

ARKANSAS METHODIST

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

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No. 47.

PUNGENT PARAGRAPHS.

Are your dollars serving God or Mammon?
If money speaks, what is your money saying?
Christian stewardship of wealth promotes spiritual health.
If you will to use your money well, you will not have any trouble making your will.
If God helped you to make your fortune, is He not entitled to a partnership in the spending of it?
When you give, let your giving be out of your heart, and you will not have pain over the shrinking of your purse.

THE PRESIDENT'S THANKSGIVING PROCLAMATION.

The season approaches when, in accordance with a long-established and respected custom, a day is set apart to give thanks to Almighty God for the manifold blessings which His gracious and benevolent providence has bestowed upon us as a nation and as individuals.

We have been brought with safety and honor through another year and, through the generosity of nature, He has blessed us with resources whose potentiality in wealth is almost incalculable; we are at peace at home and abroad; the public health is good; we have been undisturbed by pestilence or great catastrophe; our harvests and our industries have been rich in productivity; our commerce spreads over the whole world, and labor has been well rewarded for its remunerative service.

As we have grown and prospered in material things, so also should we progress in moral and spiritual things. We are a God-fearing people, who should set ourselves against evil and strive for righteousness in living and observing the Golden Rule. We should from our abundance help and serve those less fortunately placed. We should bow in gratitude to God for His many favors.

Now, therefore I, Calvin Coolidge, President of the United States, do hereby set apart Thursday, the 26th day of November, next, as a day of general thanksgiving and prayer, and I recommend that on that day the people shall cease from their work and in their homes or in their accustomed places of worship, devoutly give thanks to the Almighty for the many and great blessings they have received, and to seek His guidance that they may deserve a continuance of His favor.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this twenty-sixth day of October, in the Year of our Lord, One Thousand Nine Hundred and Twenty-five, and of the Independence of the United States of America, the One Hundred and Fiftieth.

CONWAY AND NORTH ARKANSAS CONFERENCE.

Next week Conway will entertain the North Arkansas Conference. A goodly city will care for a great Conference. When Conway, under the leadership of Rev. E. A. Tabor and Capt. W. W. Martin, thirty-five years ago secured Hendrix College by the donation of \$55,000 and the land for the campus, the town was only a village of 1,300 people with little wealth but a high ambition. The college was young and feeble, but Conway rallied to it and has always stood faithfully behind it in all of its efforts to advance. Conway had been known as the home of the "Arkansas Traveler," but began to cherish a purpose to become an educational center, and in due time secured Central College, the Baptist College for women, and the State Teachers' College. These institutions, co-operating with Hendrix College and loyally supported by the citizens of Conway, have created an educational spirit that is almost unsurpassed in any state or community. The public school, at first poorly housed has grown with the progress of the town, and now has good buildings for grades and high school and stands among the best in the state in quality of work. Known far and wide as a "good place in which to bring up a family," Conway has attracted many of our best people and is now a charming city of 5,000 population united to promote every worthy enterprise. It is one of the best cotton markets in the state and draws trade from seventy miles north. It has encouraged good roads and now is the center of an excellent system built under favorable circum-

O GIVE THANKS UNTO THE LORD, FOR HE IS GOOD; BECAUSE HIS MERCY ENDURETH FOREVER. LET ISRAEL NOW SAY THAT HIS MERCY ENDURETH FOREVER. LET THE HOUSE OF AARON NOW SAY THAT HIS MERCY ENDURETH FOREVER. LET THEM NOW THAT FEAR THE LORD SAY THAT HIS MERCY ENDURETH FOREVER.—Psalm 118:1-4.

stances. Keeping pace with its educational progress, the churches of Conway have become almost ideal in their strength and their relation to the community and the colleges. As pastor and financial agent of Hendrix College, Dr. F. S. H. Johnston in building and promoting all interests has immortalized himself and now makes his home in old age in the heart of a grateful community. With a membership equal to one-fourth of the population of the town, Dr. O. E. Goddard, pastor of our great church, is demonstrating his ability as an evangelistic pastor and organizer. By his sacrificial life, Captain Martin, patron of the colleges and community builder, laid foundations on which scores of good citizens are now zealously building. He taught Conway how to spiritualize the material by putting both his money and his life into the things that endure. Famed for its hospitality, Conway will next week take pleasure in entertaining the preachers and laymen of North Arkansas and the guests will enjoy the genuine hospitality of an appreciative community. Having spent fifteen happy years in Conway, the editor knows whereof he writes.

GOD WITH US.

Ever through the recurring years of history God has been with those who love and trust Him. Nations rise and fall, but God fails not. Individuals are false and fickle, but God is true and constant. Our purposes shift and become vague, but God's plans are being worked out so that even the "wrath of man praises Him." We do not always hold his hand, but He will not let us go if we so much as look up to Him. Our faith is weak, but His love is strong. Our feet may falter, but He energizes our lives. God is with us, and will manifest himself gloriously if we but open our hearts and let Him rule our lives.

THE TRULY GREAT MAN.

The truly great man sympathizes with the masses, but does not follow the crowd. He thinks for himself, and does not hesitate to run counter to popular currents if he knows that they are wrong. He does not shout his opinions, but modestly expresses himself. He has insight into the spiritual movements of his age, and is not afraid to wait for results of patient efforts. He thinks straight. He speaks so that he is understood. He avoids display. His morals are based on ideals and not upon customs and are not accommodated to social conventions. He is not hurried by incidental events; but controls them for his purpose. He sees something to respect in the humblest of men. He does not parade. He angles not for compliments, but is ready to commend. He is not easily offended, because he puts the best construction on the words and deeds of others. He is profoundly grateful for all favors. He is a student and learns from all men. He makes no show of learning, but is willing to impart if it will benefit others. Being intellectually independent and honest, he finds it hard to identify himself with narrow sects and parties, consequently he is seldom elected to office or special honor. While he may receive a wage for his labor, he works because he feels that he is accomplishing something that ought to be done, and he has joy in service. He does not pay back those who insult or injure him, because he cannot afford to become like unto them. He loves people, because he sees in them the image of God. He is hurt when his neighbor is hurt. He rejoices when others rejoice and because they rejoice. He is human, but seeks the likeness of the divine. He rightly evaluates success and failure, and recognizes that they are not always what they seem. If you convince him of error, he cheerfully acknowledges his mistake and is ready to amend

his ways, and thus he becomes consistent in inconsistency. He does not bite nor snarl nor rant, but exhorts and encourages and builds up. Loving him, you become like him, although you may not equal him. Unfortunately there are few of him, but the few make the world livable and lovable.

DEMOCRACY WARNED.

Commenting on the fitness of Governor Al. Smith of New York for the presidency of the United States, the Richmond Christian Advocate makes the following declaration and prediction: "The day has come when the people of this nation will not permit the Tammany politicians—booze boosters, foreign henchmen and aggregation of rough necks, to dictate the politics of the White House. The present mayor of New York, who was put there by Governor Smith, to test his bossism in the Empire State, is the patron of the Sunday baseball law, the prize fight law, and champion of the liquor Bolsheviks who are trying to disrupt the country and defy the Constitution. Governor Smith has ever stood for all these things and owes his political prestige to the saloon and gambling politicians of Tammany who put him where he is. The people will not stand for this set of ruffians to run the nation. This is a full-grown reason why Al. Smith will not be president. If the Democrats desire to see a revolution that will break the Solid South and break all the power and prestige of that party beyond repair and bury it so deep that no radio or medium can tell where it went, let them try to make Smith president. People controlled with common sense should have seen these things last summer when they tried to name him as candidate, but it seems some did not see it. It should now be told them that with Al. Smith on the Democratic band wagon they should put on both sides this sign: 'Headed to the Cemetery'."

BOOK REVIEW.

The Hand of God in American History: A Study of Divine Providence as Seen in the Life and Mission of a Nation; by Wilbur Fisk Tillett, D. D., LL. D., Professor of Christian Doctrine in the School of Religion of Vanderbilt University; published by the Cokesbury Press, Nashville, Tenn.; price 75 cents.

We recognize God in the history of the Hebrew people and other nations of antiquity. Why should we not now recognize his hand in guiding our own nation? This little volume is invaluable in that it presents to our minds the men and incidents in our national history that clearly evidence the place of divine providence in the stream of our national life. It is inspiring reading, and should be in the hands of every youth so that he may realize that God is a God of nations and that our nation has trusted Him and has been blessed by Him. Dr. Tillett says: "We desire to point out some providential facts and circumstances in the history of America, drawn, not to any considerable extent from its religious and ecclesiastical history, but mainly from its civic life and what it is common to call secular history, finding perchance something sacred in the secular and much that is divine in what is most human."

The Patrimony of Life and Other Sermons; by Hobart D. McKeehan, B. D., S. T. M., minister of the Reformed Church; Introduction by Joseph Fort Newton, D. D., Litt.; published by Fleming H. Revell Co., New York and Chicago; price, \$1.25. Dr. Newton very appropriately thus comments:

"In an age of confusion, we are fortunate in having a group of young men in the pulpit, in all communions, of whom the author of this volume is a shining example, alive to the issues of our time and who find in the Gospel of Christ, the way, the truth and the life of our generation. Each in his own tongue, each with his own accent and emphasis, seeks to interpret the mind of God to our age, which is the highest function of preaching; and together they make a goodly company who are to be the leaders of tomorrow. As to its art and method of approach, the present volume may be said to stand in the Hillis-Gunsaulus tradition of American preaching, albeit with a gift and grace all its own. Colorful without being ornate, it unites the eternal value of faith the modern richly allusive, at once practical and picturesque, wisdom of faith and the modern vision of the world and its problems."

Monday morning at Ft. Smith the Mt. Sequoyah Improvement Co. completed its organization. Col. H. L. Rummel is president, former Governor G. W. Donaghey, Judge J. G. Palmer of Shreveport, and Mr. B. W. Owen of Ft. Worth are vice-presidents, and Mr. T. L. Hart is Secretary-Treasurer. The contracts with the Western Methodist Assembly and the Southern Builders were approved and Mr. J. F. Turk appointed sales director. The Improvement Co. will sell shares to the amount of \$325,000 and with the proceeds build a hotel, The Sequoyah Terrace, and take over the hotel site and unsold lots of the Assembly at a cash price of \$75,000. With this many needed improvements will be made, and, with the hotel, the Assembly will be in splendid condition to carry on its work. Investment in the Improvement Co. is invited both because it will secure what the Assembly needs, and because it is believed by experienced business men that it will pay reasonable dividends. Mr. Turk is recommended to the consideration of our people. Those who wish to buy lots should, as heretofore, confer with Supt. J. L. Bond who in this will represent both the Assembly and the Improvement Co. The prospects of the Assembly are bright.

CENTENARY

DID CHICKEN LITTLE GET TO TELL THE KING, OR DOES ONE PLEDGE CANCEL ANOTHER?

I am a very enthusiastic member. I made a liberal pledge to the Centenary. But before I had made a payment on this pledge the Christian Education campaign was put on. Of course I made a fairly good pledge to this important movement. I received a statement from the Centenary office requesting payment on my pledge. I write in to that office and state that I have decided to pay my Christian Education pledge instead of my Centenary pledge. A little later on my heart is stirred with the appeal for our Superannuated Preachers. I make a fine pledge to this worthy cause. Soon a statement comes from the Christian Education office for a payment on my pledge. I am somewhat surprised at this and write in that I have made a pledge to the old worn out preachers and cannot pay my pledge to Christian Education. In the course of time we decide that we must have a new church building. We have been worshipping in the old building ever since the war. We finally get started on this needy structure, and of course I have to make a very liberal subscription for this needy enterprise. But in a short time to my utter astonishment I receive a letter from St. Louis urging me to make a payment on the Superannuated Endowment Fund. I thought everybody knew that we were building a new church and that all the money that I had for church work had to go into building this church. So I write Brother Todd that I cannot pay my pledge to this worthy cause as we have decided to build a new church. But before the church building is hardly started the Annual Conference comes. The building committee has not managed things to my liking and have not listened to any of my suggestions. And what do you think? A member of the building committee approaches me for a payment on my subscription to the new church. I thought that he knew that I had decided not to pay that subscription but was going to place it on the preacher's salary and the Conference claims. I intend to mail a check to my pastor after he gets to Conference.

BILIOUS ATTACKS

From Which Kentucky Man Suffered Two or Three Times a Month, Relieved by Black-Draught.

Lawrenceburg, Ky.—Mr. J. P. Nevins, a local coal dealer and farmer, about two years ago learned of the value of Thedford's Black-Draught liver medicine, and now he says:

"Until then I suffered with severe bilious attacks that came on two or three times each month. I would get nauseated. I would have dizziness and couldn't work."

"I would take pills until I was worn-out with them. I didn't seem to get relief. After taking the pills my bowels would act a couple or three times, then I would be very constipated."

"A neighbor told me of Black-Draught and I began its use. I never have found so much relief as it gave me. I would not be without it for anything."

"It seemed to cleanse my whole system and make me feel like new. I would take a few doses—get rid of the bile and have my usual clear head, feel full of 'pep' and could do twice the work."

One cent a dose.

NC-161



CONTRIBUTIONS.

THE METHODIST YOUNG PEOPLE'S CONVENTION.

By J. Marvin Culbreth.

It is expected that the Convention of Young Methodists at Memphis during the holidays will be carried off with ease and efficiency. A mammoth ship slips from the ways into the water with very little suggestion of the great labor which was needed to prepare it for the plunge. So the Memphis Convention will be the product of labor whose proportions should enhance the significance of the event.

Not the size of the General Committee in charge of planning the Convention,—though that is significant,—but the intellectual and ethical tendencies disclosed by the discussions furnishes the consideration of major interest.

First, the reasons for calling the Convention showed a rather wide divergence of opinion. To arrest the attention of the flippant, indifferent, wasteful youth of the Church and call them to consider their responsibility in terms of good conduct and useful work; or to give an opportunity for expression to the great body of earnest young people who sincerely desire to make their lives count,—those alternatives were presented. Then, to bring several thousand young persons to Memphis for the stated purpose of making them good Methodists, or for the purpose of helping them to understand Jesus' requirements in all the relationships of life,—those viewpoints were suggested.

The Committee believed that our young people are more of an asset than a problem. And it agreed that the matter of their loyalty to the Methodist Church is a question of secondary importance. These two conditions must be appreciated in order to estimate the value of the program that will be presented.

Three major notes will be sounded throughout the Convention—The Inner Life, the Christian's Duty, and The Supremacy of Jesus. As the three are inseparable in fact, so they are bound together in the program. It is only through the eyes of Jesus that the path of duty can be seen clearly; and it is only by his power that the personal life can be motivated to attempt the task. Of the platform addresses, five will deal specifically with the Inner Life, five with the Supremacy of Jesus, and eight with the Christian's Duty. Of the last group of eight, one will be on Industry, one on the Family, two on War and Peace, two on Race Relations, and two on Missions. It goes without saying that every one of the addresses on the Christian's Duty must, to be at all effective, make central the supremacy of Jesus as the authority for, and purity of heart as the condition of, the performance of the task.

Without question difficulties are present in the fields of Industry, War and Peace, and Race Relations. A strong body of opinion would minimize or eliminate altogether the topics proposed on these subjects. They are considered by many as dangerous, or hackneyed, or irrelevant to spiritual experience. But in the light of the fact that Christian attitudes on these questions is the imperative requirement, the topics will appear in the programs.

Speakers for the Convention have been invited from far and near. It is safe to claim that no occasion of recent times has presented an array of more brilliant men and women or an assemblage of more deeply devout Christians. At the heart of the Convention method is the discussion principle. Delegates will be provoked to talk, to express their views fully and without fear. In fairness to them, every question will be presented with balanced emphasis upon differing points of view. That explains the two addresses on War and Peace, and the two on Race Relations. Pacifism and Preparedness will be explained by men of divergent opinions. A widely known educa-

tor will discuss the "White Man's Burden" in regard to Race Relations, and "Our Brother in Black" will be asked to send a spokesman to voice the honest sentiments of the colored people.

The Memphis Convention is going to be held with the frank declaration that the purpose of the meeting is to help all who attend to understand more clearly the mind of Jesus and to influence delegates and visitors to adopt his way of life. It will be a three days' discussion of the Sermon on the Mount in the light of Jesus' new commandment "that ye love one another." It is right that great results should be expected. Hearts will be changed. Minds will be renewed. Right convictions will be gained. High purposes will be formed. Great friendships will begin. Old hates will be purged away. New sympathies will begin to grow. Definite things to do,—hard, disagreeable, dangerous, thankless things,—will be selected. And the going forth from the Convention city will be in the spirit of a freshly discovered, ever-increasing Friend, Jesus Christ.

WHAT WILL THE CHURCH DO?

Will the Church be forced to call home our missionaries when the Mission Board meets in December, or will they be asked to continue work on even smaller salary than 40 per cent reduction already made? This question needs to be answered now by every church-member as we must all answer some day to God who is looking on to see our present decision regarding His work.

Read Bishop Beauchamp in Nashville Advocate of Oct. 23, 1925, "I am coming out and closing our work as I come." The cause of this condition of Missions is because thousands of Methodists have failed to pay their Centenary pledges, on which these Missions were dependent. Are you one of those who have failed to pay your Centenary pledge? If so, what excuse are you going to render to God for your failure? How can any Christian pray and expect his prayer to be answered when he has failed to pay his pledge to God?

Are we willing as Christians to continue to enjoy all the blessings that are ours in this land, made possible by the knowledge of Jesus Christ, while our heathen brethren continue to die without ever having even heard of Him?

To further reduce the salaries of our missionaries will give the work in the foreign field especially a blow from which it will not recover in this generation. Already the question is being asked, why Christian America has failed to pay her pledges? They do not know us quite as well as we know ourselves or this question would not be necessary. Are we willing as Christians to have our own salaries reduced 40 per cent rather than have our workers called home, our institutions closed or even allow them to continue to work on a further reduced salary? Far better that we have even a 50 per cent reduction than ask those in the foreign fields do so.

Many who are giving to the churches today are living on small incomes and making sacrifices to be able to give at all. Is it fair to ask these to increase their gifts unless we are willing to sacrifice?

God forbid that we should ask others to do what we are not willing to do ourselves.

May we appeal to every Southern Methodist to pray daily for one year that God may guide us in keeping our mission work from failure. We can succeed if our entire membership will adopt the praying and tithing plan. If we fail to do this, failure we will have. How shall we face our Lord if we fail Him in this day when His work is depending upon us?

Reader, if you have failed to pay your Centenary pledge, hasten to your Treasurer and tell him to count on you. If you have filled your promise hasten to inform him you are going to help and we will not retrench.

You who have not contributed, are you going to remain with idle hands and see a failure when you can help us?

Will you be one to join our special Prayer Leagues each day for one year for Missions and God's blessing on our churches commencing December 1, 1925? If so write me a card giving your name and address, you then will be notified through the press just how many members we have who are willing to save the Church in its day of crisis.

Will thank the pastors of each church throughout the Conferences to make an urgent appeal to each member to join the Prayer League.

"Ye shall not see my face except, your brother be with you."—Layman R. L. Richmond, Bennettsville, N. C.

PRAY FOR THE YOUNG PEOPLE'S CONVENTION.

As I sit in my country home at eventide after fifty years of hard service in the ministry, I am inspired by a glorious vision. It is the vision of five-thousand young Methodists coming up from every point of the compass to assemble in Memphis for the purpose of being assimilated more and more into the likeness and image of the Savior of men. They are not coming to be trained in polemics with the hope of arguing men into the kingdom, but that they may be so filled with the Spirit that they may draw men to Jesus, that they may learn to live as he lived who said, "If I be lifted up, I will draw all men unto me." They are a mighty host of young people who believe the Christian life is lived in the beauty of holiness, and propagated by the Spirit of him who said, "I am come that ye may have life and have it more abundantly." It is not by might nor by power that this abounding life is spread among men, but "by my Spirit saith the Lord."

If this great company of select young people can be "strengthened with might by the Spirit in the inner man." If the Spirit of God comes upon them in pentecostal blessings and becomes the motor power of their lives as he did of the lives of the Apostles, Christianity will receive an impetus that will be felt to the end of time. Upon the other hand if the minds of that great company of young life should receive a trend towards rationalism at the expense of experimental religion the catastrophe will be appalling. Never was there a greater responsibility laid upon men than will rest upon the speakers who will direct the religious trend of the great Convention. It will be a crime against God and humanity for any man to lead the souls of these splendid young people that are seeking closer relations with Jesus who is not perfectly conscious of his own individual relations to him.

Well may any man tremble in the presence of such responsibility! The prayers of the Church ought to ascend constantly for the blessings of God to rest on the assembly and especially on the speakers.

The communications in the Arkansas Methodist are heartening and indicate that those sponsoring the Assembly are keenly alive to the possibilities and responsibilities of the occasion. The vision makes this old preacher want to be young again that he might move with the multitude seeking closer fellowship with him who died for men. Surely as our children gather in the name of Jesus no Christian father or mother will fail to pray for them. "It shall come to pass in the last days saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy and your young men shall see visions."—B. H. Greathouse.

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DRINK AT STOCKHOLM.

I have just received copies of American daily newspapers, and I must express my surprise at the press reports contained therein of the discussion on "Drink" at the Stockholm conference. It is quite different from the report contained in other papers having special correspondents at the conference. The Svenska Morgenbladet, the leading paper of Stockholm, said in its report—"Solid."

"Bishop Cannon's words made evidently a deep impression, and all the more remarkable facts were underscored by unanimous applause from American delegates, and greatly impressed the delegates from all parts of the world."

The Observer (London), one of the leading papers of Great Britain, in its report said: "In a survey of the American situation Bishop Cannon appeared to carry the judgment of the conference as he argued the right of the community to protect itself from the economic, political, and social evils of the drink traffic. He further claimed that prohibition is the will of the American people, and clearly the American delegates supported him to a man."

The report of the Christian Science Monitor, whose special correspondent is one of the secretaries of the Federal Council, stated: "American prohibition emerged in a more favorable light at the Universal Conference on Life and Work from Monday's debate. It was generally felt that, at the close of the debate, the prohibitionists had scored a big victory. A supplementary report of the American section prepared by Bishop Cannon explained the fundamental basis underlying American prohibition. No vote was taken, but it was felt that significant progress had been made."

It is true that the Conference called "Time" while Bishop Cannon was in his closing paragraph, but as the Stockholm paper says "The same tactics were repeated for every speaker that exceeded the time as most of them did."

Furthermore, Lord Salversen persisted three times in his effort to continue to speak beyond the fixed limit and ceased only because of the determined persistence of the Conference. Moreover, Lord Salversen made such unwarranted statements concerning American conditions that thirty-one prominent American delegates issued a printed statement denying the correctness of his remarks.

As an American delegate present at the Conference, living at present in London, I have thought that your readers would like to know how the discussion at Stockholm impressed some others who were present beside the Associated Press correspondent.—Ed. J. Richardson.

PROTESTING UNJUST STATEMENTS.

By Z. T. Bennett.

October weather aggravated my rheumatism, leading to my first attack of lumbago, which put me in bed, and caused much intense suffering. During this time I hoped another might voluntarily and properly condemn some very unjust statements by the editor in recent issues of the Arkansas Methodist. First, unbiased and careful readers could not fail to see he was very unjust in his reference (not reply) to my article refuting certain claims he made for himself in the Christian Advocate of September 11. When my article was declined by our General organ, I sent it with added matter, as P. S., to "the Memphis paper," thereby increasing my offense to Dr. Millar, who copied it to show his readers what was being said outside of the State about Arkansas Methodism and its leaders, including the editor of the Arkansas Methodist. Now my article was written within this State, based on facts of record in the columns of the Arkansas Methodist, and then sent outside of the State to the

same paper Dr. Millar has used to make certain claims, contradicted by the facts of record which I gave, yet he charged me with having used "half truths and unwarranted inferences to place Arkansas Methodism in a false light." This was a serious charge, which should be proved or withdrawn. Will Dr. Millar show he is manly enough to prove or withdraw this charge against me? He refers to me as his "friend," knowing well he had through many years received clear evidences of my helpful favor, a few times really needed and then seemingly appreciated, but failed after my calamitous breakdown to write any letter of sympathy, or to make a brotherly call, or a 'phone message of cordial greeting during any of his many visits in this city.

I do not know any facts justifying Dr. Millar's indictment of our people for lack of hospitality and patriotic fraternity towards Northern citizens coming to make their homes in the South; or of any lack of brotherly cordiality towards Northern Methodists coming into our Church. In my extensive observation, concerning all our state for years, I never knew or heard of a single case where former Northern Methodists had their sectional and partisan feelings ruffled by one of our pastors, making it difficult for them to live as Christians in our Church. My first partner (non-active) on the Arkansas Methodist had been a colonel in the Federal army and a Northern Methodist coming into this state for home and business he joined our Church, and became a worthy leader in all its activities. In all candor I do not believe he ever felt he was discounted in the least among his new neighbors, because he came from the North and had been an officer in the Federal army. I can truthfully say the same of many Northern citizens, who received not only welcome but deserved honor from their Southern fellow citizens. It is, however, a fact of unpleasant memory, that some indiscreet Northern Methodist preachers made themselves obnoxious to many Southern people by references to the Civil War, secession, etc. This occurred to mention only one case, in Ebenezer Church (M. E.) in Little Rock during the session of the M. E. Arkansas Conference in 1888, when one conducting the services announced from S. S. books the song, "Marching Through Georgia." The mother of the organist exclaimed: "No, you shall not play that!" The next day a good brother, W. R. Casey, came to my office, and showing me the song asked, "What do you think of that for religious worship in a Southern community?" I am sorry Dr. Millar permitted himself to cast aspersions upon Southern Methodists in the language to which I have just referred, and sorry, also, that by clear implication he teaches the admitted defeat of the pending plan must prove we are less Christ-like in spirit than our M. E. brethren, who are voting overwhelmingly for this plan. When in 1920 they refused to consider in open Conference session the former plan, that Dr. Millar ardently supported, did he even intimate they were lacking in "the Christ-like spirit?" Not one time to my knowledge. He says: "If our Northern brethren do not take advantage of the opportunity which we have thrust upon them, it will simply be, because they have more of the spirit of Christ than have we." He said before using these words: "A Church with 2,500,000 members, with such a glorious history as has ours, will not suddenly shrink and go to pieces," etc. Now he knows the M. E. Church has not prospered in late years in the South as it did formerly, two of its Episcopal Areas in the South reporting last year a decrease of 8,751, while our own Church was never more prosperous.

I conjecture no editor of any official organ in our Church has ever shown such bitterness towards one of

our bishops as Dr. Millar has unjustly exhibited towards Bishop Warren Candler, peerless among all Methodist bishops, North and South and having all the noble qualities of head and heart to be desired in a stalwart and true leader in evangelical Christianity. I wish I was now free from acute pain, and had space to review at length Dr. Millar's unjust treatment of Bishop Candler since October 1, 1924. That I can not do, but in all sincerity I fully believe Dr. Millar has really hurt himself far more than he has affected Bishop Candler, even in Arkansas, by the recent aspersions cast upon his untarnished reputation. Here I make a prophecy: In the membership of our next General Conference Bishop Candler will have a larger number of warm and sympathetic (partisan) friends than any other bishop in our Church will have. To me this appears altogether reasonable, and it is not unreasonable to suppose his great host of warm friends may not hold guiltless all endorsers of an editor, who has mistreated Bishop Candler as Dr. Millar has actually done with vengeful bitterness for more than a whole year.

The rapidly increasing opposition to the plan does not change Dr. Millar's purpose to vote for it, and he exhorts every voter to "vote his conscience." As the plan is not in character like the Ten Commandments and the Sermon on the Mount, but merely an expedient or proposed method to secure Church union, my knowledge and reason (without conscience) produced my judgment, that the plan or expedient is unwise, unfair and unsafe. When I consider the probable results of its operation, and that it is now honestly feared, and opposed by more than one million members, who can not vote at all, I am concerned about their sacred rights acquired at the altars of our Church, and knowing I can not in this case vote simply for myself, it being impossible to disassociate myself from the laity of our Church—my conscience says with clearness, that I am under obligation to protect and preserve the sacred rights of the noble Christian men and women, who are not permitted to vote at all on this vital issue. In their behalf my conscience would compel me to waive my individual judgment, and vote as their trusted representative. If they may not fully trust their beloved pastors to protect them in this time of peril, to whom can they go for such protection?

UNIFICATION.

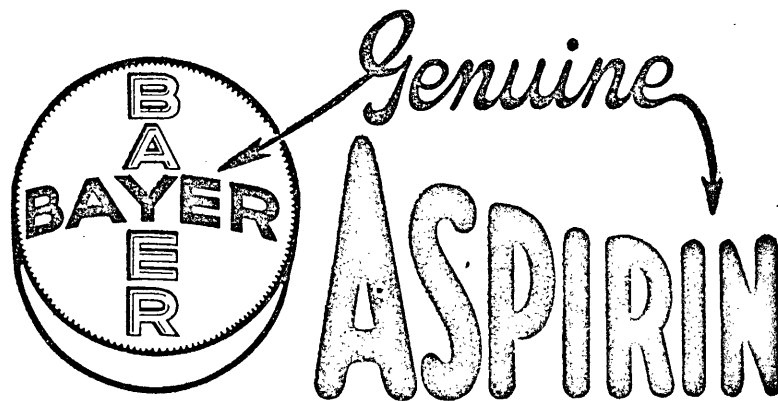
The final coming together of the two great branches of the Methodists of America upon terms of comity and

brotherly love—organic union, if you please, has been a dream long cherished by the writer. But for reasons which perfectly satisfy and justify me in my course I am opposed to the pending plan of unification. Because, first, it raises questions that through blood and sacrifice the M. E. Church, South, has settled for many years. We love the negro quite as well as his Northern white brother and have shown our interest in him by providing for his equality of rights before the law and for the proper schooling of his children and sedulously striven to make him feel safe in fellowship of interests among us. But for good and sufficient reasons we do not believe that it is best for him or for the white race to advocate or practice social equality among us. Deny it if you can, but our fine brethren of the North Church do contend for it and will stop at nothing short of it. To vote for the merger is an acknowledgment that we have been wrong and they have been right. I do not believe that it is true. Then to merge in any form of union two divergent, incongruous bodies is but to invite trouble of the worst type.

In the second place, as good Brother Davidson recites in his article in last week's Methodist, multitudes of our people are opposed to it. It is loosely drawn, no man is wise enough to tell us how the details will be worked out after we are forced into a merger with a people who have never shown any too high regard for the rights of men of the South. Some time ago I was discussing the question with a brother who is an ardent advocate of the plan, I said: "I am in favor of ORGANIC UNION." He said with a start: "No, we don't want that. With that we would never have another bishop from the South." I said in my soul: "Then, if that is the spirit of the people with whom we are dealing and seeking closer union, we had better continue the COURTSHIP a while longer."

But the best people of the Church, I mean the rank and file of the churches at home are distressed over the idea that such a plan might be forced upon them against their will. They are the very truest men and women and their wishes should be respected and to chatter about what they could or would do in the event the plan were forced upon them is as unwise as it is uncharitable.

They pay the bills, they love the church, and in it they realize the bodying forth of the teaching, doctrine and experiences of the grace of Jesus Christ. They should be respected by every loyal Methodist and I am heartily and under the circumstances irreconcilably opposed to it and shall vote NO.—B. A. Few.



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CHRISTIAN LIFE.

WHAT HAVE WE DONE TODAY?

We shall do so much in the years to come
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the hearts and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer;
But what did we speak today?

We shall be so kind in the afterwhile,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give a truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But whom have we fed today?

We reap such joys in the by and by,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask,
But here and now do we do our task?
Yes, this is the thing our souls must ask,
"What have we done today?"
—Nixon Waterman.

RELIGION AND FREEDOM.

There is an old notion that to become a Christsian means to surrender. It is to enlist. There is a strange idea that to make Christ our Lord is a resignation. It is a consecration. There is a peculiar notion that to live as a Christian is to know a limited, narrow life. But Jesus came that men might have life more abundantly. Religion is a personal matter between the individual and God. God has revealed Himself in His Son. Men can be truly free only when they become like Christ in motive and purpose. A ship is free when its port is chosen, its rudder under control, and with sails set it bears up in the teeth of the storm. A man is free only when he has chosen the goal of his life; when he can say, "This one thing I do."—Selected.

OUR PERFECT FRIEND.

I have called you friends. John 15. 15.
Some one has said that the greatest gift one can bestow upon another is not the gift of goods, nor of property, nor of money, but of friendship. This supreme gift Jesus bestowed upon his disciples, frankly, freely, fully. The statement is reciprocal; we are his friends; he then is our friend—Jesus, our perfect friend. It is a great thought, isn't it?
Jesus is the perefct friend in his penetrating insight. He sees deeply, deepest into our souls. Our Communion Service recognizes this, for at the very outset we join in the Collect, Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid. The microscope is a great little instrument, but it is comparatively modern. It was as late as 1590 that a Hollander, Zacharias Janssen by name, invented and made the microscope in its present form. From the time of the first heartbeat, from the time the human conscience could distinguish between right and wrong, the divine microscope has been in use—the penetrating insight of the Infinite. Our perfect friend sees our secret sins; this, and this only, is the true confessional. He sees not

only our secret sins, but our secret sorrows, our secret burdens, our secret longings. There is one who knows.

I know my heavenly Father knows
The storms that would my way oppose.
I know my heavenly Father knows
The balm I need to soothe my woes

Jesus is our perfect friend because, though he sees and knows the worst in us, he forgives us. Not only does he forgive, he does not forsake. Human friendship seldom rises to that plane. It is human nature, not divine, that says, "I can forgive, but I cannot forget." It is human nature, not divine, when we learn of gross evil in another, to stand off rather than stand by. This precious Book has preserved for us a beautiful sentiment. It comes down to us from the Old Testament period. Here it is, A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother. Sometimes brothers do not stick very close, but a brother is supposed to; and if a brother does not, who will? But though a brother stick as loyally and royally close as a brother should, there is a friend that sticketh closer than a brother. That is prophetic; it is likewise experimental.

Jesus, the perfect, friend, sees not only the worst, he sees also the best,

encourages it and calls it forth. You know how it is; there are people who call out the best in us; there are others who call out the worst. I suppose the most notable pastorate that the city of Baltimore ever had was Maltbie Babcock's fourteen-year pastorate in Brown Memorial Presbyterian Church. In that great city Johns Hopkins University did an unusual thing for Maltbie Babcock. The university set aside a room in one of its buildings for Babcock's use. He had stated hours, there, and to that room came young men by the scores and hundreds. It was a sort of holy confessional, and out from that room they came with a vision of the new life. There was something about Maltbie Babcock that called out the best in a young man. This is only faintly suggestive of the power of the perfect friendship of Christ. He sees the best and calls it forth. As Hutchinson says in his great book—fiction but essentially true—Jesus, the Greatest Common Denominator, is the one increasing purpose.

Another service this perfect friend performs for us. He links heaven and earth, God with man, the individual soul with the Infinite Creator. Other friends link us with other things. I recall a friend who linked me with an inspiring view. He made the arrangements and led the way for a mountain climb. I would not have gone had it not been for him. Standing at sunrise on the top of the

mountain, the world seemed bigger, I smaller and nature nobler than ever before or since. I have my friend to thank for that. Other friends have linked me with pleasures and privileges. But only Christ can link earth with heaven. As Cecil Alexander sings, "He only can unlock the gate of heaven and let us in." He only can link us with God. I am the way, the truth and the life; no man cometh unto the Father but by me. For anyone else to say that would be absolute blasphemy; from the lips of Jesus the words are perfectly natural and absolutely true.

George A. Gordon, of Old South Church, Boston, has made us forever indebted to him by the gift of his book, "My Education and Religion." To me the loveliest portion of the entire book is the closing sentence of his chapter on "Education through Friendship." Here it is: "If this were a confession I should name as my first, last and greatest friend, Jesus of Nazareth. Christianity is friendship through Jesus, and lifted into the life of God."—B. S. Wright in Pittsburgh Christian Advocate.

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Ar. Little Rock	†3:20 am.	1:25 pm.	6:45 pm.	

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FOR YOUTH.

If you have hard work to do,
Do it now.
Today the skies are clear and blue,
Tomorrow clouds may come in view,
Yesterday is not for you;
Do it now.
If you have a song to sing,
Sing it now.
Let the notes of gladness ring
Clear as song of bird in spring,
Let every day some music bring;
Sing it now.
If you have kind words to say,
Say them now.
Tomorrow may not come your way,
Do a kindness while you may.
Loved ones will not always stay;
Say them now.
If you have a smile to show,
Show it now.
Makes hearts happy, roses grow,
Let the friends around you know
The love you have before they go;
Show it now.

—Anon.

THE CIVIL SERVICE EXAMINATION.

"Tut-tut-tut!" exclaimed old Silas Wetherel, as he entered his office, one morning.

He had advertised for a boy, and no less than twenty applicants were present. After a cursory examination, he dismissed all of them but three, who were about the same age.

Two of them, Fred Baylis and Harry St. Clair, were evidently the sons of well-to-do parents. The attire of the other boy, whose name was Charlie Benson, indicated that he belonged to the poorer class.

"Well, I want but one boy," Uncle Silas said, as he settled down into his chair, a ruminating look on his face. "How am I to make a selection?"

He was stout, jovial, loud-voiced gentleman, eccentric in his ways, partial to boys and always ready to "poke fun" at them.

"We'll have a civil service examination," he announced, a flash of humor brightening his face. "Where is the Westminster Abbey of Amer-

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ica?"

That was a puzzler, and the boys glanced into one another's faces.

"At Cambridge," Fred Baylis hesitatingly said.

"At Princeton," suggested Harry St. Clair.

"I don't know," was Charlie Benson's straightforward reply.

"Question number two," Uncle Silas said. "How is the word 'so-met-i-mes' pronounced?" and he spelled the word with the pauses indicated.

"So-met-i-mes," replied Fred Baylis, plunging headlong into the trap set for him.

"It is Latin, isn't it?" asked Harry St. Clair.

"I would pronounce it 'sometimes,'" said Charlie Benson.

Uncle Silas laughed heartily, and Fred and Harry grew red in the face.

"Please hang up this picture," Uncle Silas said, as he offered Harry St. Clair a small picture, and pointed to the wall. No sooner had Harry complied than he was ordered to return it to the desk.

"Where was it that twenty-seven thousand men were killed by the falling of a wall?" asked Uncle Silas.

It was an odd question and rather an indefinite one.

"I don't know," frankly admitted Harry St. Clair.

"I never heard of such a dreadful accident," said Fred.

"An account of it is given in the Bible," quietly replied Charlie Benson.

Uncle Silas flung up his head in a pleased way.

"Where?" he asked.

"In the First Book of Kings. It happened in the city of Apek."

"How many Israelites were killed?"

"None, sir," replied Charlie Benson.

"They were Syrians."

"You are right," declared Uncle Silas.

He rubbed the end of his nose for a few minutes, and then designating Fred, ordered him to hang up the picture. Fred complied, but thought it a funny proceeding.

"You may bring it to me again," Uncle Silas said. The picture on his desk once more, he asked: "Is this a correct sentence, 'Your trunk has come?'"

A short silence ensued.

"It is," said Fred Baylis.

"It is," declared Harry St. Clair.

Uncle Silas looked at Charlie Benson, who said:

"It is grammatically correct."

"But is it correct?" asked Uncle Silas.

"It isn't a correct statement," Charlie said. "A trunk is an inanimate thing. It can not come. To say 'your trunk has been brought' would be more precise."

"Pretty well taken," Uncle Silas said laughingly.

"Of course, I thought you meant its grammatical construction," Fred remarked.

"It is a quibble," declared Harry.

"Please hang up this picture," Uncle Silas said, extending it to Charlie, who complied with the request, and it was not followed with another to return it.

"I am sorry that two of you are to be disappointed," Uncle Silas said. "But how can I help it? There are three nails in the wall. Master Benson hung it on the proper one, with deliberation and an artistic eye. You will observe that it is equally distant from the corners of the wall, and the same height from the border that the other pictures are. It was a trifling test, but there is a good deal in it. I have concluded to engage Charlie Benson."

"All right!" said Fred rising. "Good for Charlie Benson; he scored one every time!"

"Twas a fair field, and you won every time! Good for you, old fellow!" said Harry.

The boys showed their admiration in their eyes, and Uncle Silas leaned back in his chair and beamed on them as they bowed themselves. "Your remarks do you credit, youngsters—good-day! good-day!" said he.

—Wide Awake.

FOR CHILDREN.

THE TONE OF VOICE.

It is not so much what you say,
As the manner in which you say it;
It is not so much in the language
you use,
As the tones in which you convey
it.

"Come here," I sharply said,
And the baby cowered and wept;
"Come here," I cooed and he looked
and smiled,
And straight to my lap he crept.

The words may be mild and fair,
And the tones may pierce like a
dart;
The words may be soft as the summer
air,
And the tones may break the heart.

Whether you know or not,
Whether you mean or care;
Gentleness, kindness, love and hate,
Envy and anger are there.

Then would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your
word,
But keep it out of your voice.

—Youth's Companion.

HEELS AND TOES.

"Why, Tommy!" said his mother, "I thought I asked you to black your shoes."

Tommy turned towards her to show her the shiny toes of the shoes. "I did," he said. "Don't they look shiny?"

"Yes, they do now," his mother smiled. "I looked at you from the back and from the looks of your heels one would never know that the toes had been touched. Did you think that the only ones who would see your shoes would be the people you were facing?"

Tommy turned toward her to get a look at his heels. They were very muddy and dusty, for he had not touched them with the brush.

As he reached for the blacking box his mother made him laugh by saying, "If I thought you did all things that way I would be afraid when you go for a hair cut you would tell the barber to cut only the front of your hair, or that when you mowed the lawn you would not do the back yard, but let it grow up to tall grass."—The Mayflower.

"HONOR THY FATHER AND THY
MOTHER"

The Bible plainly tells us to honor our parents. A promise of long life is given to those who do so: "Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on earth."

A touching little story is told by a man whose form is now bent, and whose hair is white with years, he is glad to remember that he was helpful and did what he could to make his father happy.

When he was a boy of twelve, he was returning one evening from the hayfield, where he had been at work since daylight, when his father met him with a request that he go to town to do an errand for him. Any one who has lived on a farm, and knows what a day's work, "from sun-up to sun-down," means in hay-making time, will understand how the boy felt.

"I was tired and hungry," said the old man. "It was two miles to town. I wanted to get my supper, and dress for the singing class. My first impulse was to refuse, and do it harshly, for I was angry that he should ask me after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me, one of God's angels, I think."

"Of course, father, I'll go," I said heartily, giving my scythe to one of the men. He gave me the package.

"Thank you, Jim," he said. "I was going myself, but somehow I don't feel strong today."

"He walked with me to the road that turned off to the town, and as he left me he put his hand on my arm and said again, 'Thank you, my son. You've always been a good boy to me, Jim.'"

"I hurried into town and back again. When I came near the house I saw that something unusual had happened. All the farm-hands were gathered about the door, instead of being milking or at other chores. As I came near, one of the men turned to me with tears rolling down his face.

"Your father," he said 'is dead. He fell as he reached the house. The last words he spoke were of you.'"

"I am an old man now, but I have thanked God over and over again in all the years that have passed since that hour for those last words of my father: 'You've always been a good boy to me.'—Selected.

WHEN HERBERT FILLED THE
WOOD BOX

Herbert went reluctantly about gathering up wood and cobs. "O dear," he thought to himself, "if only I didn't always have so many chores to do! Seems as if the wood-box was always empty, though I know I fill it often enough."

Into the wood-box went the wood and cobs, and Herbert turned about to face his mother.

"Just another arm-load, please," said mother gently. "I want a fire all day to make apple butter."

"All right," answered Herbert with a brave little smile. But underneath the smile there were cross, complaining thoughts, such as these: "I hate chores, and I hate filling the wood-box. And when winter comes, there will be more chores, and, O dear, I wish I could have a new sled for next winter!"

Out to the wood-pile he ran, and soon another arm-load was picked up. But listen! what was this? A faint, far-away sound seemed to come from the wood-pile. Herbert dropped the wood and knelt down, peering cautiously about. Then suddenly he arose and clasped his hands. "Turkeys!" he exclaimed in gleeful tones. "The turkey hen has hid her nest away and hatched some baby turkeys."

As fast as he could he ran to the house.

"Oh, come see the surprise!" he shouted. "I've found a nest of baby turkeys!"

Mother looked up from the apple she was peeling. "I knew the turkeys were there all the time—ten of them," she said, smiling, "and I've kept the secret because I meant to give them to you as a surprise. If you wish, you may sell them later and use the money to buy a new coaster. What does my son say to that?"

"Oh, mother you are so good!" said Herbert joyously.

"You see," mother went on, "I appreciate how good my boy is to fill the wood-box so often without grumbling."

For a moment Herbert's face flushed with shame. Then two little arms went tight about mother's neck. "Oh, mother," he cried, "I did grumble 'bout filling the wood-box, not out loud so you could hear, but inside. But from now on there is not going to be any grumbling of any kind, because I'll be too busy filling the wood-box and tending the turkeys."—Word and Way.

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Woman's Missionary Department

Edited by

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 Fayetteville
 L. R. Conference, Mrs. L. B. Dibrell, 1701 Center St., Little Rock
 Communications should reach us Friday for publication next week.

Our hearts, O Lord, the summons
 feel;
 Let hand with heart combine,
 And answer to the world's appeal
 By giving "that is thine."
 —Anne Gilbert.

ARKANSAS GIRLS AT SCARRITT.

Miss Rosa Holland writes from Booneville: In the opening exercises of Scarritt College the names of three Arkansas girls, one from Conway, one from Millville and one from Batesville were mentioned by the friend who sent the account to Arkansas Methodist.

We would be pleased for your readers to know that we have another very live representative in Scarritt this year in the person of Mrs. Beatrice Fields Edwards, one of the sweetest consecrated Christian girls of our church, and, up to her going away, one of our most active workers in Booneville. We are sure that she is no stranger at Scarritt.

MONTICELLO DISTRICT.

Mrs. E. L. Harley, secretary Monticello District, reports a helpful annual meeting at Monticello Sept. 29 and 30.

She writes: The good people of Monticello entertained us royally in their homes, and the circles of the auxiliary provided nice refreshments twice. Mrs. Coker, the President, gave the address of welcome.

We had with us Mrs. H. L. Remmel and Mrs. H. K. Wade each presenting special topics, giving inspiration to all who heard them. Mrs. W. F. Anderson presented the Children's and Young People's work giving out some splendid thoughts. The noon-day devotional was led by Bro. Irvin. We had with us Mrs. Edwards, wife of the A. R. Presbyterian minister at Monticello, who gave us an interesting talk on Mexico, having been there in the missionary work. An invitation for the next meeting came from Dermott and to Dermott we go promising a large delegation. Meeting closed with a very helpful devotional service led by Mrs. Garrison.

WEEK OF PRAYER, PARAGOULD

In First M. E. Church Missionary Society our Week of Prayer was opened with sermon by our pastor Rev. Mr. Evans on Tuesday Nov. 3. We held an all-day meeting with the following program with the following topics:

"Love and Living"—Mrs. J. F. Caldwell.

Home Missions and Prayer—Mrs. F. W. Scott.

After lunch and a good social time we continued our program as follows:

Devotional—Mrs. Herschel Neely.
 Foreign Missions and Prayer—Mrs. Gerdon Beauchamp.

Intercessory Prayer—Mrs. T. Y. Ramsey.

Our collection was \$72. Each leader was assisted by others and each subject was so well handled that we knew there had been much prayer and work in the preparation of the program. So helpful was this meeting with its songs, prayers and information that we look forward to next year.

At four-thirty Mrs. Evans conducted the Junior prayer service, each Junior taking part and showing a great deal of interest and preparation. This collection was five dollars.

The young people had charge of the Wednesday night service, presenting their program in a most creditable

manner. They are progressing splendidly under the leadership of Mrs. Mary Jones.

Their collection was \$7.—A Friend.

CLARKSVILLE FIRST CHURCH MISSIONARY SOCIETY REPORT

Members on roll, 26.
 Subscribers to Missionary Voice, 15.
 Life members, 1.
 Paid on dues\$ 60.85
 Bible woman 119.09
 Scarritt Fund, 2.00
 Week of Prayer 10.90

Total sent treasurer,\$201.84
 Supplies sent Va. K. Johnson
 Home, 25.00
 Supplies sent Spofford Home 7.24
 Supplies to needy preachers 106.25

Total\$138.49
 Local Work including prason-
 age and charity 126.67
 To Near East Relief 178.82

\$305.49

Children's Work:—

Members on roll, 25.
 Subs. to Y. Christian Worker, 4.
 Amount collected 6.20
 Total raised for all purposes 652.02
 Study Classes—12 members:—
 Adventures in Brotherhood.
 China's Real Revolution.
 Life and Letters of Paul.
 Missionary Message of the Bible.

The Social Service department has made many visits to sick and needy carrying food, flowers and doing nursing. Also visited jail and distributed literature, and assisted one rural Auxiliary in its work.

Have held 28 regular devotional meetings and given three socials to all women of the church.

Mrs. Ora Jamison, a charter member of the society when it was organized 40 years ago is still an active member. Her beautiful Christian character is like a benediction to our society. She is also treasured for her good judgment and her many reminiscences of Missionary events.

At the annual election of officers Mrs. J. A. Dowdy was made President, Mrs. Chas. Haigwood Treasurer, Mrs. Nichols Supt. Study, and Mrs. Hugh Miller Supt. Children's work.

The society has for a number of years supported a Bible Woman in Japan. This is called the Ora E. Jamieson Bible Woman in honor of Mrs. Jamieson.—Reporter.

SCARRITT COLLEGE HAS ITS SECOND OPENING.

Scarritt College began its second year of history in Nashville on October 2 with an enrollment of 143, nineteen States and four foreign countries being represented. Of the 99 resident students, 36 have already gotten their B. A. degrees. At the opening exercises on Friday morning, President Payne of Peabody College addressed the student body and visitors present. In introducing the him as "the friend of Scarritt," this speaker, Dr. Cuninggim referred to friendship being manifested in a number of ways, principally in the furnishing of all classroom space in Peabody for the Scarritt students, free of charge.

Already the students have outgrown the nine residences, and it became necessary this year to rent a large colonial house near by in order to accommodate the large student body and the members of the faculty who serve as hostesses in the ten homes.

Scarritt College has already made its impress on the city of Nashville, and it ranks with the leading educational institutions of the city.

The 1926 YEARGOOKS.

Much time, thought, and prayer have been given in the preparation of the new yearbooks, which will soon be off the press.

The Adult Yearbooks are different in form from the others in some respects, the cover design showing the picture of the new Bennett Memorial building, and the pages carrying shadow pictures of different views of the building. For 1926, the discussion method of using the missionary topics will be carried out. The leaflets for each quarter will furnish the material for discussion, and the yearbooks will carry questions for thought and discuss at the meetings. It is hoped that this deviation from the regular plan will be welcomed by the members, and that each one will wish to have a copy of the yearbook for herself. After December 1, they can be secured at Literature Headquarters, Lambuth Building, Nashville, Tenn. Price, ten cents.

The Young People's Yearbooks are very attractive also, the cover design showing a beautiful scene from South America. The two specials for the year 1926 are the two Bennett Schools; Bennett College in Rio de Janeiro and Sue Bennett Memorial at London, Ky. This yearbook will carry a picture sheet which will help the young people to visualize the schools and the students about which they are to study. Each page carries questions for discussion, and every member should own a copy. Price, ten cents. Order from Literature Headquarters.

The 1926 Junior Yearbooks, under the caption "The Journeys of the Mite Box Family," are the most unusually pretty, and the programs promise to be even more interesting than any heretofore. Every Junior

needs to have one, and it can be secured at Literature Headquarters, after December 1, for six cents. Place your order now.

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—Mrs. S. A. HOLLEY, R. F. D. No. 4, Columbia, South Carolina.

Why suffer for years with backache, nervousness, painful times and other ailments common to women from early life to middle age, when Lydia E. Pinkham's Vegetable Compound will bring relief? Take it when annoying symptoms first appear and avoid years of suffering.

In a recent country-wide canvass of purchasers of Lydia E. Pinkham's Vegetable Compound over 200,000 replies were received, and 98 out of every 100 reported they were benefited by its use.



Dr. Robert H. Gillespie

Practice limited to plate work and extracting with nitrous-oxide gas and conductive anesthesia.

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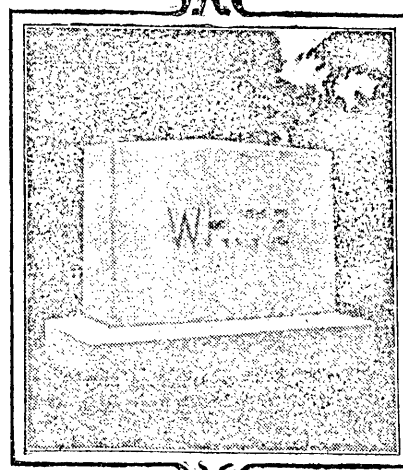
5th and Main Sts.

Little Rock, Ark.

Would You Burden Your Relatives Unnecessarily?

Surely you would not. Every man wishes to prepare for the future as best he can. He endeavors to straighten his business affairs. He makes his will. Yet, so many of us will leave the monument unattended to, which puts this onus on others.

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Winnsboro Granite Corporation

RION, S. C.

Monuments Maintain Memories

To The North Ark

The Methodist Church has had a dominant part in the development of Arkansas who have borne the torchlight of religion and education. We are proud of the
vite the Delegates to visit us when in the city.

Hendrix College Location

Conway is a thriving city of 5,500 inhabitants and is situated on the Little Rock-Kansas City division of the Missouri Pacific Railroad, 30 miles from Little Rock. It is only three miles from the geographical center of the state. Being one mile south of the foothills of the Ozark Mountains on the edge of a small prairie, in an open grove of magnificent oaks, it is by nature one of the most beautiful and healthful towns in the state. It is seven miles from the Arkansas River. The surface slopes sufficiently for good drainage.

Being south of the mountains, Conway is subject neither to rigorous winters nor sudden climatic changes injurious to delicate constitutions; yet its altitude precludes malarial in-



DR. C. J. GREENE,
Dean Hendrix College.

fluences, and the fresh breezes prevent the debilitating effects resulting from heat in places less favorably situated though higher in altitude.

The moral religious influences are good. The Southern Methodist, Baptist, Presbyterian, Christian, and Roman Catholic Churches have organizations in Conway. A good public school with an enrollment of about twelve hundred affords excellent opportunities for elementary education. The town also has a successful Business College.

The liberal donation of \$55,000 to secure the location of Hendrix College, of \$30,000 to secure Central Baptist College, of \$60,000 to secure the State Teachers College, and of about \$19,000 since their erection to aid in the growth of these institutions shows the real spirit of Conway citizens, and indicates their appreciation of higher education. The people are thoroughly identified with the College, and will give a hearty welcome to all who come among them in the same spirit.

Campus and College Buildings.

The campus, comprising thirty-eight acres, is in the northern part of the city, about three-fourths of a mile from the railroad station. Through the middle of the larger portion extends a beautiful gently sloping ridge,

the highest ground in the city. All principal college buildings are on this ridge and front toward the railroad, which is about two hundred yards away.

College Hall.—Near the south end of the campus stands College Hall, a handsome three-story brick 124x96 feet, containing chapel, recitation rooms, library, laboratories, administration rooms and Y. W. C. A. and society halls.

Tabor Hall.—This is a two-story brick, 37x78 feet, situated near the middle of the campus, and is used for a dining hall and dormitory. On either side of Tabor Hall are small brick dormitories, and between it and College Hall is a cottage formerly used as the president's home, now occupied by students.

Martin Hall.—This new \$140,000 fire-proof dormitory is located on the east side of the campus and is a model for convenience and comfort. It is of rough texture brick, trimmed with Carthage stone. On each floor at either end are toilets and shower baths. A spacious and elegantly appointed hall for social and club purposes is located on the first floor. Most of the rooms are double, though there are a few single rooms and a few suites of two each. Each room has two closets and is furnished with single iron beds.

Y. M. C. A. Hall.—This hall contains a spacious auditorium 60x36, two offices for student activities, an office for the secretary, and a social and reading room 15x30 with a broad homelike fireplace. It is a popular gathering place for small group meetings, as well as stated social and religious gatherings.

The Hospital.—Located in the south-east corner of the campus is the hospital. It is a well appointed building, 78x24 feet. It contains a large ward, three private wards, bath room, a well-equipped operating room, and a private room for the nurse. A trained nurse is in constant attendance.

President's Home.—This handsome structure is located at the south end



DR. J. H. REYNOLDS,
Pres. Hendrix College.

of the campus east of the main entrance. It was erected by the alumni and former students.

Heating Plant.—Between College Hall and Martin Hall is the central heating plant. From it all brick buildings are heated.

The Stadium.—Erected in honor of Robt. W. Young, who fell in France, the Hendrix Stadium is a thing of beauty and a joy to every lover of athletics. It covers almost the same area (five acres) as the ancient Roman Colosseum, 361 feet wide and 731 feet long. The nine concrete stands will seat 5,400 spectators. To build them required 1,700 yards of reinforced concrete, 200,000 pounds of steel, 2,400 barrels of cement, and sundry and other materials. The arena is ample for all athletic games, including baseball. The peerless gridiron, encircled by a quarter-mile cinder track 24 feet wide, and with 220 yard straightaway, has perfect drainage. Underneath is an intricate system of tiles three miles in length if laid end to end, covered by 12 inches of broken stone and 18 inches of soil topped by resilient Bermuda turf.

A GREAT QUADRENNIUM.

Rev. W. B. Hays, P. E.

We have every reason to be thankful for what has been accomplished during the present quadrennium. God has wonderfully blessed us. Property values in churches and parsonages have increased about \$200,000. We have averaged one new pastoral charge each year, built three new churches and six parsonages and purchased one church and one parsonage. Five other new churches are now being planned. Six educational buildings have been built and most of the other churches and parsonages have been improved. A number of old debts have been paid.

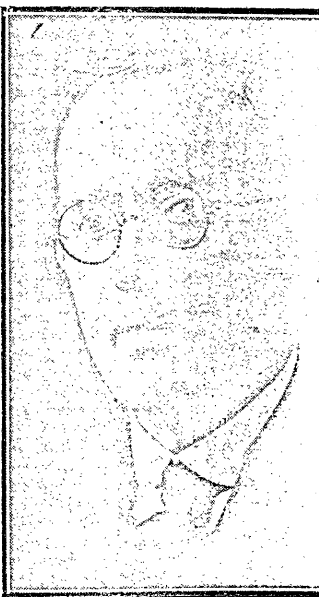
The building of good roads has resulted in the absorption of fifteen small churches, with larger churches, thereby giving better service and more effective work in all of them.

We have about 2,000 more pupils in Sunday Schools and about 1,400 more League members. A number of lay-members are holding regular services on our circuits and in a number of school houses, resulting in new life and greater efficiency in all of the agencies of the church, and in a goodly number of new members. The greatest result of this work is in the development of the spiritual life in those who are holding the services.

Best of all, more than five thousand have been received into the church and many churches of other denominations have been strengthened by those who are converted at our altars. We are thankful for all of them.

We have a better paid, and, in most places a more efficient ministry, and there has been a fairly good increase in our Conference collections. This increase, however, is not as much as it should have been. Dr. Robt. H. Ruff, our Rural Life Secretary, has for three years been aiding us financially. We are due him a great debt of thanks.

Prof. T. B. Manny of Hendrix College has also done much during the past two years and has established a Demonstration Center in our District at Jacksonville, and others are being



REV. G. G. DAVIDSON
Conf. Supt. of S. School

planned as soon as he can right men for them. His ill lectures and sermons and the interest that he has taken in our rural work are bearing fruit.

I do not take credit for what has been accomplished. It is due the efforts of the loyal, consecrated pastors and lay-members in our churches who have sought in every way to put on the full program of our great church. To them be the honor.

Let us with thanksgiving and greater liberality show our gratitude. Let us show our appreciation by paying every cent due for our pastors and by paying reference assessments.

A new charge should be established in the Conway District every year for the next ten years. There are many thousands of our own best boys and girls in the land who are doing without the pure Gospel as well as hundreds of millions of other parts of our country and other lands, who will never know our Christ unless we send them the Gospel.

Oh, let us love God and the world, our fellow men better than we love ourselves, and let us remember that we cannot make a sacrifice for our Lord and Master. He has said, "Give and it shall be given you, heaped up, shaken, and running over."—W. B. Hays, P. E.

STUDENT WORK AT CONWAY

Every new project must be tested through the experimental stage to prove its worth and value. It must be subjected to criticism, pro and con that it may claim a place on the scale of progress. Its right to exist must be further determined by the number of touches and influences for good.

The student work in Conway is in this experimental stage. We are beginning at the bottom. This project all the more urgent, and at the same time, challenging. There are limitless opportunities, possibilities here and there that is being manifested at present makes the future seem hopeful. It must always be remembered the desired end in this field.

as Methodist Conference

Wonder State." We appreciate the inestimable service of its itinerant ministers on of Conway as the place for the annual deliberations of the Conference and in-
WAY—"The Athens of Arkansas" Welcome YOU.

ed by a revolution. The trans-
ion must be gradual, real and
ine. This leads to permanency,
the goal to be attained.

he student pastor is giving his
primarily to student work in the
day School, the Epworth League,
the different Christian organiza-
s on the Campuses. In the Sun-
School three classes are main-
ed for college students: One for
ge women, taught by Miss Myr-
Charles, a lady of wide experience
culture; one for college men and
en, taught by Prof. C. C. Denny.
of these classes are large and the
rest is fine. Their classes, to-
er with the other classes of the
t Department, alternate in giv-
the worship service each Sunday
ning. An orchestra, composed of
g men from the student pastor's
t, furnishes music for all of the
rams.

udent interest in the Epworth
ue seems to be increasing all the
e. For the last few weeks, the
rams have been of a very high
r. The program committee has
meeting and planning the pro-
s for a month in advance. This
s the leaders time to select their
kers without waiting until the
minute, and, at the same time,
ves the speaker time to do some
nal thinking. We are trying to
away from the old habit of "Read-
from the Era. If a church wants
ead League, this old habit will
accomplish the desired results.

all of our plans we have not
looked the social side of the stu-
s life. This must always be car-
r in some way. We have some
al feature for the students at
once a month. This is either
by the League or by the Sunday
ol classes. The social meetings
usually held at the church and are
attended by the students from
different colleges.

the leaders of the various organi-
ms are frequently invited to the
of the student pastor and prob-
of vital interest to all students
considered. These meetings are
helpful.

I stated in the beginning of
article, we are "experimenting,"
after all, what is life but a con-
s experiment? Nothing could
ore stimulating.—B. C. Taylor,
nt Pastor.

GODDARD'S GREAT PASTOR- ATE.

O. E. Goddard is closing his
year as pastor at Conway. Dur-
his great pastorate more than
embers have been received. The
h debt has been reduced by \$20,-
All auxiliaries of the church and
department thereof are effi-
organized and are functioning
ntly. Unquestionably Dr. God-
has enjoyed one of the most suc-
ul and fruitful ministries of any
r in Southern Methodism. He
forceful, magnetic and popular
her. He is a discreet, symathe-
stor, and a stirring and effi-
angelist.

view of the fact that Dr. God-
spent his college days in Con-
having graduated from Hendrix,
eld many revivals at Hendrix
t First Church prior to his pas-
connection at Conway, and in
of the further fact that he is



REV. O. E. GODDARD,
Pastor 1st M. E. Church.

considered a "home boy," I feel that
his pastorate has bene extraordinary
and unusual. The great auditorium,
which seats many hundreds, is crowd-
ed to the limit every Sunday. There
isn't a bishop in Southern Metho-
dism; there isn't a connectional of-
ficer or any other outstanding speak-
er in America who draws a larger con-
gregation than the pastor has in his
regular services. This is a fact that
cannot be overlooked or passed by
unnoticed. Because Dr. Goddard is
known in Conway as a student, then
as a professor in Hendrix College, as
a revivalist, having held meetings in
Conway covering a period of thirty
years, and was once elected president
of Hendrix College, but declined the
honor in order that he might con-
tinue in the pastorate, I think that
his unprecedented success is nothing
short of marvelous.

Dr. Goddard was for some time
Home Missionary Secretary. He al-
so received a very high ballot dur-
ing the vote for Bishop at Hot Springs
in 1922. He doubtless would have
been elected bishop had he not re-
quested the brethren to permit him
to go into the pastorate and vote
for someone else. As soon as Dr.
Goddard resigned as Home Mission-
ary Secretary two churches were of-
fered him: one, a city church with a
suggested salary of \$10,000, the oth-
er, Conway with half that salary. He
says he has never regretted for a
moment his decision. His coming to
Conway has not only been a blessing
to the town and the multiplied thou-
sands of students, but it has also
been a blessing to him.—J. C. G.

INTRODUCING THE REV. B. C. TAYLOR.

Rev. B. C. Taylor, for some time
the efficient and popular student pas-
tor of First Church, Conway, will ap-
ply for admission to the North Ar-
kansas Conference at the approach-
ing session. Brother Taylor is one
of our most trustworthy, efficient
young men. He is an A. B. graduate
of Centenary College, Shreveport, La.,
and was graduated in June of this
year from Southern Methodist Uni-
versity with the B. S. degree. He is
indeed well qualified, prepared and
worthy to undertake any task that
the North Arkansas Conference may
assign him.

While Brother Taylor is just now
coming into the Conference, yet he
is not without experience. He was
licensed to preach eight years ago
and since that time has supplied some
of our leading pulpits during his va-
cation periods. For two summers, he
supplied Rayne Memorial in New Or-
leans while the pastor was on a
European tour and vacation.

He is succeeding beautifully in his

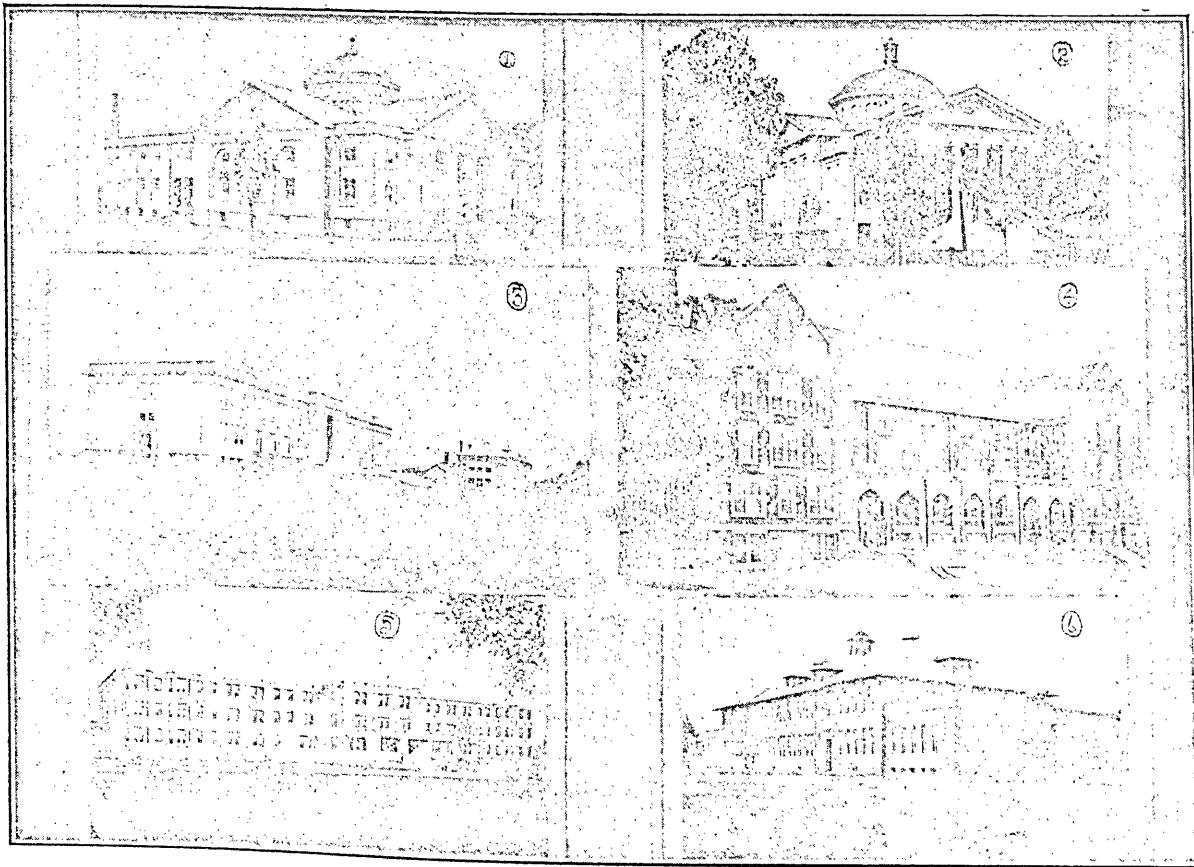
work at Conway. Dr. Goddard, who
is in direct touch with the work that
Brother Taylor is doing and several
others with whom I talked when in
Conway several days ago, spoke in
the highest terms of Brother Taylor
and of the splendid work that he is
doing. Doubtless he will continue in



REV. B. C. TAYLOR, Student Pastor.

his present work another year.

Brother Taylor and his charming
wife, a bride of two months, are hap-
py in their work. They like Conway
and appreciate the splendid citizenry
of this educational center. Mrs. Tay-
or, nee Bernice Lee of Grafard, Tex.,
is an A. B. graduate of the Texas
Woman's College. She has also done
graduate work at Southern Methodist
University. For three years Mrs.
Taylor was secretary to the Dean of
S. M. U. She is a choice capable
young woman.—J. C. G.



1 Baptist Church, 2 Methodist Church, 3 Administration Building State Teachers College, 4 Martin Hall,
5 Bruce Hall Central College, 6 High School.

Sunday School Department

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

Lesson for November 22

PAUL BEFORE FELIX

LESSON TEXT—Acts 24:1-27.
GOLDEN TEXT—"Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men."—Acts 24:16.
PRIMARY TOPIC—Why Paul Was Not Afraid.
JUNIOR TOPIC—Paul Before Felix.
INTERMEDIATE AND SENIOR TOPIC—Paul Before Felix: A Contrast.
YOUNG PEOPLE AND ADULT TOPIC—How to Have a Good Conscience.

1. Paul Accused (vv. 1-9).

Paul was now in the hands of Felix who determined to hear his case after his accusers had come from Jerusalem. Ananias, the high priest, and elders came with Tertullus, perhaps a Roman barrister, who formally made the accusation according to Roman law. He began with flattery. He gave Felix the fullest praise when he and all the people knew that he lied, for Felix was one of the worst governors, destitute of morals and justice. He brought a four-fold charge against Paul:

1. "A Pestilent Fellow" (v. 5).

This would indicate a fellow utterly base and corrupt—a plague.

2. An Inciter of Rebellion, a Mover of Sedition (v. 5).

This they hoped would bring him into conflict with the Roman power.

3. That He Was the Ringleader of a Sect—a Schismatical Party—a Heretic (v. 5).

This was designed to throw contempt and suspicion upon the Christians, by this means to bring Paul into deeper trouble.

4. That He Had Profaned the Temple (v. 6).

In this charge we see the wickedness again, they wilfully suppressed facts.

II. Paul's Defense (vv. 10-21).

This is a splendid example of the strength and dignity of a man whose life is controlled by a noble purpose, and who has nothing to conceal, and will not distort or suppress facts.

1. Paul's Frankness and Courtesy (v. 10).

Flattery is entirely wanting. He gave recognition of the fact that Felix had been ruler of this people long enough to be able to judge justly, as the habits and ways of the Jews were familiar to him; he then in a dignified manner assumes that Felix will render a just decision based on the facts of the case.

2. The Charge of Sedition Denied (vv. 11-12).

He flatly and scornfully denied this charge, showing its utter falsity since the time was too short, it being but twelve days since he went to Jerusalem, and half of that time had been spent as a prisoner of the Romans.

3. The Charge of Heresy (vv. 14-16).

This he met by a concession and a denial. He admitted that he was of this "way" which they called heresy, but denied that Christians were schismatics. He showed clearly that his actions were in keeping with the Hebrew religion.

(1) He worshiped the same God (v. 14).

(2) He fully believed in the same Scriptures (v. 14).

(3) He had the same hope of a coming resurrection of the dead (v. 15).

He declared that he had as the principle of life a conscience void of offense before God and man.

(4) The Charge of Sacrilege or Profanation of the Temple (vv. 17-21).

This charge he refuted by showing:

(1) That he had come all the way from Greece (v. 17), to worship at the feast.

(2) That he did not come up empty-

handed but had brought alms for his nation (v. 17).

(3) That there were not competent witnesses present to testify of his behavior in the temple (v. 19).

(4) By challenging his enemies to testify as to his conduct in the council (v. 20).

III. Felix Trembles Before Paul (vv. 22-27).

This is a sort of a sequel to the trial. Wicked as Felix was, Paul's manner somehow won his favor, though he did not release him. His sentence was indulgent imprisonment, which kept him free from his enemies while under Roman protection. Felix sent for Paul that he might hear of Christ from him. Paul behaved himself aright before these sinners in high life. He reasoned of righteousness, self-control and of judgment to come, before Felix and his sinful wife with such power that Felix was terrified, and declared that he would hear Paul further at a convenient time. This was a most flimsy excuse for not changing his life and granting justice to Paul.

STANDING OF DISTRICTS.

In our check-up work the following is the standing of the districts on a per cent basis.

It will be seen that much remains to be done before this work is complete. Final reports may get in if received by Tuesday of next week.

	Per Cent
Jonesboro District	85
Ft. Smith District	76
Searcy District	75
Helena District	70
Paragould District	70
Conway District	70
Booneville District	66
Batesville District	40
Fayetteville District	40

—G. G. Davidson.

SUNDAY SCHOOL DISPLAY.

We are planning to have a complete display of our Sunday School work at conference. Many phases of our work will be shown by Districts and one can get a bird's eye view of our whole situation by studying this display. We will be glad to bring every thing up to the last day and will make entries for any matter that may be delayed. We want each District to have its best showing.—G. G. Davidson.

S. S. DAY OFFERINGS IN N. ARK. CONF. FOR WEEK ENDING NOV. 14, 1925.

Batesville District	
Cotter	\$15.00
Gassville	10.00
Norfolk	2.00
Jonesboro District	
Lake City	15.00
Brookland	15.00
Paragould District	
New Hope	1.30
Total	\$58.30
Standing By Districts	
Batesville	\$ 853.80
Ft. Smith	784.21
Helena	704.21
Helena	704.80
Jonesboro	591.63
Paragould	520.54
Conway	453.73
Searcy	384.34
Booneville	369.14
Fayetteville	367.71
TOTAL	\$5,029.90

—C. D. Metcalf, Treas., Batesville.

MISSIONARY DAY OFFERINGS IN THE N. ARKANSAS CONF.

Missionary Day offerings continue to come in well in the North Arkan-

EPWORTH LEAGUES.

LITTLE ROCK CONFERENCE

Miss Winifred Crill, assistant secretary of Pine Bluff District, was married to Mr. Fred Albert Wilson at Humphrey on November 14. All Little Rock Conference Leaguers wish them happiness.

The Little Rock City Epworth League Efficiency Institute will be held at First Church, beginning November 23 and running through the 27th. League presidents, enroll your Leaguers for one of the courses as soon as possible.

The Winfield League, one of the most wide-awake in the Conference, had a surprise program last Sunday evening. The program was in charge of Mrs. A. A. Broadhead and was as follows:

Piano Solo—Miss Mary Williams.

Violin Solo—Mr. Paulette.

Vocal Solo—Miss Minnie Williams.

Reading, "Sign of the Cross"—Miss Carolyn Frazier.

Violin Solo—Miss Mildred Asken.

Reading, "Hour Glass"—Miss Clemmine Farris.

Vocal Solo—Mr. Percy Turrentine of Henderson-Brown College.

About one hundred people attended this program. A thank offering was taken which amounted to about \$45. This was given to the pastor, Rev. C. M. Reves, to apply on Church Budget.

This League issues a paper monthly which is called the "Leaguer." It helps to keep this League awake.

Leaguers, please send in news items for our page.—Conf. Editor.

SAY IT WITH BOOKS!

By Ina Corinne Brown.

An English publishing house used to carry the following quotation, "He who buys a book buys more than a few ounces of paper and string and printers ink. He may be buying a whole new life." So he who gives a book may be giving much more than a book. He may be giving a whole new life. Why not "Say it with books" this Christmas?

For your friends of high school age or a bit over there are two inspiring books, Dr. Charles Goodell's "What are you Worth?" (\$1.25) and Katherine Logan's "Call of the Upper Road" (\$1.25). Miss Logan's book is the more attractively bound and is unusual in the amount of poetry she quotes. Boys would probably prefer Dr. Goodell's book, while girls would choose Miss Logan's. If you want wholesome but interesting fiction for young people—older ones either for that matter—you are quite safe in choosing "The Furnace" (\$2) by Dan Poling. It's rather rare to find a novel that you like to take the responsibility of giving to a young person. This one can be given with assurance and it will prove interesting to all but the over sophisticated. For girls there are two beautiful books by Margaret Slatery. "A Girls Book of Prayers," (35 cts.) is a dainty little volume with some beautifully written prayers for girls. It's the sort of book we would like to see every girl keep by her bedside for

Conference. A total of \$3,701.73 has been received up to November 7. The response of our schools to the Dual Special has been very gratifying. The pastors and the Sunday School workers have all shown the very finest spirit of cooperation in this work.

We will appreciate it very much if all pastors whose schools have not sent their Missionary Day Offerings to Mr. C. D. Metcalf, treasurer, Batesville, will bring this money to the Annual Conference at Conway next week. Either Mr. Metcalf or a representative of the Sunday School Board will be present to receive this money and give proper credit for it. Cooperate with us in this matter, please, so that the work of the Dual Special may go forward in the early part of next year without any handicaps whatsoever.

Thank you!—A. W. Martin.

constant reference. Any girl will be more understanding of other girls in the world, and richer in her own life for having this book. "The Charm of the Impossible" (50cts.) is equally attractive and inspiring. Either of these books will make attractive and suitable gifts for a young girl. Another book girls will like is "Dear Family" by Peggy Ann (75cts.). It is the letters from a girl who went to South America as a contract teacher in a Mission school. It is decidedly better than most books of this type. Both young people and older ones will enjoy "Where Love Is God Is" (50cts.) with which is included another short story by Tolstoi. Both stories are picturesque and simply told. If there is a young married person on your list of friends by all means give Fannie Kilbourne's "Mrs. William Horton Speaking" (\$2.00). Those who have read the "Dot and Will" stories in the American Magazine know that whatever Fannie Kilbourne writes is wholesome and charming. A. M. S. Hutchinson's New novel "One Increasing Purpose" (\$2.00) stands out among the new novels as clean and strong and purposeful. It has a distinctly religious note. It is a relief to find a book like this. Instead of the sense of depression with which one ends most modern novels, there is a strengthening of ones own purpose to live finely.

Most men will enjoy Bruce Barton's, "The Man Nobody Knows" (\$2.50). There is much controversy over whether the book comes anywhere near a real insight into the character of the man of Gallilee but nobody will find it dull. Another book that men will like is "Stranger Than Fiction" by Lewis Browne (\$2.). It is called a short History of the Jews, but it reads like a novel. It is written from the Jewish standpoint, and is an interesting study in how other folks think and feel. "Europe Turns the Corner" (\$2.00) by Stanley High will suit the man who does serious reading.

If you have friends who like plays, the two outstanding books which have appeared recently are Rostand's "Cyrano de Bergerac" translated by Brian Hooker. (\$1.75) and Bernard Shaw's, "Saint Joan" (\$2.25). The first has as its theme the heroic and sacrificial love of a man who had an ugly face and a heart of gold. "Saint Joan" is built around Joan of Arc and her life of the spirit is in shining contrast to those about her bound down to the letter of the law.

Your pastor will find "The Church of the Spirit" by Francis G. Peabody. (\$2.00) a book to read and reread. It is a stimulating book as is "Whither Bound in Missions" (\$1.50) by Daniel Johnson Fleming's book is not the sort to be swallowed whole, but read with discrimination, it will be of great

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If your friends still believe in fairies, and like open fires and still hang up their stockings, then give them Abbie Graham's "Ceremonials of Common Days" (\$1.50). But it is not for the sophisticated or the unromantic. For boys and girls there is "Navajo Tales" (\$1.75) by Whiteman, and "Famous American Statesman" by Sara Bolton (\$2.00). In "Penelope of the Golden Orchard" (\$1.90), Dorothea Castlehun has created a new character which girls will surely like.


For children there are two new books and one not so new that are decidedly good. "India Inklings" (\$1.50) by Margaret Applegarth came out a year or so ago, but is delightfully written and cleverly illustrated. "Mr. Marionetts" by Katherine Colville (\$1.50) is attractively bound, in good type and a good story. A. A. Milne's "When We Were Very Young" is a book of nonsense verse for children, but if the grown-ups see it first the children will not stand a chance at it.

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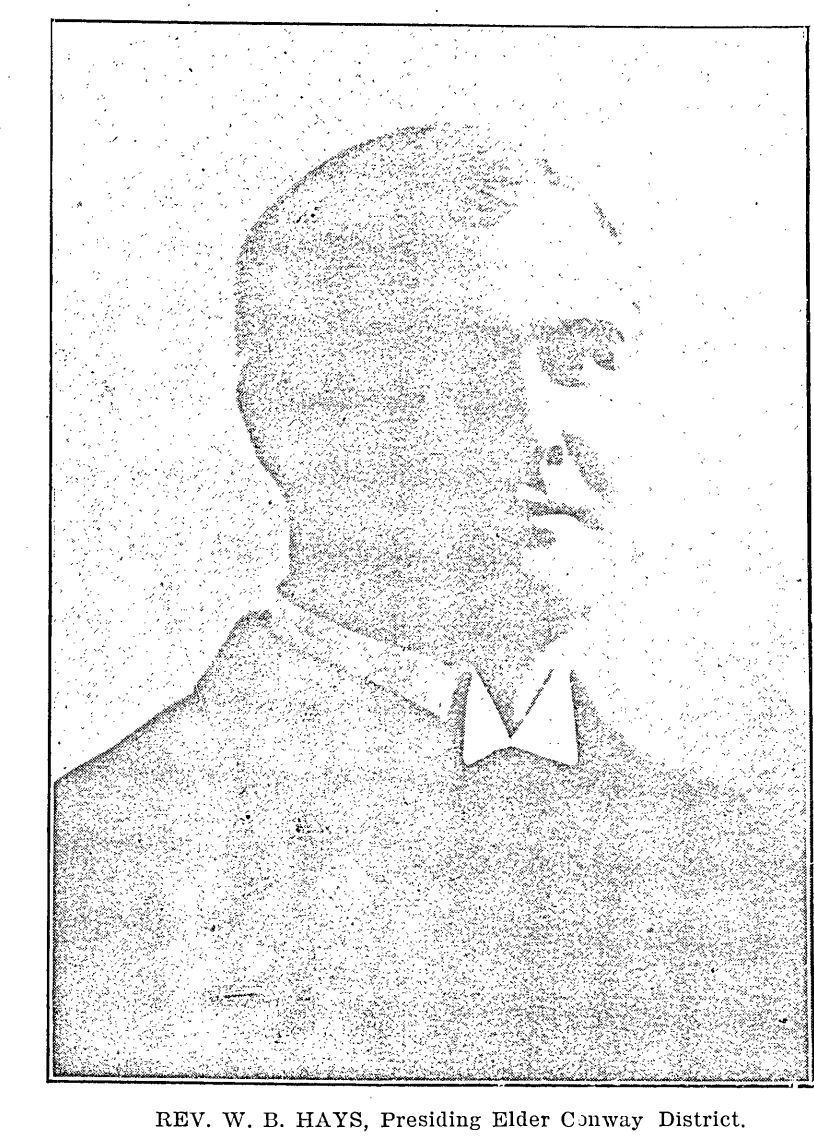
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REV. W. B. HAYS, Presiding Elder Conway District.

ALL-STATE CHURCH NEWS.

HENDRIX COLLEGE.

The forty-second annual session at Hendrix College is proving to be a "good year." Of the many evidences only those connected with the enrollment will be mentioned here. The present enrollment (366) is larger than that of the first semester last year. The increase has been in the upper classes and is due to transfers from other colleges. The strong type of work, the high standards and other opportunities offered at Hendrix has attracted a very desirable type of students from several colleges of Arkansas and from other colleges in Oklahoma, Louisiana, Mississippi, and Tennessee. The Freshman class (160) is smaller this year, due to the adoption of a more rigid plan of evaluating high school credits. A larger percentage of young women are continuing in college to complete their course than of young men. This is shown by the fact that young women constitute about one-fifth of the Freshman and Sophomore classes, and about one-third of the Junior and Senior classes.

Of the Senior class (64) sixteen members plan to complete their course at the end of the first semester next January, and thirty-two at close of second semester in June, and sixteen at the end of the summer session in August. It is hoped that positions in Arkansas may be found for all of these graduates and that this valuable human resource may be saved to the state. Arkansas is losing many of her college graduates, as has been shown by a recent survey made by the University of Arkansas. Since about seventy-five per cent of our leadership comes from the college-bred, this is a loss that Arkansas can ill afford. Of all the living graduates of Hendrix College over thirty-six per cent are now employed outside of Arkansas, and most of them are in positions of leadership and trust.

Of the present student body over ninety per cent are members of some church; the denominations represented are Methodist, Baptist, Presbyterian, Christian, and Episcopalian, in the order named. All members and visitors of the North Arkansas Conference which will meet in Conway next week, are hereby cordially in-

vited to visit the college as opportunity may offer.—Reporter.

NORTH ARKANSAS CONFERENCE NOTICE.

The members of the class of the Second Year are requested to meet the Committee Tuesday, Nov. 24 at 2:30 p. m., in the basement of First Church Conway.—James T. Wilcoxon, Chairman.

NORTH ARKANSAS CONFERENCE NOTICE.

The Committee on Admissions will meet at the Methodist Church in Conway on Tuesday at 3 p. m. All who are to come up for admission on trial, re-admission, admission into full connection, or admission from other Churches must come before our Committee. Let all such meet us at this time. We have other important work to do and all who expect to come before us at all must come at the time indicated above.—A. E. Holloway, C. W. Lester and J. A. Womack, Committee.

NORTH ARKANSAS CONFERENCE NOTICE.

Board of Missions, North Arkansas Conference, will meet Tuesday 2 p. m., Nov. 27, in annex of the First Methodist Church. North end room.—O. E. Goddard, Chairman, H. H. Griffin, Secretary.

CONFERENCE MAIL.

If those attending the North Arkansas Conference will have their mail addressed in care of the Conference it will be delivered to them three times daily in the church. Our Post Office has kindly offered to do this for the convenience of our guests —O. E. Goddard.

Dean Harry King TO DELIVER ANNIVERSARY ADDRESS AT CONWAY.

Rev. Harry King, A. B., B. D., Dean of Galloway College, has been chosen to deliver the anniversary Address for the Board of Christian Literature, North Arkansas Conference. Saturday evening 7:30, November 28. Dean King is a forceful, popular speaker. He will deliver an inspirational, educational message. Let all of the delegates to and members of the Conference hear this address. Rev. S. M. Yancey, Chairman of the

Board of Christian Literature, will preside.

SOUTHERN METHODIST UNIVERSITY.

Report of Student Enrollment

Classification	Boys	Girls	Total
Freshmen	298	229	517
Sophomore	101	217	398
Senior	76	84	160
Junior	123	152	275
Graduate	15	19	34
Adult	30	43	73
Theological	57	5	62
Music	1	47	48
Engineering	125	...	125
Law	20	...	20
	916	796	1,712

Number of Students Registered in the School of Theology of Southern Methodist University at the Close of Business Oct. 9, 1925:

Working toward B. D. degree58

Academic students looking to A. B. degree27

Adult specials 8

Working toward M. A. degree ... 2

Working toward M. C. A. degree .. 4

99

REVIVAL AT CENTRAL CITY.

Our revival meeting began at Central City Oct. 13. It rained most of the time, but our pastor, Rev. Hoy M. Lewis, and Rev. C. L. Franks of Charleston, Ark., and a few faithful members prayed through and we had a very good meeting with seven additions to the church, and others will join later. Bro. Franks did the preaching and did it well. He is not only a fine preacher but a good mixer and knows how to conduct a revival meeting. We are well pleased with our pastor and hope he will be returned another year.

Central City is a new place. Our church was organized in June of this year after our pastor had preached a few nights. The church was organized with twenty members. Now we have twenty-seven. We also have a good Sunday school and several laymen that can and will lead prayer meeting, etc. Next year we expect to

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put the Arkansas Methodist in every home, as we have at the other appointments.—Reporter.

28th STREET CHURCH.

The 4th Quarterly Conference of the 28th Street Methodist Church convened Thursday evening, Rev. E. R. Steel, D. D., presiding. The business was looked after and found to be in a very excellent condition, as the entire budget will be paid 100 per cent.

A resolution was adopted asking that Rev. E. R. Steel be returned as presiding elder and Rev. C. D. Meux be returned as pastor to this church for another year. The year is reported as one of growth and harmonious activity. The outlook is very

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CURED HER RHEUMATISM

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 301 Davis Avenue, D-5, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

bright for an excellent report at the Annual Conference.

We have purchased a beautiful parsonage this year; and Bro. Meux will go to Conference with everything in full. We have been "going some" this year.—Reporter.

PAGEANT AT HENDERSON CHURCH.

On Sunday evening, November 8, Henderson Church, this city, presented a beautiful pageant entitled, "The Fruits of His Labor," under the direction of Mrs. E. D. Galloway. This pageant was presented in the interest of the Superannuate Endowment Fund and the parts were all taken by local people. A full house greeted the pageant and at the close \$150 were raised to be applied on the quota for the church.

DIXON-PURDY.

Married at the parsonage at Harrison November 7, the pastor, Rev. E. W. Faulkner, officiating, Miss Dorothy Dixon and Mr. L. M. Purdy.

QUARTERLY CONFERENCE AT SEARCY.

Rev. Jefferson Sherman, presiding elder of the Searcy District, held quarterly conference at Searcy, Tuesday, October 21, and the church was found to be in a very satisfactory condition. A resolution was adopted to the effect that it was the desire of the board that Rev. J. E. Cooper be returned for another year. The outlook is bright for an excellent report at the annual conference which convenes at Conway. Brother Sherman is closing his third year in the district.

DR. FLETCHER RECEIVES LARGE CLASS.

At the morning hour, Sunday, November 8, Dr. Fletcher received a class of 55 men and women into the church. This makes 318 additions during this conference year and 2,701 during his pastorate of First Church.

PAGEANT PRESENTED.

"The Voice of the Future," a pageant, was presented recently at the First Methodist Church at Van Buren by members of the Sunday School Department of the East Van Buren Methodist Church.

WEBB-STINSON.

Miss Roxie Stinson of Smithville, Okla., and John Webb of Watson, Okla. were married recently at the courthouse at Mena by Rev. S. F. Goddard.

BRO. HALTOM HAS GOOD YEAR.

Rev. A. B. Haltom, who is pastor of the Dalton and Asbury Charge and is located at Dalton, Mo., in sending in his subscription states that he has had a fine year on his charge. He has had a good revival at Dalton with more conversions and accessions to the church than reported for several years. Salaries are paid in full and more raised on conference assessments than usual. His return was unanimously requested by the two churches. They have beautiful church buildings and are well located. Bro. Haltom says the winters are much longer and colder there than in Arkansas and that the black gumbo roads are hard to move on after rains and freezes. He is deeply interested in the work of the North Arkansas Conference and adds this statement: "Prodigal like, I might want to return to familiar grounds for less than the fattest calf, a gold ring and the best robe."

Mrs. R. W. McKay, who has been spending some time with Brother McKay at Booneville, will spend the winter with her daughter, Mrs. E. L. Dean at Caraway, Ark. Miss Marie McKay, who was driving through with her mother, visited at the Methodist office Wednesday and reported that her father was somewhat improved. Miss McKay, who has been with the State Board of Health for two years, has accepted a position as

a county nurse and will be located at Carruthsville, Mo.

Rev. B. F. Scott, pastor of Park Avenue Church, Hot Springs, was a caller at the Methodist office Saturday morning.

PROCTOR SENDS FINE LIST FROM CAMDEN.

Mr. S. B. Proctor of Camden sends us a splendid list of subscriptions this week with his check attached. We thank Mr. Proctor for his fine work and trust that the weekly visits of the Methodist will be greatly enjoyed by these good people.

REV. G. G. DAVIDSON, CONF. S. S. SUPT., SUBMITS EXCELLENT REPORT FOR 1925.

Rev. G. G. Davidson, Conference Superintendent of Sunday Schools, North Arkansas Conference, submits a gratifying report for 1925. Brother Davidson is one of our most capable and earnest leaders in Sunday School work. He has always taken a great interest in the program of our General Sunday School Board. As presiding elder and pastor, he was a leader in this great work.

In touching briefly on the work of Brother Davidson for 1925, I want to give a few of the many outstanding achievements of the North Arkansas Sunday Schools under his leadership. Seven Standard Training Schools have been held and a large number of Junior schools put on. About 1,200 credits (in Standard work) have been earned by the Conference this year. The Cokesbury schools have been remarkable, too. Seventeen have been held with an enrollment of 427 pupils. Four hundred seventy-eight credits were issued to these Sunday School workers.

I must add just here that the Rev. A. W. Martin, A. B., B. D., has been associated with Brother Davidson in the Rural work since June. He has done a fine work and Brother Davidson, as well as others, appreciate it greatly.

Of the three hundred and twenty schools checked so far in the Annual "Check-up" campaign by the office, ninety-two are ranking schools. They have forty two accredited teachers for the Cokesbury work and twelve for the Standard work. The pastors and their wives have taken two hundred thirty-five credits in Standard work this year. The "Dual Mission Special" is being supported, in part, by one hundred sixty schools of this Conference, too. "We will send more to the Nashville office after keeping our pro-rata of this offering than was sent in last year, when they receive all that was turned in on Missions," Brother Davidsons stated.

In conclusion, Brother Davidson's report carries the following: "We have had the hearty co-operation of all the presiding elders and most of the pastors. We have had about one hundred volunteer workers throughout the Conference who have rendered invaluable service in our Conference program."

With such fine men as Rev. G. G. Davidson and Rev. A. W. Martin the Sunday School program of the North Arkansas Conference will continue to enlarge and grow.—J. C. G.

REVIVAL AT BROOKLAND, ARK.

Our revival services at Brookland closed on Nov. 8. Evangelist Sam M. Yancey of Conway, assisted by Mr. Luther L. Hardin, song leader, led the services.

While no great harvest of souls resulted, we feel that a great victory has been won. The community was stirred as it has not been for years. Strong men tremble and wept under the strong preaching of Bro. Yancey.

At the last meeting a number stepped over on the Lord's side and united with the church, and we feel that a wonderful victory is won for God.

Through Bro. Hardin's leadership the choir was filled to overflowing each evening and the services begun

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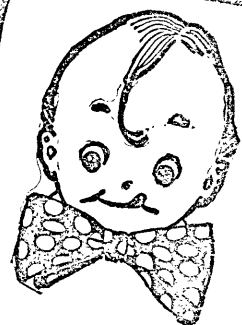
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BEST BY TEST

in a fine worshipful spirit. During my two years as pastor of Brookland Church the Methodists and Baptists have stood shoulder to shoulder in the work of winning souls. During this meeting one who did not know would have been unable to distinguish the two denominations. To God the giver of good gifts we give praise.—J. W. Oliver.

WALNUT SPRINGS.

I only lack about thirty dollars of being out on the salary at all my Churches, and I think I will get a part of that. All my Churches have paid out except one. We have done better on the claims this year than we ever have on any circuit. We have gone through hardships this year, but we are glad to suffer for the Master's name.

We have raised some moneys on almost every thing that the Church has demanded. While it has not been very large on any one thing nor for one cause, but altogether it mounts up. Our salary has been small, but we have been able to get by so far.

The Lord has been bountifully good to us along many lines that we are unable to express.

In all we had a great year. Many have been brought into the fold, and we have one of the best reports we are able to make. Had only one death among our membership and that one was about eighty years of age. We have missed but one appointment on account of sickness, and have walked about eight-hundred miles during the year, and visited about seven-hundred and fifty homes.

This is our second year on the Walnut Springs charge, and we have had many who cordially ask our return.

While we have had to cut expenses on many lines in order to keep the wolf away from the door, amidst it all we have been offered a fine salary by a large firm to give up our work on this line and take charge of a very fine business, but we feel that the call of God is above rubies and diamonds, and above every other call offered by any man.—J. A. Hall, P. C.

COMMUNITY BEAUTIFICATION

One thousand dollars in cash prizes is being offered by Holland's Magazine for planting trees, beautifying public, semi-public, and private grounds, and for essays by school children on the value of trees.

The awards are offered as an inducement to promote interest in community beautification. There are no difficult rules to master, no solicitations of subscriptions or advertising. The campaign is open to all civic, social, educational, and religious organizations, and to individuals. Environment has a great deal to do with good citizenship and the happiness of people in any given community. The results in the tree-planting division will be judged by Charles Lathrop Pack, president of the American Tree Association; Percival S. Riddsdale, editor of Nature Magazine; and R. A. Gilliam, president of the Texas State Forestry Association; and in the Community Beautification division by J. B. Baker, president of the Southwestern Association of Nurserymen; Edward T.

NUT BREAD.

- 1 1-2 cups sifted white flour,
- 1 1-2 cups sifted whole wheat flour,
- 3-4 cup chopped nut meats
- 1 egg.
- 1 level teaspoon salt,
- 3-4 cup sugar,
- 1 1-2 cups milk,
- 3 level teaspoons Calumet Baking Powder.

Sift dry ingredients together twice. Beat egg until very light, add milk and then combine with the first mixture. Add chopped nuts last. Bake in two greased loaf pans in hot oven about 35 minutes at 350 degrees F.

RED EYES Dickey's old reliable eye water cools and heals red eyes. Strengthens weak eyes—relieves sore eyes, helps tired eyes. Relieves sore eyes from gnats and dust. In genuine red folding box at stores or by mail 25c. Over 50 years old. Dickey Drug Co., Bristol, Va.

Teas, a prominent nurseryman of Houston, Texas; and Mrs. Florence C. Floore, Treasurer, General Federation of Women's Clubs.

A GOOD LETTER AND A QUICK RESPONSE.

Dear Brother Glenn:—I have received your outline plans for a greater Arkansas Methodist. I agree heartily with every one of them. If these plans are followed I see no reason why the Methodist should not grow very popular and useful to our preachers and laymen. As you know I have personally favored such changes for some time. It will put the personal element in the paper that will cause people to look forward to its coming every week like the visit of a dear friend.

I am in for sending the Arkansas Methodist to the superannuated preachers and preachers' widows. I am enclosing you my check for \$3 to help continue this "Complimentary" list.

Blessings on you and yours.—J. F. Simmons.

AFTER FORTY YEARS.

Forty years ago this fall I attended my first Annual Conference and was received on trial by the body when the Little Rock Conference was held in the city of Arkadelphia. Now as I am looking forward to the privilege of attending another Conference at Arkadelphia, which will be the sixth one I have attended there, and the ninth held there since the organization of the body, a flood of holy memories sweeps through my mind and heart and I am yielding to the impulse to write of some of these things, and of the changes which have taken place since that time.

I have said this was my first conference. As a matter of exact statement I had looked in for a little while on the Conference in session at Prescott in 1880, when the golden mouthed Bishop Geo. F. Pierce was in the chair. I had also spent a few hours in the Conference room at Hope during the session of 1882, where I heard Bishop Wilson, the St. Paul of Southern Methodism, deliver an exhortation to the preachers and read the appointments for the ensuing year. These brief glimpses were epochs in my life, but they were insignificant when compared with the experience of attending an entire session from beginning to end, and being received on trial as a member of the body.

How distinctly do I recall that Tuesday night before the opening of the Conference session Wednesday morning, when in company with Wm. A. Cajul, Nathan E. Bragg, Richard T. Nabors, Wm. C. Adams, Bate B. McCraw, Samuel A. Hill, Thos. D. Scott and R. William McKay I met the "Committee and Class for Admission on Trial," and with great fear and trembling, and much uncertainty as to the results in my own case, proceeded to stand the examination required by the Church. Only one member of the committee of three was present—Bro. Horace Jewell of blessed memory. For some two hours, or more, he gently plied us with questions on the required course of study and then very graciously informed us that the entire class had stood an approved examination. The Conference, as a body, proved to be equally gracious and all nine of us were duly admitted on trial during the first day's session. The Conference was presided over by Bishop John C. Granbury, one of the best beloved members of the College of Bishops of that time. He was cultured, devout, affable and brotherly, and won for himself a warm place in the hearts of preachers and people.

Rev. J. R. Moore was the pastor-host and also the secretary of the body. Rev. H. D. McKinnon was presiding elder of the Arkadelphia District. Dr. Andrew Hunter was well advanced in years, but was still the recognized leader of the body. Augustus R. Winfield, his heavy shock of hair and full beard as

white as snow, was still a commanding figure among his brethren. His burning eloquence, sparkling with, and dynamic energy would have made him a man of mark in any company of men on the face of the earth. But, I forbear. A score or more of others pass in review and I would gladly pay some tribute of love to the memory of each one but lack of space forbids. I know full well that the passing years cast a sort of halo over the characters of the men and the women of former times, but with all due allowance for this fact it is my deliberate judgment that no finer body of men could be found than these men who made up the rank and file of our Conference forty years ago. The preachers of today may surpass them in some phases of their equipment for the ministry, but they will never surpass them in native strength of character, and heroic devotion to the best traditions and ideals of the Methodist itinerancy. Truly, "There were giants in those days."

But nearly all of these heroic men have finished their work and have gone to their reward. The Conference roll of 1885 shows the names of eighty clerical members, nine probationers of one year, and nine who were admitted on trial at that session. Only three of the nine are living today. They are McKay, Hill and Sage. Brother Hill and I expect to answer when our names are called this year, but our beloved class mate, Bro. McKay, has been for more than a year past an inmate of the State Tubercular Sanatorium at Booneville. He is much better, but not yet able to leave the hospital. Blessings on you, my friend and comrade during these forty years. May we yet have the joy of seeing your face in one of our annual assemblies. Your absence this year will bring sadness to many hearts, and many a silent message of love and sympathy will go out to you from that Conference room.

Besides the three mentioned above only nine, of whom I have any knowledge, are living today. Four of this number, J. H. Gold, E. M. Pipkin, J. W. Berry and W. R. Harrison, are still members of the Little Rock Conference. Two of the nine, R. T. Davis and A. P. Few have located and are still living in the bounds of this Conference. The remaining three are H. W. Brooks, of the Memphis Conference, A. T. Galloway, of the North Arkansas Conference, and J. R. Cason, of the Florida Conference. Of the twelve surviving members and probationers of the Conference of 1885, who have been named above, A. T. Galloway and I are the only ones who are now in active service, all of the others being on the list of superannuates, or in the local ranks.

These were twenty-four lay members of the Conference of 1885 all of whom are dead. They were a body of picked men and an honor to the church and Conference which they served.

The roll of the Little Rock Conference, as it now stands, shows the names of six other members who entered the itinerancy prior to 1885, but they were members of other Conferences at that time and have since been transferred to this conference. They are R. A. McClintock, W. M. Hayes, C. O. Steel, Alonzo Monk, W. R. Richardson, and T. O. Rorie. Four of the six are still on the effective list.

Forty years have made many changes. The old wooden frame church in which the Conference of 1885 was held has long since given place to a splendid brick structure of modern design. Two thriving colleges which had scarcely been dreamed of at that time, Ouachita and Henderson-Brown, are now the pride and joy of the city. The Conference has grown from a membership of 104, including 24 lay members, to a membership of 220, including 56 laymen. The membership of the church, in the bounds of our Conference, has grown from 20,731 to 55,583. The workmen die but the work goes on. "The best

is yet to be." May we cherish the sacred memories and achievements of the past and press on to greater things in the future.—J. A. Sage.

OBITUARIES

McLAUCHLAN.—Christiana Cooper McLauchlan was born near Louisville, Ky., in 1835, where she grew to womanhood, and where she was married to John McLauchlan, December, 1851. They moved to Arkansas in 1870. Dr. John McLauchlan entered the ministry of the M. E. Church, South, in 1871. So, she served God and the church as the wife of an itinerant Methodist preacher for 25 years until the death of Dr. McLauchlan. Since that time she has lived in the home of her daughter, Mrs. J. G. Thweatt, of DeVall's Bluff, Ark., for 29 years. She passed to her reward Tuesday evening, Nov. 3. She quietly fell asleep. Her remains were laid beside her sainted husband at Arkadelphia to await the resurrection morning. "Blessed are the dead who died in the Lord." The funeral services were held in Bro. J. G. Thweatt's home by the pastor, Rev. R. R. Moore.

WHERE CONFERENCE VISITORS WILL BE ENTERTAINED IN CONWAY.

(Host, street, telephone number and guests are given.)
Anderson, F. B., 518 S. Locust ..167
Two to be assigned.
Atwood, Miss, County Hospital ..503
Rev. and Mrs. Artie Cline.
Adkisson, G. W., 319 Clifton.....387
Rev. J. M. McAnally, Rev. M. M. Smith.
Adams, J. M., 109 S. Watkins ..453J
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Adams, R. F., Lavinia St.....157W
Four to be assigned later.
Allison, E. H., 815 Caldwell108
Rev. M. F. Johnston, Rev. Chas. W. Lester.
Blackard, P. A., 717 S. Locust
Two to be assigned.
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Two to be assigned.
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Two to be assigned.
Bolin, J. H., 820 College379W
One to be assigned.
Bishop, W. W., 501 Davis82
Rev. W. F. Blevins, Mr. C. C. Sharp.
Benedict, Bruce, 111 Faulkner101
Rev. and Mrs. D. H. Colquette.
Bailey, J. Z., 505 Clifton.....65
Rev. J. H. Sturdy, Rev. W. E. Hall.
Bolls, Mark, 502 Caldwell723
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 Campbell, D. S., Central College656
 Mrs. Charles I. Evans, Mrs. G. A. Booser, Mrs. W. T. Harper, Mrs. E. F. Brewer.
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 Mrs. H. E. Neblett, Mrs. L. E. Conklin.
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 Collier, J. D., Oak and Court356
 Rev. C. C. Burton, Rev. Chas. E. Edwards.
 Clayton, W. B., 603 Caldwell223
 Rev. J. T. Wilcoxson, Rev. W. F. Evans, Rev. James B. Evans, Rev. J. T. Gossett.
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 Mrs. W. A. Steele, 1 to be assigned.
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 Rev. Lewis Fair, Rev. A. L. Platt.
 Dunaway, L. S., 119 Faulkner121
 Rev. B. H. Greathouse, Rev. A. T. Galloway.
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 Durham, C. E., Cent. & Robinson..69
 Rev. and Mrs. A. R. Cuthbert.
 Durham, W. O., 513 S. Locust148
 Two to be assigned.
 Dunaway, J. D., 209 College209
 Two to be assigned.
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 Two to be assigned.
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 Mr. W. P. Jones, Mr. H. B. Aylor.
 Huddleston, Dr. G. D., 704 Caldwell 129
 Dr. G. W. Droke, Mr. Marion Wasson.
 Harrin, F. H., 610 S. Davis338
 Mr. A. L. Malone, Mr. C. M. Edwards.
 Harton, D. O., Jr., 122 S. Davis153
 Rev. Henry Goodloe, Rev. J. Q. Schisler.
 Harrell, W. M., 602 Caldwell43
 Rev. and Mrs. Eli Myers.
 Hickman, Jim, 315 Bruce
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 Heiligers, Mrs. Sam, 410 Locust83
 Mrs. Lucy Creitz, Mrs. J. H. Looney.
 Hamburg, A., Jr., 805 Robinson 344W
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 Harton, B. L., 614 Robinson85
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 Two to be assigned.
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 Two to be assigned.
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 Rev. Albert Story, Rev. A. McKelvey.
 Jones, C. W., 220 Faulkner166
 Rev. W. A. Patty, Rev. L. E. Conklin.
 Jones, E. R., R. F. D.
 Rev. E. B. O'Bryant.
 Jeter, W. D., 116 Center390J
 Mr. and Mrs. J. C. Eaton.
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 Rev. and Mrs. James E. Nelson.
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 Kelsey, Miss Lula, 412 S. Mitchell ..
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 King, Rev. W. L., 409 Hairston.186W
 Rev. and Mrs. J. E. Peters.
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 Rev. and Mrs. W. J. LeRoy.
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 Seven to be assigned.
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 Mr. C. J. Chapin, Mr. W. R. Stuck.
 McAlister, H. L., 612 Bruce515
 Rev. J. D. Roberts, Mr. J. E. Chambers.
 McHenry, M. J., 414 Clifton740
 Two to be assigned.

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 Two to be assigned.
 McClurkin, J. L., Clifton Street ..491
 Rev. J. M. Glover.
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 Rev. H. O. Bolin, Rev. C. O. Hall.
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 Two to be assigned.
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 Rev. B. R. Johnston, Rev. W. T. Thompson, Miss Henrietta Villines.
 Morehead, R. C., N. Clifton615
 Two to be assigned.
 Morgan, C. L., 117 Faulkner67
 Rev. W. E. Cooper, Rev. H. M. Lewis.
 Mosley, Wiley, 707 Robinson178
 Mr. T. W. Coffman, Mr. T. D. Hunt.
 Martin, Mrs. W. S., 405 Clifton506
 Rev. and Mrs. J. D. Ditterline.
 Manny, Theo. B., Hunter St.139
 Rev. and Mrs. J. C. Glenn.
 Martin, A. W., 510 Lee
 Mr. and Mrs. W. H. Martin.
 Mode, Mrs. John, 308 Clifton163
 Two to be assigned.
 Neal, A. N., 312 N. Davis714J
 Two to be assigned.
 Neal, R. C., N. Davis714W
 Two to be assigned.
 Newbern, C. H., 209 Center323
 Mr. M. E. Newbern.
 Nelson, C. H., 416 S. Davis152
 Rev. R. Jones, Rev. J. L. Evans.
 Nelson, F. P., 215 Oliver
 Rev. and Mrs. Skinner.
 Osborn, H. R., 420 Conway Blvd 627
 Two to be assigned.
 Owen, G. E., 303 College176
 Mr. L. F. Blankenship, Rev. L. N. Haskins.
 Owen, Mrs. O. J., 500 College103
 Rev. W. L. M. Jones, Rev. D. T. Rowe.
 Owen, W. N., 300 Caldwell53
 Rev. Van Utley, Rev. Charles F. Wilson.
 Pence, Hugh, 210 Faulkner678
 Mr. and Mrs. J. F. Willis.
 Plant, J. P., College Ave.
 Rev. T. C. Chambliss, Rev. N. Chaney.
 Pinson, Mrs. C. C., 420 S. Center33
 Rev. George A. Burr.
 Parsons, A. A., 200 Donaghey605
 Rev. R. P. Bates, Rev. R. M. Black.
 Park, E. L., 615 Sims
 Rev. J. T. Cunningham, Rev. J. E. Cooper.
 Russ, O. S., 401 Garvin298
 Rev. S. F. Porter, Rev. W. W. Gibson.
 Opitz, Otis, 458 N. Front
 Two to be assigned.
 Robbins, Wellington, 528 Stell124
 Two to be assigned.
 Russell, Mrs. J. R., 210 Center373
 Two to be assigned.
 Robins, Frank E., Locust Ave.165
 Mr. B. G. Seagraves, Dr. James E. Seneker, Rev. J. W. Workman, Rev. James M. Hughey.
 Russell, H. D., 505 College191J
 Rev. and Mrs. I. H. Russell.
 Revilo Hotel, 116 S. Front614
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 Mr. E. C. Parsons.
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 Two to be assigned.
 Rowland, J. M., Laney House246
 Rev. I. D. McClure, Rev. S. A. Johnston.
 Russell, W. A., 402 S. Davis139
 Rev. R. Craig, Rev. I. R. Davis.
 Russell, J. R., 209 Center373
 Miss Minnie Eidson, Miss Kate Hillard.
 Stevens, Miss Margaret, 613 College 223W
 Two to be assigned.
 Smith, Theodore, S. Mitchell471
 Two to be assigned.
 Stapleton, Mrs. R., Spencer St. 586J
 Two to be assigned.
 Simmons, Charlie, 614 S. Locust ..260
 Two to be assigned.
 Simmos, Guy A., 515 Clifton596L
 Rev. and Mrs. G. C. Johnston and daughter.
 Simpson, Ed., Davis & Robinson...352
 Rev. S. H. Blackwell, Rev. Elias W. Nelson.
 Sims, A. J., 415 Conway Blvd.177
 Rev. C. O. Hall, Rev. J. W. Hager.
 Short, G. Y., S. Ash574
 Rev. W. T. Jones, Rev. A. T. Mays.
 Simpson, W. H., 407 Oliver
 Rev. H. T. McDonald.
 Stark, W. B., 610 Robinson46
 Rev. S. O. Patty.
 Sohn, Mrs. L., Bruce St.417
 Rev. D. L. Yates.
 Stewart, W. H., 701 College138
 Mr. and Mrs. J. M. Williams.
 Simmons, T. J., North Ash
 Rev. James M. Thrasher, Rev. L. A. Blevins.
 Smith, S. G., 411 Caldwell5
 Rev. and Mrs. H. Hanesworth, Rev. and Mrs. W. L. Oliver, Rev. J. J. Galloway, R. A. Dowdy.
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 Two to be assigned.
 Thompson, W. L., 500 Conway Blvd. 146
 Four to be assigned.
 Torreyson, B. W., Teachers Col.192
 Mr. D. L. Ford, Mr. Sam Galloway, Mr. J. E. Bryant, Mr. W. A. Daugherty.
 Traylor, Mrs. F., 505 Caldwell156
 Two to be assigned.
 Turner, C. D., 204 S. Davis134

One to be assigned.
 Turner, H. L., 210 Donaghey180
 Rev. J. R. Ashmore, Rev. W. E. Clement.
 Turney, J. C., 414 N. Davis297W
 Two to be assigned.
 Taylor, G. C., S. Locust
 Two to be assigned.
 Underhill, Mrs. M. R., 207 Oliver...404
 Two to be assigned.
 Van Valkenburg, Wm., West. Ave. 464
 Two to be assigned.
 Vaughter, Claud, 525 N. Front....585
 Two to be assigned.
 Wilson, G. W., A., 111 N. Mitchell. 231J
 Rev. Chas. Edward, Rev. T. A. Bowen.
 Whiddon, Henry T., 700 Robinson.135
 Rev. Howard Jones, Rev. Norris Greer.
 Weidemeyer, W. W., Wash. Ave....601
 Rev. J. M. Ruble, Rev. J. M. Burnett.
 Wilson, Mrs. W. B., 307 Caldwell....12
 Rev. D. N. Weaver, Rev. J. C. Weaver.
 Wheeler, Mrs. H. E., 411 Duncan..580
 Rev. Hugh Armstrong, Rev. Edward Bishop.
 Woodruff, Ben, Tyler St.406
 Westmoreland, W. W., 511 Prince.227
 Judge Priddy.
 Whitten, Mrs. J. M.
 Four to be assigned.
 Williams, T. M., 716 Conway Blvd. 161W
 Two to be assigned.
 Wilford, B. L., 810 Clifton.....212
 Rev. and Mrs. Stewart, Rev. and Mrs. J. Wilford.
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 Two to be assigned.
 Whiddon, H. B., 107 Ash.....130W
 One to be assigned.
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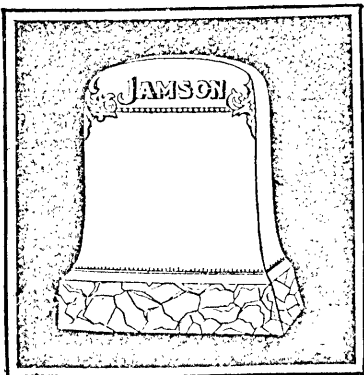
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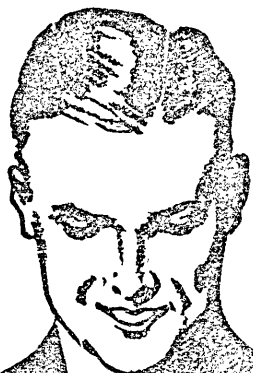
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THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

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

"He Who Has Lost Confidence Can Lose Nothing More"

If you think you can raise your Special Effort quota for Superannuate Endowment---YOU CAN. The man who fails at this task is nearly always one who believes that it cannot be done.

It now appears that nearly \$1,000,000 will be paid on Special Effort quota during the second year of the movement ending March 31, 1926. This money is being paid by those Charges which have **confidence**.

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"One Can Tolerate and Sympathize With Losers, But Not With Quitters"