

ARKANSAS METHODIST

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

VOL. XLV.

LITTLE ROCK, ARKANSAS, THURSDAY, JULY 29, 1926.

No. 30.

PUNGENT PARAGRAPHS.

Although the thrill may kill, some fools are willing to pay the bill.

A congregation will listen as long as the preacher mixes sense and religion 50-50.

If you let God direct your spending, it will have no ending, because He invests in both time and eternity.

"Safety first" should mean the safety of others rather than your own; otherwise it simply signifies selfishness.

The layman who constantly criticizes long sermons, usually lacks terminal facilities when he speaks from the pulpit.

If you would be successful, adjust your daily life to changing unessentials and hold firmly to the essentials; for thus you avoid unnecessary friction and yet keep on the main track.

THE WISDOM OF THE COMMUNISTS.

Because they believe in the influence of the printed page, the Communists have established a non-profit publishing house through which they expect to distribute literature that helps their cause. Recently they made an announcement that they would publish old or new books at only one-half of the cost of production for any radical group. Thus they are using the methods introduced by John Wesley; while we his followers have forgotten one of the greatest instrumentalities which he used. They are wise. Are we? If it pays Communists and Bolsheviks to distribute cheap literature and merchants to advertise, would it not pay the Methodist Church to have a revival of cheap but good literature?

"GLORIFIED THINKING."

A recent writer on the art of preaching described it as "a kind of glorified thinking out loud for all sorts and conditions of people." Is that not true of the inspired message of the real preacher?

A Gospel sermon is not an essay; it is not an address; it is not a lecture; it is not an oration. It involves elements of all of these. It should be as carefully composed as an essay, be delivered with the directness of an address, have the instruction of a lecture, and the grace and fire of an oration; but it might have all of these and yet not be a true sermon, if it should lack the purpose to glorify God and save men.

God is a spirit; man also is a spirit. God has so formed man that he has the capacity to know God, not by physical means, but by direct contact of spirit with spirit. Sin has marred man's nature, and made it difficult for him to see God; he sees as "through a glass, darkly." He needs Jesus, the Light, to enable him to know God. Jesus has provided that men may come to Him direct, but has ordained that there should also be preaching.

Through preaching God is to be presented again and again to man, so that he may always realize that God is Creator, Ruler, Father. Through preaching Jesus is to be held forth constantly as "the Lamb of God which taketh away the sin of the world." In this presentation God is glorified and Christ is glorified. Man is made to see the glory of God the Father and of Jesus Christ his Son.

This preaching will be shot through with God and with Christ. It will be thinking aloud about God and Christ; and as they are glorious the thinking will be "glorified thinking." Preaching that is not filled with this "glorified thinking" is drab and earthy. It will not enlighten the darkened soul. It will not feed the hungry heart. It will not open the windows of heaven to the carnal eye. It will not enable the deaf ear to hear the song of the Lamb that was slain.

Himself filled with the glory of God, the preacher will glorify Him. Taught by a glorious Christ, he will proclaim the glorified and risen Christ. Touched by the Holy Spirit, the preacher will be that Spirit's messenger to present a God of glory

**WOE TO THE CROWN OF PRIDE,
TO THE DRUNKARDS OF EPHRAIM,
WHOSE GLORIOUS BEAUTY IS
A FADING FLOWER.....THE
CROWN OF PRIDE, THE DRUNK-
ARDS OF EPHRAIM, SHALL BE
TRODDEN UNDER FEET.—Isaiah
28:1 & 3.**

and a glorified Redeemer to the human soul, and help that soul to do "glorified thinking" and to glorify God through faith in Jesus Christ who is preparing a home in glory for glorified saints. Thinking of the glory of God, men may make life glorious. May heaven and earth be filled with his glory!

"To Father, Son, and Holy Ghost,
The God whom we adore
Be glory, as it was, is now,
And shall be evermore."

FAMILY PRAYERS

In his manual, "A Book of Worship," Dr. Wade Crawford Barclay, in the "Introduction," gives his reasons for preparing the volume, and so discriminately discusses the difficulties in the way of family prayer and the method of overcoming them, that we feel constrained to quote copiously for the benefit of our readers. Consider the following words of wisdom.

"How often in recent years have we heard ministers and others publicly deplore the decadence of the hallowed custom of family worship! I have long been persuaded that this is due to the changed conditions of our modern life more than to any other cause. There is, in these times, probably no less appreciation of the importance and the sanctity of worship than in former times. Certainly, vital religion is not less prevalent among the people generally nor is there less sense of responsibility on the part of parents for the nurture of the religious life of their children. But conditions of life have radically changed. There is less of leisure. The members of the family are not together in the home for as many hours of the day as formerly. More than for any other reason family worship has declined because people have not known how to adapt its form to the seeming necessities of the new conditions and have not been supplied with simple, usable aids. Almost universally Christian people assent to the importance of the custom. The majority freely express a sense of regret that it does not prevail in their own homes. When they are asked why it is not observed many give as a reason the lack of sufficient time or of suitable time and their own inability to make a service of worship interesting and inspiring. If these obstacles may be overcome, it is possible, I believe,—if our ministers will make the effort—to establish family worship in the majority of homes where both husband and wife are Christian people and in many other homes where only one parent is a professing Christian.

"The first reason, lack of sufficient time, is due, in part at least to a misapprehension. It is possible for a service of worship—reverent, dignified and inspiring—to be conducted in the family circle in a very brief space of time, a five minutes, if it is necessary to limit it to that, certainly in eight to ten minutes. The most available time is at the morning or evening meal; either is entirely suitable. Every family ought to be together at one or the other occasion; there can be little sense of family unity unless this is made possible. There are few families where it would not be possible to extend the period of one or the other meal for five or ten minutes, to call the family to the breakfast table ten minutes earlier in the morning or to remain at the table for ten minutes following the evening meal.

"There are two generally prevailing causes

which give weight to the third reason for the non-observance of family worship. The first is that most people find difficulty in turning readily to appropriate Scripture passages. They are familiar with a few favorite chapters. Apart from these they are at a loss how to proceed in selecting brief readings which offer variety, instruction, and inspiration. Granted that Christian people ought to be thoroughly familiar with the Scriptures, the fact remains that most of them are not. The second cause of failure in making the service of worship interesting and inspiring is the fact that great numbers of Christian people find expression in prayer difficult. The reason is not far to seek. The Church has never given attention to training its young people in extempore prayer. Consequently, when the attempt is made the language of prayer is faltering, or if the phrases come readily, there is likely to be a tendency to the repetition of time worn petitions, and the result is stilted, formal, more or less meaningless utterances. What is needed in this situation is a manual of devotion designed especially for us in family worship."

Such a manual Dr. Barclay has prepared. It admirably meets the need and we should be glad to know that it was in every Christian home. Even if it is not used in family worship, the selections are peculiarly fine. Perhaps in no other single volume is gathered such a wealth of devotional material. The writer would be almost willing to repay the price of the book to any one who might buy and be dissatisfied. It is published by The Methodist Book Concern, New York and Cincinnati, price \$2.50.

SENATOR BORAH IS RIGHT.

Speaking recently before the Ministers' Association of Atlanta, Senator Borah of Idaho, easily the most brilliant and the most independent member of the United States Senate, said: "When debate on the liquor problem opened a few months ago the question did not seem particularly important; but the controversy had not proceeded far until the most important issue that a self-governing people can ever be called to consider, forged its way to the front.

"Instead of a modification of the Volstead Act, we now have the nullification of the Constitution. Instead of non-intoxicating liquor within the Constitution, the demand is now for intoxicating liquor in defiance of the Constitution. The same leaders who asked in the beginning for modification within the Constitution, now declare that they will have intoxicating liquor, Constitution or no Constitution, Volstead Act or no Volstead Act.

"It may be that it is within the power of the liquor interests to amend the Constitution, a thing that it is well within their right to undertake and within possibilities to achieve, but I take the privilege of asserting that it is not within the power of the liquor interests to nullify the Constitution.

"There is no possible excuse to invoke nullification. There is no law, no provision of the Constitution, which may not be rewritten or wholly expunged; but to preach nullification is to preach lawlessness—the ancient and persistent enemy of all republics."

This able senator then proceeds to show that the efforts of the liquor interests are similar to the deeds of the Bolsheviks and others who have been destroying orderly government in many European states. While he recognizes the right of the people, through the orderly processes prescribed in the Constitution, to amend the Constitution, he charges that such referendums as are now being taken in New York and other states, are unconstitutional and subversive of the Constitution and law. He is right.

As the result of an amendment to the national constitution Church and State are now separate in Chile. This is the fruit of seed sown by Protestantism during many years. Religious liberty was the battle cry of those who advocated the amendment.

THE ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY.

A. C. MILLAR Editor
J. C. GLENN Business Manager
ANNIE WINBURNE Treasurer

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

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

Pastors are Authorized Agents.

SUBSCRIPTION RATES:

One Year, invariably cash in advance.....\$2.00
One Hundred per cent Lists..... 1.00
Rate to all Ministers..... 1.00
Superannuated Methodist Preachers, Free.

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

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

Make money orders and checks payable to the ARKANSAS METHODIST, and address all business communications to the Business Manager.

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

Entered as second-class matter, January 31, 1908 at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized September 12, 1918.

ADVERTISING DEPARTMENTS.

Our Foreign Advertising Dept. is in charge of JACOBS & CO., CLINTON, S. C.
Soliciting Offices and Representatives.
Miss Roberta Davis, 1018 First National Bank Bldg., Chicago, Ill.

Mr. E. L. Gould, 118 East 28th Street, New York, N. Y.

Mr. Wm. H. Valentine, 5386 Pershing Avenue, St. Louis, Mo.

Mr. J. W. Ligon, 210 Park Drive, Atlanta, Ga.

Mr. G. H. Ligon, 421 Biltmore Avenue, Asheville, N. C.

Address correspondence to the Home Office of Jacobs & Company, Clinton, S. C.

Our Local Advertising Department is in charge of JOHN C. GLENN, 221 East 5th St., Little Rock, Ark.

PERSONAL AND OTHER ITEMS.

Married at the home of the bride, Mr. Glenn Durden and Miss Rachel Morrison, July 21, Rev. J. C. Williams, pastor Austin Circuit, officiating.

Mr. William F. Lipscomb, local young business man and Miss Opal Spots, were united in marriage Sunday afternoon in Asbury Memorial Church. The associate editor said the ceremony.

A note from Dr. Reynolds corrects our statement about the Hendrix College Gymnasium. Mr. O. O. Axley of Warren is contributing some \$8,000 or \$10,000, but the building and equipment will cost nearly \$20,000.

Mrs. Montgomery Ward, widow of the Chicago mail-order merchant, died July 26. She had been deeply interested in education and had given \$8,000,000 to Northwestern University, the great Methodist university of Evanston, Ill.

The Rev. W. J. Whiteside, pastor of Hickory Plains Charge reports a very fine revival preceded by a Cokesbury School. Rev. E. D. Galloway, pastor of Henderson Church preached from Monday to Friday night, of last week. Twenty members were received.

Rev. J. R. Dickerson of Portland called last week and reported the death of the 20-months old baby of Mr. and Mrs. J. A. Monk of Portland at Trinity Hospital this city on July 26. Mr. Monk is a nephew of Dr. Alonzo Monk. Burial was at Austin cemetery near Cabot.

Mr. Proctor Taylor, young business man of Junction City, and Miss Reba Hightower, daughter of Mr. and Mrs. Hightower of this city, were married in the auditorium of Asbury Memorial Church at high mid-night Sunday, the associate editor performing the ceremony.

Rev. J. H. Snowden, D. D., is now editor of the Presbyterian Banner. It is published at Pittsburgh, Pa., and is one of the best organs of the Presbyterian Church. Dr. Snowden is well known to the preachers of Arkansas who have been attending the Pastors' Summer School at Conway. He was a popular lecturer who was much appreciated for the sanity and clarity of his thinking.

Marshall T. Steel, son of Dr. E. R. Steel of the Little Rock District, is spending the summer in Y. M. C. A. work in New York City. He "hiked" from home to the east and had a great trip and is now enjoying his experiences. As a delegate to a Y. M. C. A. student conference he will stop at Oberlin, Ohio, on his return.

Last week, too late for publication, came a communication from Rev. J. F. Jernigan concerning a meeting in which he was engaged at Beulah on Paris Circuit. Rev. J. H. Mathis is the loved and energetic pastor and Brother Jernigan thought the prospects for a meeting were good, although the lack of a house interferes. He makes a strong plea for strengthening the circuits as the sources of supply for our church.

Rev. C. F. Hively, N. Arkansas Conference evangelist reports that he is just back from good meetings with Bro. B. E. Robertson of Colt and Caldwell. Had one conversion and one accession to the church in each place. Bro. Hively leaves for Calico Rock where he will be in a meeting until Aug. 8, at which time he has an open date and would be glad to confer with any brethren wishing his services. Address him at Calico Rock.

The Irish Presbyterian Church is raising some \$400,000 with which to build a hotel in Belfast for the purpose of caring for their young people who come up to the city. The industries are calling the young life from the country, and it has been found impossible to find for these young people suitable lodgings with clean and moral surroundings. The hotel is to be a steel-frame seven-story structure. Already more than \$300,000 has been raised.

Through Presiding Elder J. W. Harrell information comes that Rev. J. W. Rogers, our pastor at Magnolia, had a telegram last Saturday to the effect that his mother who was visiting a daughter in Sapulpa, Okla., was found dead in bed. Bro. and Sister Rogers went immediately to Sapulpa. His mother had been in precarious health for some time; hence the news was not a surprise. He and other relatives have the sympathy of many friends.

Rev. I. A. Brumley, our cultured pastor at Springdale, has won an honor for himself and for his Conference, by earning the diploma in Missions at the Leadership and Mission School at Mt. Sequoyah. He is the second person in the entire Church to complete the course required for this diploma. The editor was with Bro. Brumley last Sunday evening, but he was so modest that he did not communicate the fact and it was only learned later through Rev. A. W. Martin.

Mrs. Anna M. Harkness, who died recently, left in her will \$2,500,000 to the Presbyterian Board of Foreign Missions and a like amount to their National Home Missions, \$1,000,000 to the Church Extension Committee of the New York Presbytery, and \$250,000 to the Fifth Avenue Church of New York. These are noble gifts, and should encourage our people of wealth to make large provision in their wills for church enterprises. Let many heed Dr. O. E. Goddard's call for the making of wills in favor of our Board of Missions.

BOOK REVIEWS

The Glorious Names of Jesus; by Amos R. Wells; published by Fleming H. Revell Company, New York and Chicago; price 60 cents.

Amos R. Wells takes a few of the beautiful names applied to Jesus in the Bible and shows how they are indicative of his many-sided character. A fuller and keener appreciation of what Jesus is or may be to the human heart, is gained by a careful reading of this little book. It is rich in its power of suggestion and as one reads he is inspired to make for himself a fuller study of the glorious names of Jesus that he already knows and loves and that are not mentioned in this little volume. He is sure to be benefited by his contact with this subject. Dr. Wells writes in a very pleasing style and his book would make a most excellent gift.

The Call To Christian Stewardship; by Julius Earl Crawford; published by Cokesbury Press, Nashville.

The question of the Christian's financial obligation to his church is a rock on which many a man has wrecked his frail bark of faith and many a church has lost its power to carry forward its great work. The truly converted man is eager to do what is just and right by his church, but he needs to be educated in stewardship, and unfortunately

his pastor and lay leaders are often too hazy in their own ideas of the subject to give any real help. This book gives a wonderfully clear and helpful presentation of the subject and should, by all means be in the hands of all pastors, lay leaders and stewards. It might well be used as a basis for an educational course in your organized adult department. Nothing would so vitally increase the spiritual power of your church as a thorough conversion of its pocket books.

How to Get Right With God, and Other Noonday

Talks to Busy People; by James M. Gray, D. D., published by Fleming H. Revell Co., New York. These talks which were delivered to busy people during the noon hour of Holy Week stress the practical side of faith. The language is simple, forcefully and calculated to carry the message across to the hearers and impress it deeply in the hearts and minds. A thoughtful reading of these little talks will prove most helpful to pastor and layman.

Home Folks; by Clovis G. Chappell, D. D.; published by Cokesbury Press, Nashville; price \$1.50.

The home, the unit of government, of civilization and all true progress, with all its promise of happiness, its possibilities for woe, should be a subject of interest to each individual. And the folks that make the home—wouldn't we all like to know how to understand them better that we might the better fill our own place in the home? Well, read "Home Folks," by Dr. Clovis G. Chappell. His ideals of the home as a sacred institution are beautifully and clearly set forth and his analysis of the causes of failure and the ways of success are very helpful. The most difficult situation, the most dangerous crisis, he claims can be solved by the use of intelligent Christianity. These straightforward, heart to heart talks should be read by every member of the family.

Science and Religion: Five So-Called Conflicts; by William North Rice; published by The Abingdon Press, New York and Cincinnati; Price 50 cents.

This is a very small book (only 53 pages), but it is big with ideas. From early centuries there has been a conflict between certain theological dogmas and certain scientific theories; but theology is not always religion, nor science always according to facts, as later discovered. Dr. Rice goes over the history of the supposed conflict, and shows that usually it has grown out of the acceptance of unproved theories, or the attempt of one party or the other to dictate outside of its realm. He says: "Man cannot fail to be profoundly interested in the world of thought which pure science ignores. He cannot help asking what is the efficient cause of the phenomena of nature. Is that efficient cause Personality to which human personality is analogous? If the efficient cause of natural phenomena is personal and intelligent, we cannot fail to be interested in the question of the character of that Personality, and its relation to our own life and destiny. The question of efficient causation in nature belongs to philosophy. Our individual relation to the Personality conceived to be the soul of the universe, is the theme of religion. Philosophy and religion are thus intimately related. Far less intimate is the relation between science and religion. There can be no contradiction between science and religion, as there can be no collision between trains running on parallel tracks."

A GREAT REVIEW

In the Methodist Quarterly Review for July, Dr. G. T. Rowe, the brilliant editor, discusses the "Function of a Review" and shows that the present policy is the same as that which has been followed by his illustrious predecessors. He says: "A review has a field peculiarly its own. There is a difference between an advocate and a review, and neither can perform the functions of the other successfully. An advocate gives itself to the support of established views and determined policies and serves the Church by acquainting the membership and the public generally with the views, plans, and purposes of the organization. Its chief function is to propagate the ascertained truth and to carry out the great aims for which the Church stands. A review surveys and estimates the current thought of its own denomination, of all others, and of the world at large and stands as the exponent of the thought life of the organization which gives it being. It also furnishes a forum for a more elaborate and reasoned discussion of debatable ques-

tions than the space and constituency of the advocate will permit. The review, designed for circulation among mature and thoughtful people, can profitably discuss many questions that should not be attempted in a Conference organ."

The July number contains many fine articles which should be widely read. The price is fifty cents a copy or \$2 a year. Order of Lamar and Barton, Agents, Nashville, Tenn.

ELM SPRINGS AND SPRINGDALE.

While at Mt. Sequoyah several weeks ago I promised Rev. M. R. Lark, pastor of Elm Springs Circuit, to give him a Sunday. He arranged for me to be at Elm Springs last Sunday morning, where I saw a good Sunday School and had a fair congregation. This is a small village in a fine agricultural region and our church was once quite strong there. It was the neighborhood of Greathouse, the Shermans, the Summerses, and Waldrip, besides many choice laymen. Declining somewhat for a while, it is now on the upgrade. Last year under the leadership of Rev. W. E. Bishop a commodious parsonage was built and a basement put under the church. Now a \$14,000 brick veneer school building is going up for a consolidated school. Bro. Lark, the present faithful pastor, is working hard and expects to get results. He had planned for me to preach at Harmon, about six miles southwest, but a heavy rain in the afternoon prevented. Bro. Barker, an Oklahoma evangelist, is holding a meeting there with good prospects. I had a pleasant trip both ways with Bro. Lark and appreciated his companionship.

At night I preached at Springdale for Rev. I. A. Brumley, the cultured and resourceful pastor. On account of a protracted meeting in the Baptist Church and a farewell meeting for the pastor of the Methodist Episcopal Church, the congregation was reduced somewhat. Springdale is one of the best communities in the state and ours is a growing church. Bro. Brumley is closing a very fruitful quadrennium, and will make an excellent report. Since my last visit pavements have been laid on the principal streets and many other improvements have been consummated. The church grows with the town, and is becoming one of our important stations.

For many years this has been an orchard center. It is now devoting much attention to grape-growing and tomatoes. Splendid vineyards stretch in all directions. The revenue therefrom is large.—A. C. M.

THE PAPER SITUATION.

A few weeks ago when the presiding elders of our two Conferences were considering the interests of this paper it was suggested that the Commissioners who are responsible for its financial management should study the "Florida Plan" and, if they found it feasible and desirable, adopt it.

After considering the question from every angle the Commissioners decided that that plan would not afford any financial relief, but would involve real financial embarrassment and that it was desirable and practically necessary to maintain the *Arkansas Methodist* as the organ of the two Conferences in order properly to care for our own interests and institutions.

On account of the serious illness of Rev. J. C. Glenn in the winter, when he was incapacitated for about two months, he was not able to press the campaign for circulation, and as little can be done on this line at this time of the year, he asked to be relieved of most of his duties and is now earning his salary as the representative of the Mt. Sequoyah Improvement Co., but retains his connection and renders service as he may have opportunity.

This leaves the business responsibility on the editor. The Commissioners are behind him and are borrowing the money necessary to tide over the dull season. They are determined that the paper shall be maintained and ask for the hearty co-operation of all of our pastors and people. It is probable that the editor will get no salary for several months; but he is willing to do the work if he has the moral support of his readers, and believes that when Conference time comes the paper can be put upon a sounder basis than it has ever had. The Commissioners, having studied the whole situation, believe that we should have our own building and plant, and ask that we work toward that end, as the only papers in our Church that are safe financially are those that have their own plants.

The Commissioners have authorized the editor to cut down the size of the paper, as he may deem best, when there is not much advertising. Last

year at this time we were giving practically half of our space to advertising. Now that can not be secured, and without much advertising our readers will get practically as much reading matter in a paper with half the number of pages. In this matter we shall be governed wholly by circumstances. When we have the matter that requires the space, we shall use sixteen pages; but when matter is short, the size will be reduced. This is merely a temporary expedient dictated by common sense. The various departments will be maintained, but unimportant matter will be eliminated in the interest of economy.

Let no one be alarmed. The Commissioners say that the paper will be supported and continued after the Conference sessions in better condition than before. We ask that all who can, renew, and that pastors take all the subscriptions possible so that we may borrow as little as possible during the next three months.

THE METHODIST PULPIT AND POLITICS.

There might be a national crisis, such as an attempt to elect to the presidency a man like Governor Smith of New York, who is avowedly against prohibition and the enforcement of prohibition laws, when our preachers would be fully justified in discussing his candidacy in their pulpits. But it has been a tradition of our Church that partisan politics must be kept out of our pulpits. It is our custom to discuss issues and principles and not to advocate by name any man in our pulpits. However worthy a candidate may be and however dangerous his opponent may be, it is the part of wisdom and in keeping with the best traditions of our Church to avoid personal advocacy from the pulpit. This in no wise forbids a preacher as a citizen from exercising his rights as a citizen; but in the pulpit he is not merely a citizen; he is the pastor of his whole flock, of those who agree with him and those who differ in politics and personal preferences. This being true it is extremely doubtful whether a pastor should as a pastor lend his name to campaign documents, because he may thus unwittingly be committed to methods and conditions which are not ethical. He may use language which he intends to convey one meaning but it may be so construed as to convey a wholly different meaning. Let Methodist preachers thunder the principles of righteousness from their pulpits, but let them beware of entangling personal or partisan alliances. We grant that this is not easy, seeing that preachers are human; but the Master commanded his disciples to be "wise as serpents and harmless as doves."

THE WESTERN ASSEMBLY ON MT. SEQUOYAH.

On July 22 the trustees of the Western Methodist Assembly met in annual meeting at Mt. Sequoyah. The attendance was good and much business was carefully transacted. All of the officers were re-elected, and Superintendent J. L. Bond was also re-elected and he and Mrs. Bond were warmly commended for their faithful and efficient work in managing the affairs of the Assembly.

One of the chief items of business was the modification of the agreement between the Assembly and the Mt. Sequoyah Improvement Co. in connection with the building of the hotel. If the Improvement Company consents (as it doubtless will) to the modifications, the hotel and real estate enterprises will be separated, and the conditions for stockholders will be more attractive. The Assembly, to show its faith in the enterprise and simplify the contract, will take \$15,000 of hotel stock. While the two are separate corporations they are closely allied and the hotel must be managed in harmony with the purposes and ideals of the Assembly.

It was agreed that the hotel is a practical necessity for the enlargement and progress of the Assembly and that, in view of the demands for hotel accommodations in the Ozark Region, it ought to be a paying institution for the investors. No business enterprise can guarantee dividends, but with proper management it is believed that the hotel will be as safe as the average investment. Then it is so connected with one of the great church institutions that money put into it is like money given to a college or hospital or church building. It promotes the interests of the Church. Representatives of the Improvement Co. are now in the field and our people should give them consideration. The Assembly is a part of our church system and the hotel is needed for the success of the Assembly.

The sale of lots is in the hands of Supt. J. L. Bond. It is very desirable that the few lots that

remain should be sold. The proceeds go into the improvement of the Assembly. Those who build cottages become patrons of the Assembly and get its benefits. Additional houses are needed to take care of the people who want to rent cottages for the summer. Then if the houses are built for winter they can be rented all the year. When it is remembered that the lots are near Fayetteville and it is growing faster than any city in that section, having almost doubled population in the last five years, it is easy to understand that they are valuable. As the number is limited, those who expect to buy should immediately correspond with Supt. J. L. Bond, or, better, run up to Fayetteville and select lots.

The golf course is now in use and is pronounced fine by those who know something about golf. It has not yet rained enough to fill the lake, but when it does rain sufficiently, there will be a lake of about four acres. The executive committee was authorized to buy a site for a swimming pool or construct one on some of the lots, as soon as funds are in sight. An option has been obtained on a very unusual site with a big spring, and if any one is interested in promoting that project, he is advised to correspond with Supt. J. L. Bond. Four or five thousand dollars will make that possible.

The attendance of visitors is good. The programs are fine. Distinguished preachers and teachers are edifying the students and congregations. The fellowship is helpful, the scenery inspiring, and the atmosphere invigorating. There have been few hot days this year. Gentle showers have cooled the atmosphere. The foundation of the building for the Woman's Missionary Society is practically completed. This will be the best building on the grounds when completed. The women are building only as fast as they have the money; but they never fail in what they undertake; hence in due time this beautiful and commodious structure will be completed.

Among the visitors is Dr. Sam A. Steel, who is resting and writing, and thoroughly enjoying his surroundings. He was emphatic in his "Amen" when, at a public meeting, I stated that, as soon as it could be financed, we would have a fine "swimming pool" where our young folks might bath according to the "Rules of the Methodist Church."

Mrs. Mark N. Terrell has a fine camp for girls on the east side of the Mountain. Many improvements have been added since last year, and she has a splendid group of girls who seem to be enjoying their camping and educational privileges.

The period including August 4-17 is for a Young People's Training School. This is a new feature and should attract the best of the young people who are interested in Church work. As the attendance will not be as large as it will be during the Epworth Leaguers' period, it would be a good time for those who want to spend a week in the grounds to secure accommodations. If you have not tried Mt. Sequoyah, this is your opportunity to see it under the most favorable conditions. Many people are seeing the Assembly this year for the first time, and they are charmed and enthusiastic. Let us make it truly great by our liberality and patronage.—A. C. M.

JUDGE WADE.

In the death of Hon. J. W. Wade, judge of the first Division of the Pulaski Circuit Court, Arkansas has suffered a grievous loss. He was an upright judge, who believed in the strict enforcement of law, but tempered justice with mercy. With deep conviction on all moral questions, he was courageous and firm. A profoundly religious man, he impressed all with whom he came in contact with his sincerity. Genial, gentle, kindly, he was a good friend and neighbor. It was the editor's privilege to have been associated with him for about ten years on the State Anti-Saloon League Board and last fall to attend the National Convention and room with him, and some years ago to have served on a jury in an important case tried in his court, and in all of these relations he was found to be a genuine gentleman and a patriotic citizen. On July 4 Judge Wade made a great address on Prohibition at Mt. Sequoyah. He was not an orator, but impressed his hearers that he knew what he was talking about and believed what he was saying. In these crucial times we need such loyal citizens and faithful officials. Our loss is great; but we have his noble example and hallowed memory. Inspired by his life, may others rise up to fill his place and carry on his work.

CONTRIBUTIONS

JESUS OUR IDEAL

I have read with great interest and real joy and profit the new book by Dr. W. P. Whaley, of the N. Arkansas Conference, on "Jesus Our Ideal." There is not a dull word in the volume. He causes the reader to visualize the Master, from his very babyhood to his triumph over death and the grave. To many who will read the book, the Christ will have a new and glorified meaning. The entire volume is shot through with light and liberty and power and joy and hope and gladness. He is presented as a conquering Saviour. He is the world's supreme Emancipator. He is the Hope of the ages. He is pictured as the most fascinating figure in history. The book should have a large circulation. Hundreds of homes would be blessed by its presence. Here are a few of the hundreds of splendid expressions of the author: "Jesus said that building a soul is like building a house;" "Jesus is above criticism;" "Everything in him amazes me;" "One of the great certainties is that Jesus Christ does transform people!" "Parents are the vicegerents of God to children;" "If Jesus could afford to be a laborer then a laborer can afford to be a Christian;" "He died for the Church. Men cannot afford to be indifferent toward an institution that Jesus lived in, died for and is head of;" "When he met outright hypocrisy and falsehood, he burned with righteous indignation and delivered scathing denunciation;" "His life was an illustration of the law of love." Dr. Whaley has made no small contribution to the literature of Methodism in the writing of his "Jesus Our Ideal." I have placed it in my library beside his "The Divinity Within Us" and "What Is the Matter With the Church?" We can only come to understand the heart of God as we come to know the life and teachings of His Son, "who is the image of God."—P. C. Fletcher.

THE CHURCH AND RACE RELATIONS

The Church must determine to develop a Christian attitude among the races. It must declare the principle of worldwide brotherhood. This does not mean that the Church must pass upon, or even seriously consider, the question of the superiority or inferiority of races; but it should regard the spirit and teaching of our Lord as bringing the highest blessings to any and all races.

If the Church does not undertake to develop this attitude, who will? Among all extant organizations it should be able in a peculiar degree to

show an unselfish and unhesitant approach. Business organizations might be accused of seeking commercial advantage, political organizations must be accused of exploiting for political power, but the Church, surely the Church can undertake the task of developing a Christian attitude among the races.

Accepting the principle of universal brotherhood, it is forced to the basis of equal justice to all, and it cannot deviate from this stand without losing its power, and eventually its life. Again, there is no other organization so well situated to demand justice among the races as is the Church, and it must unhesitatingly lead the way.

All Churches of all races must lend a helping hand of co-operation. Uniformity of principle and attitude is much more important than uniformity of organization. Whenever, and so long as, it is expedient and necessary for races to support separate and distinct religious organizations, there should be the closest possible cooperation among them, as being the only available institutions which can freely and unselfishly foster the best interests of all races. Ministers and other religious leaders should sit down together and consult each other indiscriminately, as being the outstanding and universal demand of our religion.

Probably the greatest, the most powerful, single group of men in America is the group dedicated to the Christian ministry. They have access to the ears and hearts of the most powerful and influential nuclei of men and women in our land—the Church people, whom they lead with more or less of ecclesiastical authority. It is stimulating to contemplate the tremendous results which would come from their aggressive, leadership if only they launched a united, consistent program in the interest, of labor exploiters, discriminating and oppressing employers and corporations, agitators disguised in the cloak of religion—all these should be condemned and suppressed uniformly.

Such a program of Christian service would not be wrought out in the interest of any race particularly, unless some particular race were an immediate victim of wrong, but in the interest of all classes and all races in a frank facing of facts and situations, a spirit of mutual respect and confidence should be cultivated, mutual standards of procedure should be set up and adhered to, the jingo press should be condemned without fear, corrupt courts, designing politicians, racial justice and welfare. God grant that such a program may be launched!—E. L. Orr, Nashville Tenn.

UTTER ABANDONMENT TO THE WORK

A public speaker recently began his address with the story of a young preacher who at the beginning of his sermon, went over to one side of the pulpit, and with both hands, made a gesture that resembled quotation marks. At the conclusion of the sermon he gracefully walked to the other side of the platform and made a similar gesture. After his sermon was over an older minister congratulated him on his fine effort, but said, "I would like to know just what you meant by those peculiar gestures that you made, one at the beginning, and the other at the close of your sermon?" "Ah!" said the young preacher, "those were quotation marks, for nearly everything I said was quoted from some one else."

The Price of a Revival

This week we are writing on "The Price of a Revival," or "God's Call for Utter Abandonment," and our material has been gathered from various sources. Where origin is known credit is given. Where credit is not given it is either our own work, or the quotation marks must be taken for granted. This is the season of the year when many of our churches are holding, or planning to hold revival meetings. It cannot be denied that many times these revival meetings fail of success. We try to satisfy ourselves by saying, "We have planted the seed; God must give the increase," or by saying, "We can not always see the immediate results of our work." These things are true, but they fail to satisfy the longing soul of the Christian who wants to see a genuine revival of religion.

God Taxed Heaven and Earth

One of the most stirring and inspiring thoughts connected with the history of religion is that the zeal of God to save the world has never flagged. Says one, "He taxed heaven and earth to the utmost to save the world, and if we would be laborers with God, we must be laborers like Him. As he withheld nothing, so we must withhold nothing." Preachers and Christian workers who cannot assent to the truth of those words may as well give up the revival campaign, and go every man to his own place. In these days, as in all days, a successful revival is going to demand our very best.

A Spasm Of Zeal Not Enough

"A revival, Pentecostal in power, cannot come as the result of a long-drawn sigh, a fine prayer, a rattling good sermon, or a spasm of zeal." In its true sense it must be prayed down and not worked up. There has always been more or less opposition to revivals, and some of it, or at least, opposition to some kinds of revivals, has been justifiable. For, however Christian the motives, some revivals have been artificial and unnatural. They have been worked up by box-car head lines and brass band accompaniments. This is not to despise the use of modern methods and modern means for helping to give publicity to the revival. We very greatly believe in the employment of every legitimate method and means of taking the message of the revival to the people, or of getting them to the revival. But, to use these secular means, to the neglect of the spiritual means, is to bring down just criticism from discerning and spiritually minded people.

The Day of the Revival Not Over

But we had as well turn against flour because some flour is impure, or against milk because some milk has germs in it, as to turn against revivals because some of them are not conducted along right lines, or in accordance with spiritual methods. Whatever may be the case in the future it will be readily assented to that in the past most of our progress—progress of every kind—has been made in seasons of revivals. We believe as strongly as anyone in religious education, but we cannot yet see the slightest reason for saying that the day of revivals is over.

Men Must Confess Christ Openly

It always has been true, it always will be true, that in the assembled congregation, where men and women sing, pray and worship under the inspiration of the Holy Ghost, where the Word of God is preached with fervor, where the appeal of God is made with earnestness—there is a good time, and the most effective method, for getting men to give their hearts to God. A public confession

of this fact is enjoined in the Bible, and the man who really gives his heart to God will be glad to publicly confess Him.

Bishop Pierce's Statement

Now, to have a real revival—a revival that will last—The Church must be thoroughly abandoned to the work. The revival must be given right of way. Old Bishop Pierce used to say, "You will never get religion as long as you feel that you can get along without it. The Church will never have a revival as long as she feels that she can get along without it." The preacher and the Church must be wrapped up in the idea of the revival, just as men become wrapped up in their business, or women in their homes. The thought of the revival must take charge of the church, and must so hold the people that other plans, business, social, civic or what not, will not be allowed to interfere.

A Challenge To Faith and Patience

God is calling for utter abandonment to the work and this utter abandonment means, first, of all, that we are not to weary though success be long in coming. The Apostles, mighty men of prayer and power, remained ten days in the upper chamber waiting for the outpouring of God's Holy Spirit. The patience of some of them, and the faith, and even the judgment of some of them, seemed to be taxed to the limit and doubtless not a few times were they tempted to leave that room. But, there they stayed, until finally the power came, and they witnessed the greatest religious revival they had ever seen, and one of the greatest that history mentions.

The Tragedy of Quitting Too Soon

Sometimes we close our revivals before the work is complete. Every preacher has witnessed the closing services of revivals with many unsaved persons present—persons who were evidently moved, convicted, but not yet ready to surrender. Just recently a pastor and his Board of Stewards had planned for a meeting of brief duration. The invited speaker had accepted the invitation with the understanding that he himself could stay only such a limited time. The end of the time came, and, alas, the end of the meeting, with tremendous interest, large congregations, evident conviction—but alas, much work undone! The meeting closed. The pastor's heart was breaking. Many people in the Church were sorely disappointed; they felt they were retreating in the face of certain victory. The invited speaker returned home burdened with the thought that a few more days of work would—according to all human probabilities—have resulted in an number of definite conversions. The devil alone rejoiced that the meeting was closed.

The Hammering Side

It takes continual hammering at almost any business to succeed. The Duke of Wellington once said, "The side will win that keeps hammering the longest." We should not limit our revival by the calendar. We understand the difficulties in not doing so, but it were better to have one meeting on a circuit a great and glorious success than to have several begun, and yet unfinished. To close a meeting with the prospect of some unsaved person coming to Christ is nothing short of a tragedy.

No Hiding From Difficulties

Again abandonment to the work means not to quit because of difficulties. That there will be difficulties no one will deny. Sometimes they are difficulties over which no human has any control. Sometimes

"Plumbing That Protects Health"

Pettit-Galloway Company

114 E 7th St. Phone 4-2739

Little Rock, Arkansas

"Heating Systems That Heat"

the weather conditions seem against us. Every pastor of long experience can recall meetings that were eminently successful in spite of rain.

"There Will Be No Alps"

But there are difficulties of other natures also. The devil is there. He sits at the round table every time a revival is discussed. He thinks up many difficulties that may be in the way, and he seeks to prevent the holding of the meeting altogether. There will be difficulties a plenty. In planning and in holding a revival meeting we must have the spirit of Napoleon, who when told that he could not cross the Alps, replied, "There will be no Alps!" Disraeli was making his first speech before the House of Commons, and they sneered him and hissed him. He ground his teeth and snarled, "You'll hear me yet!" and they did, and all the world with them! Difficulties? Yes, a plenty, but utter abandonment to the meeting will remove the difficulties, or solve them, as we come to them.

A Costless Revival Is Worthless

Once more abandonment to the work means not to give up even though we suffer loss. A revival of the right kind will cost something, and that person will get nothing out of it who puts nothing into it. It will cost time, effort, work, prayer sacrifice and money, and ought to. When people want a revival more than they do anything else in the world, they will have one. But, when they put pleasure, profits, crops, social engagements or other affairs above the revival, it will be most difficult to have one.

"Good Bye, My Son, God Bless You"

We once stood in Columbia, South Carolina, and gazed at that wonderful monument of General Wade Hampton, standing majestically on the right of the historic old State House. As we stood there, we recalled this story in connection with the famous General's life. He was leading his men in a terrible charge. By his side rode his gallant son, a member of his staff. Suddenly the son fell from his steed, pierced by a ball from the enemy. The great general leaped from his own horse, and picking up the dying form of his son, kissed him; laid him gently down again, and said "Good bye, my son, God bless you!" Once more he mounted his steed, and turning to his brave men, he shouted, "Forward men, follow me, I'll lead you still!" Was anything dearer to General Hampton than his own son? Yes, his country. And he abandoned his own son, for the sake of his country. With a spirit like that—a spirit that puts everything aside as we enter the campaign for souls—we shall win.

The Marks of Heroism

We must be willing to give up all for a great revival. When Cortez invaded Mexico, he burned his ships as he left them, to avoid temptation to return to them. When the famous Warwick went into battle, he dismounted, thrust his sword into the heart of his horse to destroy his means of escape and fought his way to victory. An officer in a fierce battle ordered his color-bearer to plant his flag on a certain perilous place. The young color sergeant saluted and said, "I'll do it Sir, or tell you at the judgment bar of God why I failed." With a spirit such as characterized these heroic souls, we shall not suffer defeat.

If the hundreds of revival meetings that will be held this year shall be successful, thousands of Methodists must enter them with utter

abandonment. Pleasures must be put aside, business must be side-tracked, social engagements must be changed, politics must be given a second place, everything must be put out of the way for Jesus. The meeting will take your time. Are you willing to give it?

The Story of John Cavins

I have read the story of John Cavins, a railroad engineer who was on his way to Louisville, Ky. As he crossed the river near Frankfort, he saw a young boy skating on thin ice, break through, and was in the act of drowning. John Cavins stopped his train, cut his bell cord, threw it to the drowning boy, and saved his life. He then started his train again, pulled into Louisville fifteen minutes late, but he had saved a human life. O, busy men and women, take time during the revival to help save a soul from death. You may have to slow up a bit in your money making, and in your business engagements, but what will it matter if you come to the terminal with a few hundred or a few thousand dollars more or less, if you have helped to save a soul from death?

"God was busy making worlds, building stars and suns, but when man fell he sent His own Son to seek and to save him."

"When I was sinking down
Beneath God's awful frown,
Christ laid aside his crown
For my soul."

Will you lay aside business, pleasure comforts, everything, during the revival week in order that you may help to save some lost man or woman? It's God's call for utter abandonment on the part of his followers, that men and women and boys and girls are now wandering from him, may turn around and come back to him. In a day like this when the devil's accumulated forces of all the past centuries are gathered together to thwart the purposes of God and to tear down His Kingdom, God calls for utter abandonment to his work.—Alabama Christian Advocate.

THE PRESENT PROBLEM OF PREACHING

By Willard L. Sperry,
Dean of Theological School, Harvard University, Author of "Reality in Religion," "The Discipline of Liberty"

There are few relationships of man to man in this world as vital as that of the preacher and the people. Provided the preacher speaks with what Carlyle calls "the fixed indubitable certainty of experience" upon matters of vital concern to people who have felt deeply their need of strength and guidance, this relationship is basic and permanent. Nothing ever destroys the freshness of that moment when the preacher begins to speak. There is always the possibility that this man at this moment may be to others a prophet come from God with the clear word of the Lord. In a world where many other fashions of life change, decay, and pass away, the office of the preacher abides and is forever made new. Conventional, second-hand, and sensational preachers may fail their office. But their failures only increase the opportunity and vindicate the mission of the man who exercises the ancient liberty of prophesying. The American pulpit, for one reason or another, may be, as many of its critics and some of its occupants declare, in temporary decline. But real preaching never grows old or passes away.

Is the Sermon Out of Date?

We need to realize, at the present moment, when there are many mechanical aids to preaching or exten-

sions of the radius of preaching, that this new and wider circumference of preaching still depends upon its center, and that men touched at the circumference will turn to the center. Sermons do not become less essential as books increase. The sermon heard over the radio does not destroy the immediacy of the sermon preached in church to a congregation. The printed page and the loud speaker are not the passing bell of preaching. They are simply the challenge to all of us to match ourselves with the great preachers and to speak with their directness and power. None of these mechanical extensions of the preacher's office will ever supplant the place of being in the presence of the man himself, hearing him speak direct to you, and following the whole mediation of truth through the entire personality. Again, particular preachers may fall short of the demands of their office, but the office itself is an inalienable and permanent one, and preaching as the final kindling of enthusiasm in this direct and intimate relationship is as certain to survive as any of the great elemental relationships of man to man.

The Requisites of Preaching

On the other hand, it sometimes seems as though the actual technique of preaching, its form and method, were laggard in adapting itself to changing conditions. There are two requisites for effective preaching. The preacher must know what he wishes to say. As a high school boy once sagely remarked, "It is very difficult to convey to other people ideas which one has not oneself!" Some of our preaching fails at this point. The truth is that we don't know just what we want to say, and our sermon is our public effort to find out. In the sec-

ond place, we must know how we propose to say what we wish to say, and as every preacher knows, there are many different ways of saying one thing, if it is to be said effectively.

As I listen to sermons and try to preach them myself, it seems to me that many, if not most, of our failures are failures not of the original idea, but of the appropriate method. We have no conscious method, or our method is an out-worn, unintelligible, unserviceable method. Then you get that professional "sermonic" style which removes the pulpit once away from the lives of men and women. It is to this matter of technique that I invite your attention for a moment.

The Decay of the Teaching Function of the Pulpit

One of my friends, grown old in the devoted service of religion, says that the decline of the influence of the pulpit is due to the decay of the teaching function of the preacher. The hold of the pulpit of yesterday was certainly due to the didactic element in preaching. The congregation was learning more truth, and in this steady augmenting of the truth in the common mind lay the power of the pulpit over men. The minister in early New England was ordained, installed, and settled to be a "pastor and teacher." And I often think of what my own father once said to me, that he never had any interest in a sermon idea which did not lend itself to a didactic treatment. He was a good teacher. I have no reasonable doubt that many of us are falling short of opportunities as preachers because there is not enough substantial teaching stuff in our sermons, and not enough sound didactic purpose and method. Rhetoric, sensationalism, impassioned appeal, pious secularity can not fill the gap vacat-

THEY ARE NOT DEAD IF WE REMEMBER THEM

Those who have passed from this world die only when we whom they loved forget them. The memorial in which we enshrine their memory is the outward and visible sign they are living in our hearts.

The best memorial you can establish to a departed loved one is to give a fund to Superannuate Endowment in his name for the benefit of old preachers and the widows and orphans of deceased preachers. His name will then live forever, and your dollars will be feeding old preachers to the end of time. What an opportunity!

I shall be glad to give details. Write to

John H. Glass

Commissioner for Superannuates,
407 Exchange Bank Building,
LITTLE ROCK, ARKANSAS.

ed by the teacher in the pulpit.

On the other hand, when we attempt to define preaching as teaching we have not solved our problem, because the task of the teacher is being subjected to a searching re-examination, as drastic as that of the preacher. The art of pedagogy is quite as ill defined as that of sermonizing.

However, the general drift of modern educational thinking is reasonably clear. A teacher is not a person who puts information into empty heads. He is a person who calls out a capacity for knowledge already there. It has always seemed to me that Robert Browning said this once for all:

To Know

Rather consists in opening out a way Whence the imprisoned splendor may escape,

That in effecting entry for a light Supposed to be without.

That is good teaching which helps people to say out and to do out what is in them, a truth of life that waits the advent of the good teacher to help it organize itself, express itself, and translate itself into effective action.

How to Teach Effectively in the

Pulpit

This is the form which the best modern preaching takes. It is didactic, but not didactic in the old wooden sense of giving people truth which they never suspected in themselves. It is didactic in this modern sense of putting into shape and getting into conduct the half-known, half-formed truths of which all are conscious.

The preacher of today must decide whether or not he subscribes to Donald Hankey's doctrine of the "inarticulate Christianity" of the average man. Of course, if he does not believe in this muddled, poorly understood yet genuine Christianity waiting at every man's heart to come to itself, then he will be a teacher of the old school. He will "dogmatize" from the pulpit.

But if he be a teacher of the new school, working as the best teachers are working everywhere else, around him, he is not standing on a pedestal telling the ignorant crowd beneath him strange things. He is down with his people, trying to work things out with them and for them, and his sermon is their thoughts and aspirations and purposes put into clear and logical and convincing order, so that his people really feel and know this truth as fully their own.

"Glorified Thinking Out Loud"

When I try to analyze the success of the most effective and appealing preachers of our own time, particularly among the younger men, it seems to me that the success of their preaching rests upon their conscious employment of this wise modern definition of the teacher's work. Listen to a sermon by one of these men. You have heard little that you did not know before. There has been no novelty in anything he has said. And yet for half an hour this man has been brooding over the chaos of your own thoughts and feelings, with the result that at the end he has brought order and peace out of them. In Brownings's matchless phrase, he has found for you what you had not found for yourself, "a way for the imprisoned splendor to escape." And that is what the world is waiting for, a way of escape for the splendor of Christianity imprisoned, either as fact or potentiality, in every human soul.

The best preaching of the moment, therefore, seems to me to be in its methods, a kind of glorified thinking out loud for all sorts and conditions of people. That wise didactic pro-

CHRISTIAN LIFE.

NEW EVERY MORNING.

Yea, "new every morning" though we may awake
Our hearts with old sorrow beginning to ache;
With old work unfinished, when night stayed our hand,
With new duties waiting unknown and unplanned;
With old care still pressing, to fret and to vex,
With new problems rising our minds to perplex,
In ways long familiar, in paths yet untrod,
Oh, new every morning the mercies of God!

His faithfulness fails not, it meets each new day
With guidance for every new step of the way.
New grace for new trials, new trust for old fears,
New patience for bearing the wrongs of the years;
New strength for new burdens, new courage for old.
New faith for whatever the day may unfold;
As fresh for each need as the dew on the sod,
Oh, new every morning the mercies of God!—Annie Johnson Flint, in Western Recorder.

WHY I GO TO CHURCH IN HOT WEATHER

I attend church in hot weather because:

1. God blessed the Lord's day and hallowed it, and did not except hot, cold or stormy days.
2. I expect the clergymen to be there. I should be surprised if he were to stay at home on account of the weather.
3. If his hands fail through weakness I shall have great reason to blame myself, unless I sustain him by my prayers and presence.
4. Whatever station I hold in the church, my example must influence others. If I stay away, why not others?
5. Such weather will show me on what foundation my faith is built; it will prove how much I love Christ. True love rarely fails to meet an appointment.
6. My faith is to be shown by my self-denying Christian life and not by the rise and fall of the thermometer.

—F. R. Havergal.

HE GAVE THEM THEIR REQUEST

Jimmie-boy and Grandfather were walking home from church together. It was the holiday season and Jimmie-boy was spending a few days "across the city" with his grand-

father. Side by side the two sat on the bench in silence, Jimmie pondering the story. Then he burst out. "Wasn't she the silly," he said. "Her father meant to give her a great big doll, and she chose the measly little one. The silly!" Then all at once his face changed. "Is that what the text means Grandfather? God wants to give people something fine and big, and they coax so hard for something cheap that He lets them have it—and then He sends leanness into their soul? What does leanness mean?" "Do you remember the man we saw in the restaurant who could hardly eat anything. I know him. He has abused his stomach with drink until he almost has to starve himself. Suppose people, set their hearts on the mean little things, then they finally have no appetite, no desire for the fine things God might otherwise give

ents.

"I know the text," said Jimmie, trying to keep step with his grandfather, "and Father said if I could tell it to him when I come home, he will give me a dime."

"Let's hear it," said Grandfather, "and if you really do know it, I will give you another dime."

"He gave them their request, but sent leanness into their soul."

"That's right," said Grandfather, "and here's the dime."

"Thank you," said Jimmie politely, and added, "but I don't know what it means."

"Let's sit down here in this little park," said Grandfather. "We can talk a little and I can rest, for I am so old that it makes me puff to walk far."

"I don't believe it's because you are old, Grandfather," said Jimmie, but very politely, "but because you are fat."

Grandfather laughed. "Maybe you are right," he said, "and the fat has more to do with it than age, but still I am glad to sit down a while. Now let us see, What was your question?"

"I forgot—" said Jimmie, and then hastily added: "It wasn't a question, Grandfather, but I just said I didn't understand the text, 'He gave them their request, but sent leanness into their soul.'"

"Here's a story I once heard Mr. Moody tell," said Grandfather. "Maybe it will help you understand what it means. I don't remember whether he told it of himself and his own little daughter, or another man and his little girl. But just who she was really makes no difference in the story."

"He had taken her into the city one day, and as they walked along the city street, she spied a tray of small china dolls, and at once insisted that she should get one. Her father tried to persuade her to wait, but she was insistent, so he took her in, allowed her to choose the doll she wanted, and carry it away."

By and by they came to a window where large and lovely wax dolls were displayed. They had real hair and tiny teeth that showed between their smiling lips. They opened and closed their eyes and if you pressed a spring they made a sound like 'Mamma.'

"The little girl gasped with astonishment. Never had she seen so lovely a sight."

"Now," said her father, "one of these is what I really brought you into the city to get. But you have a new doll, one that was entirely your own choice. You insisted on it, so I cannot buy you another doll today." And so they went home, the little girl soberly carrying a cheap little toy instead of the lovely thing her father had intended for her."

Side by side the two sat on the bench in silence, Jimmie pondering the story. Then he burst out.

"Wasn't she the silly," he said. "Her father meant to give her a great big doll, and she chose the measly little one. The silly!" Then all at once his face changed.

"Is that what the text means Grandfather? God wants to give people something fine and big, and they coax so hard for something cheap that He lets them have it—and then He sends leanness into their soul? What does leanness mean?"

"Do you remember the man we saw in the restaurant who could hardly eat anything. I know him. He has abused his stomach with drink until he almost has to starve himself. Suppose people, set their hearts on the mean little things, then they finally have no appetite, no desire for the fine things God might otherwise give

them. If you know the text real well, you will understand what leanness means when you get older."

"Grandfather if the preacher had just told one teeny little story like yours, he could have helped me understand while he preached," said Jimmie wistfully.

"Maybe so son," said Grandfather, "Maybe so. But a good many preachers are very busy men."

"But you have just heard the story and then remembered it," said Jimmie stoutly.

"Are you sure that you remember that text?" said Grandfather rising.

"He gave them their request, but sent leanness into their soul," answered Jimmie promptly. The Presbyterian.

ROOT AND BRANCHES

Most people will agree that one quite ordinary wife is better than a dozen remarkable ones, and probably that twelve children fairly normal make a happier outfit than one of brilliance. Similarly, a quite commonplace chapel to which you give yourself is worth more than a dozen Westminster Abbeys, chapels, or cathedrals that you drop into; and if you have re-enforced it with a dozen new members, you are more likely still to believe in it. A man should never, apart from a very clear call of God, leave the church or chapel of his fathers till he has put some work into it. Whatever he makes of it, it has done a good deal for him; and it is reckoned more honest to pay your debts before you flit. It is the root that tells; a tree that is all branches and no root is not often fruitful. And here I am not guessing, for I have tried it both ways, and I find a growing happiness in association with a denomination and a church to which, in conventional phrase, I "belong."

But it is more than conventional. It is something to belong to a denomination and to a church, with a local habitation and a name, with the association of generations and of friendships; to be part of the belongings, the property, of your associates, a yokefellow, available for their needs and for their happiness. It teaches you far more than you gain from casual wanderings, and the broad-minded charity that understands nothing in particular, and works at nothing at all. This is an age of specialists, and if some plead for the open heart it must not be to the exclusion of the concentrated brain. A Christian at large can never be so useful as one in harness, however superior he feels in his freedom.—Dr. T. R. Glover.

WANTED—Set of Clark's Commentaries. Will pay cash. Must be a bargain. Write price and condition of books. Address Box L. 309 Highland Ave., Fayetteville, Ark.

Practical Business College
Arkansas' Largest School of Business and Telegraphy.
Write TODAY for full information.

Mary Baldwin College and Mary Baldwin Seminary
STAUNTON, VA.

For young ladies. Established 1842. Term begins Sept. 9th. In Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Courses: College, 4 years, A. B. Degree; College Prep., 4 years. Music, Art, Expression, Domestic Science, Physical Education, Athletics—Gymnasium and Field. Catalog.

FOR YOUTH.

SHE PUTS THE TASTE IN COOKIN'

She puts the taste in cookin', my ma does;

The bread and pies she makes, oh dear me suz,
And splendid—and the way she flours the meat

Is out of sight; and—well, just can't be beat.

She puts the taste in 'cookin', my ma does,

A better mother to us never was;
And every time that big long table's set

It's all et up—there's nothing left, you bet.

She puts the taste in cookin', my ma does,

The way she flies around makes my head buzz;

The stew she makes that's always seasoned well,

The dumplings in it and how good they smell!

At Kenneth Macy's house a cook they keep,

But Kenneth says that he don't dare to creep

Into the kitchen, she's so awful cross,
She wants to rule the roost and be the boss.

But in our home the only cook we've got

Is ma—and she's there on the dot;
And every time that big long table's set

It's all et up. We kiss our cook, you bet.—Susan H. Martin in Ex.

TOBACCO'S ASSAULT ON THE BRAIN

Every mental test made in educational institutions adds one more to the long list showing the disastrous effects of smoking. Prof. Everett V. Perkins, principal of a high school near Augusta, Maine in making out a list of the twenty-five students with the HIGHEST records, found that the list contained but one smoker. Then he made out a list of the twenty-five students with the LOWEST records, and in this list ALL BUT ONE were SMOKERS.

He further found that the average scholarship of the smokers in the senior class for the first half of the year 1926 was 77, while the average for the NON-SMOKERS was 80 and 15-100. Prof. Perkins truly says: "Smoking and scholarship do not go together at Cony High School." He might have truthfully added, "or anywhere else."

A bulletin published at Antioch College.

GRAY'S OINTMENT

successfully used for more than a century for
BOILS, SORES, CUTS, BURNS

A popular penetrating, soothing,
healing salve.

At all Drug Stores. For sample write
W. F. Gray & Co., 743 Gray Building, Nashville, Tenn.

WINTERSMITH'S
CHILL TONIC

For over 50 years it has been
the household
remedy for all
forms of

It is a Reliable,
General Invig-
orating Tonic.

**Malaria
Chills
and
Fever
Dengue**

lege, at Yellow Springs, Ohio, contains a careful study made in the college, of students who smoke. Heavy smokers were at the bottom of the list in every test, while those who did not smoke were at the top, with the light smokers sandwiched in between. Smokers who remained in college as long as three years steadily declined in scholarship records. Non-smokers maintained a nearly uniform average. The report concludes with these words: "With these figures before us, it is hard to avoid the conclusion that smoking is actually a cause of mental inefficiency."

Secretary of Commerce Herbert Hoover well says: "Nearly every delinquent boy is a cigarette smoker. Cigarettes are a source of crime. To neglect crime at its source is a short-sighted policy unworthy a nation of our intelligence."

An enemy that assaults the brain, the body and the soul should be exterminated.—Will H. Brown.

THE NATURAL PEARL.

"No, grandmother," Amanda said, "I do not believe in polish. I think that I am just as good as Chloe, even though she is so polite. I would do just as much for you as Chloe would for her grandmother. Of course Chloe's manners bring her a great deal of admiration, but I do not think I want to give up my naturalness for her polish."

"Wait a moment," grandmother said, rising and going into her room.

Amanda wondered what grandmother was going to do. "You never can tell what she is going to do," she laughed to herself. "She is so full of surprises."

In a moment grandmother was back with a tiny little box. "Here," she said, lifting off a layer of pink cotton, "is the only real treasure I have."

She laid before Amanda's surprised eyes two pearls of good size, one shaped and polished, a thing beautiful to behold, the other still in the rough but of great value, fully as valuable as the polished one.

"Oh, grandmother," Amanda gasped, picking up the polished pearl. "it is the most beautiful thing I have ever seen."

"The other," grandmother said, "is just as valuable. It only needs polishing."

Amanda looked at the unpolished pearl. "Perhaps it is," she said thoughtfully.

"You have said," grandmother went on, taking up the polished pearl, "that you do not want to lose any of your naturalness. Do you think that this pearl has lost any of its real beauty or value by being polished?"

Amanda looked up, surprised. "Why, no, grandmother," she said. "I think it is much more beautiful and its real value is brought out. You do not have to be a jeweler to know its value."

"Then," said grandmother, "do you think that you would have to lose any of your goodness or kind-heartedness by putting on a little polish and manners?"

Amanda was silent a moment. "No, grandmother," she said, smiling, "I guess I wouldn't. I wonder what made me think that I could not be mannerly and good at heart too."

"When I first came here," grandmother said, "it took some time for me to come to the decision that, under all my grand-daughters' brusqueness and quick temper, she was a pearl of great value. But what would she be if she were polished?"

"I think," Amanda said, "that there will be as much difference as there is between these two pearls in my hand."

FOR CHILDREN

SUSIE I-DON'T-CARE

Sulkie Susie I don't care
Drives her mother to despair.
Always in a pout or pet,
Ever in a fume or fret;
Crumpled frock and tangled hair
Sulky Susie I don't care
Sulky Susie I don't care
Always tries to shirk her share
If there's any task to do
After playtime hours are through;
Goes and hides beneath the stairs
Sulky Susie I don't care
Sulky Susie I don't care
Angry stamp and saucy stare;
Tell me who would wish to be
Such a little girl as she.
There is no one anywhere,
Sulky Susie I don't care!—Clinton Scollard, in Youth's Companion.

HOW ARTHUR PUNISHED HIMSELF

What is in that basket, mother?" asked Arthur eagerly, finding his mother busily packing a big basket. "Some pears for Aunt Emmeline to make marmalade of," answered mother, tucking in a particularly golden one. "If you will take her the basket, son, I think she will make a little jar especially for you."

Arthur was very fond of pear marmalade, and Aunt Emmeline's was always extra good, so he willingly agreed to carry the basket; and hanging it on his arm he set out on the walk to Grandma's. It was not very far, but pears are heavy things, and presently the basket began to weigh very heavily on his arm, and the sunshine, which had seemed pleasant at breakfast time, grew hotter and hotter. At last Arthur sat down in the shade to rest, placing the basket beside him on the ground.

How hot and thirsty he was! He began to think longingly of the big golden and green pears inside the basket. One would taste very good just now. He wondered if he could get hold of that big one mother had tucked in last.

The cover of the basket was securely tied down, but by twisting it a little to one side, he thought he could get his hand in. He pulled and tugged, and at last the pear came out in his hand. But something else came out also—something mother did not know was there when she put in the pears.

Arthur did not know anything about it either, until he felt a sharp pain in his finger, just as he was about to take a big, juicy bite.

"A yellow jacket! Oh! Oh!" he screamed, shaking his hand about; and as he did so the yellow jacket, which was very angry at being disturbed in his quiet feast in the basket flew away, and Arthur, ready to cry with pain took up the basket and hurried on to Grandma's forgetting all about the golden pear.

His hand was much swollen by the time he got there, and Grandma and Aunt Emmeline were so sorry for him that they did not say anything about the basket until they had tied it up with something to take out the pain. Then, when he could talk, Grandma asked anxiously:

"But where did the yellow jacket come from, Arthur?"

"Out of the basket," confessed Arthur shamefacedly.

"How did he get out?"

"I guess he was eating the same pear I wanted. He got shut up in there, when mother didn't know."

"But how did he get out?"

"Cause I pulled out the pear. I thought you'd never miss it," and Arthur, looking more and more ashamed, "I'm sorry, Aunt Emme-

line, and you needn't make me any jar of marmalade for a punishment. I knew I oughtn't to take any of your pears without leave."

Aunt Emmeline smiled and kissed him. "I think the yellow jacket has punished you enough," she said, "You won't do it again. So we will forget it, as much as your finger will let you."

"I'll never do it again. It isn't worth it," promised Arthur.—J. L. Glover in Ex.

LITTLE JACK HORNER

His right name was John Francis Horner. The boys called him Jack Horner, while the neighbors knew him as that dreadful Horner boy. A literary lady was so shocked at his dreadful manners that she made the following rhyme about him:—

Little Jack Horner, etc

Isn't it curious how unmannerly people get themselves talked about? I suppose there isn't a boy or girl in the country who has not told himself many times about Jack Horner. One would actually be tempted to think that the dreadful Horner boy was a hero or something.

Suppose for a second we take a look at the Horner boy. It is Christmas morning, when everybody is happy and wears the sweetest smile and the prettiest hair-comb they possess. Little Jack is standing in the doorway of his mother's kitchen. He has a deep frown on his face.

"I won't wait till dinner," he cries. "I want my pie now. I want my pie now."

"But Jackie, dear," argued his mother, "if you eat it now you will not have it later."

"Give it to me right now," cried Jack, "or I'll kick the cat." So Jackie's mother gave him the pie.

"Now give little sister a piece of it," she said.

"I will not," yelled little Jack. "I'll eat it all myself. It's my pie."

"Very well," said his mother, for she was an easy-going woman, "eat it

Get Yourself a
Brand New Liver

How Dodson's Liver Tone
Makes You Feel the Old
Liver is Born Again

Just off the slant of Old Piedmont where it rolls away into the foot-hills of South Georgia, Bud Evans makes a good stand of cotton. A year ago he was too sick to even follow a plow. His right side seemed hard, felt as if his liver had turned to stone; belched gas all the time; couldn't hold up his head for the pain; calomel just turned him inside out. You couldn't imagine anyone sicker than Bud Evans. It just happened that an egg buyer dropped in on him one day and says: "What you need, Bud, is a dose of Dodson's Liver Tone—your liver is baked and full up so it doesn't work." And so Bud got a bottle at the town drug store for a few cents. The very first night it loosened up so much sour bile and fermenting food that the swelling went down, his whole system righted itself and he was a new man entirely before noon.

There is no question but that Dodson's Liver Tone will do more for bilious people than anything else ever known. It works easily and smoothly, without gripe or distress, and cleans out all the sour bile and sickening stuff that gives you headache, nausea, vomiting, bilious fever and all the other distresses due to obstinate constipation.

Get one bottle of Dodson's Liver Tone, and if it doesn't make you feel like you had traded your old, worn-out liver for a new one full of pep, go to the druggist and he will refund the price.

all yourself if you want to, but you are a very selfish boy and will come to no good end."

With that little Jack ran off as fast as he could and squeezed himself into a corner where he thought no one would bother him. You see selfish people like to be alone when they have something good. They are like little dogs with big bones. They growl while they crunch.

Little Mary did not run after him. No, indeed. She stayed in the kitchen to help her mother make more pies for little Jack. Isn't it curious how selfish, unmannerly people get every body to work for them? I suppose decent people would rather work for them than fight with them.

Well, anyway, Jack Horner sat in his corner and started to eat his pie. Anyone would expect him to use a spoon or a fork. Polite people do use such things. But Jack Horner was not a polite person, so he used his dirty little thumb. Right into the pie it went, dirt and all. Out it came with a huge plum sticking to it.

Like all selfish, unmannerly people little Jack Horner had a very big opinion of himself. When he saw that plum sticking to his dirty little thumb his eyes bulged out and he started to yell as loud as he could.

"O Mary, come here quick. See how I have speared this plum. I did it all by myself with my own thumb the very first time."

Of course the literary lady could not let him say all that. There wasn't room. She merely let him say: "What a great boy am I!" But I shall leave it to everybody to judge whether or not little Jack Horner was a great boy or whether or not he was merely a selfish, conceited unmannerly little pig.—Journal of Education.

OVER-RUNS AND MILL ENDS
SAVE ONE- CLOTH DIRECT FROM
THIRD ON CLOTH LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.
MONAGHAN MILL STORE, Dept. A., Greenville S. C.
"Textile Center of the South"

BEFORE HER BABY CAME

**Used Lydia E. Pinkham's
Vegetable Compound**

Adkins, Texas.—"Before my baby came I was so weak I had to stay in bed most of the time until I began taking Lydia E. Pinkham's Vegetable Compound. My mother-in-law, who is a midwife, told me it was all foolishness for me to stay in bed. She told me to take Lydia E. Pinkham's Vegetable Compound and it would help me. She handed me one of your little books and I read it and was interested in it. I went to a drug-store that night and got a bottle of your wonderful medicine. I took it until the baby was born and was able to be up and do my work. Baby is 4½ months old now and weighs 14 pounds. I have plenty of milk for her and she gains steadily. I recommend it. I am willing to answer letters and will do anything I can for any woman, for I know how I suffered."—Mrs. A. H. TSCHIRHART, R. No. 2, Box 39, Adkins, Texas.

Lydia E. Pinkham's Vegetable Compound has been in use by women for over fifty years. It is a vegetable tonic made from roots and herbs and is sold by all druggists.

Recommended by women everywhere.

Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON, 303 E. Sixth Street, Little Rock, Ark.
SUPERINTENDENTS OF PUBLICITY
North Arkansas Conference.....Mrs. R. A. Dowdy, Batesville
L. R. Conference.....Mrs. W. S. Anderson, Wilmar
Communications should reach us Friday for publication next week.

Lord, we do thy presence seek,
May ours this blessing be;
O give the pure and lowly heart—
A temple meet for thee.—John Keble.

HELP OUR CONF. OFFICERS

They are eager to go forward in every department.

Mrs. Jas. W. Rogers L. R. Conf. Supt. of Children's Work writes she is very much pleased with the way the auxiliary Supts. of Children's work are responding to her letters. She adds: But the only way I see is for the adult societies to put something in the children's work by helping the superintendents.

Mrs. W. S. Anderson Conf. Pub. Supt. appeals for reports from all auxiliaries. And so it is with all conference officers in Arkansas eager to go forward.—V. C. P.

REQUEST FROM L. R. CONF. PUB. SUPT. TO AUXILIARIES

According to my mailing list, I have reported to the Council Supt. 140 auxiliaries. I have received reports up to June 17 for Quarter ending July 1 from only 27 auxiliaries.

I certainly regret not hearing from all auxiliaries. One report came from the Juniors and one from the Y. P. M. S. Please remember to send all reports by October 1 next time and greatly oblige yours in the work.—Mrs. W. S. Anderson, Conf. Supt. of Publicity.

TO ADULT SOCIETIES & SUPTS CHILDREN'S WORK, LITTLE ROCK CONFERENCE

First I want to thank you who were so prompt in sending in your reports this quarter. I also want to thank those who had no report for writing me so I could send my report in on time. There were 34 reports sent in. This report is not what it should have been if every Adult Society had helped their Children's Supt. I am urging you Adult Societies to read Items 4-5-12 in the Annual Report of the Children's Work Committee given at Hot Springs, page 68, and "go and do likewise for the sake of the child life." A letter from Miss Jones our Council Supt. of Children's Work in giving me the report from General Conference, says, "The 4th Sundays or Missionary program of the Junior Epworth League is under the Charge of the Supt. of Children's Work and that the Junior Missionary Literature be used this year and that the Pledge to Missions of the Junior League be sent to our Treasurer, Mrs. S. W. C. Smith, every quarter just like the Junior Society does." So it is very important that every Adult Society have a Supt. to help the Junior League Supt. or the Supt. of League may be elected Supt. of Junior Society also, and the places where you have not been having any Society and need the Literature in Junior League program please write me so I can have it sent to you but where you have the Junior Society get literature used by Supt of Children's Work.

Miss Jones also calls our attention to the Article in the July Bulletin, (just being received from Mrs. Anderson) "Doll Messengers of Friendship"

in the lower right hand corner. You Adult Societies call attention of your Supts. of League and Missionary Society to it. We want the children to take this work up at once and those who are interested enough please write me for more information.

Will you Supt. please order Mite Boxes from Nashville, Tenn. 706 Church St. Mrs. Lipscomb or write me, and give out to all of the Junior Leaguers and J. M. S. so when Sept. comes the mite boxes will bring up the pledge.

Will be glad to hear from any of you that I can help.—Mrs. Jas. W. Rogers, Supt. Children's Work, Little Rock Conference.

N. ARK. W. M. S. SECOND QR. TREASURER'S REPORT

Adult Regular Funds	\$ 2,010.99
Y. P. Fund	79.45
Junior Fund	135.30
B. D. Fund	20.92
Retirement and Relief	25.73
Scarritt Funds	40.90
Life Member, Mrs. M. C. Gogue (Rector)	25.00
Bennett Mem. (1st and 2nd Quarters)	1,285.49
Bible Women	
Clarksville	7.50
Ozark	30.00
Paragould (1st Ch.)	30.00
Morrilton	30.45
Scholarships	
Willis Garner (N. Little R. First Church)	10.00
"First M. E." (N. Little R. Helena)	30.00
Helena	50.00
Harrison	25.00

Total to Council Treas.	\$ 3,836.73
Conf. Exp. received	1,031.71
Rural Deaconess Support (Reported to Treas.)	291.50
City Missions	24.00
Supplies (Rep'd to Treas.)	471.95
Charity	31.25
Local Work	8,247.92
Other Funds	1,214.48
Grand Total	\$15,149.54

Batesville (First Ch.) sent a Love Gift of \$35.00 to Miss Gladys Hensell, who graduated from Scarritt. The Conference made a gift of \$30.00 (Interest on Neill Scholarship, over the tuition) Helena supports a ministerial student in Hendrix College.—Mrs. W. A. Steele, Treas. Van Buren, Ark.

REPORT OF TREASURER L. R. CONF. W. M. S. SECOND QUARTER 1926

Receipts, Adult Regular	\$ 4,981.91
Receipts, Y. P.	318.61
Receipts, Jr. Div.	192.05
Receipts, Baby Div.	28.31
Receipts, B. Bennett Mem.	127.00
Receipts, Elza Memorial ..	347.30
Total	\$ 5,995.18
Refund Conf Exp.	11.50
Balance from First Qr.	691.79
Total	\$ 6,698.47

To Council,

Dues	\$ 2,377.25
Undirected Pledge	1,599.86
Miss Wahl's Salary	546.80
Retirement and Relief fund ..	58.29
Scarritt College	27.90

Bible Women, foreign lands ..	90.00
Scholarship, Lake Village ..	10.00

Total regular funds	\$ 4,710.10
B. Bennett, Rec'd & Remitted ..	127.00

Total to Council Treas.	\$ 4,837.10
------------------------------	-------------

Elza Mem. Rec'd & Remit'd ..	347.30
From Conf. Fund	918.53
Total Disbursements	6,102.93
Balance on hand	595.54
Value supplies	784.73
Local Reported	11,879.68

Grand Total	\$18,659.59
-------------------	-------------

—Mrs. S. W. C. Smith, Treas.

Two other auxiliaries, Camden, and First Church, Pine Bluff, have reported as being entitled to enrollment in the Belle Bennett Book of Remembrance.

I am sure there are others if a check could be made on the membership in 1923 and the total amount paid in on this fund. The time was extended through this year, so we will have six months in which to complete our offerings.—Mrs. S. W. C. Smith.

MONETTE AUXILIARY

Our auxiliary is having a prosperous year. We are trying hard to meet the requirements of the standard of Excellence. Since the beginning of the year we have had all the regular meetings with good attendance and good programs. We have finished reading "What We Believe," and are now studying "Looking Ahead With Latin America." We have a wide awake society with 28 members. Our aim is to finish up the Bennett Memorial this year. We are doing some things locally and helping to buy a piano for the Primary Dept. of the Sunday School. We do not expect anything but success in the work under the leadership of the president, Mrs. Carl Anderson and her corps of officers, each of whom is doing splendid work.—Mrs. W. T. Thorn, Pub. Supt.

MORRILTON AUXILIARY

The Methodist Missionary Society at Morrilton was hostess at an all day group meeting of members of the Conway District, Thursday, July 15. This group is composed of societies from Atkins, Russellville and Morrilton. The session opened at the church at ten o'clock, with Mrs. Garner, district secretary presiding. The devotional was conducted by Mrs. J. G. Moore of Morrilton. We were indeed pleased to have Mrs. Bell of Greenwood with us. She is Supt. of Bible & Mission Study. She gave us a very interesting talk on our Bible and mission studies. Such a sweet personality as hers fired us all with a determination to work even better for our society. Reports of the year's work were heard and all lines of work show progress. Miss Reynolds favored us with a solo, after which the report from the girl's camp on Petit Jean was given. This report was unique and interesting. The girls had a real good time at our mountain camp, and studied under some excellent teachers. Discussions, relative to the problems of our societies were brought up and our chairman helped us to find solutions. It was agreed to have a similar district meeting at the first of each quarter. A Chairman and secretary were appointed, who quickly planned our next meeting to be held at Atkins, in September. The ladies were served a lunch at the library and we enjoyed a musical program during that hour. The meeting adjourned late in the afternoon, with a prayer for the bet

terment of all societies through co-operation and prayer.—Mrs. R. I. Dubberly, Pub. Supt.

COTTON PLANT

Rev. Mr. and Mrs. B. L. Wilford were at home Friday night July 16 to a benefit social to the W. M. S. of the Methodist Church of Cotton Plant. The members assembled on the spacious lawn at the parsonage, where an evening of games and other amusements were enjoyed. Rev. Mr. and Mrs. Wilford proved delightful hosts. Each guest had been asked to make \$2, by the president of the Missionary Society, Mrs. H. C. Argo, and to turn in this money with an original rhyme, telling how it was made. This afforded an amusing half hour, and the handsome sum of \$47.45 was thus donated. This will be applied on the piano in the primary department at the church. A most pleasing number of vocal selections were sung by Miss Ailee Wilford, charming daughter of Rev. Mr. and Mrs. Wilford, who is spending the summer at Cotton Plant with her parents. Delicious peach ice cream and cake were served.

ASHDOWN

The Zone meeting of the W. M. S., Texarkana District, was held at the Methodist Church on Wednesday with a large attendance both from the town and different points in the county. This zone includes Foreman, Richmond, Ogden, Winthrop, Wilton and Ashdown.

With the chairman, Mrs. A. P. Steel, as leader an excellent program was rendered as follows:

Song, "Lead On Oh King Eternal," scripture reading and an inspiring devotional conducted by Mrs. Steel; prayer by Rev. J. D. Baker; following an introductory talk by Mrs. A. T. Hemphill, a fine paper was read by Mrs. W. W. Gardner on Social Service in the Rural Communities; piano solo, "Nearer My God to Thee," transcription, by Mrs. E. C. Penuel; reading, a delightful rendition by Miss McGruder, a visitor from Mena. Rev. Mr. Baker made an interesting, instructive talk upon the missionary work; following which Mrs. S. C. Reynolds, district secretary, talked on organization of missionary societies in every town or rural community of the zone. This was followed by discussion in which a number of those present joined. Election of officers came and resulted as follows:

President, Mrs. I. M. Phillips, Ashdown.

A most delightful social hour was enjoyed while the hostesses served delicious refreshments. The cool basement room was a veritable flower-garden with baskets and bouquets of Cape-Jesmines, sweet peas, nasturtiums and other choice flowers and ferns occupying every available place. Among out of town visitors were Mesdames W. W. Gardner, W. M. Sykes, A. T. Hemphill of Richmond, Mesdames Nathan Furlow, Hill Furlow, J. Johnson of Ogden; and Miss McGruder of Mena; besides several elect ladies of this city—all of whom the Ashdown auxiliary was delighted to have present.—Mrs. W. C. Sims Supt. of Publicity.

MAGNOLIA

The W. M. S. of the Methodist Church held a splendid meeting recently at the church. The meeting was opened by singing "Work for the night is coming," after which we had the devotional led by Mrs. Bustion our vice President.

Mrs. Henry Stevens gave the mis-

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
714½ Main St., Little Rock, Arkansas.

NORTH ARKANSAS CONFERENCE MISSIONARY OFFERING

FOR JUNE

Batesville District:—
Brought forward\$506.13
Batesville 1st Church 16.67
Batesville Central Ave 5.11
Newark 1.85
Oak Grove 1.50
Sulphur Rock 8.80
Tuckerman 5.70
Yellville 2.93
Total\$548.69

Booneville District:—
Brought forward\$413.44
Oppelo 1.10
Bigelow 1.66
Branch 2.82
Dardanelle 6.95
Gravelly 2.74
Huntington 2.83
Mansfield 6.67
Adona98
Paris 15.39
Caulksville 1.17
Plainview 9.00
Prairie View 7.14
Salem 2.25
New Blaine34
Total\$474.49

Conway District:—
Brought forward\$482.44
Cabot 50.00
Conway 31.13
Oakland 1.26
Dover 5.16
Salem 2.36
Greenbrier 2.00
Lamar 1.93
Cato 1.50
N. Little Rock 1st Ch. 12.72
Enders 7.65
N. Little Rock Gardner Mem. . 25.00
Mt. Pleasant 1.45
Rose Bud 1.63
Oak Grove65
Vilonia 2.05
Pleasant Valley 1.64
Total\$630.57

Fayetteville District:—
Brought forward\$405.66
Oakley's Chapel 3.85
Berryville 3.44
Farmington 1.27
Parksdale98
Gentry 4.00
Falling Spring 3.00
Pea Ridge 2.43
Prairie Grove 20.78
Rogers 4.31
Springtown 4.59
Springdale 10.88
Total\$465.19

Fort Smith District:—
Brought forward\$285.51
Alma 1.25
Charleston 4.91
Spadra 2.45
Total\$300.12

Helena District:—
Brought forward\$794.62
Brinkley 13.01
Clarendon 10.48
Wesley 1.11
Crawfordsville 3.28
Elaine 13.75
Forrest City 11.00
Lexa 4.95
Helena 29.73
Holly Grove 40.25
Hughes 4.32
Hulbert 13.75
Hunter 9.27
Wynne 14.43
Total\$963.96

Jonesboro District:—
Brought forward\$724.79
Yarbro 5.05
Fifty-Six 4.91
Forest Home 1.42
Mt. Carmel 3.20
Rosa55
Clear Lake 1.53
Manila 17.00
Monette 4.56
Bay 3.90
Osceola 9.29
Truman 5.00
Tyronza 3.29
Gilmore 3.48
Total\$787.07

Paragould District:—
Brought forward\$355.51
Clear View 1.43
Oak Grove 1.50
Success 2.00
Black Rock 2.06
Portia 2.20
Corning 23.84
Williford 1.64
Hoxie 6.27
Imboden 2.50
Shady Grove 1.56
Pleasant Hill42
Mammoth Spring 5.47
Nimmons45
Ravenden Springs 1.20
Ravenden 2.50
Rector 5.03
Total\$415.63

Searcy District:—
Brought forward\$175.14
Augusta 27.61
Cotton Plant 2.97
DeView 1.00
Revel59
Morris Grove 1.50
Gregory 1.82
Griffithville 3.00
Judsonia 8.35
Garner 4.05
Valley Springs 4.00
Weldon 9.05
Total\$239.08

—G. G. Davidson, Conf. Supt.

TRAINING SCHOOL AT WYNNE

On August 8 we will open a Standard Training School at Wynne. This school is designed to serve the north half of the Helena District. We will

Ft. Smith 1st Church 50.00
Midland Heights 4.87
Bethel 1.25
Oak Grove 2.23
Van Buren 1st Church 5.41
East Van Buren 4.00
Total\$361.88

Helena District:—
Brought forward\$794.62
Brinkley 13.01
Clarendon 10.48
Wesley 1.11
Crawfordsville 3.28
Elaine 13.75
Forrest City 11.00
Lexa 4.95
Helena 29.73
Holly Grove 40.25
Hughes 4.32
Hulbert 13.75
Hunter 9.27
Wynne 14.43
Total\$963.96

Jonesboro District:—
Brought forward\$724.79
Yarbro 5.05
Fifty-Six 4.91
Forest Home 1.42
Mt. Carmel 3.20
Rosa55
Clear Lake 1.53
Manila 17.00
Monette 4.56
Bay 3.90
Osceola 9.29
Truman 5.00
Tyronza 3.29
Gilmore 3.48
Total\$787.07

Paragould District:—
Brought forward\$355.51
Clear View 1.43
Oak Grove 1.50
Success 2.00
Black Rock 2.06
Portia 2.20
Corning 23.84
Williford 1.64
Hoxie 6.27
Imboden 2.50
Shady Grove 1.56
Pleasant Hill42
Mammoth Spring 5.47
Nimmons45
Ravenden Springs 1.20
Ravenden 2.50
Rector 5.03
Total\$415.63

Searcy District:—
Brought forward\$175.14
Augusta 27.61
Cotton Plant 2.97
DeView 1.00
Revel59
Morris Grove 1.50
Gregory 1.82
Griffithville 3.00
Judsonia 8.35
Garner 4.05
Valley Springs 4.00
Weldon 9.05
Total\$239.08

Helena District:—
Brought forward\$794.62
Brinkley 13.01
Clarendon 10.48
Wesley 1.11
Crawfordsville 3.28
Elaine 13.75
Forrest City 11.00
Lexa 4.95
Helena 29.73
Holly Grove 40.25
Hughes 4.32
Hulbert 13.75
Hunter 9.27
Wynne 14.43
Total\$963.96

Jonesboro District:—
Brought forward\$724.79
Yarbro 5.05
Fifty-Six 4.91
Forest Home 1.42
Mt. Carmel 3.20
Rosa55
Clear Lake 1.53
Manila 17.00
Monette 4.56
Bay 3.90
Osceola 9.29
Truman 5.00
Tyronza 3.29
Gilmore 3.48
Total\$787.07

Paragould District:—
Brought forward\$355.51
Clear View 1.43
Oak Grove 1.50
Success 2.00
Black Rock 2.06
Portia 2.20
Corning 23.84
Williford 1.64
Hoxie 6.27
Imboden 2.50
Shady Grove 1.56
Pleasant Hill42
Mammoth Spring 5.47
Nimmons45
Ravenden Springs 1.20
Ravenden 2.50
Rector 5.03
Total\$415.63

Searcy District:—
Brought forward\$175.14
Augusta 27.61
Cotton Plant 2.97
DeView 1.00
Revel59
Morris Grove 1.50
Gregory 1.82
Griffithville 3.00
Judsonia 8.35
Garner 4.05
Valley Springs 4.00
Weldon 9.05
Total\$239.08

Helena District:—
Brought forward\$794.62
Brinkley 13.01
Clarendon 10.48
Wesley 1.11
Crawfordsville 3.28
Elaine 13.75
Forrest City 11.00
Lexa 4.95
Helena 29.73
Holly Grove 40.25
Hughes 4.32
Hulbert 13.75
Hunter 9.27
Wynne 14.43
Total\$963.96

Jonesboro District:—
Brought forward\$724.79
Yarbro 5.05
Fifty-Six 4.91
Forest Home 1.42
Mt. Carmel 3.20
Rosa55
Clear Lake 1.53
Manila 17.00
Monette 4.56
Bay 3.90
Osceola 9.29
Truman 5.00
Tyronza 3.29
Gilmore 3.48
Total\$787.07

have a Standard School at Helena in October to serve the Southern part of the District.

The following courses will be offered in the school at Wynne:

The Methodist Church and its work—W. V. Womack.

Rural Management—Rev. G. G. Davidson.

Intermediate-Senior Agencies—Mrs. C. C. Burton.

Story-Telling, (General unit)—Miss Henrietta Gay.

The pastors of the North end of the District are back of this school with a purpose to make it a great school. We confidently expect a large enrollment. The church at Wynne is to be congratulated upon having this opportunity to get its entire school under the influence of a Standard School.—G. G. Davidson, Conf. Supt.

FOURTH SUNDAY MISSIONARY OFFERINGS LITTLE ROCK CONFERENCE FOR JUNE

Fourth Sunday missionary offerings from Sunday Schools in the Little Rock Conference sent in for June, 1926.

Parker's Chapel\$17.00
Highland 13.00
First Church L. Rock 32.33
Magnolia (3 months) 30.00
Mt. Ida (Buckner Ct.)60
Bauxite 5.00
Bryant 1.50
Few Memorial 1.76
Swan Lake 5.64
Stony Point 1.00
Wesson 2.50
Dalark 3.00
Grady 6.00
Mt. Ida 9.28
Mena (Mch., Apr., May) 28.00
Huttig 9.10
First Ch. Texarkana 25.00
Bingen 1.27
Pulaski Heights 4.57
Warren 11.81
Gillett 2.08
Walnut Hill 2.00
Tucker 7.96
Princeton60
McGehee 5.00
Mena 13.00
New Bethel (Carlisle Ct.) 1.50
St. Charles 2.18
Newton's Chapel 1.41
Winchester 2.08
Green's Chapel 1.62
Stuttgart 30.00
Hickory Plains 1.50
Camden 15.00
McMahan's Chapel 2.00
New Hope (Sheridan) 1.67
Hollywood 1.00
Faith50
Leola 1.50
Traskwood 2.00
Fairview30
Sherrill 2.32
Fordyce 9.00
Hart's Chapel (Ark. Ct.)55
Blevins 7.56
Rhodes Chapel (Strong Ct.) .. 2.30
Lake Village 5.00
Monticello 7.70
Wesley's Chapel 1.70
Wilton 2.76
Taylor 5.00
Stamps 30.00
Lockesburg 8.00
Prescott 5.15
Carthage 5.03
Emmet 3.23
Doyle80
Bingen 1.80
DeQueen (May, June) 15.86
Sardis (Buckner Ct.) 1.50
Holly Springs 1.00
Swan Lake 3.82
Few Memorial 1.02
Gravelly63
Smyrna87
Ark. City 2.00

Murfreesboro	3.00
Hermitage	1.00
Altheimer	7.62
Arkadelphia Ct.	1.00
Hunter Mem.	5.76
Gardner	1.10
Watson	2.37
First Church, Texarkana	21.73
Wesson	2.45
Eauxite	5.00
Zion	1.83
28th Street	5.00
Bryant	1.50
Hamburg	5.00
Gould	2.42
Thornton	4.24
Forest Park	5.51
Oaklawn	4.28
Ozan	1.25
Buckner	2.00
Warren	13.15
Fredonia	2.00
Sunshine	2.02
Brewer	2.00
Fairview	13.42
Parker's Chapel	4.00
Sardis	2.00
Ogden	5.78
New Salem (Hot Spgs. Ct.)	4.00
Wofford's Chapel	5.00
Washington	2.20
Dalark	3.00
Friendship	.45
Roger's Chapel	4.63
Walnut Springs	2.18
Midway	1.00
Pulaski Heights	4.93
New Hope (Bryant Ct.)	.85
Okolona	1.95

HICKORY PLAINS COKEBURY

The second Cokesbury School for the Hickory Plains Circuit was held at Hickory Plains July 13-16.

Rev. M. K. Irvin taught "How We Got Our Bible," and Rev. Andrew J. Christie taught "The Small Sunday School." Each had a good class and the people did fine work. They issued 31 credits. We have a note from Rev. W. J. Whiteside, the pastor, saying they were very much pleased with the courses and the instructors.

The largest number of credits issued on the charge last year was from the Hickory Plains Circuit. Humphrey is ahead this year.—S. T. Baugh.

HUMPHREY COKEBURY CLASS

A report from Rev. M. K. Rogers has just reached the office stating that he taught a class in "How We Got Our Bible" at Humphrey July 12-15, with 37 people earning credits.

This is the second school for Humphrey. They had a fine school last year, and this is the largest school or class reported from our Conference this year.

Bro. Rogers reports fine interest and good work done. No man has worked harder and done more for this Cokesbury Training Work this year than has Rev. M. K. Rogers. We appreciate his work and the work of all our instructors.—S. T. Baugh.

CENTER POINT COKEBURY CLASS

Rev. C. D. Cade taught a class in "The Small Sunday School" at Center Point, where Rev. J. O. Gold is pastor, the week of July 7-10. Bro. Cade reports a good class and fine interest.

This is the first class for Center Point and 10 people earned their credits. This is the second class Bro. Cade has taught for us this summer. The other one was held at Okolona. He is another instructor making good with the Cokesbury course.—S. T. Baugh.

REV. CLEM BAKER IN CHICAGO

Rev. and Mrs. Clem Baker are spending some time in Chicago where Bro. Baker is doing some special work

EPWORTH LEAGUES.

EPWORTH LEAGUERS CAMP

The Intermediate Leaguers of Henderson Church enjoyed a very high point in its social life last week when they went on a camp.

Mr. Harris of Forest Hills very graciously gave us the privilege of using his park and its conveniences for our camp.

About 26 people from our League and other Church members went.

The week was spent in wholesome recreation and rest. At night a fine rest was enjoyed out under the stars where we placed our cots.

If your Leaguers are tired and worn out on socials and parties why not try a week of camping?

Our Leaguers are ready for another now.

The cost of a week's stay is very small and the returns are great.—Reporter.

in Northwestern University in the field of religious education.

As Conference superintendent he has been constantly on the job for eleven years without a vacation.

While this will not be a full vacation, yet the change will be restful and beneficial.

During his absence the work in the office and Conference will go on as usual.—S. T. Baugh.

SCHOOL AT DEVIEW POSTPONED

Because of a revival meeting, the Cokesbury School scheduled for Devew during the present week has been postponed until the first week in September. Two courses: "The Plans and Work of the Small Sunday School" and "The Sunday School Worker; His Life and Work" will be offered.—A. W. Martin.

COKEBURY SCHOOL AT HUNTER

Beginning Monday night, August 3, a two-unit Cokesbury School will be held at Hunter. Rev. George E. Patchell will teach the "Small Sunday School." The Extension Secretary will offer "What Every Methodist Should Know." All surrounding schools are invited to co-operate.—A. W. Martin.

N. ARKANSAS CONFERENCE EXTENSION NOTES.

Rev. C. L. Franks, pastor at McCrory, has just closed a three weeks meeting at Jelks. A church of some thirty members has been organized. It was the extension secretary's privilege to be in the service on Friday evening when the presiding elder of the Searcy District, Dr. W. P. Whaley, did the preaching. A good service and excellent prospects for developing a good church at Jelks.

Rev. I. A. Brumley, pastor at Springdale and superintendent of Training in the Fayetteville District, received the Diploma in Missions at the close of the First Term of the combined Leadership and Mission's school at Mt. Sequoyah. Brother Brumley is the second person in the entire Church to complete the work necessary for this award. We hereby extend congratulations.

The North Arkansas Conference brethren have articles in the August issue of the Workers' Council Magazine. Mr. Herbert Shelton, superintendent of our Sunday School at Plainview, has a brief but pointed article on "Making a 100 per cent C Type Sunday School." Rev. I. L. Claud, pastor at Swifton and superintendent of training for the Batesville District, has a fine article on "The Value of the Cokesbury Course." Get this copy of the Workers' Council and read these helpful contributions.

ALL-STATE NEWS.

IN CLOVER

Old Joe, a white horse, having served 15 years in the life guards of King George of England, worn out at 20 was about to be shot. He attracted the attention of King George and, thanks to the king, he will spend his remaining days in clover at Windsor Castle.

The British will applaud, as they should that kind, royal thought. A few will wish that as much might be done for many worn out old human beings, spending their last days in uncomfortable British poorhouses.

Americans will also applaud this kind act of good King George in taking care of Old Joe. The world will also applaud when the news goes forth that the Methodist Episcopal Church, South, has all her old preachers and widows of preachers "in clover." The day has come when we must, and will, take care of these. Nothing is so urgent as this right now.—John H. Glass, Commissioner for Superannuates, 408 Exchange Bank Building, Little Rock, Ark.

HENDERSON-BROWN COLLEGE.

Professor L. O. Leach, of the Department of Physical Sciences in Henderson-Brown College, has since commencement been at Ft. Sill, Okla., as a reserve officer. Professor Leach is dean of men and has just returned after his strenuous work at Fort Sill.

Dr. J. M. Workman is this week holding a series of meetings at Hamburg, Arkansas. Miss Martha Matthews, of Manila, is assisting Dr. Workman in the music and his daughter, Miss Elizabeth Workman, is assisting in the work with young people.

Announcement has been made from the office of the president of the election of Mrs. J. L. Cross, of Evanston, Illinois, as dean of women for the coming year. Mrs. Cross is a woman of fine ideals, a Christian lady who knows how to deal gently but firmly with students after long experience. She comes from Davenport College where she served as dean of women.

Professor D. P. Holmes of the faculty of Henderson-Brown College is this summer taking graduate work in the University of Chicago toward his M. A. degree. Mr. Holmes will return about the first of September.

Coach J. H. Rowland reports that Henderson-Brown College has bright prospects for winning foot ball teams for the coming year, having more veterans eligible than for many seasons, and playing a full schedule of eight games beginning October 8. Quite a few of the promising athletes of the state have sent in their reservation fee.—Reporter.

REVIVAL AT STUBBS.

The revival meeting at Stubbs on the Bigelow-Oppelo work closed Friday morning and was a great success. Rev. C. H. Farmer did some fine preaching. The church members were inspired to greater service; backsliders were reclaimed and many sinners were saved.

Nineteen were received into the church, and ten infants were baptized. There are some who will join other churches. It was truly a great revival.—S. B. Wilford, P. C.

SOUTH FORT SMITH

On Sunday, June 6, we began our tent meeting in South Fort Smith and continued nineteen days and nights. Result, twenty-eight conversions and sixteen additions to the church, and the spiritual state of the church much improved. Rev. H. O. Bolln pastor of Midland Heights Methodist Church in

Fort Smith did the preaching and the conclusion of all who heard him was that they were the best series of sermons ever preached in the town. They were scriptural, logical and fundamental. The pastor and the Epworth League, together with many others, led the singing and it was pronounced good.

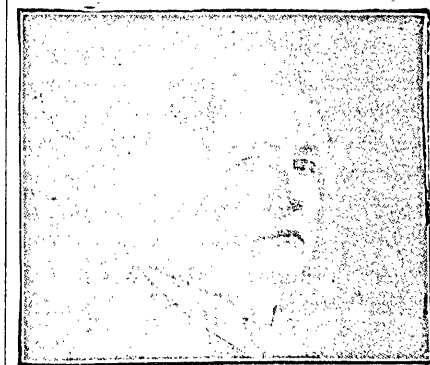
We are planning and hope to succeed in building a new \$6,000 brick church before the end of the year.

Our Sunday School and Epworth League and the church services are well attended and the interest good.—D. N. Weaver, & C.

AUSTIN CIRCUIT

We have held two meetings on the Austin Charge. Our first was at South Bend. Here we have a small congregation, but a finer group of folks cannot be found anywhere. They are loyal to the church and true to their pastor. We held 12 days at this point and received eleven into the church, nine on profession of faith and two by vows. Organized a Sunday School and a Senior League, closing the meeting Sunday morning July 11. We went from there to Mount Zion Church at 8 p. m. where we met a large congregation ready and waiting for us. We held eleven days at this point receiving 24 into the Church, 18 on profession of faith, 6 by vows. Zion Church has a large membership and a thickly settled community, hence the congregation soon increased to where we could seat just about half of the people, but we had a fine meeting.

Here we had fine help. All of our people were ready and working. The prayer meeting and group services were fine. Bro. Lassiter, our princely local preacher, rendered fine services in our group meetings. Zion church has a working membership, a loyal, true and faithful people.



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

Your Greatest Problem—That Boy of Yours

What kind of a man will he be ten, twenty, thirty years from now. Every parent knows it depends entirely upon the training he is getting now, his associations, ideals and aspirations.

Mr. Robert K. Morgan, Principal of Morgan School, Petersburg, Tenn., has been training boys thirty years. He knows boys. He wants your boy. He recognizes in every boy possibilities which if developed will make him a leader. He wants to develop that trait in boys. Robt. K. Morgan is a Christian gentleman of strong, wholesome inspiring personality and his school is a material projection of that character.

Write Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., today. He will send you a catalog and tell you about what this school can do for your boy.

On July 17 our quarterly Conference convened at Concord. Being Saturday 11 a. m., it did not hinder or make a break in our services, Bro. Steel, our well beloved presiding elder, was right on the dot and preached one of as fine sermons as I ever listened to. Bro. Steel is a prince among men. We all love him. We started in believing that the Lord would give us 100 additions this year. We have 35 already and only two meetings held and four more to hold.

Went to Old Austin Sunday, July 25, where we will run for 8 or 10 days. We are expecting a fine meeting at Austin. Austin Circuit is coming to the front. She has at one time been the banner Circuit and we are determined, by the help of the Lord, that she shall head all the Circuits in the Little Rock Conference. We are looking forward to a fine report this fall at the Annual Conference. Our assessments have been raised over last year about 22 per cent and by the help of God we expect to make a full report. We now have Sunday School at all six of the churches and fine good Epworth Leagues operating. The Mt. Tabor League has been running with 70 to 122 in attendance—J. C. Williams, P. C.

BENTONVILLE.

The Rev. W. T. Thompson, pastor at Bentonville, assisted in a two-week's revival at Berryville in June and during the first two weeks in July held a meeting in his own church. Much preliminary work had been planned for a meeting at Bentonville in the early spring, but it had been necessary to postpone it, and after the meeting had been in progress two weeks and had aroused much interest, it had to be closed on account of a conflict with dates already announced for a revival by another denomination.

The Rev. Virgil Young Cook Eady, of Batesville, a graduate of Hendrix College, had charge of the music, led the chorus choir, and had charge of children's and young people's work during the meeting. This talented young man, so endowed with earnestness and zeal, proved a capable and tactful leader and the young peoples services held each evening under his direction proved an inspiration to all the young people of the church. His morning services for children, with novel contests between rival teams in securing promises of church attendance and Bible reading, were an interesting feature of the meeting and brought out a large attendance of children. Besides leading the choir, he gave beautiful and appealing vocal and cornet solos, and organized an orchestra which assisted at some of the services. In addition to his music, he was always ready to assist with earnest prayer and helpful testimony. It is a matter of interest to the Bentonville church that Mr. Eady will enter Emory University in September for a ministerial course.

Bro. Thompson, whose record as a revivalist in the state, is well known to Arkansas Methodists, preached most helpful and inspiring sermons throughout the meetings. A series of morning subjects based on the Fifteenth Chapter of John were a wonderful exposition of the value and satisfaction of the fruitful Christian life. The attendance of the young people for the special evening prayer service and the regular evening service was splendid and the response of the young people of the church along all lines was most gratifying.

Though the meeting had to be closed before its work seemed finished, it resulted in much benefit to

the spiritual life of the church and of the city, and, according to present plans, may be resumed some time in the fall when it will not conflict with any other meeting. The pastor secured excellent co-operation from a number of Bentonville pastors and from visiting preachers of the Methodist church and other denominations.—R. B.

CENTER POINT

We have just closed a very successful week's meeting at Trinity Church, with Rev. J. C. Johnson, the popular pastor of the Blingen Charge, doing the preaching.

The meeting resulted in a general revival of religion, and one addition to the church. We appreciate the brotherly association, the faithful and efficient service, and the inspiring messages of Bro. Johnson. We were indeed fortunate in having him and his good wife with us. May the Lord's richest blessings rest upon them is our prayer.

The Cokesbury School held at Center Point, beginning July 5, under the efficient leadership of Rev. C. D. Cade, pastor of the Blevins Charge, was quite a success, with ten taking credit and a number of others in attendance.

Our meeting at Bluff Springs was attended by large crowds and with good attention and resulted in one conversion.

We are very busy at this writing with our Conference course and other pastoral duties, and are looking forward to a great season of refreshing at the annual camp meeting. Services are to be conducted by Rev. Dr. Neal, beginning Friday night, August 13.

May we ask an interest in the prayers of the brethren that we may be more useful in the advancement of the Kingdom of God.—J. O. Gold, P. C.

A GOOD MOTHER

The tribute to Rev. Russell R. Moore by Bro. Sage aroused many precious memories in the mind of the writer. I was his pastor when he was a small boy. His mother was a poor widow, who with her little boys, was cultivating a small farm a short distance west of Ozark. In her poverty she was doing her best to provide for the physical and spiritual needs of her children. After toiling all week on the little farm, dressed in very plain clothes, she would walk to town, bring her little boys to Sunday School, and Church. Although poor and plainly dressed she had the love and respect of the church and the community. The Lord was with her and her labors were not in vain. Her oldest son made a lawyer, Russell made a preacher, and a younger son was an editor for many years at Stephenville, Texas, where he did gallant work for the church and prohibition. Never have I known an uneducated woman, situated as she was, to succeed so well in bringing up her family. Her success was the outgrowth of her religion. Truly the Lord was with her. If she had possessed all other qualifications, minus her religion she could not have done so well. Brother Moore's wife, Ella Withers, is the daughter of my dear old friend Dr. H. R. Withers, after whom I named my first boy. He was one of Southern Methodism's most eloquent preachers. He once preached in the presence of Bishop Wightmen at a session of the Arkansas Conference in Lewisburg. It was not one of his best efforts. When he concluded the bishop said: "That man ought to be stationed in Baltimore. He is one of the finest preachers I have ever

heard."

He was a preacher, lawyer, district judge and Confederate colonel.

If the record of his eventful life has been preserved it ought to be published.—B. H. Greathouse.

THE CHURCH AND ITS PRESS.

The Book Committee of the Methodist Episcopal Church has recently said: "Without the Advocates the enormous business of the Church could not have been carried on in a successful manner. Therefore the loss on publishing the Advocates should be considered simply as general publicity, in the same way that corporations treat their national advertising as distinct from special and local publicity." They also concur in this judgment: "Financially the Advocates are certain to show a deficit so long as the size and subscription price remain unchanged. With printing paper and the wage scale at their present level no economy in management will show a surplus unless the outlay per subscriber is offset by an enlarged revenue. The books of account can have no way of crediting the papers with the constantly ac-

cumulating items of gain to every reader, and to every denominational interest as a result of the stream of publicity ever flowing from the Church press. If it could be written into the books before the balance is struck, the profits of the Church press would be stupendous in proportion to the cost of the service."

Speaking on the same subject, Dr. H. C. Jennings for twenty-four years one of the publishing agents, in his little book, "The Methodist Book Concern; A Romance of History," has this to say: "It is a mistake to suppose that we ought ever to consider the family of Advocates from the standpoint of profit-making. The total amount of direct money lost on the publishing of the family of Advocates, in any given year for many years past has been less—sometimes very much less—than the amount which is set apart for advertising and publicity by many of the great business houses in this country, the proprietors of which are often themselves Methodists. Some of them spend in money up to a half million dollars for advertising, pushing, publicity work, on a single business."

Books Every Methodist Should Read

By Rev. John A. May

General Evangelist, M. E. Church, S., Author and Publisher

- A—"The Law Of God On Tithes and Offerings; Or, God's Plan For Financing His Church." Postpaid \$.30
- B—"The Law Of God On Baptism; Or, The Reason Why John The Baptist Sprinkled Jesus Christ and the Multitudes at the River Jordan." Postpaid .30
- C—"The Miner's Song—'Just in Time'" A Solo, Duet or Quartet of Unusual Merit. Dedicated to the Miners of the World .30
- D—"The Law Of God On Eschatology; Or, 'If a Man Die, Shall He Live Again?'" (Job XIV.14). The Library, deep blue, cloth bound, gold-lettered edition, postpaid 3.50

Send All Orders To

JOHN A. MAY, Author and Publisher

P. O. Box 185

Montevallo....Shelby County....Alabama

SUNDSTRAND VALUES

Nowhere else can you find Sundstrand value at Sundstrand Prices. Old line machines Million Dollar capacity, \$100,000. Direct Subtraction and Automatic shift multiplication, adding and listing machines, \$125.00 to \$350.00. Capacities up to \$999,999,999.99. Electrics and stands extra.

Bookkeeping machines for any size business.

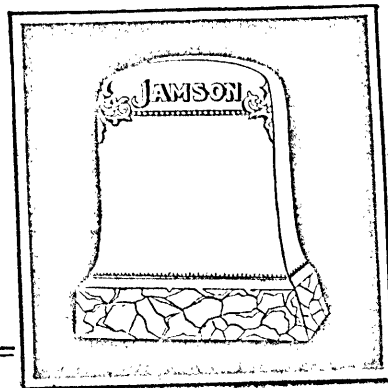
Prompt, reasonable and courteous service.

SUNDSTRAND

609 Center St.

Little Rock

Phone 4-2879.



Write for Our Memorial Catalog

—If you cannot visit our memorial display rooms in person We employ no agents and pay no commissions.

Monahan & Son

Memorial Craftsmen Since 1885.
412-414 W. Markham St.
LITTLE ROCK, ARK.

What do these great proprietors do? They make an appropriation for advertising. They charge it up to the annual expense account. The money put into advertising is a matter of profit and loss. If there are sufficient results to show that it has paid, they simply try it again."

We, in our Church work under the same broad, general Disciplinary regulations in regard to our publishing interests as do our Methodist Episcopal brethren. There is nothing they do legally that we cannot do. However, we realize that the local situation and the working conditions in regard to our own Conference organs are a little different. Our Advocates from the beginning were controlled by the Annual Conferences. These relations cannot be lightly disturbed. We have our traditions. The doctrine of States rights has entered not only our political affairs, but our ecclesiastical. There is more individualism in our Church than in the Methodist Episcopal Church.

There are fifteen Conference organs in our Church. All of these papers, with one or two exceptions have to be subsidized. Some of them are quite old. As a rule the editors receive less pay than their brethren in the Methodist Episcopal Church. They work hard, and carry burdens which folks who know nothing about the printing business do not realize. There are many problems that cannot be settled out of hand, but we can begin to have a settled policy in regard to our Church papers, and this policy will receive well-nigh unanimous support. It is this: Let us, whether we are supporting a connectional or a Conference organ, quit whining about expenses. We must realize that the Boards could not do their work and put on any program without the Advocates and the other connectional organs; neither could our strictly Conference-wide enterprises be carried on as successfully without the Conference organs. If we had no Conference organs carrying pages fostering the work of Sunday Schools, Epworth Leagues, and Missionary Societies within the Conference, these agencies would probably be issuing at a great yearly expense papers stimulating their work.—W. H. Nelson in Methodist Advocate.

LET US HAVE A SCHOOL OF MANNERS!

We have many schools and courses now. There are Sunday schools, day schools, night schools, cooking schools and scores of others. We are specializing and standardizing everything to the rule of credits and diplomas. We are fast coming to be a race of high-class specialists. You can get a special course now in anything you want. Education used to be confined to "the blue-back spelling book," and we started in at "ab," and by the time we arrived at the lofty summit of "incomprehensibility," there was so much grass in the fields we had to lay down the book and take up the hoe. Nobody has ever seen anybody who finished that old speller. By the next start of school that teacher was married and the new teacher started you at "ab" again.

But schools are different now. We specialize in some particular line, and there is everything from which to choose. We need, however, one more course put on in all schools. It is a course in "plain manners." This course should require every man and woman who goes from home to take credits and units in this school and carry his diploma and wear on his coat his pin. Otherwise, he will not

be allowed to mingle with men.

Travel Manners.

If you travel much you see the need of this. You do not have to cross the continent to see some hog who mistook the passenger car for a cattle car and puts his bag and baggage over two seats to hold them and goes on in the smoker to joke with the boys. And over there is a woman who turns the seats, puts her bag and boxes on the front one and covers the other one like a bantam hen trying to sit on goose eggs. If you try to take one of these seats she looks at you like you are robbing her hen nest and stealing her watermelons.

Then comes the smoker. You have no rights when he comes in. On street cars, trains and restaurants he blows smoke in your face and is disgusted with you if you prefer pure air to his fumes. As soon as the train blows for the station he and his fellows fire up their pipes and faggots and blow their fumes in the faces of men, women and babies, whether they like it or not.

Business Manners.

You see it in business transactions. A woman makes a clerk take down seven hundred yards of dry goods and looks them over when she has no idea of buying anything but a paper of pins. She handles meat, pinches fruit and spoils things other people must eat. She pushes herself ahead of some one in the crowd, and because she wears dresses no man must jostle her. She gathers a dozen others about her on the street, blocks traffic and forces folks into the gutter while she repeats for the eightyninth time that day about Johnny having his adenoids removed and Sadie buying a squirrel neckpiece.

Phone Manners.

And oh me and oh my, how you see it and hear it on the phone! Your phone rings at 11:48, after you have just begun to sail the sea of Morpheus. You fall out of the bed, wondering whether your place of business is on fire or your wife's mother is coming for a visit. Your shank hits the rocker and you step on some of Mable's marbles as you hurry to that phone, only to find it is the "wrong number" and the brute at the other end snaps you up because of it. Are you on a party line? Did you ever try to phone your husband to bring something for supper a few minutes before he left work, only to find your neighbors hanging on the wires, rehearsing all the gossip of Gossipdom, and you couldn't get in a word?

Motor Manners.

And how this school is needed among motorists! They need manners as well as gas and a license. Road hogs run by you, fill you with dust or mud or get in your way and won't let you pass. They not only run by you, but run over you, and never stop to see how much you are hurt. People should not be allowed a telephone unless they can pass an examination in manners, nor should they be allowed an auto unless they have some units on how to behave on the highway.

The Folks Next Door.

Did you ever live in a flat sandwiched between a girl who was trying to make a forceable entrance into the music world by the solo route and a family who ran the phonograph on the night shift, using Uncle Josh as fuel? Did you ever get a seed catalog and order a lot of bulbs and seeds for a flower garden at the same time your neighbor ordered white leghorn hens that could fly over the Woolworth building? Did the Smiths borrow your books, lawn mower, garden tools and shovel and never return them? Did they throw their trash in your back yard? Did somebody live on the same square with you a year and pay

no more attention to you than if you were a Hindo in Hindoostan? Does your neighbor ride by you when you are walking and never give you a lift? Does he have abundance of some things that go to waste and not offer you any? Do you treat him so?

In public and at home, we need this school of manners, and we need to make the course compulsory. It should offer Blue Seals, Red Seals and Gold Seals and get busy with the courses.

Exhortation to Women.

Sisters, suffer a word of exhortation. You are now citizens of this State and nation. This puts you on a duty and a responsibility before God and your country to register and vote. This duty is as solemn and as important as praying and going to church. If you are not informed on the men and measures controlling the nation and your community, it is your

duty to become informed and act accordingly. You may be sure that most of the bad men and many inferior women will be held in line and voted according to the dictates of evil powers. If you want the country to prosper and keep in the hands of Christian men, it is your duty to go to the polls.

Perhaps you did not think this was the realm of women. You may now think she had better be at home. This, however, does not relieve you of your duty and responsibility before God and your nation to cast your ballot as you lift your prayers for the country's highest good. We do not exhort you to get in politics and run for office, but we do exhort you to get in the line of voters and see that the right kind of men are elected.

The Two Processions.

Several years ago one of our bishops spoke a telling truth on this subject. He called attention to the two pro-

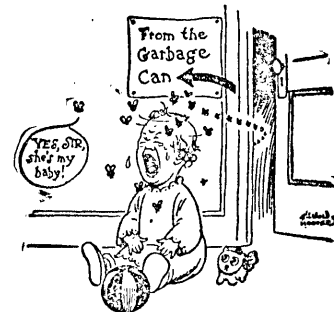
Piles Can Be Cured

(Itching, Blind, Bleeding or Protruding)

Many sufferers have been made very happy over the results obtained from the use of PAZO OINTMENT—60c at any Drug Store.

(Follow the Directions Carefully.)

© 1926 S. O. Co. (N. J.)



The fly family learns the shortest distance between two points

GERMS—6,000,000 germs on a single fly, says a noted health officer. Protect your family with Flit.

Flit spray clears your home in a few minutes of disease-bearing flies and mosquitoes. It is clean, safe and easy to use.

Kills All Household Insects

Flit spray also destroys bed bugs, roaches and ants. It searches out the cracks and crevices where they hide and breed, and destroys insects and their eggs. Spray Flit on your garments. Flit kills moths and their larvae which eat holes. Extensive tests showed that Flit spray did not stain the most delicate fabrics.

Flit is the result of exhaustive research by expert entomologists and chemists. It is harmless to mankind. Flit has replaced the old methods because it kills all the insects—and does it quickly.

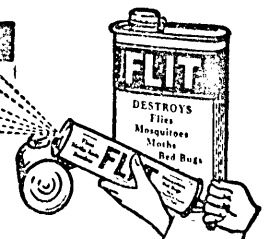
Get a Flit can and sprayer today. For sale everywhere.

STANDARD OIL CO. (NEW JERSEY)

FLIT

DESTROYS

Flies Mosquitoes Moths
Ants Bed Bugs Roaches



"The yellow can with the black band"

cessions we see in the road to church each Sunday morning. One is the folks going to church to worship at the preaching hour, and the other is the crowd going from Sunday School back home without remaining for the preaching service.

This is certainly a matter of serious concern, and doubtless has grown bigger since the Bishop made his observation. The ideal church would be every church member at Sunday School and every one remaining for church. It will be long before this ideal will be reached, but we can improve our standard very much. The pastor should do all in his power to get church members to attend Sunday School and the Sunday School workers do all they can to get the scholars to remain to the regular worship of the church.

There is no doubt in many places the grip the church has on the Sunday School is weak. This is doubtless the weakest point in the whole machinery. Many men's classes go home en masse and seldom if ever hear the pastor preach. They do not even know in some cases the church and the Sunday School are connected. They attend their class, hear a lecture on the lesson which they say is as good if not better than the sermon they would hear from the pastor and go home feeling they have discharged their Sabbath duties. The same is true of many other classes.

The most of these finally drift out from the church and are lost from its fold. The great aim of the Sunday School should be to make Christians out of scholars, and this means to bring them into the church and put them to work in her vineyards. The Sunday School is the creature of the church, and if we fail to bring our scholars into the vital and active life of the church, we are failing in our one big task. There are some good, true people who say if we cannot have our people attendants at both the church and Sunday School and are forced to leave off one, it is better to have them in the church. There are strong reasons for this position. Of course, we do not want them to omit either. Let us start a move to change the two processions to one grand, big procession that marches everybody to Sunday School and keeps them there until the pastor preaches.—Richmond Christian Advocate.

SENTENCE SERMONS—BY THE REV. ROY L. SMITH

It is the Woman—

- Who carries the heaviest burdens of war.
- Who suffers most when a man is sent to jail.
- Who inspires us to our best or drives us to our worst.
- Who is most intolerant of her sister in sin.
- Who admits the superiority of man by imitating him.
- Who wreaks her worst vengeance by degrading the man who debauches her.
- Who is the most womanly; who is the most powerful.—Central (Fayetteville) Church Bulletin.

The Townsend Hotel

"One of the Best"

Centrally Located

Modern in every respect.
Accommodations and Service
"As you like it."

European Moderate Rates

J. A. Townsend, Prop.

Hot Springs, Ark.
Free Garage.

GENERAL LEE AND LYNCH LAW By R. B. Eleazer.

It is not commonly known that General Robert E. Lee, while president of Washington and Lee University, twice prevented threatened lynchings in Lexington, Va., the seat of the University. The stories are told in Riley's volume, "General Robert E. Lee After Appomattox," the one being a reminiscence by Prof. C. A. Graves of the University faculty, and the other by Judge D. Gardiner Tyler of Holdcroft, Va., an alumnus of the institution. In brief Prof. Graves' story is as follows:

"In the spring of 1866, while I was a student at Washington College, a report reached the campus that an attempt was being made to force the jail in order to lynch a horse thief named Jonathan Hughes, who, in the troublous times after the war, had been 'plying his vocation in the neighborhood of Lexington.... When I reached the courthouse yard, within which stood the jail where Hughes was confined, it was filled with a crowd of men who had ridden in from the country to take the law into their own hands. At the top of the jail steps, in front of the locked door, stood the old jailor, Thomas L. Perry, holding the jail keys high above his head, and facing, with grim and resolute aspect, the would-be lynchers who surrounded him.

"I was not at first aware of the presence of General Lee. But there he was (having evidently preceded me), moving quietly about among the crowd, addressing a few words to each group as he passed, begging them to let the law take its course. This scene continued for some time and is indelibly impressed on my memory. The end was there. Those stern Scotch-Irishmen, whose tenacity of purpose is proverbial, abandoned their enterprise, remounted their horses and rode out of town. They could not do a deed of lawless violence in the presence of Marse Robert, whose standard they had followed on many a battlefield. It may be of interest to record that Hughes was duly brought to trial for horse-stealing, and on April 20, 1866, was convicted and sentenced to the penitentiary for eighteen years."

Judge Tyler tells, as follows, of a similar incident which took place during his first year at Washington and Lee:

"A very popular young student, a son of Judge Brockenbrough, professor of law, got into a difficulty with a negro and was badly shot. His life was despaired of. As soon as the news of the assault reached the college, four hundred students, with a brother of the wounded boy at their head, searched for and captured the trembling wretch, and with a rope around his neck, marched through the streets of the town to the courthouse square, with intent to wreak their vengeance on the man.

"It was in vain that the college and town authorities sought to calm the frenzied mob and induce them to turn over the negro to the officers of the law. Just then General Lee appeared. Immediately the tumult was hushed, and the General, standing in the midst of the excited throng, simply said: 'Young gentlemen, let the law take its course.' The quiet words had the effect of a military order, and the negro's life was saved."

To the many Southerners who today are earnestly seeking to banish mob violence from our country, it will be gratifying to know that they are following an example no less worthy than that of Robert E. Lee, the

South's shining idol and the most perfect flower of its civilization.

THE BIBLE IN PUBLIC SCHOOLS.

The following is a report given by Dr. George R. Chrissman, superintendent of teacher training in Central Missouri State Teachers' College, Warrensburg, in his summary of an examination of about 2,000 high school and normal students in Missouri along religious lines.

Sixteen per cent of high school students could not tell where Christ was born or give the name of his mother; Sixty per cent knew not that Peter, James and John enjoyed the larger confidence of Jesus; Seventy per cent did not know what to call the sermon on the Mount; Sixty per cent did not know what Jesus said about loving one's neighbor; Twelve per cent did not know the first clause of the Lord's prayer; Sixty per cent did not know the Golden Rule; Thirty-five per cent thought that the book of John was located very close to Revelation.

Is not the above a deplorable state of affairs especially when we stop and consider that those students are training to become trainers of the youth of the state of Missouri, and perhaps many of them will teach in other states?

When we consider further, that Missouri ranks educationally above our beloved State, Arkansas, if we were to make a survey of our high schools and our State Normal, do you suppose it would equal the test made at Warrensburg along religious lines?

This is a serious question when we have serious doubts of its being equal. Yet we have men who claim to be lovers of that precious old book, the Bible, and oppose its being taught in our public schools, state normal and state university, upon plea that it would be regarded as teaching sectarianism, in face of the fact that we print, "In God We Trust" on all our coins that are used as a medium of exchange by Jew and Gentile, Protestant and Catholic. The Bible is taught to our soldier boys of all creeds and nationalities; by practically all of our lodges; our courts irrespective of religious opinions; and even our State legislatures have a chaplain for each house to pray the blessings of Almighty God upon each member, and for his guidance in the transaction of business for our great commonwealth, and yet we do not have a law requiring the BOOK which teaches how to live in this life, and above all to obtain that eternal life in the beyond, taught in our schools.

Our sister state, Kentucky, has a law which requires that the Bible be read in each classroom every day in the presence of the students, and the penalty for neglecting it, is the revocation of the teacher's certificate.

The Supreme Court of California has rendered a decision that the teaching the Bible is not teaching sectarianism.

I think every lover of liberty, and the religion of our Christ, ought to insist that our law makers assembled, pass a law requiring the reading of the Bible in all our State Schools.—W. E. Cooper.

ONLY LAW BREAKERS HURT BY DENATUREES.

"No law abiding American is likely to be injured by the denaturants in illicit liquor," said Wayne B. Wheeler, LL. D., General Counsel of the Anti-Saloon League in his statement filed at the hearing on the Cramton Bill, Friday, replying to the charge of Senator Reed of Missouri that it was 'close to murder' to denature alcohol. "Those who make or buy denatured industrial alcohol for bootleg booze purposes are law break-

ers.

"The blindness often reported as caused by bootleg booze is produced by wood alcohol—an odorless and tasteless liquor indistinguishable from grain alcohol and not by the denaturants described under the National Prohibition Act. Congress in 1906 ordered the use of wood alcohol to denature grain alcohol. Strychnine is not used as often stated when the real denaturant is brucine, a very bitter but non-toxic alkaloid from the same source as strychnine.

"American business must have tax-free alcohol. It enters a thousand uses. Only by denaturing alcohol can it be safely released to industry. This was recognized and demanded by business before prohibition. The fact that criminals misuse it or that alcohol addicts drink it cannot be charged against the Government which has frequently issued warnings against it.

"The release of pure alcohol to industry would require an army of officials to prevent its diversion to bootleggers. To add a tax sufficient to pay these officers would cripple business and increase cost of enforcement.

"The wettest nations find the same necessity to denature alcohol. Even those with the most liberal liquor laws, such as Quebec, face this same problem of the liquor criminal redistilling denatured alcohol.

"The alternative to the use of denaturants is abandonment of effective control of the liquor traffic.

"The addition of a little water or flavoring matter turns pure alcohol into an imitation whiskey. Bootleggers who now redistill denatured alcohol would find their work made easier, cheaper and safer if the government provided them with all the materials for their trade except water and a little caramel to color and flavor."

A MAN IS POOR

- If he has low ideals.
- If he is without friends.
- If he has a guilty conscience.
- If he has lost his self-respect.
- If his morals are questionable.
- If he has lost his grip upon himself.
- If he is selfish, uncharitable, or cruel.
- If he has forfeited his health for wealth.
- If his mind and soul have been neglected.
- If he has traded away his character for money.
- If worldliness has caused him to lose fellowship with Christ.
- If making money has crowded out the cultivation of his spiritual life.
- If he has a disagreeable disposition that makes enemies or repels his friends.
- If love of money has hardened him until the love of Christ and his gospel doesn't stir him to do his best for missions.

If all his investments and possessions are laid up on earth and he has no treasures in heaven.—Lutheran Church Herald.

FRECKLES

Get Rid of These Ugly Spots
Safely and Surely and Have
a Beautiful Complexion With

OTHINE

(DOUBLE STRENGTH)
MONEY BACK IF IT FAILS. SOLD BY DRUG
AND DEPARTMENT STORES EVERYWHERE.

It is a mark of distinction to be a reader
of this paper. Don't fail to let our
advertisers know it. When an-
swering their ads, men-
tion this paper.

OBITUARIES

LANGFORD.—Ivy Boone Langford was born at Jackson, in Madison County, Tenn., June 5, 1854. He came to Arkansas with his parents in 1856 and has spent his life in and near Vilonia. He professed faith in Christ at the age of 15 and united with the Methodist Church at Cypress Valley where his membership was at the time of death July 5, 1926. "Uncle" Boone, as he was affectionately known by his host of friends, was married to Callie Clark, July 19, 1876, and they were preparing to celebrate their golden wedding on the 19th of this month with a reunion of relatives and friends at their home. There were no children born to this union, but a multitude of other relatives and friends survive to rejoice in the Christian example he has left them. Uncle Boone was indeed a Christian in every sense in which he understood the term. As his pastor the writer visited him several times always trying to be a blessing to him, but I always received a greater blessing than I took. I think that no one who ever knew Bro. Langford has any doubt of his eternal happiness, for his life was one continual sermon for righteousness. I think I have never seen anyone approach the end with stronger faith and assurance than "God is with us." His earthly remains were laid to rest in the Cypress Valley cemetery.—E. B. Williams.

RICE.—On July 3 death visited the home of Mrs. Walter Risher and called Sister Temperance Caroline Rice. Sister Rice was born in Coweta County, Ga., August 21, 1843. She moved to Arkansas with her parents when 9 years of age. She was married at the age of 17, was the mother of 14 children, 9 of them are still living, 6 sons and 3 daughters. Four of the sons, Robert, George, Rufus, and Roscoe live at Banks, Ark., one son Rev. John Rice, lives in Oklahoma, and Ira Rice at Abilene, Texas. Mrs. Walter Risher of Banks, Mrs. G. W. McLeod of Eldorado, and Mrs. Lula Gammel of Warren. In addition to the nine children living Sister Rice leaves 78 grand-children, 103 great-grand-children and 2 great-great-grand-children, making a total of 192 living descendants. Sister Rice's husband died in December, 1905. Sister Rice was converted in early life, joined the Church and lived a faithful Christian to the end. I would say to the loved ones left behind that they can look for mother

S. H. BARNETT, M. D.

Eye, Ear, Nose and Throat
Glasses Fitted
Phones, Office 4-5150—4-5151
Residence 4-1550
205 Enterprise Bldg. (5th & Spring)
LITTLE, ROCK, ARK.

WALTER HINES PAGE'S ESSAYS.

A special edition of the Essays of Walter Hines Page, the great American ambassador and the great Southerner, has been issued by the publishers for the Department of Government of Louisiana State University. In this volume of 160 pages are the famous essays of Page, "The Forgotten Man" and "The Rebuilding of Old Commonwealths." It has been my privilege to bring this edition out, and I will be glad to send a copy postpaid for sixty cents, two copies one dollar, to any address. These Essays are great human documents and should be read by every preacher and teacher and lover of the South.

CHARLES W. PIPKIN
Arkadelphia, Ark.

just inside the golden gates as she waits to welcome them home.—John Simpson, Pastor.

HERRING.—Lottie Mae Herring, daughter of Mr. and Mrs. H. E. Herring, was born Aug. 23, 1920, and died May 17, 1926. Lottie Mae was one of the sweetest flowers from God's garden. Her sweet little life was sunshine to all with whom she came in contact. Only the thought that God needed this sweet flower to transplant into a more beautiful garden where sickness, sorrow, pain and death can never come makes endurable our own overwhelming loss. Through the eye of faith we can look beyond the clouds that overshadow us and see Lottie Mae in glorified beauty on the green hillside beyond Jordan. The memories of this sweet little girl will constantly draw all who knew her to that better world. The funeral was preached in the Methodist Church at McRae by Bros. Cullums, Hughes and Decker. The body was laid to rest in the Beebe cemetery. The grave was covered with beautiful floral offerings which bore witness to the many friends of the deceased and family. She is survived by her mother and father, two sisters, one grandmother and a number of uncles and aunts who attended the funeral. A host of friends accompanied the body to its last resting place.—J. J. Decker, Pastor.

MONK.—Miss Maggie Monk was born Sept. 18, 1905 and was baptized by Rev. W. W. Christie in infancy. She joined the Methodist Church at Mt. Tabor when a young child and was received into the Church by Bro. Nethercutt. Maggie departed this life July 6, leaving a father, Bro. Sim Monk, and a loving mother, one sister and five brothers and relatives and many friends. Truly can it be said of this bright young woman that she was a Christian from childhood. She was impressed early in life to be a missionary and oftentimes talked with her pastor about it. She was a leader among the young people, one of the strong supporters of the Epworth League, a teacher in the Sunday School, a useful member in the choir, always ready to take her place at the piano, she loved the church, and was true to her pastor. She had an unwavering faith in God. She was treasurer of Mt. Tabor Church. The Church has lost a useful member, the community one of its choice young women. Home has lost a devoted child, but Heaven has gained a soul. We cannot understand why God permits death to take from us such a useful person right in the prime of young life, but God gave and God hath taken away. Blessed be the name of the Lord. We preached her funeral in the Presbyterian Church at Mt. Carmel to a packed house. The whole congregation seemed to shed tears and join in sympathy with the bereaved family and loved ones. We placed the remains in the cemetery at Mt. Carmel.—J. C. Williams, Pastor.

COX.—Mrs. Laura I. Cox, wife of the late Rev. H. B. Cox, was born near Ironton Missouri, June 19, 1862. She was the daughter of the late Rev. J. W. and Melvina Cox. Moved with her parents, when but a child, to Clay County, Arkansas, near Rector. Was converted and joined the Methodist church at the age of thirteen. She was married to Rev. H. B. Cox of Rector, Feb. 9, 1881 (He passed away July 12, 1908, at Osceola). To this union were born two children; one daughter, now Mrs. J. W. Thomas, and one son who died in infancy. She is survived by her daughter, Mrs.

Thomas of Texarkana; one brother, Emerson Cox of Rector, two step children, E. D. Cox and Mrs. Taylor of Holly Grove, Ark., and Mrs. J. H. Johnston of Kensett, a step granddaughter whom she reared, besides several other grand children. She lived an unselfish life, always ready to make any sacrifice for the pleasure of her loved ones and friends. She was active in church work, in the Missionary Society and administering to the sick. She was ready to assist her husband in the work of the Ministry. She passed away May 30, 1926, at the home of her daughter, Mrs. J. W. Thomas, with whom she lived. Funeral services were held on Sunday afternoon at Texarkana, also at Rector on Tuesday, June 1. She was laid to rest in Woodland Cemetery beside her husband at Rector Arkansas. When I was on the Jonesboro District it was my privilege to be in the Thomas home often. There I came to know Sister Cox well. To know her was to appreciate and love her. She was so modest and unassuming; and, yet, so sweet, gentle and genuine. She was a thorough-going, consecrated, high ideal Christian. She had a rich Christian experience which filled her heart with joy and was mani-

festated in her bright cherry face. She loved the church—its tasks and fellowships. We shall think of her as having been transferred to finer, fuller fellowships; and shall labor on with hope that some day, we too shall be granted an entrance into those fellowships.—F. M. Tolleson.

QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT
(Fourth Round).

Malvern, Aug. 1, 11 a. m.
Traskwood, at Keith's Aug. 1, 8 p. m.
Arkadelphia, Aug. 8, 11 a. m.
Arkadelphia Ct., Camp Ground, Aug. 8, 3 p. m.
Dalark, Manchester, Aug. 15.
Third St., Hot Springs, Aug. 29, 11 a. m.
Park Ave., Aug. 29, 8 p. m.
Benton, Sept. 5.
Central Ave., Hot Springs, Sept. 12, 11 a. m.
Oaklawn, Hot Springs, Sept. 12, 3 and 8 p. m.
Hot Springs Ct., New Salem, Sept. 18-19.
Buckville, Avant, Sept. 20.
Pearcy, at Friendship, Sept. 22.
Lono, at Rolla Sept. 25-26.
Sparkman and Sardis, Oct. 3.
Holly Springs, at Providence Oct. 9-10.
Princeton, at Zion, Oct. 16-17.
Carthage and Leola, at Tulip Oct. 23-24.
Friendship, at Midway, Oct. 27.
Quarterly Conferences will not be held at Malvern, Traskwood and Arkadelphia Ct. on dates above, but only preaching services.—J. J. Stowe, P. E.

The Hendrix Faculty That Explains Why

Hendrix is standard, says the North Central Association.
Hendrix is standard, say all the standardizing bodies of the nation.

Hendrix is standard, say the great graduate universities.

WHY THIS UNIVERSAL VOICE?

ANSWER—THE HENDRIX FACULTY

Hendrix throughout her history has placed the emphasis on her faculty. Beginning in September, Hendrix College is to have 7 Ph. D's. in her faculty—37 per cent—perhaps as large a per cent as may be found in any other college faculty in the Southwest. Moreover, two other Hendrix professors have completed the residence work for the Ph. D. degree and are now writing their theses.

DR. TUTTLE'S STATEMENT

Dr. Tuttle of the University of Illinois, sent here in 1924 to inspect Hendrix College for the North Central Association, said in his official report to the Association:

"Without question the Hendrix faculty is strong. I consider it considerably above the average, both in scholarship attainment as represented by the degrees held and in personality, of the faculties of many of the strong colleges in the North Central Association."

This fact explains why no other college in the country can point to a finer record of achievement by her alumni and ex-students than can Hendrix College.

The people want a School that Trains for Success and Achievement—a School whose Whole Life in classroom, in social circles, and on the athletic field, is shot through and through with practical Christian Ethics. Hendrix Satisfies This Want.

This explains why Hendrix College last June had the largest A. B. graduating class among the liberal arts colleges in the State.

The process of selecting next year's Freshman Class is far advanced. Only a few rooms in the dormitories are open. Write at once to

THE PRESIDENT'S OFFICE,
Conway, Arkansas.

Galloway Woman's College

SEARCY, ARKANSAS

OFFERS:

1st. Association where honor and self-control are developed under a system of STUDENT GOVERNMENT in one of the most carefully selected college groups in any state.

2nd. Specific education to fit young women to be MAKERS and KEEPERS of GREAT HOMES.

3rd. Training that develops beauty, grace, refinement, charm, efficiency, scholarship and character.

4th Instruction in all departments from teachers trained in the best universities in America.

5. Membership in the FEDERATED CLUBS of GALLOWAY WOMEN, one of the most cultured and influential bodies of women in the South.

6th. A college home in the BEST EQUIPPED COLLEGE in the STATE.

Write for catalog and make your arrangements at once.

J. M. Williams
President

SUNDAY SCHOOL.

Lesson for August 1

DELIVERANCE AT THE RED SEA

LESSON TEXT—Exodus 14:1-31.
GOLDEN TEXT—The Lord is my strength and song and he is become my salvation.

PRIMARY TOPIC—God Takes Care of the Children of Israel.

JUNIOR TOPIC—Israel Saved at the Red Sea.

INTERMEDIATE AND SENIOR TOPIC—How a Nation of Slaves Was Set Free.

YOUNG PEOPLE AND ADULT TOPIC—Divine and Human Leadership.

I. Israel in Straited Circumstances (vv. 1-12).

1. Going out of the land of Egypt (13:18).

The tenth stroke from the strong hand of the Almighty made Pharaoh willing to let Israel go. The Israelites went out from Egypt on their way to the promised land with a high hand. Through the land of the Philistines the journey would have been comparatively short, but God commanded them to turn from that way lest going through the land of the Philistines they would see war and desire to turn back to Egypt. The way of the wilderness was a longer route, but it had many valuable lessons for them. By this way they escaped the experiences of war which would have come to them at the hand of the Philistines, but they learned the crookedness and perverseness of their own hearts (Deut. 8:12).

2. Hemmed in (vv. 1-3).

At the Lord's direction they turned from their first course and were made to face a great difficulty. The Red sea was before them and mountains on either side. However, they should have been encouraged because the Lord went before them by day in a pillar of cloud to lead them the way and by night in a pillar of fire to give them light. He took not away the pillar of cloud by day, nor the pillar of fire by night (13:21, 22).

3. Pursued by Pharaoh (vv. 4-12).

The stricken Egyptians had now recovered from their sorrow, and perceiving the straitened circumstances of the Israelites they interpreted this to mean that Moses was unable to lead them out of their difficulty. Therefore they went in pursuit, hoping yet to prevent them from leaving the country.

II. The Miraculous Escape of the Israelites (vv. 13-22).

Though they were in a straitened condition they had no reason to fear, for the Lord had led them thence. There seems to have been a twofold object in leading them into this particular place.

1. To strengthen the faith of the people. To be delivered from such circumstances would impress upon them anew the reality of the love and power of God. The people, as usual, displayed their unbelief and even censured Moses for leading them out of Egypt. Moses replied, "Fear ye not, stand still and see the salvation of the Lord." Standing still in such a trial is faith taking hold on God's promises. God said, "Wherefore criest thou unto Me? Speak unto the children of Israel that they go forward." The lifting up of the rod simply served as something tangible upon which their faith could act. They were to go forward a step at a time.

2. To lay a snare for the overthrow of the Egyptians.

Those who will not heed the warning judgments of God may be allowed to go to their destruction under the presumption that the Almighty is helping them.

III. The Overthrow of the Egyptians (vv. 23-31).

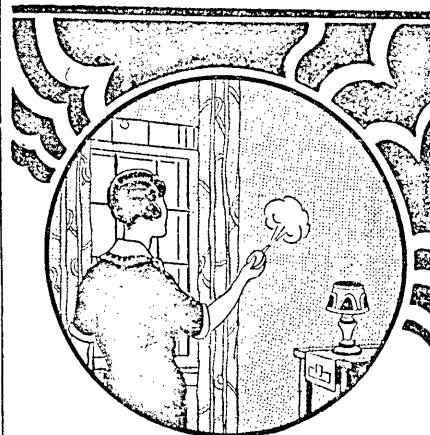
Having seen the Israelites go across the sea dry shod, Pharaoh and his people madly pursued them. They insanely thought that they in their unbelief could follow in the wake of God's children. The Lord looked forth from the cloud and wrought confusion among the Egyptians. He not only looked upon them but took off their chariot wheels, which caused them to realize that God was fighting against them. He then directed Moses to stretch forth his rod and bring destruction upon the Egyptians.

IV. The Song of Triumph (15:1-21).

Standing on the other shore of the Red sea they could fittingly sing the song of triumph because of their miraculous deliverance and the overwhelming defeat of the Egyptians. They attributed it all to God. All self-consciousness and importance were left out. In a glad coming day, a similar but much larger company will sing the same song with an important addition, namely, the "Song of the Lamb." (Rev. 15:3).

6 6 6

Is a prescription for
Colds, Grippe, Flu, Dengue,
Bilious Fever and Malaria.
It kills the germs.



It's Easy to Kill Mosquitoes

Z-zing! Slap! But in a few seconds he's back again. Slapping at mosquitoes worries you more than it does them. And you could be entirely rid of them so easily! Simply close doors and windows and blow Bee Brand about the room.



Bee Brand Insect Powder will kill every one and it's easy and safe to use.

It's a powder. It can't explode. It can't stain. It's harmless to everything except insects. You can use it in a puffer gun, or blow it in the air from a piece of paper. You can burn it in the room.

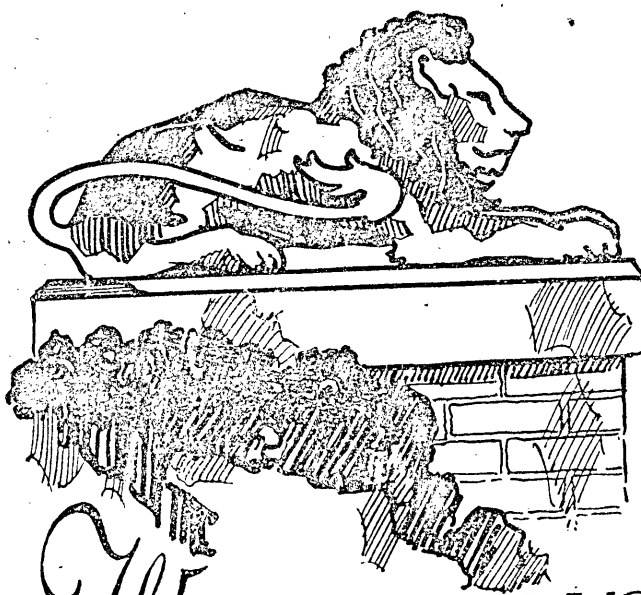
It also kills Ants, Fleas, Flies, Roaches, Water Bugs, Bed Bugs, Moths, Lice on Fowl, and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes, 50c and \$1.00. Puffer gun, 10c.

If your dealer can't supply you, send us 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.

McCormick & Co.
Baltimore, Md.

Bee Brand
INSECT POWDER



WHAT WOULD YOU THINK
OF A FARMER WHO BOUGHT
TERRA-COTTA LIONS WHEN
HE NEEDED COTTON SEED?

*Yet the "Extra Brakeman
Law's" force the Rail-
roads to do
just that.*

VOTE TO REPEAL THEM
~ IN OCTOBER ~