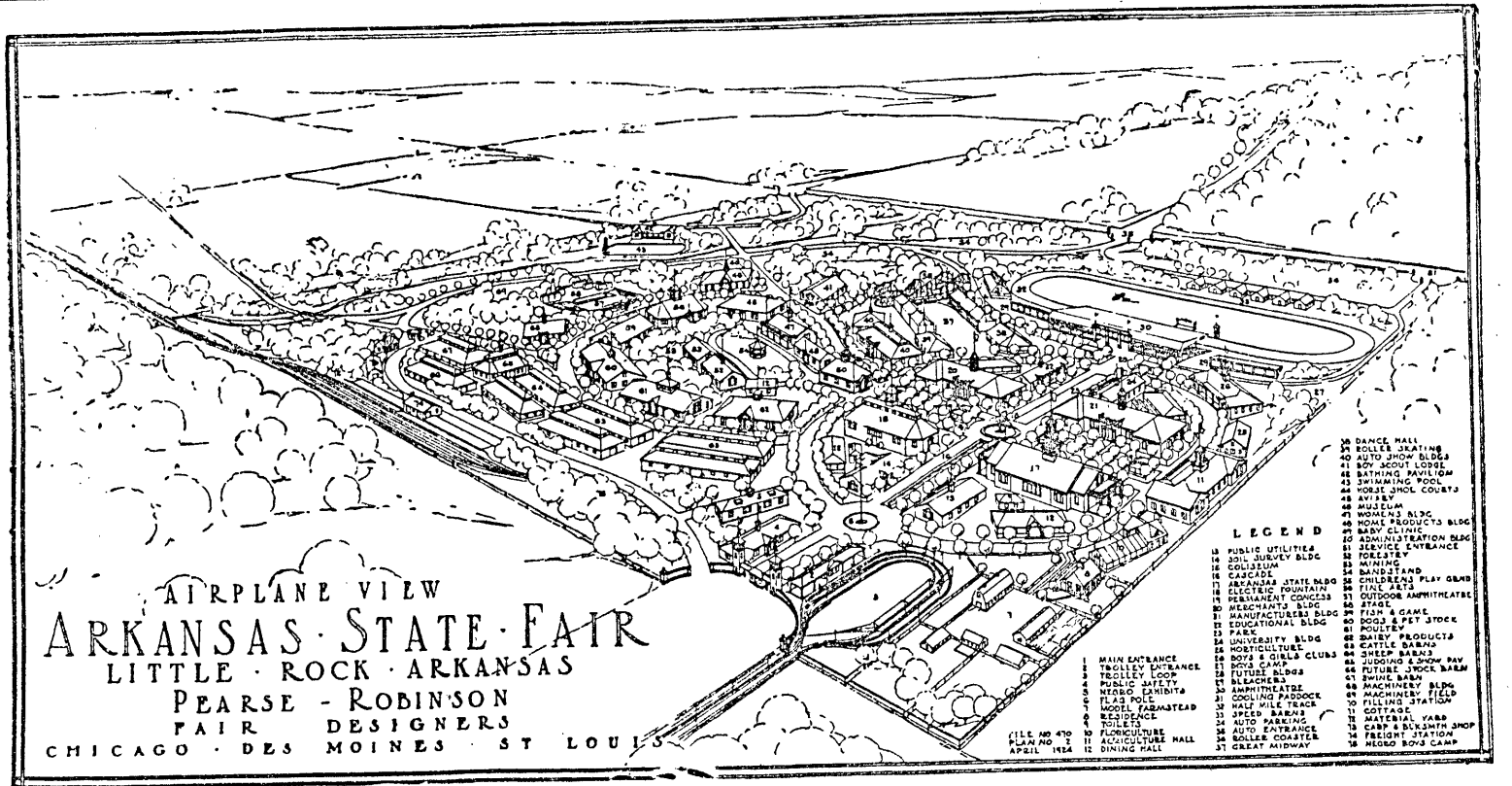
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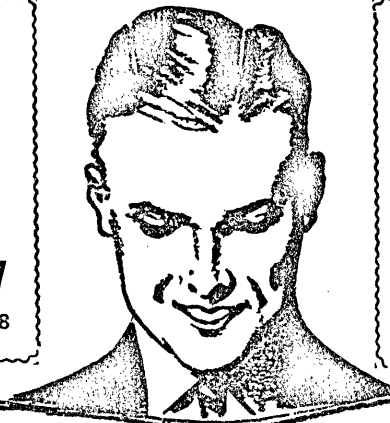
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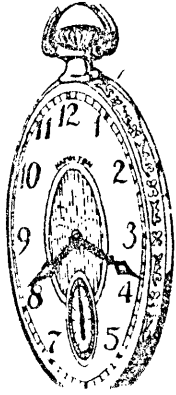
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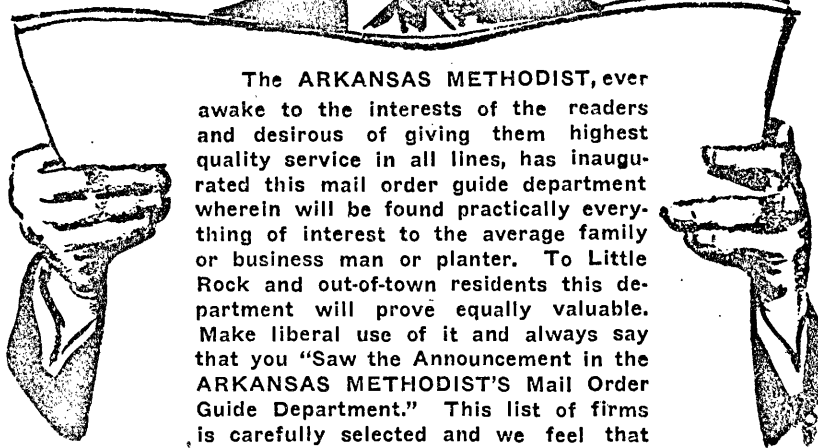
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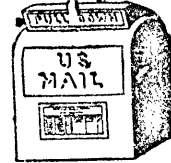
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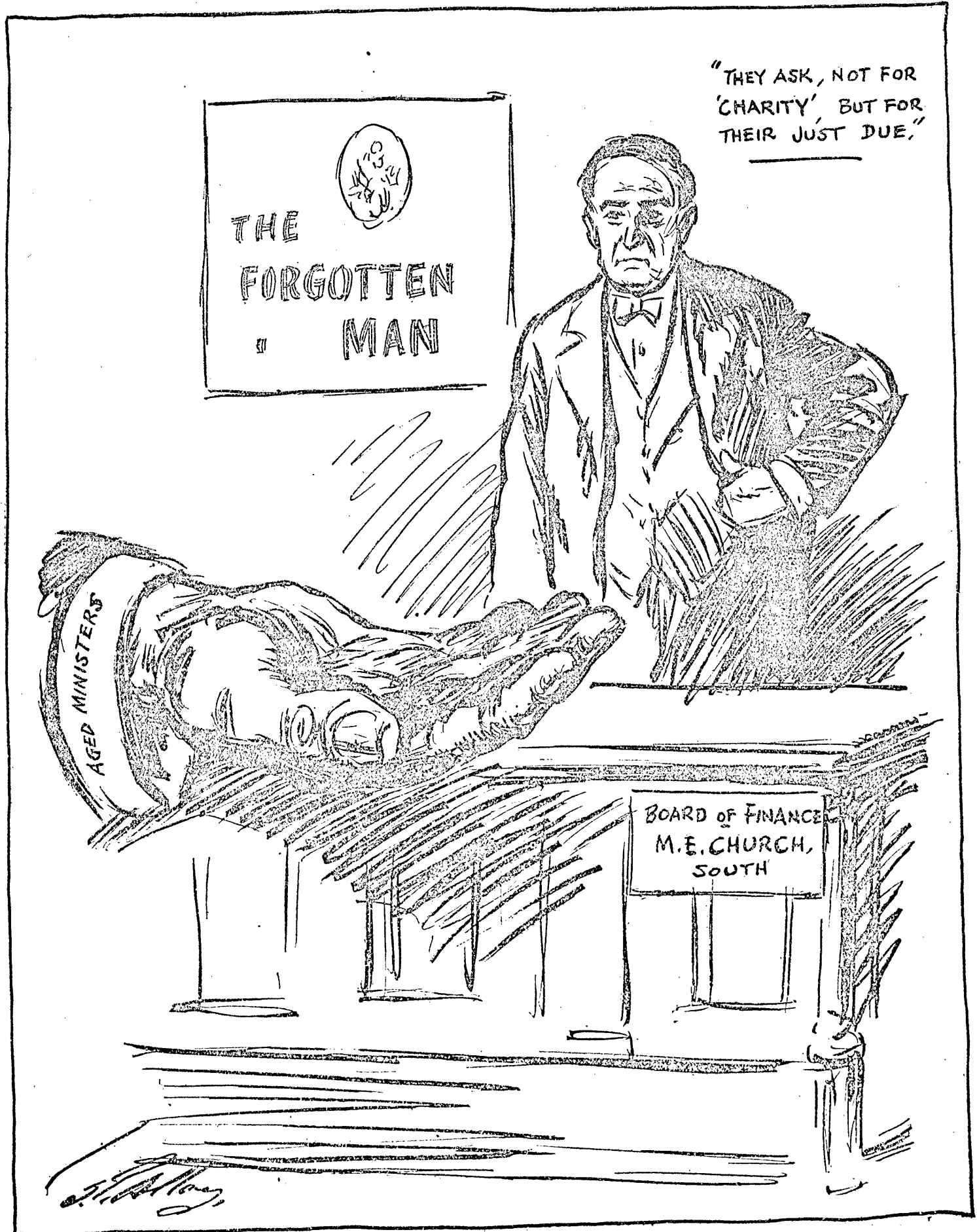
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