

ARKANSAS METHODIST

Official Organ of the Little Rock and North Arkansas Conferences, Methodist Episcopal Church, South.

"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

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PUNGENT PARAGRAPHS

The most momentous war is not waged with sword and gun, but with prayers and ideals.

It is said that the scientists, like Pasteur and Lister, are extending the frontiers of life; but the Good Physician gives life new meaning and enlarges its possibilities; He adds whole continents.

If you seek certainty in religion, you will not get it through argument alone, but through personal contact with Christ, the true way, who opens the door to the living realities of time and eternity.

The Church is not primarily in the business of raising money; but as great spiritual enterprises can use money to promote the Kingdom of God, the Church becomes a channel through which those who have money may direct it to the highest ends.

God loves the sinner even as He loves the saint; yet He is displeased with the one and pleased with the other, and by love would transform the sinner into a saint, but cannot do it, without the consent of the sinner; hence, in Christ, He stands at the door and knocks for admittance. Let Him in! Let Him in!

Christian education differs from secular education not so much in its content as in its spirit and its objectives. Secular education treats man as a citizen of one world; Christian education considers him a citizen of this world who is preparing through his experience in this world for citizenship in a greater and better world. It gives glimpses of the Infinite.

OUR CHRISTIAN COLLEGES

We believe in the American system of public education, the common school, the high school, and the university. The first is necessary in order that elementary education may be brought to every child. We believe that attendance upon the public school, or its equivalent, should be compulsory, so that no child shall be deprived of the opportunity to get a start in intellectual training. After this elementary training it is possible to obtain by one's own efforts the largest education; but because few would push on without the encouragement of the higher school, the public high school is almost as necessary as the common school if we would educate the majority of our people. The university is necessary, not so much because each individual requires the broader and deeper education, but because the state must have specialists in the different spheres of activity and because research work must be done to advance civilization. Without the state established and maintained university there is no certainty that adequate facilities for specialization and research would be found. We are not fighting the maintenance of a department of liberal arts in a state university; but we do not feel that there is the same obligation on the state to maintain such a department as there is to maintain the professional and graduate departments, because in this country there have always been colleges in which this work of liberal culture can be done.

There are cogent and ample reasons for the maintenance of liberal arts colleges by the several Christian denominations. Man has a moral and religious nature, and if it is not trained, he is an abnormal being. The training begins naturally in the home and continues there as long as the youth is in the home. In the common and high schools the youth is supposed to be in his home and to have the influence of both the home and the church of his parents to care for his spiritual training. But, if the youth finishes high school at sixteen or eighteen, as he should, and then goes to college or university immediately, he is away from home at the most critical and important period in his educational career. In the secular college or undergraduate department of the university he may have religious teachers and companions, but there is no assurance of that, and as he is away

**AND I WILL PRAY THE FATHER,
AND HE SHALL GIVE YOU AN-
OTHER COMFORTER, THAT HE
MAY ABIDE WITH YOU FOREVER;
EVEN THE SPIRIT OF TRUTH,
WHOM THE WORLD CANNOT RE-
CEIVE, BECAUSE IT SEETH HIM
NOT, NEITHER KNOWETH HIM;
BUT YE KNOW HIM, FOR HE
DWELLETH WITH YOU AND
SHALL BE IN YOU.—John 15:16-17.**

from home he does not always feel as much interest in the church as when it was the church of his parents and of his own childhood. It is, therefore, easy for him to neglect the church and not easy for the church to reach him. While there is nothing in the curriculum that should cause him to lose religious faith, still there is nothing distinctly religious either in the curriculum or his environment; consequently there is grave danger that he will neglect his religious duties and even become dissatisfied with his religious experience.

On the other hand, the Christian college, whether primary or senior, takes the immature youth, properly trained in his home and local school, and for a period of two to four years keeps him under influences which are definitely religious. He can resist these, and some students do oppose all efforts to bring them in touch with Christ; but, for the most part, the students in these colleges, with Christian teachers and largely associated with youth from Christian homes, pass the critical period without loss of faith and usually with augmented and rational faith which holds them to the right path through life.

At present there is a disposition on the part of some preachers and especially evangelists to discredit and discount higher education and to ridicule all scientists. That there are in certain great universities which are not under church auspices men in the faculties who are irreligious and that some of the teaching in those institutions leads away from God, may be admitted, but there should be discrimination. The schools that are maintained by the evangelical churches are manned by the best Christian teachers who can be found, and the atmosphere of these schools is vastly better than that of the average Christian home. Occasionally a student in these Christian colleges goes wrong and goes out to misrepresent the institution; but it will be found in practically every such case that the precollege training has not been satisfactory. After an experience of more than twenty years in dealing with college students, this writer does not hesitate to assert that, in practically every case in which a student goes wrong in college or goes out of college without vital religious character, it will be found on careful investigation that there was some fundamental defect in the home training. There are many nominally Christian homes which are not building Christian character in the children, and there are many genuine Christian parents who do not deal wisely with their children. Often, even in such cases, the Christian college corrects the home error and makes real Christians out of the students when it would not be done in any other place.

Then these Christian colleges have a strong restraining and corrective influence upon the secular institutions, both by the standards set up and the men who go from them into the faculties of the larger institutions. Destroy or weaken these Christian colleges, and our very civilization will be imperiled. They are the bulwarks of Christian civilization and from them come most of the men and women who become the leaders of the religious life of our people. They deserve to be sustained with money, patronage, sympathy and prayers.

After the youth's character is formed in the

Christian college, then he may safely go to the secular institution for his professional or graduate work. But parents who weigh well the highest interests of their children will send them in their formative stage to the school that seeks to care for their spiritual as well as their intellectual natures. The colleges of Arkansas Methodism have only one aim, that is to educate the youth of Arkansas Methodism so that they will become stalwart Christians. If they fail in this, they fail fundamentally. They are not failing. They are, with limited means, doing what the Church founded them to do and now expects them to do. Let us strengthen and adequately maintain them and they will not disappoint us.

FORD ON FASTING

Fasting, or abstinence from food, as recommended in the Scriptures and as practiced by religious people, has never been appreciated as it should be. When we are well fed we feel comfortable and often lazy. We do not think as clearly as when we have eaten sparingly. Feasting in moderation is not irreligious on proper occasions, and for Christian people to get together at a banquet for good-fellowship may often be distinctly helpful. But as a matter of fact, one of the prevailing sins of our age is gluttony, and many of the best of men indulge in eating to excess. It is a joke, and perhaps not altogether creditable, that preachers are great eaters, and particularly of chicken. Of course, it grows out of the fact that they are frequently entertained and the hosts like to see their guests enjoy themselves, and especially in the country chicken can be had when other meats are impossible.

But abstinence is distinctly good for the body, and that is well brought out in a recent editorial in Ford's journal, *The Dearborn Independent*. In part, it is as follows: "Voluntary abstinence from food as a method for curing human ills is as ancient as Hippocrates, the 'father of medicine,' who lived three-hundred years and more before the Christian Era. Among the lower animals it is as old, probably, as time itself. Instinctively animals choose fasting as a remedy for their ailments. Every naturalist knows that wild creatures will seek some sheltered retreat, there to remain without food until sickness has passed. Yet, knowing these things, we invariably stuff our bodies with such quantities of badly chosen food as to make us torpid, sluggish, and disagreeable. We overtax our digestive organs to please our sense of taste. We choose edibles for the palate, not for the stomach. We eat a variety and a class of food that would bring an ache to a sausage grinder. **And then we wonder why we feel bad!**"

In these days, when thousands of our fellows are suffering from hunger and loss of all things, might it not be a good spiritual as well as physical exercise, to abstain from overeating and use the value of the food thus saved for higher and holier purposes?

BISHOP BOAZ COMMENTS ON PASTORS' SCHOOL

I rejoice that so many of our Conference undergraduates took the course of study at the Pastors' Summer School at Conway. If for any reason an undergraduate failed to attend the Summer School or to make the necessary grades, let that brother apply himself diligently in preparation of the course of study. To fail in making the grades is good evidence, unless in case of serious illness, of failure all down the line. The men who do the best work in the pulpit and in the performance of pastoral duties are the ones who bring up their Conference studies. Any brother who fails to bring up his course will be expected to give a suitable reason for his failure at Conference. It is earnestly hoped that every undergraduate in the Conference will bring up the required work.—H. A. Boaz.

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PERSONAL AND OTHER ITEMS.

See announcement of Forestry Essay Contest in our Youth's Department, and call attention of our youth to it.

Rev. Hoy M. Lewis of the Lavaca Ct. has just closed a good meeting at Link on the Traskwood Circuit. Rev. W. F. Campbell is the popular pastor.

Rev. W. J. Jordan, pastor of the Clarksville Circuit, is in a good meeting at Lavaca. Rev. Hoy M. Lewis is the pastor. The outlook is good for a great meeting. It will close about July 20.

Rev. Sam M. Yancey, North Arkansas Conference evangelist, has an open date from July 31 to Aug. 14, and would be glad to help some of the brethren during that period. His address is Conway.

Bishop Boaz is undoubtedly a busy man. He opened the new church at Bald Knob on July 3, dedicated Central Church, Hot Springs, July 10, and will dedicate four new churches in Helena District within the next three days.

While helping with work in his new church building Rev. J. R. Dickerson of Portland recently suffered a slight accident, and his good people, thinking that he deserved a vacation, have sent him to Hot Springs to recuperate.

Rev. S. K. Burnett, who has been for several weeks in St. Vincent's Infirmary on account of a very dangerous major operation, is out and recovering rapidly. He hopes in a few days to return to Stamps and take up his regular work.

The Southern College, Lakeland, Fla., has conferred the degree of doctor of divinity upon our friend, Rev. Elmer T. Clark, a Hendrix College man who has been writing missionary literature and doing publicity work for the Board of Missions for many years.

There ought to be a large attendance of Arkansas representatives at the Congress of the World League against Alcohol at Winona Lake, Ind., Aug. 17-23. Write to W. D. Wood, agent of the Wabash Railway, 216 Gazette Building, Little Rock, for information about reduced rates. You can go over the Wabash via either Chicago or Ft. Wayne. It is the most convenient route.

TO OUR FRIENDS, THE PASTORS.

Every interest of the Church depends on the pastors. You are the key men. If you do not unlock the door it will not be unlocked; because our laymen have learned to wait on their pastors to initiate practically every movement. It should not be so. The pastors should be free to give their time to study, prayer, the ministry of the Word, and pastoral visiting; and all things else should be done by the laymen. It would be good for both laymen and pastors. However, it is "a condition and not a theory," as President Cleveland once said, "that confronts us." If our good and faithful pastors do not present the Arkansas Methodist to their members it will not be done, and their members will be ignorant of the work of the Church. Uninformed members make a self-centered and localized church that is little interested in the great movements and enterprises of the Kingdom. No pastor should be willing for his church to become thus isolated and segregated. If he believes in the larger things of the Kingdom, he will be defeated in carrying out his purpose.

All of our pastors have done some work for their paper. Some have done all that could be done; but many have postponed their special campaign for good reasons. On account of flood conditions for three months it has been next to impossible to press any special cause; but now the time has come for those who have delayed, to put on their campaign for the circulation of their paper. We earnestly request all pastors who have not yet attended to this important matter to take it up immediately. Their people need the paper, and we need the subscriptions. This is the hard season for the paper. Collections are normally small and little advertising is carried, except of the schools. It may not be a good time to press collections of large amounts; but almost anybody can pay the price of the paper. If there are those who cannot, and they want the paper, let their names be sent in with the understanding that they will pay in the fall. The pastors will not be held responsible for the payments. Brethren, we dislike to call upon such hard-worked men, but we must depend on you. May we not immediately get reports from all who have not yet reported?

Rev. Eli Myers, announces that the first unit of the new church at Parkin, which was begun in February, was finished and opened in May. Bishop Boaz will, on July 17, preach and dedicate the church. There will be an all day meeting with dinner on the ground. Friends are invited.

On several occasions in these columns the effort of the Interstate Commerce Commission to ascertain the physical valuation of the railroads has been criticized. Now some of the best editors of the secular journals are saying that it is futile, a complete farce, and yet the work goes on.

If any of our readers expect to go to Winona Lake, Ind., this summer, they should communicate with Mr. W. D. Wood, representative of the Wabash Railway for summer rates. The Wabash is the most direct route out of St. Louis. Mr. Wood's office is at 216 Gazette Building, Little Rock.

Last Sunday the editor preached at the Luther Memorial Church this city. He will either preach or secure a preacher for this church every Sunday until the first Sunday in September. The pastor, Dr. F. W. A. Eiermann, is taking his vacation in New York and has made this arrangement for supplying his pulpit. On Sunday nights the editor will be free to preach at other churches.

Under the auspices of the Southern Methodist Assembly and the General Conference Committee on Evangelism a Conference on Evangelism will be held at Lake Junaluska, N. C., August 21-26. The general subject is "Mobilizing for a Church-wide Revival." A great program is announced and many of the most distinguished evangelists of the country will speak. Dr. C. L. Goodell, of New York, will preach and lecture. Aug. 19 all the railroads in the S. E. Association will sell round-trip tickets for one fare plus \$1. Cost of entertainment, including assembly fee, is \$15 for the six days. For particulars address Rev. R. E. Nollner, Lake Junaluska, N. C.

The Announcement of Books and Graded Material for Missionary Education for 1927-28 has just been received. The Woman's Missionary Society has put in this course "Jesus Our Ideal," by our own Dr. W. P. Whaley. It is intrinsically a valuable book and our missionary women in Arkansas should by all means use it this year. The price is only \$1 and it may be had from Lamar & Whitmore, Agents, Nashville or Dallas.

It is reported that last Sunday at Hot Springs Bishop Boaz preached a great sermon at Central Church and dedicated the building. All of the other churches dismissed their services and attended at Central. Fifteen preachers were in the congregation, several of them being former pastors. Dr. W. C. Watson and his people are happy over this auspicious event, and are looking forward eagerly to their meeting when Dr. Forney Hutchinson is to preach for them.

Rev. L. J. Ridling, our pastor at Arkansas City, on account of conditions there, will have some time to help other pastors in meetings. He is one of our best men and is good help in meetings. As his charge is not in condition to meet all of his expenses at this time, Bro. Ridling would like to supplement his income by work in revivals. He has an open week following the third Sunday in July, and all of August except the first week. Write him at Arkansas City.

Passing through on return from visiting his relatives in Conway, Prof. George M. Reynolds of Centenary College, Shreveport, La., called. He is planning to take a year's leave and study at Columbia University. He reports Centenary College flourishing. Its Board fixed 500 as the limit of enrollment. This is a good movement and will secure the highest quality of students. It would be well if more of our small colleges would fix an attendance limit of 400 or 500.

Madison, Miss. has just experienced a great revival meeting, in which there were scores of conversions, many of them being among the leading men of the town. Dr. Mark Terrell, of Fayetteville, Ark., General Evangelist, did the preaching, which was of a very high order. Dr. Terrell has an open date for a meeting beginning Aug. 28, that he would like very much to give some pastor in Arkansas. He may be reached at Fayetteville, where he has headquarters through the summer.

If any of our readers are planning to spend Farmers' Week at the University of Arkansas, they may arrange to camp on Mt. Sequoyah, or board there, if they will notify Supt. J. W. Workman, Fayetteville, in ample time. At that time the Assembly will not likely be crowded, as the big crowds come earlier and later, and it will be a fine opportunity for Methodist farmers to get the benefit of the Assembly. Be sure to visit Mt. Sequoyah and see what the Church is trying to do there.

Reader, please call attention of young people between twelve and eighteen to the announcement of Forestry Essay Contest on page 7, and remind them of the opportunity to win a prize. Remember that those who contest must be readers of the Arkansas Methodist. Remind the youth also that a prize will be given for the best 1,500 word outline of the story, "Lydia of the Pines," which is now running on page 16, and a prize will also be given to the Mother who writes the best criticism of the story.

Dr. Jas. A. Anderson, presiding elder of the Helena District writes that Bishop Boaz will dedicate four churches in that District within the next week. The church at Forest Grove, Aubrey Circuit, will be dedicated Friday, the 15th; the church at Vann-dale, the 16th; the church at Parkin, on the morning of the 17th; and the church at Hulbert on the evening of the 17th. Four churches dedicated in three days is not a bad record for a bishop. Perhaps it is the record. Nor is this bad for the District of North Arkansas Conference that has been hardest hit by the floods of recent weeks.

Dr. B. A. Few, pastor of Capitol View Methodist Church, has recently closed a revival meeting with the Rev. W. Marvin Bowden, Conference evangelist of the North Texas Conference, in which 25 were received into the church, eight of them by vows and baptism. He has received seventy since the annual conference, 24 of that number on profession of faith. Arrangements are made to pay \$2,000 on the church debt of long standing. His

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.....192..

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Date when application was received192..

CONTRIBUTIONS

AN EPISCOPAL MESSAGE

To the Ministers and members of the Methodist Episcopal Church, South.

Dear Brethren: There is reason for thanksgiving that in the Methodist Episcopal Church, South, there is no shortage of candidates for the ministry of the Gospel. Out of God-fearing homes and from revivals of religion where the power of God is manifest, large numbers of our best and finest young men continue to offer themselves for the work of the ministry. And so long as vital godliness continues to characterize our people and the gospel of redemption from sin and the witness of the Spirit and holiness of heart and life is preached and believed in, the Church will never be lacking in men who have heard the voice of God calling and who gladly and joyfully answer, "Here am I; send me."

We believe also that the men who feel called of God to preach are in larger numbers than ever seeking the best possible preparation for their high calling. The Candler School of Theology at Emory University and the School of Theology at Southern Methodist University have been giving to the Church numbers of young men well trained both in heart and mind for this great work. Our colleges have been sending forth each year men determined to fit themselves fully for the highest of all callings—and this in larger numbers than ever in the history of our Church. There is nowhere reason for discouragement. On the contrary there is much reason to thank God and take courage.

However, there are other things to

be said. The education of our ministers has not kept pace with the education of the people at large. Every where the standards of popular education have been raised. Consolidated school districts and well equipped buildings with well trained teachers are bringing educational advantages to all boys and girls throughout the country. In larger numbers than ever our young people are attending college. Ambitious young men are in the great universities seeking the best that can be had in the way of professional and business training. Everywhere eager minds are asking questions and demanding answers that satisfy the intellect as well as the heart. In times past our preachers were leaders of the people; they must not be content now to be anything less. With knowledge of the problems of the day, with a deep evangelical experience, and with a positive spiritual message, they must be prepared to give guidance to the thought and life of the rising generation. An imperfectly trained ministry can never furnish the best leadership in spiritual things.

The General Conference of our Church has from time to time endeavored to raise the educational standards of the ministry. At the present time the requirements as set forth in the Discipline are as follows:

"The requirements for admission on trial into the travelling connection, as far as academic training is concerned, shall be two years of work in a standard college or its equivalent; provided, that under special conditions clearly recognized as unusual, the Annual Conference may by a two-thirds vote admit a candidate who does not meet this academic stand-

people came to the parsonage last Wednesday evening and administered a severe "pounding." When the invading army retired the tables were found to be well laden with some cash, many delicacies and much of the substantial of life.

Add to the happiness of others and you add to your own.—Forbes Magazine.

The truth saves time; lying wastes it.—Forbes Magazine.

A UNIQUE DISTRICT CONFERENCE

The Pine Bluff District Conference, which had been postponed once on account of flood and changed, after a later date had been fixed, to accommodate the people of the town, was held at Sherrill on Wednesday of last week. At the beginning P. E., Henderson, announced that all business would be completed that day and that nothing would be neglected, and he was as good as his word.

The attendance was remarkable. As the result of a little pleasant rivalry the lay delegates were all there but three—something unprecedented. In addition were many interested members who came to swell the attendance of their Sunday Schools. The little church was packed and many were standing outside. It would have been unpleasant on such a hot day, but electric fans operated by the power of the Ouachita River through the Arkansas Power and Light Company's far-reaching system, cooled the atmosphere.

Bro. Henderson had everything carefully planned. Committees had been appointed and members notified. Blanks for pastors to report were in their hands, and as the elder called the questions it was possible for each one to record the answers. To avoid monotony, from time to time those who were expected to speak or report were introduced and permitted to use only four minutes, with one or two exceptions. Occasionally a song was sung, and Bro. Henderson kept everybody wide-awake and expectant by his pointed questions and apt remarks and exhortations.

At eleven Rev. W. C. House preached a brief but spiritual sermon, and at twelve the ladies of Sherrill began, in the community room behind the auditorium, to serve the dinner to groups of 87 each. There were four such dinner groups, making

some 350 persons who were fed. The food was fine and abundant, and the serving was accomplished with a minimum of effort and unusual success. Bro. W. W. Nelson, the pastor host, and his people seemed to enjoy their part equally with those who were being entertained.

Because of the large number of electors the counting of the ballots for delegates to Annual Conference required considerable time; but two ballots sufficed, and one ballot for the alternates. Other business was transacted while the counting was in progress.

Brothers Glass, Morehead, Pardee, and Baugh made good speeches within the four-minute limit, and I got the Presiding Elder so excited that he allowed me to run over three minutes, and then had the Conference to vote unanimous approval of a brotherly "skinning" that I administered, and later, while the voting was in progress, I was allowed a few more minutes for remarks on Mt. Sequoyah and Prohibition. Certainly I had no right to complain.

The reports showed a remarkable condition. Nobody whined about having been hurt by the flood, although probably only one other District, the Monticello, had suffered so severely; and the reports on finances indicated that payments on salaries were ahead of the ordinary and prospects for full collections were flattering. Presiding Elder, pastors, and people seem to have made up their minds to make the flood a mere incident and not allow it to interfere with the work of the Kingdom. Some great meetings have been held, and large increase was shown at DeWitt and on Roe Circuit.

When it is remembered that, only a few weeks before, the water of the Arkansas River was running under the church in which the Conference met, and almost every charge in the District was seriously affected by the flood, the spirit of the Conference was truly remarkable. It confirms my previous observation that the people in the bottoms are capable of doing big things and have the stuff out of which heroes are made when the occasion comes. You may kill such people; but you cannot whip them nor subdue them. They take risks and undergo hardships almost unbelievable in the spirit and with the courage of good soldiers. I could but wish that our people who have had

comparatively little real hardship and who are constantly complaining could have attended this conference. It would have shamed them and silenced their murmurings.

I have seriously doubted the wisdom of trying to hold a district conference on one day; but this experience has convinced me that a presiding elder who carefully plans and can execute like a good-humored czar can make it better than the ordinary conference. When it comes to handling a district conference Henderson is sui generis.—A. C. M.

CIRCULATION REPORTS

Since the last report the following subscriptions have been received:

- Junction City, Rev. W. W. Christie, 1;
- Prescott, Rev. W. L. Arnold, 2;
- Gurdon, by Rev. L. W. Evans, 5;
- Grady, Rev. E. D. Galloway, 2.

Let those pastors who planned to canvass during July send in their reports promptly. They will be greatly appreciated, as July is usually a dull month in this office.

"DISTRESSING ECONOMY"

Rev. J. F. Taylor, our pastor on Paraloma Charge, is one of the most faithful and consecrated of our pastors. He is incessant in labor, and, although he suffered the loss of a foot over a year ago, he does not let that hinder him in his pastoral work. While he preaches and visits among his people as much as any one we know, he thinks his efforts would not be complete if he did not circulate the Church paper.

Sending in a new subscriber, he makes the following comment: "I highly appreciate what you have said about the mob. What is to become of our country if our religious newspapers are starved out? Stinginess toward the circulation of news is liberality toward crime. The most distressing economy that a family can exercise is to cut off the visits of a Christian newspaper. Every time I send you a subscription I feel that I have done a family a service for all time to come. To get young children in the habit of reading the wholesome literature of our Christian papers, thus eliminating the bad by the substitution of the good, is to help them to the highest values of character."

ing." But when we turn to the records and ask, As a matter of fact, how well educated are our Southern Methodist preachers? the answer gives reason for thought. According to a survey made by the Department of Ministerial Supply and Training, the following showing is made:

Thirty-one out of every 100 have received only an elementary education. Twenty-two out of every 100 have received only a high school education. Twenty-two out of every 100 have received some college training.

Only eleven out of every 100 are graduates of colleges. And only four out of every 100 are college and seminary graduates.

This survey reveals a situation which must be remedied if our great Church is to maintain her place of leadership among the religious forces of the land.

We take it for granted that the mature judgment of the best minds in the Church is expressed in the language of our discipline, paragraph 825:

"All ministerial candidates are strongly urged before entering the travelling connection to secure, if possible, a thorough collegiate and theological training."

And further to encourage them to do so, our last General Conference provided that "A certificate of graduation with the B. D. degree or its equivalent from one of the graduate schools of theology of our Church may be accepted in lieu of the course for admission and for conference undergraduates."

It should be clearly understood that our Correspondence Schools for undergraduates in our Annual Conferences and our Pastors' Schools were not intended to be a substitute for theological training in our schools of theology. For this there can be no substitute. Nothing can take the place of the severe mental discipline of the seminary and daily association with teachers who are not only scholars but men of deep piety and of successful experience in the work of the ministry.

We, therefore, direct the attention of the ministers and laymen of our Church to the Schools of Theology established by the General Conference of our Church. The work done at Emory University, Atlanta, Ga., and at Southern Methodist University, Dallas, Texas, has been highly satisfactory. Some of the most efficient young ministers in our Church have come from these Schools of Theology. And these institutions call for our hearty and liberal support. But the work of these schools is at the present time greatly curtailed for the want of larger endowments. Most of our young preachers have to borrow money to enable them to attend college, and by the time they are ready to enter upon their graduate theological training they find themselves unable to do so unless scholarships are available to assist them in going forward with their work. The inevitable result is that they either stop short of further training, or accept more liberal scholarships offered by institutions not owned by our Church and in sections of the country where there are fewer men offering for the work of the ministry. And as a consequence such young men frequently are lost entirely to Southern Methodism. This leakage was never quite so large as it is today. The demand, therefore, is imperative. Men of wealth who love our Methodism must establish scholarships at Emory University and at Southern Methodist

University. We do not doubt that there are many loyal and liberal men who need only to have their attention directed to this matter. The endowments of these Schools of Theology must be greatly increased. We know of no place where the investment of money will count more for the advancement of the kingdom of God than in the schools where our future leaders are to be trained. We give our full approval of the following resolution adopted by our Board of Education at its recent session:

"The Board expresses itself as being in hearty sympathy with Emory University and the Southern Methodist University in the proposal to inaugurate a concentrated effort to place upon the conscience and in the conviction of the whole Church the need of a thoroughly educated ministry, and we pledge our support and cooperation."

We call upon our pastors and presiding elders everywhere to encourage our young men to go forward with their college and theological training. We urge our college presidents and professors to direct the attention of their students to our own universities. The advantages of studying under men who know Methodist doctrine and Methodist experience needs only to be mentioned to be self-evident. And the further advantage of association with the men with whom one is later to do one's life work needs only to be suggested. To our younger brethren looking to the work of the Christian ministry, we say as Saint Paul said to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And we add the apostle's exhortation to another young minister: "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it"—that thou fill it full.—Warren A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, William F. McMurry, Urban V. W. Darlington, Horace M. DuBose, William N. Ainsworth, James Cannon, Jr., William B. Beauchamp, James E. Dickey, Sam R. Hay, Hoyt M. Dobbs, Hiram A. Boaz.

WHY WETS WANT THE PRESIDENCY

Supt. R. P. Hutton, of the Rhode Island Anti-Saloon League, in the following quotation from his annual report to the board of trustees of the Anti-Saloon League, clearly states why the wets are anxious to elect to the presidency a man who is out of sympathy with the prohibition law. It is well to bear these facts in mind, especially since it has already been stated by some friends of tentative wet candidates that it really doesn't make much difference what the attitude of the President is on prohibition enforcement so long as Congress remains dry.

Why the President?

Why do wets stake everything upon the President? The President appoints the members of the U. S. Supreme Court. Our last President appointed a majority of the present Court. The President might by appointment change the Supreme Court, which has been the foundation rock of prohibition. He appoints the Circuit and District Judges throughout the United States, and, if a local court acquits a prisoner, law enforcement has no appeal. He appoints the Attorney General and all District Attorneys who prosecute, and the marshals who arrest. The secret service men who detect are under his control

through the Attorney General. He names the Secretary of the Treasury, the Prohibition Director, the heads of the Prohibition Department, the Customs and the Coast Guard who detect and raid and seize and interfere to prevent violations of the law, and grant or refuse permits to handle alcohol. He appoints the Secretary of State, our envoys, ministers and consuls to other countries who negotiate or fail to negotiate agreements for the prevention of liquor smuggling. Because a wet in the White House, single-handed, could by his appointments utterly nullify the constitutional expression of the collective will of the entire nation; and having already done so for a tenth of the Nation through the repeal of the New York state enforcement code, they believe they can depend upon Al Smith to do the same for the rest of the Nation, if they can but place him where he will have such power.—The American Issue.

ANARCHY

By R. H. Bennett

Patriotic Americans will agree that the highest judicial position in the world is that of the Chief Justice of the Supreme Court of the United States. No other man's opinion car-

ries such weight as his. Chief Justice Taft is reported to have said in a recent speech to the Yale Alumni in Washington, "If a man thinks that every law must suit him in order to obey it, he is not a democrat but an anarchist."

Anarchy! Do we know what that means? It means no government, no police force except a Praetorian Guard of ruffians who terrorize the city and dominate the world for their own vile ends. It means no army, no navy, except a horde of outlaws with the fearful modern engines of destruction in their hands to minister to their own lawless lusts. Anarchy means that your ballot as a free citizen is worthless. It means that the business you have built up with such care belongs to any one who cares to rob you of it. "Let him take who has the power and let him keep who can." It means that your bank deposits may be taken at any time by any one who wishes to do so. It means no commerce, no credit, no business. It means no doctors, medicines, nurses or hospitals. It means no public schools, colleges or libraries, no Red Cross, no Y. M. C. A., no Traveller's Aid. It means the death of fraternal orders, and of civic cultural clubs; no Masonic lodges, no Odd Fellows, no Kiwanis, no Rotarians, no Exchange, no Lions. An-

Announcement

---the Board of Review announces the first Book selected for the **MINISTERS' SELECTIVE BOOK SERVICE**

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The most vital and dynamic book on preaching that I have read in many years.—*Bishop E. D. Mouzon.*
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The author deals with the question of certainty and finds the answer in an experience of God in and through the historic Christ.—*Gilbert T. Rowe.*
This is a vital book. The theme is an old one, but the treatment is unusually fresh.—*Franklin N. Parker.*

Other Titles Approved by The Board of Review in the Order of Their Selection

- (2) PROVIDENCE, PRAYER, AND POWER. By Wilbur Fisk Tillett. Price, \$2.50.
- (3) THE LIFE OF PRAYER IN A WORLD OF SCIENCE. By William Adams Brown. Price, \$2.25.
- (4) THE PRACTICE OF THE PRINCIPLES OF JESUS. By William P. King. Price, \$1.50.
- (5) EXPANDING HORIZONS. By Dr. Cornelius Woelfkin. Price, \$1.50.
- (6) THE GALILEAN ACCENT. By A. J. Gossip. Price, \$2.50.
- (7) BIBLE LANDS TO-DAY. By William T. Ellis. Price, \$3.00.
- (8) RELIGION AND MODERN LIFE. Lectures at Harvard University. Recommended by Bishop Edwin D. Mouzon. Price, \$2.50.
- (9) MOTIVES AND METHODS IN MODERN EVANGELISM. By Charles R. Goodell. Price, \$1.50.
- (10) PROTESTANT EUROPE. By Adolph Keller and George Stewart. Price, \$3.50.

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archy means the destruction of the church of God, with its pulpits, its worship, its teaching of gospel truth, its Sunday Schools, its Rescue Missions, Orphanages, Salvation Army and Foreign Mission work. Anarchy means the blight of art, the death of music and the love of beauty, the end of the marvelous scientific discoveries of the day, and the starvation of the race for spiritual things. Anarchy means the destruction of marriage and of the home, of the sacredness of your fireside, the purity of your wife, the honor of your son and the chastity of your daughter. There are hordes of starveling children in Russia today roaming about and feeding like alley cats on a crust from garbage and sleeping on ash piles or where they can, who have no idea who their fathers are—for Bolshevism abolished marriage. Anarchy is a vile retreat to the jungle where the strongest or most cunning beast ravages at his beastly will. Anarchy spits upon the Holy Bible, blasphemes heaven, ridicules with horrid mockery the most sacred rites of religion by burlesque imitation in processions of the Holy Sacrament and by jeers at the Holy Ghost, and cartoons even the sacrificial sufferings of our Savior upon the Cross. So come the reports to us from Russia in recent years. Though later reports are saying that Sovietism has failed in its attempt to destroy religion. Carried to its limit this foul spirit of resistance to all law and authority, if it could, would reach up and drag the Almighty from his throne and plunge all civilization into a bottomless abyss of insanity and chaos. Anarchy is a nation gone mad. Under its foul spell nations do not decay—(go read history); they rot. They rot in a welter of shameless abandon of every true principle of life. The rallying cry of the Soviet army is, "We have abolished God!" And Lenine urged everywhere, "Militant Atheism"—that the army and navy must be used to destroy faith in God. And here is Dobosky, another of their leaders, in an article in their magazine, a journal well named "The Godless," writing an article which labors to prove that "Religion must be destroyed." That is what wretched, half-crazy Nietzsche, German's blind guide, who taught that before it took the plunge into the unplumbed

abyss of a colossal attempt at world murder. He said that the greatest enemy of the human race was the religion of Jesus Christ—"fit", he said, "only for Englishmen, women and cows." And he added, "When thou goest to see a woman, forget not to take thy whip." Ugh! When I read that I said to myself, "If he had ever started after one of these high spirited American women with a whip, he would have had a liberal education coming to him."

Doctor Van Ess, an able Presbyterian Missionary to Arabia, tells of going to the Mission Hospital one morning. He says, "At the door I found a leper whom some Arabs had left there. During the night the rats had gnawed away his heels as he lay there in his helplessness. So I called the dresser and together we began to carry him to the infectious ward. The dresser put his arms around the wretched leper's knees and middle, and I put my right arm around his shoulders and tried to support his head with my left hand. As we were entering the ward I half stumbled and my left hand involuntarily clutched, and that ghastly skull gave way like a piece of rotten card board and the brains gushed over my fingers." Anarchy is the leprosy of government. It rots its bones and when the virus has done its work in a nation's tissues, that nation curses God and dies.

And whether he intends it or not, that is the poison that a man is putting into the veins of his country, when he violates the 18th Amendment and advocates nullification of that or of any other principle of the law and of the Constitution. He would poison his government until it becomes a weak and despised thing to be jeered at and flouted. He is inculcating his country with the germs of leprosy. And be we men and suffer such dishonor to our motherland? There is a verse in the book of books that forever stands in the way of the return of the liquor traffic. You and I might not have written it so crassly, but let us take the Bible as we find it. A mighty majority of our citizens have sworn that that verse shall never be written over our country's portal. "The dog is returned to his vomit and the sow to her wallowing in the mire!"

America! America!
God shed his grace on thee,
And crown thy good with brotherhood,
From sea to shining sea."

And I said, "Watchman, what of the night?" And he said, "The morning cometh."

BUT WHAT SHALL OUR COLLEGES DO?

That was a real question which Professor F. L. Pattee asked in last week's Northwestern: "Has the Day of the Small Christian College Passed By?" The professor argues truly, and with real feeling, that the day of the small Christian college ought not to pass by. We need such colleges as much as ever; possibly more than ever.

But Dr. Pattee does not say much about the chance that these colleges will survive, hedged about as they are by forces which operate to their progressive weakening. He knows, as all educators ought to know, how irresistible are the odds against them; how impossible the demands upon them.

He does say that the problem has two sides—"the securing of adequate teachers and the selecting of adequate pupils." But in the next paragraph he pays his respects (in language of which we most heartily approve) to the "asinine stretching of every candidate (for a teaching place in the college) on the Procrustes bed of a Ph. D. degree."

Professor, there's the rub. The small college must have the required quota of Ph. D.s, no matter on what crippling rack of intensive research they may have been stretched. It must have an endowment that comes up to a fixed minimum. Otherwise, it can't stay on, or get on, the lists of the standardizing agencies. And, unless it is on these lists, what chance has it of securing those adequate pupils you call for?

Most students who care for learning look forward to taking advanced work in some post-graduate school. All of them who hope to be teachers must do this advanced work. But students from an unlisted college, no matter how Christian it may be, or how many Mark Hopkinses it may have on its faculty, find their diplomas discredited, and their careers jeopardized. This condition affects the entire work of the college, of course, intensifying the very disabilities which it produces.

Standardizing is a good thing in its way. The Ph. D. degree is a good thing in its way. And endowment is a very good thing in its way. But all three are so dominating educational work today as to make the small college a source of profound anxiety to all who care about Christian education.

Any standardizing process which deals mainly with externals and technique cannot fully appraise the Church Schools. It cannot discover the sources of such power as Dr. Pattee exalts. There were no Ph. D.s when Emerson was selecting his ideal faculty from the Longfellowes, Bryants, Irvinges, Carlyles and Hallams of his time.

The eleven small and medium-sized Methodist colleges in the territory of this paper would like to know two things. Does the church care enough about having its colleges so free from worry over their own future that they can stress the great personal spiritual values, as contrasted with the mass-production of narrowly-efficient professionals? And, is there any hope that a set of standards can be

couraging slackness, will work as well on Profession Pattee's intangibles as the present standards do when applied to the counting of Ph. D.s in the faculty and the checking over of interest-bearing securities in the endowment strong box?

Because, if we can't reasonably expect a "yes" to both of these questions, the small Christian college is in for more difficult times in the next twenty-five years than it has so far known, and it has known some fairly difficult times up-to-date.

To let our colleges go into this increasingly exacting future with no more prospect of getting an answer to their two great questions than is at this moment in sight will be more and more to see the "adequate pupils" go elsewhere, leaving the second and third-raters to the church schools. Which is the surest-fire device imaginable for degrading the term "Christian Education" until it becomes a byword of the cynic, the mocker and the professor of pedagogy.—Northwestern Christian Advocate.

THE DEPARTMENT OF ARCHITECTURE

By T. D. Ellis, D. D., Secretary.

For a number of years the Department has been rendering a large service to the churches of Southern Methodism. At the present time we are prepared to render even a larger service than ever before. In view of the fact that plans are to be approved by the Department of Architecture before any amount of an appropriation is paid by the Board of Church Extension our people should know that they can secure whatever architectural service they need from their own organization.

The Department of Architecture is prepared:

(1) To make working drawings, including all plans, elevations, details and specifications necessary for the erection of a building by general contract or otherwise.

(2) To supervise the construction of churches for which plans have been prepared by the Department.

(3) To prepare preliminary sketches that will show the advantage or disadvantage of a given site and the approximate amount of building that can be done for a given expenditure.

(4) To consult with and advise building committees preparatory to launching a building enterprise.

A skilled and competent organization is maintained to assist pastors and committees with their building problems and to place within their reach the special knowledge required to make plans for an ever expanding program of religious education.

The advice and guidance of someone thoroughly informed and with technical skill and experience is needed to assist the local committee. Various sketches and approximate estimates are often needed in order to clear up all questions involved, and to bring the undertaking to the point where the committee is ready to engage an architect to prepare working drawings. As this is the formative stage of the enterprise, here is where the Department can render good service.

We can always arrange to help you if you communicate with us in time. Do not prepare to build without consulting us.

It should be remembered also that in consulting this Department you are getting the expert service and advice of the Joint Committee on Church and Sunday School Architecture, as all important questions involved are

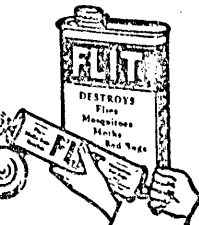


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"The yellow can with the black band"

SOME EXCELLENT PERIODICALS

It is alarming to go to the newsstands and look at the vast amount of frothy, filthy periodical literature that is being published. It is high time that we were putting in its stead something good. The following are very high class periodicals.

THE YOUTH'S COMPANION has been publishing for over a hundred years the best fiction in addition to informational articles interesting to all the household. It is excellent for all the members of the family. Published by Perry Mason Company, Boston, Mass. Price \$2.00 a year.

BOYS' LIFE published at 200 Fifth Avenue, New York City, is probably the best magazine available for boys in their early teens. It is published by Boy Scouts of America and stands for the entire Scout Program. Price \$2.00 a year.

For the mature reader **WORLD'S WORK** is a great magazine that deals with the most thought-provoking themes in current thought the world over. It is so high-class that it is difficult to find it at newsstands. Published by Doubleday, Page & Company, Garden City, New York. Price \$4.00 a year.

FORBES is a very interesting magazine for the business man, or any man who is interested in any phase of business or commerce. It is very interesting to salesmen. Published by B. C. Forbes Publishing Company, New York City. Price \$5.00 a year.

For the preacher a very suggestive publication is **CHURCH MANAGEMENT**. It publishes the plans of church work used by the most successful preachers. Address Church World Press. Price \$2.00.

Almost any of the above will send sample copy on request.—Lester Weaver.

WHY THE DENOMINATIONAL COLLEGE SHOULD LIVE

1. It is the standard of American education, and has maintained it.

2. It is the mother of college presidents and America's most prominent educators.

3. It is the college which has furnished the church with its ministry, been tested in two wars, and not found wanting.

4. Its form of government is truly American and free from politics.

5. It is thoroughly Christian, yet free from bigotry.

6. Its scientific departments are manned by scholarly, Christian men.

7. It is free from that irreligious sectarianism which denies a place to the Bible in the curriculum of study.

8. It believes in a philosophy which holds to a personal God, a divine Christ, an immortal soul, and an imperative duty.

9. It is free from agnosticism and pantheism, the greatest foes of Christian truth.

10. Fundamental in its curriculum is love for truth. It does not prejudice the student against the truth of revelation by refusing it a place in the curriculum.

11. It believes that the formative element in history is Christianity, and that any curriculum is defective which fails to teach it.

12. It believes that the words of Jesus and Paul should be studied, as well as those of Socrates and Plato.

13. It believes that teachers of youth should know the truth.

14. It is an institution born of sound doctrine, and fostered by those who have a vital faith.

15. Its educational work has been done for less money than that of any other agency. It is the greatest tax-

saving institution in the State.

16. It gives the greatest return to the country of any philanthropic investment known to Christian people.

17. It is the safest investment of Christian money known to the church.

18. Its trustees are consecrated Christian men.

19. Its students, coming from the best Christian homes, help to create a clean, strong, collegiate life.

20. Its students are taught to live economically, to think rightly and to act nobly.

21. Its product is the well trained, accomplished Christian citizen.—Herald and Presbyterian.

THE SPADE AND THE BOOK—NO. 1

By Allen H. Godbey, Ph. D.

I am asked for a statement of the effect of archaeological explorations upon the narratives in the Old Testament. Much has been published, offensive and defensive, that is silly and false. There has been no century in the past twenty without fervid expositors of the Book who have insisted that their peculiar theories in the domain of natural science, of history, of psychology, and theology, were taught in the Old Testament, and were, therefore, divinely revealed. There have been equally confident opponents. That such expositors could not agree among themselves, either as to method or as to their claimed facts of science, and did not agree with their equally confident predecessors in the field of scriptural exegesis, counted for nothing, with them. But it should thoroughly discredit them and all of their methods and assumptions and prejudiced prepossessions in the domain of science and history. Yet the type and their gallery audience remains, and modern generations see enterprising publishers sending sensational reporters into the Orient for the specific purpose of distorting recent discoveries in the interest of some ancient prepossessions. And we have those who officially commission themselves so to do, selecting the prejudices which they will champion.

It should be clear, then, that any fair statement of the relations of archaeology and the Bible must first of all determine the exact limitations of particular statements in the Bible. We may then discover that archaeology can neither corroborate nor controvert many of them; yet may greatly modify our conceptions of the ancient conditions amidst which Hebrew literature was developed. This article will illustrate the point with a few cases.

Take the story that certain of the Hebrews were in Egypt; welcomed guests for a time, and later in servitude. When did this happen, and who was the King of Egypt? There is not a line in the Old Testament upon this point. No King of Egypt is named in the Old Testament, before the days of Solomon, 1 Kings 11:40. And this King is in opposition to the one in 1 Kings 9:16. So the identity of the Pharaoh of the time of Hebrew servitude remains a speculative matter. All that has been confidently announced in various commentaries and Bible dictionaries of the past is merely speculative. The final fact is that at present we do not know. And should we gather Egyptian evidence establishing this Pharaoh's identity, it would neither contradict nor corroborate the Old Testament on the point; for the O. T. does not name any king of the period of the Hebrew sojourn in Egypt, nor tell when that sojourn began or ended.

Let us go further. Archaeology

has provided us with a vast body of old Egyptian inscriptions, literature names of Kings and officials, reaching back of 3,000 B. C.; perhaps back of 4,000 B. C. What has the Old Testament to tell us about this long era of human history, culture, art, religion and revolution? Not one word! To tell something of Egyptian history is not the purpose of any Hebrew writing now extant.

Look still further back. Egyptian builders 6,000 years ago made use of consolidated gravels, or conglomerates; cutting such building stone out of beds that lie ninety feet above the present level of the Nile. It is gravel deposited by the prehistoric Nile. But within the past few years we have found that this "pebble-building stone" contains artifacts: flint chips and tools of prehistoric men. How long ago did they live? We have evidence from the Nilometer built by ancient Egyptians at Assuan, to measure the annual rise of the Nile, and from the records of such rise we know that the average annual overflow now rises nine feet higher than it did 1900 years ago. That means that the silt deposited yearly has been raising the flood-plain of the Nile about six inches in a century. The total depth of the Nile alluvium then gives us some idea of the many thousands of years required to deposit it, beginning far below the present level. But how long did it take the prehistoric Nile to cut down through various strata of rock, from the level of the above ancient gravel beaches to the level of the bottom of the present alluvium? This time has to be added to the thousands of years shown to be required to fill the gorge with alluvium afterward. Thus the Egyptologist decides that the ancient men who left their tools in the gravel beach of the prehistoric Nile must have lived at least 150,000 years ago. But what has the Old Testament to tell us of this immense reach of human activity in prehistoric Egypt? Not one word. Not one word! Nothing that we learn on this point by archaeological research either corroborates or contradicts anything in the Old Testament. But what we learn may be very disturbing to the obstinate prejudices that some people hold concerning it.

Has all this Egyptian history and culture any relation, then, to Hebrew history? We are told that some Hebrew peoples dwelt several hundred years in Egypt, and were "defiled with all the gods of Egypt," (Ezek. 20:7-8.) To maintain, then, that Hebrew thinking was unaffected by Egyptian thinking is impossible. Stephen, charged with asserting that the temple and its rituals had to go, retorted that the "Moses" championed by priest-craft was "learned in all the wisdom of the Egyptians." (Acts 7:22.) We know no reason to question the statement; but we are nowhere in the Old Testament told, of any particular bits of wisdom, that they were derived from Egypt. So when we find Egyptian parallels to Hebrew literature, it neither proves nor disproves special details of Old Testament statement. There are no such detailed statements. The actual relationships of details in Egyptian and Hebrew thinking has to be determined by patient and unprejudiced investigation.

Turn now to Palestine. There are those who frantically clutch at some sand-grain of new fact from Palestine and claim it as a mountain upholding some hobby of theirs relative to the Old Testament. But does the Old Testament tell us anything of import-

ance of pre-Israelite history in Palestine? Do we know of any rulers or kingdoms there, beyond three chieftains said to be confederate with Abraham at Bebron? (Gen. 14:13.) Are we told what language was spoken? Have we detailed statement of religious life and custom? Are we told how long this pre-Israelite population had been there? Did Abraham adopt the language of Palestine, or did Palestine adopt his? Was Palestine then independent of foreign control, or was it ruled by Egypt? Or was it dominated politically by the people of the Mediterranean plain (Canaanites)? Or was it controlled by rulers around the head of the Persian Gulf? On all this there is not a word in the Old Testament. All that we may learn through archaeology of ancient Sechem or Gezer or Megiddo or Lachish, etc., is supplementary of the Old Testament; not corroborative. The places are barely mentioned in it; their history is untold.

Now add Palestine to Egypt. Recent discoveries show that Egypt did dominate Palestine through many centuries ere the Israelite settled there. Monuments of the earlier dynasties have been found on the Phoenician coast, in the Sinaitic Peninsula; and east of the Sea of Galilee. Egyptian official life and thinking, and tombs and conceptions of the future life, had more than a thousand years of contact and influence in Palestine ere the final Israelite settlement there. All exegesis that has dealt with old Hebrew thinking without this fact of Egyptian lordship at different times will have to be revised. But again, what have we in the Old Testament concerning this Egyptian lordship? Not one word. All that archeology brings us is supplementary, enabling us to reconstruct a little of the social and political background of pre-Israelite Palestine; we have not a line of corroboration or contradiction of the doings of any Israelite.

Look further back still. Two years since a young Oxford scholar, F. Turville-Petre, concluded to examine carefully one of the thousands of caves used as dwellings in Syria and Palestine. He selected the "Robbers' Cave," some little distance west of the north end of the Sea of Galilee. Digging down through recent deposits he came at a depth of 18 feet upon the skeletons of animals long ago extinct, of species unknown in historic times. And with them he found the skull of an ancient type of man; comparable to the famous Neanderthal skull. Anthropologists and geologists estimate that these cave remains are from a period about 20,000 or 25,000 years ago. Other similar remains, and evidences of cannibalism, have been found elsewhere. But here, as in Egypt, we face the evidences of a human activity in Palestine that reaches into an illimitable past. And what have we in the Old Testament concerning these past ages of human struggle and triumph, joy and sorrow, hunger and thirst, and cold and pain? Not one word. Nothing that we thus find has contradicted or corroborated the Old Testament.

But it does this: It puts sharply before us a land filled with the monuments and memorials of an ancient culture when the Israelites settled there. We find prophetic complaint of the corrupting character of ancestral cultus-institutions; and by visualizing these more clearly, we have a far better appreciation of the battles and problems of great Hebrew reformers. By revolutionizing our notions of prehistoric Palestine our

conceptions of the protestant prophets are revolutionized. But another paper must continue this explanation. Duke University.

RELIGION AND EDUCATION AT DUKE UNIVERSITY

By President W. P. Few

Before the Twentieth Century Club, Boston, May 27, 1927.

We have also well on the way to complete organization a graduate school of religion. Along with many other obligations and opportunities this school will have the important duty of mediation between the religious conservation of this region and the great intellectual of this region and the age. Serious-minded Southern people are not hide-bound and intolerant, as many not familiar with our conditions have been led to believe from newspaper strictures on the so-called "Bible-Belt;" but they are in earnest to see that the things of the mind and the spirit rather than stark materialism shall control in the great new day of progress and prosperity to which we are hastening in the South. The influential place which the church holds in the Southern States I should like to see not only abide, but grow and extend; for it is the business of the church to guide the spiritual forces that control the world. I believe we have a good chance to avoid a disastrous break between "fundamentalists and modernists," such as I have always supposed came about in New England in the last century and in Old England some two centuries earlier, and so to escape in our developing Southern civilization the deadly dualism of life that sets a world of beauty and power without a moral meaning on the one hand over against austerity and narrowness along with religious intensity on the other hand. The aim of Duke University, as had been also the aim of Trinity College, is stated by the words in its seal, "Education and Religion,"—not two but one and inseparable; religion that comprehends the whole of life and education that seeks to liberate all the powers and develop all the capacities of our human nature.

REFUTES PROVERB ABOUT MINISTERS' SONS

Ministers' sons in Yale University rank highest in both class rating and mental ability, as shown by recent analysis of returns from a student personnel survey of occupations of parents, conducted in the spring of 1926. Sons of ministers made the average mark of 79.6; lawyers' sons, 77.9; the combined professions of teaching and ministry, 77.8; medicine, 77.3; business, 76.1; engineering and science, 75.8; writing and art, 62; law, 57; teaching, 55; combined professions, 55; medicine, 53; engineering and science, 50; all others, 51. The mental test ratings were: Ministry, 63; writing and art, 62; law, 57; teaching, 55; combined professions, 55; medicine, 53; engineering and science, 50; all others, 51. The number of hours devoted to study, it was found that lawyers' sons put in the longest hours, and sons of writers the shortest.

Church and Sunday School Furniture Send For Special Catalogue The Southern Desk Co., Hickory, N. C.

FOR YOUTH.

LOOKING FORWARD

Don't be what you ain't— Just be what you is, If you is not what you am, Den you am not what you is.

If you is jes' a little tadpole, Don't jes' to be a frog; If you is jes' de tail, Don't try to be de dog.

You can always pass de plate If you jes' exhort and preach, If you is jes' a pebble, Don't try to be de beach.

Don't be what you ain't— Jes' be what you is. 'Cause the man that plays it square, Am gwine to get his. It ain't what you is has been— It's what you now am is. (Bib Recorder)

FORESTRY ESSAY PRIZES Early in the year we announced that prizes would be given for essays written on a subject to be announced later. Youth and children, between twelve and eighteen, who are readers of the Arkansas Methodist may enter the contest. The subject is "Why Should Our Forests Be Preserved?" and "How May We Preserve Them?" The essays should contain not less than 600 words nor more than 1,200. They should be written on only one side of the paper and signed with a fictitious name and with the essay should be in an envelope with fictitious name on the outside and the real name, postoffice, age, and grade in school and name of the subscriber to the Methodist on the inside. The facts and arguments used must be from Forestry articles which appeared in the Arkansas Methodist between Jan. 13 and May 12, inclusive, in the Youth's Department. Do not expect us to supply these papers. We suggested each week that the papers be preserved for reference. The prize for the best essay is \$10, and prizes of \$5, \$3, \$2 and \$1 will be given for second, third, fourth, and fifth in order of merit. Each writer should state that he or she is a reader of the Arkansas Methodist and without help has written the essay. Essays should be addressed to Arkansas Methodist, Essay Contest, 221 E. Capitol Ave., Little Rock, and should reach the office by Sept. 1. We hope that many of our young readers will enter the contest. As soon after September 1 as the essays can be graded the results will be announced, and one or more of the essays will be published with a picture of the writer if it can be secured.

What other book beside the Bible could be heard in public assemblies from year to year, with an attention that never tires, and an interest that never cloys?—Robert Hall.

The English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.—T. B. Macaulay.

The Bible is the most thought-suggesting book in the world. No other deals with such grand themes.—Herrick Johnson.

FOR CHILDREN

IN CHILDHOOD LAND

In Childhood Land what gardens grow Of happy thought and dreams aglow! No cloud can mar its azure skies And every dawn brings sweet surprise. They bear no burdens, feel no care; They weary not who frolic there; And when the early shadows fall Old Mother Sleep calls one and all And tucks them in her downy bed To slumber till the night be sped.

In Childhood Land who would not stay To dream forever and a day! What profits it to strive for gold Since joy cannot be bought and sold? What good can come of foolish care? Save weary hearts and dark despair? So would I turn me back again, From driving tasks of stubborn men, To play for ever hand in hand With those who dwell in Childhood Land.—The New Outlook.

WAG'S CHOICE.

"Get your young bantams in before that storm reaches us," father called to Horace. "It is getting very dark." A rumble of thunder sent Horace flying to house his pets before the rain came. The first big drops fell as he reached the kitchen porch.

"Not a minute too soon," he said to his mother.

"No, and here comes some one else who doesn't want to be out in a storm," she said, pointing her finger down the long lane.

A half-grown collie was scampering toward them. The next moment he ran in at the open door and crouched in a corner.

"Poor fellow! He's afraid of the thunder," said father, coming in close behind the dog. "Let him stay until the storm is over. Then he probably will go home." He stooped to pat the dog's silky head. "He's a beauty. He must be a new-comer in the neighborhood. I never saw him before."

"I guess he knows where he belongs," laughed Horace.

When the storm was over the dog made no move toward going home. If he knew the way, he didn't seem in any hurry to go.

"He must be lost," said Horace.

"He may have gotten out of a passing car," mother suggested.

"Or strayed from a new home somewhere around here and doesn't know the way back," said father. "We'll mention him to people and see whether we can find his owner."

The days passed and no one knew anything about "Wag," as Horace called him. The collie seemed left on their hands for good. He was a friendly dog, as collies are. He trusted father and mother instantly, but he was shy of Horace.

"He acts as if he were afraid of you," said father, when Wag shrunk away from the boy's friendly hand.

"I know why! Some boy has teased him," Horace declared. "A boy would tease a dog is a mean kind of boy."

Several days later a stranger called. "I'm a newcomer here," he explained. "We moved to a place near the village this spring. When we came my brother gave me a young collie. He has disappeared and I hear—there he is."

Wag and Horace came around the house. Horace had an arm about Wag, who looked perfectly happy. The stranger noticed that.

"I see the dog has chosen an owner who treats him right," said the stranger. "My boy didn't, and I told him that I would give the dog away

if he didn't stop teasing and hurting him. Would you like to keep the dog, sonny?"

Horace's shining eyes answered for him. The stranger laughed.

"Take him, with my best wishes," he said. "I think he has made a wise choice," and with laughing refusal of thanks or pay, he was gone.—Sunbeam.

ELEANOR AND THE CLOCKS.

"Eleanor, it is half-past seven," said mother.

"I know it," the little girl admitted, "and I wish the kitchen clock and the big clock in the living-room would stop and never go again!"

"But why do you feel that way about the faithful clocks, dearie?" mother inquired.

"Because if they stopped I wouldn't know when it is bedtime."

"Neither would you know when to go to school, or when to eat, or when to get up in the morning," mother reasoned.

"I wish they'd stop just the same," said Eleanor, pouting just a little. "I don't like clocks, anyway. After supper all they keep saying is: 'Tick-tock, bedtime—tick-tock, bedtime.' And when the big hand gets between 5 and 6, they talk louder than ever—especially when I'm having a delightful time with my dolls or something."

The following morning, Eleanor awoke as usual and lay in bed listening to the singing of the birds outside her bedroom window. How happy they seemed to be! She stretched herself and listened attentively. She heard other children's sounds, too. Yet, she heard children's voices—lots of them. "Why! I wonder why those boys and girls are up so early," she thought. Then, a bit disturbed, she jumped out of bed and exclaimed: "Mother, mother dear! what time is it?"

"I don't know, darling," mother replied in her sweetest tones. "The clocks have stopped."

"What? Oh, mother, the children must have been on their way to school and I'll be dreadfully late" Eleanor cried, hastily beginning to dress. "Isn't your watch going, mother?"

"No, dear."

"Was daddy late for work?"

"I guess not. His watch didn't stop, but he took it to work, of course."

"Button my dress, please," the little girl said, as she dress in front of mother to have her dress fastened and hurriedly brushed her hair. "Guess I'll have to run to school without eating any breakfast," she added, as she started to put on her coat and hat.

"No, you don't do that," mother insisted. "You must eat your breakfast, Eleanor."

But try as hard as she could, the little girl could eat only a small part of her oatmeal and drink about half a glass of milk. She had never been late for school, and she wondered whether teacher would think about it. So, in a minute or two, she was running down the street as fast as her

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small feet would carry her.

That noon, Eleanor said: "O, mother, I was dreadfully late this morning and I have a tardy mark against my name. I told Miss Ford that our clocks had stopped and she was sorry, but she said I must bring a note this afternoon telling about it. You write the note, mother dear, and I'll call up daddy and get the correct time."

Eleanor took down the receiver and gave Central daddy's number. "Hello, daddy, dear," she began, "the clocks have stopped and mother's watch is not going and—I was dreadfully late for school and I've got to take a note this afternoon. And, daddy dear, please tell me what time it is."

The voice at the other end said something that only Eleanor could hear.

"Oh!" she smilingly exclaimed. "I thought I did want them to stop, but—I've changed my mind now. It's dreadfully hard not to know when it is time to get up and time to go to school and—everything."

Daddy replied, and his little girl nodded her head. "Yes," she slowly answered, "I—guess—they won't stop again—because—I'm never going to make another wish like that. Children have to go to bed on time, of course. If they didn't they wouldn't be well and strong, would they, daddy?"

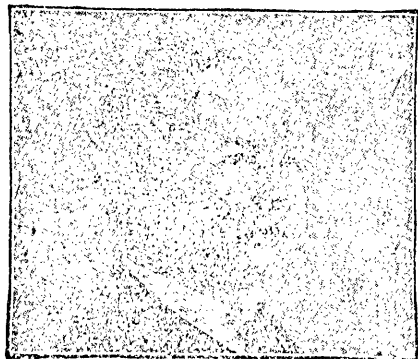
After daddy had given Eleanor the correct time, she said good-by and hung up the receiver. "It is half-past twelve, mother," she said. "Please set the clocks and—I hope they'll never stop again, not even at bedtime."—Exchange.

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Woman's Missionary Department

Edited by

MRS. W. H. PEMBERTON... 303 E. Sixth Street, Little Rock, Ark. SUPERINTENDENTS OF PUBLICITY

North Arkansas Conference.....Mrs. R. A. Dowdy, Batesville

L. R. Conference.....Mrs. W. S. Anderson, Wilmar

Communications should reach us Friday for publication next week.

Let us, to perfect love restored,
Thine image here retrieve,
And in the presence of our Lord,
The life of angels live.

—Charles Wesley.

Mrs. H. B. Allis, L. R. Conf. Supt., is to be congratulated on the success of her first Y. F. Conf., recently held at the Y. W. C. A. Camp near Benton. We are glad to hear from her, also to have Elise Huie's impressions of the camp for our readers this week.

A CHALLENGE TO DISTRICT SECRETARIES

So far the W. M. S. Auxiliaries, Groups, and Zones are keeping up energetic activities and there must be a goodly number in line for the Honor Roll. It would help us all to know just what progress each District has made in the first half of this year. How many District Secretaries in Arkansas can find (or take) the time to write us their increase in membership—how their finances stand and other rock bottom facts about the work? Some will do this for love of the W. M. S. and we will be very grateful to each one who so favors us.—V. C. Pemberton.

THANKS TO THE BRETHERN

We are often under obligations to the ministers and other men of Methodism for valued assistance in carrying out our fine programs. The Young Peoples Conference at the Y. W. C. A. camp, near Benton, last week was favored in many ways, especially when Mrs. W. D. Brouse carried a fine reader and musicians from Benton. The printers gave all credit for this entertainment to the ladies although the lovely song by Mr. Finkbiener was appreciatively mentioned in our copy.—V. C. Pemberton.

NEW AUXILIARY AT PEA RIDGE

The women of the Pea Ridge M. E. Church, South, met at the church Saturday, June 25, and after a talk by Mrs. D. Y. Thomas organized a W. M. S.

Mrs. Mary Harris was elected president, Mrs. Mattie Butham vice-president, Mrs. Bishop corresponding secretary, Mrs. Martin treasurer, and Mrs. Hardy recording secretary.—Mrs. W. E. Bishop, Cor. Sec.

CABOT AUXILIARY

Recently the W. M. Society met at the home of Mrs. Gregory for a business and social meeting. An interesting program was rendered on "The Child in Social Service." Delightful refreshments were served.—Mrs. W. W. Whitworth, Reporter.

WYNNE AUXILIARY

We are doing fine work. Our members are divided into Circles that have their regular set of officers. We have been serving the Rotary dinners every Thursday for over a year. Each circle pledged twelve dollars and fifty cents a month on the Church debt. We pay to our local treasury \$25 a piece every month. We have paid \$100 on the pipe organ, besides buying things that were needed in the

kitchen and dining room. Once a month we have the program from the Voice with musical and reading numbers combined. The program for June was led by Mrs. R. C. Williams, our Social service chairman. We had the pleasure of a talk by our County Health Officer, Dr. J. D. McKie, and the nurse that is working in this part of the county helping with Typhoid treatment and general health work since the overflow. Our society did noble work, helping care for the refugees. Mrs. Virginia Hall our Rural Worker was a great help and blessing not only helping with the refugees, but working all night in a pouring rain when part of this county was visited by a cyclone. Too much praise cannot be given her. I wish we could have three or four Deaconesses in every District.

As I am treasurer of the Deaconesses fund, I will take this time to thank all who have helped with Mrs. Hall's salary and on the car fund. But ladies and gentlemen, too, if they feel like helping us, we still owe some on the car.—Mrs. J. L. Hare.

BRINKLEY AUXILIARY

This society is doing good work and our attendance is very good. The first monthly meeting is for business, the second program from Missionary Voice, third Mission Study, and the fourth for Social Service and Bible Study. The Mission Study, "Our Templed Hills," is very interesting. Our Bible Study, "Spiritual Adventures," is just fine. If you have not studied this try and do so soon. This year all the missionary societies of town are to meet together every fifth Monday. We find this to be spiritual and helpful to all.—Mrs. Jas. E. Thompson, Supt. Pub.

L. R. CONF. W. M. S.

In the Y. M. C. A. Camp, near Benton, during our Y. P. summer Conference a beautiful spirit prevailed among the fifty-nine girls assembled there and it was truly a season of inspiration and worth-while recreation. We were most fortunate in our leaders. Miss Pearl McCain, one of our instructors at Sue Bennett College, London, Ky., taught our Bible lesson each day from "Studies in Prophecy." Mrs. J. W. Rogers, our Conf. Supt. of Juniors taught Mission Study, using "Young Japan" as her text book. The Methods hour was led by the Young People's Supt., Mrs. H. B. Allis. Mrs. S. W. C. Smith, our Conference treasurer was with us and added greatly to our programs. Mrs. Roy Dickens of Texarkana, as recreational director won the hearts of the girls and led them in a wonderful way. Miss Elizabeth Workman, as registrar, was most helpful. Mrs. O. E. Hicks, of Lonoke, and Miss Frances Potter of Warren were also with us and helped in many ways.

In every way the camp was a success and the culmination was reached Friday evening when Miss McCain led the consecration service, it was most beautiful and the presence of the Heavenly Father was deeply felt by all present.

Mrs. Brouse, of Benton, contributed

to our pleasure by securing three artists, who gave a beautiful program for us.

It is impossible to record all the joys of the week for there seemed through all the days to be "showers of blessings."—Mrs. H. B. Allis, L. R. Conf. Supt. of Y. P.

IMPRESSIONS OF Y. P. CONF.

By Elise Huie

The morning watch led by Laura Buchanan, Wednesday was very helpful, her text being taken from Romans XII. At eight-thirty Miss McCain gave an interesting Bible lesson from Isaiah on world brotherhood and universal peace. Mrs. H. B. Allis our Conf. Y. P. Supt., led the Methods hour and talked on Social Service. A number of girls from different towns told what they are doing in their auxiliaries along the lines of Social Service. Mrs. J. W. Rogers directed the Mission Study lesson on "Young Japan," a number of girls took part in this study which impressed on us the importance of knowing and helping our sisters and brothers of other lands.

After lunch Mrs. S. W. C. Smith, our Conference Treasurer, met all treasurers of Y. P. auxiliaries for a conference; Mrs. W. L. Huie, Dist. Sec. of the Arkadelphia Dist. met the presidents and secretaries, and Mrs. Rogers met with other officers.

The afternoon was spent in recreation, tennis and swimming. After supper stunts were given after which Miss Bates gave a beautiful lesson on "The Beautiful Life," which brought the day to a close.

Thursday morning Sue Cook led the morning watch and the usual morning program was followed with inspirational lessons brought by the leaders. At Methods period a group of girls gave a demonstration on "What was the matter with the Missionary Society," showing how to improve it.

Just before noon the election of officers for next Summer Conference was held by the girls.

The following were elected:

Pres. Janie Rogers, Magnolia.

V. Pres. Laura Buchanan, Little Rock.

Sec. Charlotte Walls, Lonoke.

Treas. Margaret Brouse, Benton.

The Booster committee elected was as follows for the Districts:

Arkadelphia Dist., Virginia Cottam, Hot Springs.

Camden Dist., Mrs. F. Rigotti, For-dyce.

Prescott Dist., Geneva Calhoun, Prescott.

Pine Bluff Dist., Katherine Dietrich, Pine Bluff.

Little Rock Dist., Mary E. Streepy, Little Rock.

Texarkana Dist., Mary H. Tatum, Stamps.

Monticello Dist., Janet Wiltshire, Warren.

GROUP MEETING AT WELDON

The following program was given

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recently at Weldon:
 Song—"I Love Thy Kingdom, Lord."
 Devotional led by Rev. Harold Nance, pastor at Weldon.
 Welcome Address—Miss Lottie McDonald, President W. M. S. at Weldon.
 Song—"More Love to Thee."
 Address—Mrs. Lula Hill, Dist. Sec.
 Reports of year's work from auxiliary representatives came from the Augusta Adult, Augusta Juniors, Cotton Plant Adults, Cotton Plant Juniors, Gregory, McCrory, Tupelo and Weldon.
 Talk on Stewardship—Mrs. H. Hanesworth of Augusta.
 Talks on Social Service—Mrs. Hall of Weldon and Mrs. Leighton of Cotton Plant.
 Vocal Solo—Mrs. D. L. Shoffner, Jr., Weldon.
 Poem—What Are We Doing—You and I?—Miss Martha Hill.
 Talks on our Jubilee by Mrs. H. Hanesworth was followed by song—"Blessed Assurance" and the Benediction by Rev. H. M. Nance.
 The afternoon session opened with the hymn—"Come Thou Almighty King."
 Solo—Miss Springer of Augusta.
 Devotional—Mrs. Jernigan of McCrory.
 Solo—Mrs. R. H. McDonald of Weldon.
 "The Fine Art of Giving"—Miss Louisa Bailey.
 "How To Make a Mission Study Class Interesting"—Mrs. Anna Brown, Cotton Plant.
 Children's Work—Mrs. Harold Nance, Weldon.
 The discussion on Young People's Work was led by Mrs. H. Hanesworth who substituted for Miss Mary Fuller, who was at Y. P. Conf. at Camp Petit Jean.
 Solo—Miss Springer.
 Round Table Discussion of Auxiliary problems.

A word of Thanks to Mrs. Hill and Weldon—Mrs. Crossett, McCrory.
 "Help Somebody Today" was sung and the Benediction given by Rev. Harold Nance.
 We were indeed fortunate in having Mrs. Hanesworth, the Conf. Sec., with us. She knows the work thoroughly and is a great inspiration to all of us.
 Mrs. Hill Dist. Sec. is to be congratulated that each auxiliary in this group is so interested that they had at least six representatives. About 75 wide awake women were at this meeting in spite of a down pour of rain the night before, which had made the roads very bad. The bountiful luncheon served at noon added zest to the enjoyment of the Social hour.—Mrs. Harold Nance, Reporter.

ZONE MEETING IN CAMDEN DIST.

In Parker's Chapel with Mrs. J. D. Rogers as chairman we held a most interesting meeting. The theme was "Make Our Missionary Societies More Spiritual." Meeting opened with hymn and reading by Mrs. G. P. Gammell of Wesson. Prayer by Rev. Mr. Walthall was followed by a welcome address from Mrs. McKennon. Question box was prepared by Mesdames Merritt and Bell on "How to Make our Missionary Society more Spiritual." Mrs. M. L. Gibbs led the discussion. Noon Devotional and communion served were led by Rev. J. D. Rogers of Parker's Chapel.
 The afternoon session opened with Devotion and a discussion on "Responsibility and Power for Leadership," led by Mrs. L. K. McKinney, District Secretary, followed by music and papers:
 Solo—Miss Robey of Sparkman.
 "Joy of Service"—Mrs. Baldwin of Parker's Chapel.
 Solo—Miss Hadden of El Dorado.
 "Stewardship"—Mrs. McDonald of

Smackover.
 "Successful Mission Study Class"—Mrs. Trickett of El Dorado.
 Auxiliaries represented were: Smackover with seven members present, Norphlet with five, Junction City with five, El Dorado with twenty, Wesson with thirteen and Parker's Chapel with seventeen who gave good reports during delegate hour. Mrs. J. D. Rogers, Supt. of Supplies, told of some needs of Camden District. It was unanimously decided to place Mrs. L. K. McKinney's name on the memorial tablet in the Woman's building at Mt. Sequoyah.
 Mrs. McKinney spoke of Elza Memorial Fund. She also urged that reports be mailed before July 5.
 Young People's work was presented by Mrs. Murphy of Junction City.
 Duet—Mrs. Rauert and Miss McCall of El Dorado. Mrs. M. L. Gibbs spoke on work of Juniors.
 Junction City asked for next Zone meeting.
 The duet by Misses Stephenson of El Dorado closed this interesting program. At the noon hour a delightful picnic lunch was served by the ladies of Parker's Chapel. The day was one of pleasure and profit to all in attendance. This is one of the new auxiliaries and it has started well.—Mrs. J. S. Rushing.

BATESVILLE AUXILIARY

Miss Vera Golden, Supt. Pub. sends the following:
 Recently the Daughter's Missionary Society met at the home of Mrs. Chas. Barnett, Jr. for its regular Program Meeting.
 The Subject Topic was Womanhood Facing a New World, and the following program was rendered, with Mrs. Dale Walbert as leader:
 Opening Song followed by Business attended to, with the President, Mrs. Chas. Barnett, Jr., as chairman.
 "Womanhood Facing a New World"—Miss Corrine McMehan.
 "Women of Japan"—Mrs. Carl Arnold.
 "Women of Korea"—Mrs. J. Fred Maxfield.
 "Women of China"—Mrs. Victor Wade.
 "Women of Latin America"—Mrs. Dale Walbert.
 "Women of Africa"—Mrs. Cleo Wann.
 Closing prayer by Mrs. I. N. Barnett, Jr.
 After the program a very pleasant social hour was enjoyed, during which the hostess, assisted by Mrs. I. N. Barnett, Jr., served a lovely salad course.

ZONE MEETING IN ROGERS

North Zone of Fayetteville District in Rogers June 15 was called to order by the president, Mrs. Downs, of Rogers. Devotional was conducted by Rev. Mr. Downs, Scripture Matt. 25 was used, and he gave a good talk on development of Talents. Prayer by Mrs. Morrison was followed by outline of "Our Temple Hills" by Miss Glasscock of Rogers.
 Solo by Mrs. Cauthran of Rogers; Reading by Mrs. Bay of Rogers; Reports for different Missionary Societies showed much work done during the year and they were followed by reading from Miss Nellie Davis Webb.
 A lovely lunch was served by the Rogers society. Afternoon session opened with hymn and prayer by Mrs. Davis. Mrs. Ellis, of Fayetteville, talked about the Jubilee. Solo by Mrs. Watson of Rogers. Reading by Dorris Downs. Mrs. D. Y. Thomas talked on Importance of Y. P. Work. She urged all to attend mission meet-

ing at Mt. Sequoyah. Mrs. Maples of Gentry talked on Social Service. Solo by Mrs. Blandford. Meeting adjourned to meet in October at Siloam Springs.—Mrs. Ben Garst, Sec.

ZONE MEETING AT HARDY

The meeting of Zone No. 1 of Paragould District, held at Hardy, June 28, in Union Church was very enthusiastic and inspiring. Salem, Mammoth Spring, and Imboden were well represented, there being 31 visitors present. An all day session was held and the program was entertaining and instructive. Mrs. Ellis, our Conference president, and Mrs. Northcutt, District secretary and also secretary of Zone No. 1, were present and inspired the gathering with their helpful suggestions. A number of exceptionally good talks on the work of the W. M. S. were given. The young people of Hardy gave generously of their talents to entertain the assembly. A bountiful basket dinner was served, so bodies as well as souls were refreshed. The election of officers resulted as follows:
 Mrs. Whittaker of Mammoth Spring, president of Zone No. 1.
 Mrs. A. W. Lindsey of Imboden, vice president.
 Mrs. S. A. Turner of Hardy, secretary and treasurer and Miss Walters of Salem, assistant secretary.
 The next quarterly session will be held in Mammoth Spring.—Mrs. S. A. Turner, Secretary.

FRECKLES

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This preparation is so successful in removing freckles and giving a clear, beautiful complexion that it is sold by all drug and department stores with a guarantee to refund the money if it fails.
 Don't try to hide your freckles or waste time on lemon juice or cucumbers; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.
 Be sure to ask for Othine—double strength; it is this that is sold on money-back guarantee.

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 YOU may avoid taxes, various fees or any litigation in connection with your benevolent gifts which sometimes greatly reduce one's bequest. Annuity Bonds enable one to be the executor of his own will.
 ALL THIS—and at the same time you enjoy during your lifetime an income that cannot shrink—an income that stands between you and want.

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Could Work Only Two Hours

Encanto, Calif.—"I bless the day I began taking Lydia E. Pinkham's Vegetable Compound. I was so weak and tired all the time I could not work more than two hours each day, then had to go to bed for the rest of the day. I read so much about the Vegetable Compound and I was so weak that I decided to try it. I now do my own housework—washing, scrubbing, and ironing—and then help my husband with his garden. I do not have that worn-out feeling now. I advise every woman to give your wonderful medicine a trial, and I will answer any letters I receive from women asking about it."—Mrs. STELLA LAY, 700 Jamacha Road, Encanto, Calif.

A woman who is fighting for her health and her family's happiness is a valiant soldier. She wages her battle in her own kitchen. She has no thrilling bugles to cheer her on, no waving banners.

If you are fighting this battle, let Lydia E. Pinkham's Vegetable Compound be your ally, too.

Holmquist, South Dakota.—"I can not begin to tell you how much good Lydia E. Pinkham's Vegetable Compound has done for me. I was sick for about four years. I could not sleep, and I was always worrying, so one day we saw your advertisement in a paper, and I made up my mind to try the Vegetable Compound. I bought one bottle and did not see any change, so I got another bottle.

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.

S. S. DAY OFFERINGS LITTLE R. CONFERENCE

Complete to Saturday, July 9

Arkadelphia District:—

Providence\$ 3.50
Clear Creek 2.26
Bethlehem 10.00
Previously reported 449.67

\$465.43

Camden District:—

Stoney Pt. 1.48
Bussey 2.70
Louann 20.00
Previously reported 439.62
Wheelen Springs 5.30

\$469.10

Little Rock District:—

Winfield 175.00
Primrose 15.00
Zion 2.75
Previously reported 510.04

\$702.79

Monticello District:—

Mt. Pleasant 1.32
Mt. Tabor 2.31
Previously reported 353.50

\$367.13

Pine Bluff District:—

Gould 15.00
Previously reported 379.80

\$394.80

Prescott District:—

Prescott Ct. 12.00
Midway 4.00
Previously reported 539.41

\$555.41

Texarkana District:—

Dallas 7.72
Bradley 7.45
Previously reported 500.58

\$515.75

Standing By Districts

Monticello District\$ 357.13
Pine Bluff District 394.80
Arkadelphia District 465.43
Camden District 469.60
Texarkana District 515.75
Prescott District 555.41
Little Rock District 702.79

..Grand Total\$3,460.41
—C. E. Hayes, Chm.

AN UNUSUAL OCCURENCE AT BEARDEN

Prof. F. C. Dawson of Bearden was a visitor at headquarters last week and reports the following interesting occurrence in connection with his Sunday School. Recently Mrs. Will Gatlin of his city discovered that she together with several other ladies ought to be in Sunday School. So without letting any one know what she was doing she gathered together 16 women, organized them into an Adult Woman's Class and coming in a body

COME TO HOT SPRINGS

To Rest and Recuperate
While Here Eat With Us
NEW SOUTHLAND CAFE
. 619 Central Ave.
HOT SPRINGS, ARK.

to the school asked to be admitted. The class is now functioning splendidly with Mrs. L. B. Sorrells as teacher. Prof. Dawson reports that his school is larger than ever before and that Brother Fitzhugh is in fine favor.—Clem Baker.

REV. J. T. THOMPSON ORGANIZES NEW SUNDAY SCHOOL

A letter from Mr. J. H. Matthews of Pine Bluff reports that Brother J. T. Thompson of Carr Memorial, Pine Bluff, has recently organized a school at Adkins Lake with Mrs. Jewell Williams as superintendent. We are glad to welcome this school into our family and congratulate Brother Thompson and Brother Matthews upon their progressiveness.—Clem Baker.

MRS. C. B. MYERS WINS GOLD SEAL DIPLOMA

We congratulate Mrs. C. B. Myers of Winfield Memorial upon winning the Gold Seal Diploma which has just been awarded her by the Nashville Office. Mrs. Myers is the employed Sunday School secretary at Winfield and has charge of the Junior Church.—Clem Baker.

THE MONTICELLO DISTRICT CONFERENCE

The Monticello District Conference at Hamburg last week was a delightful occasion. Dr. Steel was at his best. The preachers and laymen were optimistic. The reports were encouraging and the outlook seems good for one of its best years in spite of the floods which have possibly handicapped this District more than any other in the Conference. Hamburg showed its appreciation of the Conference not only by dispensing generous hospitality but by closing up the entire town and coming out in mass to hear the great sermon at 11 a. m. Wednesday by Bishop Boaz. We are expecting the Monticello District to make a good record in Sunday School work this year.—Clem Baker.

BROTHER BEASLEY TO PUT SHERIDAN CT. ON HONOR ROLL

A fine letter received from Rev. Robert Beasley, our new pastor on the Sheridan Ct., stated that the Sunday School Day offering on that Circuit will be paid in full and that he is seeking to line up all his schools with the Dual Mission Special. We are glad to welcome a young preacher like that into the Conference family.—Clem Baker.

DR. THOMAS AND CLAUD ROY PUT MAUMELLE CT. OVER TOP

Dr. Thomas, the hustling P. E. of the Little Rock District, went out with the pastor, Rev. Claud Roy, to Roland last Sunday and held an all-day meeting including Quarterly Conference, Sunday School Institute, and dinner on the ground. While there the entire Sunday School Day apportionment for the charge (\$20) was raised in one offering. This puts Brother Roy on the Honor Roll. The Little Rock District is headed for 100

per cent on Sunday School Day this year.—Clem Baker.

CENTRAL AVE. HOT SPRINGS HAS RED LETTER DAY

While in Hot Springs setting up our fall Training School last Sunday it was my delightful privilege to be present at the dedication of Central Church. Bishop Boaz preached the sermon and dedicated the church. All the Methodist churches of the city dismissed for the occasion and all came in a body to the service. Dr. Stowe was on hand taking part in the service. There were 15 Methodist preachers in the audience—among the honored number being Dr. Alonzo Monk who was pastor at Central when the present building was enterprized. Dr. C. O. Steele another beloved former pastor was in the audience. Dr. Watson has done a monumental work at Central and was justly happy over the occasion. Central with her beautiful building and great organ is now free of debt. We are expecting a splendid Standard School this fall. The date is October 16-21.—Clem Baker.

GETTING READY FOR OUR FALL PROGRAM

Now is the time to get ready for advances along all lines in Sunday School work. This week I will visit Hope, Texarkana, Camden, Eldorado, Warren, McGehee, Pine Bluff, and Carlisle for the purpose of setting up our series of fall Standard Schools. We expect to hold at least ten more before conference. Another big event scheduled for the fall is our Annual Check-up which comes in October. We expect to have the most thorough check-up this fall that we have ever had. An entirely new system of checking schools is being promoted by our General Board and we believe that our official checkers as well as schools to be checked will be heartily pleased with the changes. In the meantime let us all get ready to make as good a ranking as possible when the check-up comes. We want 150 "Ranking Schools" in the Little Rock Conference this fall. The following are some vital questions that each school should ask itself:

- 1.—Are all our classes above 12 organized as Wesley Classes?
- 2.—Have we had Decision Day?
- 3.—Does our Workers' Council meet each month and do all attend?
- 4.—Have we made a survey since last "Check-Up?"
- 5.—Are we using acceptable Song Books?
- 6.—Do we have a Missionary Program each month and do we send the offering to the Dual Mission Special?
- 7.—Do we have a carefully prepared Worship Program each Sunday?
- 8.—Are all our officers and teach-

ers reading at least one book on Sunday School work and will at least half take one unit for credit in the Training Course?

9.—Have we added at least ten per cent to our enrollment this year?

10.—Have we observed Sunday School Day and has the offering been sent in?

These are some of the questions that will be asked. The best plan will be for each Sunday School to call a session of the Workers' Council right away and check up its own Program of Work. This will show just what the school needs to do in order to make a great record in the October "Check Up."—Clem Baker.

JUNIOR SCHOOL AT PARIS

The Pastor, Rev. Lester Weaver, has just held a very successful Junior School at Paris. There were 3 classes with 30 enrolled and taking the work for credit. Brother Weaver, his wife, and Professor Morgan constituted the faculty. No better faculty could be secured and the results show the efficiency of the work done. They are asking for a Standard School later in the year and this will be held if possible. The work under the leadership of Brother Weaver in and around Paris is showing marked advancement. Dr. Thompson the Superintendent at Paris is a man of Sunday School vision and has the work at his heart. Such leadership will insure success in any field.—G. G. Davidson, Conf. Supt.

STANDARD SCHOOL AT FORREST CITY

We closed a Standard School at Forrest City on July 1. The interest shown in this school far exceeded any one of the former schools held in Forrest City. This was a combination school. Three standard courses and one Cokesbury course. The Cokesbury course was the elementary course now in the process of development and being tried out in a limited number of schools throughout the church. We were fortunate in having Mrs. Virginia Hall to teach this course. The experiment both as to the course and also as to the combination Standard and Cokesbury School was entirely satisfactory. We had fifty-nine enrolled and issued forty credits. There were seven schools represented in the student body. Dr. Franklin and his efficient Superintendent Mrs. Walker deserve much credit for the splendid work done in promoting this school.—G. G. Davidson, Conf. Supt.

CONWAY DISTRICT INSTITUTES

Last week was institute week for the Conway District. At Atkins on the 6th, Conway the 7th, and 1st Church, North Little Rock, on the 8th. These Institutes were well planned

Dried-Out Bowels Hold

Malaria in Your System

If malaria is in your system, the only way to get it out without torturing and upsetting yourself is to take Dodson's Liver Tonic to clean out all the hardened, dried-out accumulation of bile in the liver and bowels, and carry the germs out with it. Never take calomel. That's wrong. Calomel is mercury—a dangerous drug. It jars the liver and cleans constipated bowels, that's true. But it salivates you—makes you sick and you lose a day from your work. It stiffens the

muscles of the bowels, deadens them so they can't act at all.

Dodson's Liver Tonic cleans you out good so the liver is free to get the malarial germs out of your blood, and the bowels can carry them off. Before you realize it the chills and fever stop. Malaria is gone.

Get the big bottle of Dodson's Liver Tonic from your nearest store. They all have it. Keep it in the house so you will have it handy to take nights before you go to bed.

and the interest in each one was gratifying. The attendance was not as large as it should have been. There were about eighty present and we reached twenty schools. At each place we were served with delightful lunch at the church and the fellowship was fine. The presiding elder, Rev. J. M. Hughey, and his District staff rendered valuable service in making effective the program in these Institutes. The Conway District has done a fine piece of work this year in reaching its goals. More than half the goals have already been attained. And in most of the other goals set for this year is in advance of last year.—G. G. Davidson, Conf. Supt.

JUNE REPORT

Extension and Field Secretary, Little Rock Conference

Report of my work for June, representing both the Sunday School and Epworth League work.

Visited in following Districts: Pine Bluff, Little Rock, Arkadelphia, Conway, Camden, Searcy.

Visited following pastoral charges: Rowell Ct., Highland, Malvern, Arkadelphia, Pulaski Heights, 28th Street, Hendrye Thornton, Bearden, Camden, Louann, Smackover, El Dorado, West El Dorado, Strong, Huttig, Norphlet, Holly Springs, Princeton, Hickory Plains Ct., Des Arc, Searcy.

During the month we have held a Cokesbury School at Prairie Union, 10 attending with 5 credits. One held at Rowell, 20 attending, with 13 credits. One held at Washington 15 attending, with 9 credits.

During the month I delivered 6 public addresses and held many conferences with both Sunday schools and Epworth League workers.

Wrote 28 articles for publication.

Wrote 70 personal letters.

Read 1 book and 16 magazines.

Spent 19 days in the field.

Traveled 882 miles.

Printed some Epworth League publicity matter.

Travel expense \$29.61.

Attended North Arkansas Epworth League Assembly.

Attended Hendrix Pastors' School.

Taught a class in L. R. Conference Epworth League Assembly.

Printed Mid-Year report blank for S. S. Day Offerings, and letter to superintendents.—S. T. Baugh, Secretary.

Family Favorite GRAY'S OINTMENT

For boils, cuts, burns, bruises, sores, inflammation; quickly soothes and heals. At all drug stores. For sample write W. F. Gray & Co., 748 Gray Bldg., Nashville, Tenn.

Terrible—Dangerous

PELLAGRA CAN BE CURED

Are your lips, throat, tongue sore and red, with much mucous and choking? Are your hands red, skin peeling, feet sick, extremely weak?

Check these danger signals of dread Pellagra NOW and prevent the development of this terrible disease into the frightful advanced stages which affect the brain.

Pellagra can be cured if taken in time. Act NOW. Take no chances. Neglect of early symptoms may bring results that will cast the shadows of despair and agony over your entire life. Pellagra can be cured. Free proof to you.

Write now for 50-page book describing signs and symptoms, stages of development and startling new scientific facts about cause and cure of this horrible affliction. Send no money; just your name and address.

AMERICAN COMPOUNDING CO.
Dr. D. D. Hollis, Chief Medical Advisor
Box 3198 Jasper, Ala.

Valuable Pellagra Book Sent FREE.

EPWORTH LEAGUE

INTER-CITY EPWORTH LEAGUE UNION CABINET MEETING

The regular meeting of the cabinet of the Union was held Friday evening, July 1, at the Winfield Church, with representatives of six Leagues present. We discussed the Union meetings and the coming Institute. It was stressed that all Leagues remember the expense to which the Union will be put in the holding of the Institute and a large attendance was urged.

The officers hope that all Leagues will be represented Monday evening at 28th Street Church and have a stunt ready to be put on. Stunts must not be too long as all Leaguers are expected to participate at this meeting. Why not fill the church to overflowing capacity Monday night? You can do so. Let's do it.—Robert L. Martin, Pub. Dir.

WHERE IS THE LITTLE ROCK CONFERENCE EDITOR?

We over here in Little Rock are wondering where the editor for the Little Rock League Conference has gone to? It seems to us that North Arkansas has grabbed the Little Rock and gone with it. Certainly, somewhere in this vast Southern Arkansas there walks someone who could give the N. Ark. editor a little confidence for the League page in this OUR paper. This city alone could fill the page, but we would rather hear of what the rest of the Conference is doing. A large number have asked us where and who the editor is. We do not know. So we ask you.

What is the delay in appointing the editor or is it that he or she is just meditating over his "initial" speech?

Let us have an editor for the L. R. Conference before another week passes!—The Little Rock Inter-City League Union.

LITTLE ROCK INTER-CITY EPWORTH LEAGUE UNION POLICY FOR YEAR 1927-1928

1. To have four active departments to supervise the corresponding departments of the individual chapters of the city.
 2. To conduct an annual Inter-City Efficiency Institute.
 3. To award a loving cup with the aim to better the attendance at Union meetings and the cabinet in the Standard of Efficiency, using the records of the District Secretary on the Standard of Efficiency.
 4. To give a banquet prior to the District convention at Arkadelphia, and to encourage attendance at this meeting and any other conventions in any way we are able to do so.
 5. To cooperate with the District secretary in any organization work that she might have, or any other assistance that we might be able to give her.
 6. To promote the observance of the regular League calendar.
 7. To promote better understanding between the Union officers and the Chapter officers in order that the work of the Union might be more efficiently conducted.
 8. To endeavor to supervise the Union programs in order that they might be diversified and made more interesting.
 9. To meet the requirements of Central Office in securing a Charter for this Union.
 10. To make an assessment on the Leagues of the Union to help defray the expenses of the Union.
- We hope that every member of the Union will carefully read this policy

NEWS OF THE CHURCHES

TRAINING CAMP AT JEFFERSON BARRACKS, MO.

More than 1,800 boys from Illinois, Missouri and Arkansas are gathered here now, in a tented city, for the third annual Citizens' Military Training Camp held in this camp. The boys who are in this month's vacation at the expense of Uncle Sam, that he may teach them higher citizenship, arrived on foot, by auto, train or bus, some coming a week in advance, so as to be on time.

They are living six boys in a tent. These tents have wooden floors, electric lights, comfortable cots and mattresses and running water in each company street. Their routine of work starts at 5:45 a. m. and ends with taps at 9:45 each night except Saturday and Sunday. The mornings are devoted to drills and lectures, while the afternoons are spent in various kinds of athletics, all boys being required to take part in some form of sport.

Colonel Moore N. Falls, the commanding officer of the camp, who is the "daddy" for the boys, spends most of his time seeing after their welfare, eating with them, or visiting with them. He personally supervises and inspects all of the departments daily.

The big mess, where all of the boys are fed at one time is a concrete building, with one of the most modern kitchens found anywhere. The meals are prepared by experts who have been especially trained to prepare foods in quantities so that it is not

and strive with us to the attainment of the desired goals for this year. We can, if we have the unified cooperation of all the Leagues in the cities concerned.—Robert L. Martin, Publicity Director.

only appetizing, but properly balanced.

A glance over the menu prepared by Lieutenant Pettibone, who has charge of the meals, shows chicken for several days besides deserts of watermelon, ice cream, etc. For breakfast they have cereals with a bottle of milk apiece, besides the regular meal.

Visitors are always welcome, and Colonel Falls urges friends and relatives of the boys to come at any time. Visitors will be furnished guides, if they will report at the Information Tent near the street car station, so as to find their friends in the shortest possible time.—Oldham Paisley, Publicity Officer.

HOME-COMING AT LOCKESBURG

It was the privilege of the writer to attend the first annual home-coming in the beautiful new church at Lockesburg last Sunday, and, in the absence of the one who had been chosen to preach the sermon, to preach to a full house. The untiring pastor and his faithful congregation have gone forward in the face of difficulties that would have discouraged many and have brought to completion a church building that would do credit to any town or city of many times the size and strength of Lockesburg. Lockesburg was the county seat, and this church was the head of the circuit of the same name and the leading congregation in the days when the writer was a boy growing up down on old Lick Creek near Gravelly Point Church. There were a number of familiar faces in the congregation which the writer had not seen in thirty years.

It is hardly possible to describe adequately the splendid building which has been erected to meet the growing needs of this church without seeming

What Gives Quality To a College?

Years ago in New England some one said that a log by the side of the road with a student on one end and Mark Hopkins (teacher) on the other was a college. It is the quality of its faculty that makes a college.

50 per cent of the Hendrix faculty hold the Ph. D. degree or its equivalent—three years of graduate work. The distinguished honors coming to members of the Hendrix faculty this summer is evidence of their quality. W. C. Buthman of the History Department is in Paris, France, doing research work in the Sorbonne for the National Research Council, of America. The University of Chicago has called there this summer Dr. Robert L. Campbell, head of our English Department, to do research work in Chaucer. Both men will be back in September. Dr. Theodore B. Manny has recently turned down flattering offers at marked increase in salary to go elsewhere. Dr. L. E. Winfrey of the Modern Language Department has been invited by the University of Oklahoma to a chair in that institution.

Hendrix therefore meets the acid test of quality in her faculty. This explains her membership in the North Central Association, her high academic standing throughout the country, and the fact that in the last six years she has received 217 transfers to her upper classes from other colleges and universities.

The new library building is going up rapidly, and will be ready for use in September.

On landing in Paris, Lindbergh said, "Well, here we are."

Well, Hendrix is here. She is not coming. She has already arrived.

For information address

President's Office
CONWAY, ARKANSAS.

to overstate the facts. How it has been done, what sacrifices it has called forth, what heroic effort and giving till it hurt, has made possible the present splendid structure, so modern and adequate in its proportions, no one but those who have gone through it will ever know. Help was promised by the Board of Church Extension, but when the time came and the money was needed the Board was unable to furnish it. This has left the pastor, Rev. L. C. Gatlin, and his people in a somewhat embarrassing situation just at present. It may make it necessary for them to call on the Church at large for help, but if they do, I want to say that in my judgment, no congregation in our connection is more worthy of it nor would appreciate it more deeply.

Dinner was served on the ground for all who came. An afternoon appointment on his own charge prevented the writer from staying for the afternoon program which, the report is, was most interesting and helpful. Keep your eye on Lockesburg Community. It is coming—R. H. Cannon.

ARKANSAS METHODIST ORPHANAGE

During June we have received the following cash contributions for the Home:—

- Elizabeth Monk Bible Class, Fairview Ch., Texarkana, by Mrs. S. E. Mann, Treas. . . . \$ 2.00
 - Circle No. 2, First Church, City, by Lucille Ziegler, Treas. . . 5.00
 - Marguerite Clifford Class, Winfield Church, for special . . . 5.00
 - Gift from Mr. R. H. Thompson, City 25.00
 - Susanna Wesley Bible Class First Church, Texarkana, by Mrs. J. M. Hasson 5.00
 - W. M. S., First Church, City, for girls' hats, by Mrs. R. E. Plunket, Treas. 15.00
- Jas. Thomas, Supt.

RECEIVED AT HOME IN JUNE

- Circle 9, First Church, City, Picnic at Fair Park.
- Circle 4, First Church, City, 20 pair pillow cases.
- Mrs. Frank Scott, City, Clothing.
- Scott Dairy, Mabelvale, 5 gal. butter milk, 20 gal. sweet milk, 3 lbs. butter.
- Junior Missionary Society, DeWitt, 1 pair hose, special.
- Mrs. J. C. Brown, Helena, dresses for special.
- Mrs. Archer, City, dress for special.
- Big Brothers, City, Trip to Lake Catherine Camp for 6 boys.
- Classes 1 & 2 Primary Dept., Truman, \$5 in cash on summer camping trip.
- Bobby Dever, Yellville, clothing for small boy.
- Junior Missionary Society, Fordyce, \$1 cash to Special.—Mrs. S. J. Steed, Matron.

KINGSLAND

For the past 30 days I have been in the bed sick with what we usually call "slow fever," half of this time spent in the Davis Hospital, at Pine Bluff. I am now at home trying to regain my strength. All this time my work has been void of any preaching whatever. The people on my charge

Itching Piles

Instantly Relieved and soon cured by applying PAZO OINTMENT. It Stops Irritation, Soothes, Heals and is guaranteed to Cure any case of Itching, Blind, Bleeding or Protruding Piles. All Druggists have PAZO OINTMENT in tubes with pile pipe attachment at 75c; and in tin box at 60c.

have been loyal and stood by me, with their financial support as well as moral support, all of which was in a time of need. This is enough to make a pastor love his people more than ever.

The revival meeting at Kingsland will begin July 17 with blind "Buddie" Jeff Smith to do the preaching, this will run through 5th Sunday. Then 5th Sunday, the revival will begin at Camp Springs Church; 1st Sunday my meeting at Cross Roads will begin; 2nd Sunday in August the meeting at Grace will begin; 3rd Sunday in August the meeting at Stony Point Church will begin. Then I will hold a meeting at the Fordyce Camps, and at Draughton, and at Johnson's School House. The pastor will do the preaching in all these rural churches. Pray for us that we may be physically able to hold up under the strain, having just returned from the Hospital and with only a couple of weeks to regain my strength, and that we may have a gracious revival in all these churches.

Our 3rd Quarterly Conference will be held July 17 at Stony Point Church.—S. W. Johnson, P. C.

READY FOR WORK IN MEETINGS

Since conditions are such in Arkansas City, that my time will not be needed all the time there this summer, I will be in a position to engage in evangelistic services for awhile.

Any pastor in Arkansas desiring someone to hold a revival meeting may write me at Arkansas City, Ark.

I have had several years of experience as a pastor, and have done considerable evangelistic work and love it.

If interested, write me at once. I have two engagements already. The only open date in this month is the week following the 3rd Sunday. All of August after the first week is open now. In His Service—L. J. Ridling.

CENTER POINT CIRCUIT

This circuit is coming to the front in some ways, such as doing things in a financial way. We have covered our church and put electric lights in the church and parsonage, rebuilt the barn, moved the garage, rebuilt part of the fence and last but not least rebuilt the sleeping porch and painted the parsonage. When we began to talk about painting it some suggested there was no money and we could not paint at present. But I said: "Oh, yes, we can, and if you good women will stand by me we will paint it." They said, "We are with you then for a start to be made. Well what will we do to get the money?" I suggested a hen shower and we began to call for hens or anything any one wanted to give. Some gave money, some hens, some labor and one good brother gave a pig. It then fell on the preacher and president of the W. M. S. to gather these hens and make some disposition of them. Sister Bean, being a live wire and a real Christian woman, took her car and the preacher his and after the hens they went, and gathered them all in and loaded them on the preacher's car, and he and Bro. B. T. Gardner set out for Ashdown where they had obtained the highest price, and by June 26, the date for our third quarterly conference, the painting was all done and paid for, and no one felt any loss financially, but all are proud of it. We have a white house now instead of a yellow one. Proud? Yes, the preacher and his wife are very proud of their nice home. It just takes work to do these things and that is why it got done so nicely. It

was backed by the good women of the entire Circuit. That is always true of women. They put things over.

Just a word to the men of our church. If we were as enthusiastic over our church work as the women the preachers and their wives would not be placed in an embarrassing position, as they so often are. Brethren, let us get busy about our Father's business and make things go. Let us show the women we are still on the job. Let us put the financial side of the church on top. Then people will not wonder why we do not have any more revivals. If we put the finances on top people will be filled with the Spirit, because it goes hand in hand. Brethren, do not fall down on the job. It takes work and prayer to do any thing. Let us not forget our Lord and his cause. Pray for your pastor and his wife. We need your prayers as well as your co-operation. By so laboring together let us pray for a well rounded year's work.—A. J. Bearden, P. C.

OUR HEROINE AT STRONG

I saw the editorial quoted from the Arkansas Gazette, "The Hero Spirit and two Arkansas Girls." Of course, we read everything that is said about Miss Craig of Strong, in the El Dorado paper and the Gazette. We are proud of Miss Hazel Craig, and all they say about her is true. She is a most worthy young lady. She is a member of the Methodist Church

here at Strong, and is regular in her attendance at church and is president of our Epworth League. She lives a mile or more out from Strong but we can always count on Miss Hazel and her uncle and others of the family being at Sunday School and preaching.

The Craig family about all belong to our church here. Her father, John Craig, and several brothers and sisters of Hazel's, an uncle and grandmother all belong to the church here at Strong.

We are taking steps to rebuild our church which was destroyed by the cyclone May 9. Hope to see another church on the lot by conference. Our people are now trying to raise funds to rebuild.—B. F. Scott, P. C.

KIBLER CHARGE

The old-time revival services that have been going on the past two weeks at Mt. View on the Kibler Charge were closed Sunday night. This has been one of the most wonderful meetings ever held at this place. The power of God was upon his children, and some one was saved at nearly every service after the altar was opened. Two nights of this meeting will be remembered in the minds of the people as long as they live because the Holy Spirit came in such power to own and bless. There were about thirty conversions and reclamations, and Sunday morning sixteen came and took their stand

GRADUATE SCHOOL

SOUTHERN METHODIST UNIVERSITY

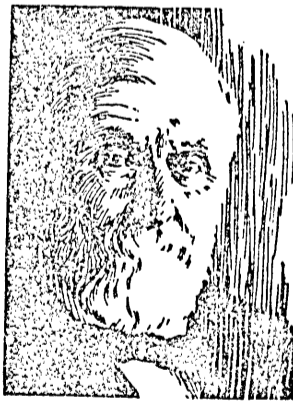
The degree of Master of Arts may be taken in the following major subjects:

- Biology
- Economics
- Education
- Religious Education
- English
- French
- General Literature
- Government
- History
- Latin
- Mathematics
- New Testament

Old Testament

- Philosophy and Psychology
- Philosophy and Religion
- Sociology
- Spanish

For further information, address DEAN ELLIS W. SHULER, S. M. U., Dallas, Texas.



DR. W. B. CALDWELL AT THE AGE OF 83

Old Folks Need a Mild Laxative -Not a "Physic"

Most men and women past fifty must give to the bowels some occasional help else they suffer from constipation. One might as well refuse to aid weak eyes with glasses as to neglect a gentle aid to weak bowels.

Is your present laxative, in whatever form, promoting natural bowel "regularity"—or must you purge and "physic" every day or two to avoid sick headache, dizziness, biliousness, colds, or sour, gassy stomach?

Dr. Caldwell's Syrup Pepsin helps to establish natural, regular bowel movement even for those chronically

constipated. It never gripes, sickens or upsets the system. Besides, it is absolutely harmless and pleasant to take. Buy a large 60-cent bottle at any store that sells medicine and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

with the church and received baptism and the vows.

A. M. Hutton, gospel singer of Van Buren, led the singing in these services, and also held grove meetings each evening for the young people. Brother Hutton is a Spirit-filled man and knows how to talk to young folks. I can safely recommend Mr. Hutton to any one wishing a man of God to lead singing and work with the young people. His daughter helped him in the singing some of the time. She is a wonderful singer. The pastor did his own preaching and the Lord was with Him in these services.—G. R. Ditterline, P. C.

HENDRIX COLLEGE NOTES.

The Pastors' School recently closed was from the standpoint of credits the most successful in our History, although many preachers were not here. There were 171 credits made, and the following graduated: W. F. Blevins, A. J. Christie, I. L. Claud, D. H. Colquette, G. G. Davidson, E. D. Galloway, G. C. Johnson, L. E. Mann, William Sherman.

The faculty was of unusually high quality, and the preachers were loud in their praise of the work.

The whole Church will rejoice that Dr. Theodore B. Manny, who is becoming such a big factor in the church in this state, finally turned

down the flattering offers inviting him, at a considerable increase in salary, to go elsewhere.

Reservations of dormitory rooms are in excess of this time last year, and everything gives promise of an increase in enrolment.

The new library building is going up rapidly. It will be occupied in September. The Chemistry and Physics laboratories are being moved to the third floor of the main building. They will occupy this entire floor, except the two literary society halls. Chapel will be moved down to the second floor where the library now is.—Reporter.

A NATION'S DEBT OF GRATITUDE

Our schools do more than merely transmit knowledge and training; they are America itself in miniature, where, in a purer air and under wise guidance, a whole life of citizenship is lived experimentally with its social contacts, its recreations, its ethical problems, its political practice, its duties, and its rewards. Ideals are developed that shape the whole adult life. Experience is gained that is valuable for all the years of maturity. I should be one of the last persons in the world to belittle the importance of the exact knowledge that teachers impart to their pupils—as an engineer I set a high value upon pre-

cise information—but knowledge, however exact, is secondary to a trained mind and serves no useful purpose unless it is the servant of an ambitious mind, a sound character, and an idealistic spirit. Social values outrank economic values. Economic gains, even scientific gains, are worse than useless if they accrue to a people unfitted by trained character to use and not abuse them. Your work, then, is of three categories: The imparting of knowledge and a trained mind, the training of citizenship, and the inspiring of ideals. I should rank them in that ascending order. And our Nation owes you a debt of gratitude for your accomplishments in them.—Herbert Hoover.

THE FIRST PRESIDING ELDER I REMEMBER

When a preacher who had been my pastor moved out of the parsonage some years ago, he told me that he was leaving some old books there that he did not want, and that I might have them if I cared to get them.

In two or three days, I went over to the parsonage and found what was to me a real mine of rich things about a dozen volumes left there.

There was the History of the Organization of the Methodist Episcopal Church, South, by A. H. Redford, Bledsoe's Theodicy, two goods volumes of Psychology, as well as some books of sermons, by some of our noted divines.

Of course, I soon read them all, and was especially pleased to read the above mentioned bit of church history, and Bledsoe—well, I have just finished reading that the second time.

After reading these books, I felt that it was rather tragical that a young preacher should regard such massive books so lightly, and further felt that if he had been able to get more of such books in his head he could have done better preaching.

I decided long ago that local preachers, such as this writer, need to read books as well as itinerant preachers, if they expect to do any real preaching. This writer likes to keep up with all the new material our Church puts into the course of study for our young preachers, so that he may better enjoy their deliverances, or otherwise, be able to tell whether or not they have read it.

I am now coming to my Presiding Elder. It was while reading one of these books that I came across his name written with pencil at the top of one of the pages—B. G. Johnson.

I feel confident the volume at one time was in the library of Brother Johnson, and either by being loaned out, or otherwise misplaced, has finally fallen into my hands.

The name set a whole train of reminiscent thoughts running in my mind; for back there when I was just a small lad I saw a rugged elderly man whom I regarded with awe and solemn respect. He came to Arkansas back about the time it became a state, and from that day until his death his life was bound up with Arkansas Methodism. He was one of our pioneers.

My first recollection of him is when he stood on a bright Sunday morning under a brush arbor and talked to the children.

He loved children. A simple little melody he sang to us there that day would be strange to most children now I dare say:

"There is a happy land
Far, far away,
Where saints in glory stand,
Bright, bright is day,"

but the music and the words linger

with the writer as though they had been sung but yesterday.

He talked and preached to children largely in monosyllables.

Looking back through the years, I can still see the cumulative glow of spiritual power as it would begin to light up the faces of his listening audiences.

Under his preaching, a heavenly fire soon kindled on the altar of many human hearts.

One might think that a rugged nature like his would never find place for humor, but not so. Among the rich bits of personal experience he related of himself showing the humorous side of his life, are two, especially, the writer recalls.

He was in attendance at a camp meeting when a boy preacher, and while there, formed a very close attachment for a bright little boy who would come to the preacher's tent and talk to him. Several preachers had already delivered themselves to the people from the pulpit, among the number, Brother Johnson.

The lad was expressing his opinion of the ability of the various men who had preached, and of the quality of the little sermons. Some of them, the little fellow thought quite eloquent and consequently indicated the greatness of the men.

Brother Johnson was nearly deaf he said, to have the opinion of the little man as to the quality of his own sermon, but was afraid to ask him.

At last the little critic must have caught the expression of anxiety on the countenance of the young preacher and said: "Brother Johnson, you try as hard as any of them, but you just can't cut it." Brother Johnson in relating it, said, "It liked to have killed me."

Brother Johnson had a sermon on the subject of "heaven" that he sometimes preached with telling effect. At some District Conference he preached this sermon before Dr. Andrew Hunter, who was a very close friend and comrade of Brother Johnson.

Some time after this while Dr. Hunter was pastor of what is now our First Church, Little Rock, Brother Johnson by some chance had to spend an evening in the city.

Dr. Hunter said to him: "You must preach your sermon on heaven for my people tonight." Brother Johnson said: "I will be glad to fill your pulpit, but I do not feel inclined to preach on that subject." "But you must," said Dr. Hunter. "I have never heard a greater sermon than you preached on that theme, and I

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must have my people hear it."

"Unwisely, I agreed to undertake it," said Brother Johnson, and went into the pulpit with some trepidation.

Just a few minutes found the preacher in the "brush" and floundering. Dr. Hunter's common practice, if he did not like a situation, especially, if he happened to be sitting behind the preacher, was to emit audible groans.

In about fifteen minutes Brother Johnson sat down in confusion and humiliation. Dr. Hunter closed the service, and turning to the preacher said: "I have a good mind to kick you."

Brother Johnson defended by saying, "Well, I would like to know who could preach with you behind him, groaning like a dying calf."

The magnitude of such lives as these will not be known until the records of all lives are balanced and the giving of final rewards.—G. N. Cannon.

THE LITTLE MOTHER OF ARKANSAS

A Tribute by Her Son, Harry B. Taber
(The accompanying tribute of a son to his mother should appeal to every reader of this Magazine. Mrs. Taber, the "Little Mother" of the story, is the Travelers' Aid representative in the Rock Island depot at Little Rock, and is well known to thousands.)

Those who happen to travel through Arkansas, and pass through the Rock Island depot at Little Rock, the capital city, will readily call to mind, on reading this, the memory of a little silver-haired woman in black, at the Traveler's Aid table there. She is the first woman in Arkansas in point of service for the traveling public, and especially in the matter of giving counsel and protection to the thousands of young girls who pass through the city every year. Mrs. L. M. Taber, "Mother" Taber as she is known to many people from every nook and corner of the state, is now 78 years of age, but is still faithful at her post of duty eight hours every day, and her watchful eyes never miss a single detail of what goes on at the Rock Island depot. She has taken care of thousands of girls and women in her term of service, for points in Tennessee, Arkansas, Oklahoma, and Texas.

It would be interesting to know just how she began the work of directing and giving aid to travelers. Mrs. Taber is the widow of the late Capt. H. S. Taber, who was a West Point graduate and U. S. Engineer officer in charge of river and harbor improvements in Arkansas and near by territory until his death in 1894. After Capt. Taber's death Mrs. Taber was active in church work for some years. It was in connection with church work that she learned of the case of a young girl traveler who in some way had gotten lost. Her interest and sympathy were aroused, not only for this particular girl, but also for other girls who passed through the depots of Little Rock alone. At that time (1910), Rev. Ben Cox, who is now pastor of the Central Baptist church at Memphis, Tenn., was pastor of the First Baptist Church at Little Rock. To him Mrs. Taber took the case of this girl. Rev. Cox also became interested, and took the matter up with the Minister's Alliance and this body asked Mrs. Taber to make a thorough investigation of the case, and also as to the problem of the safety of young girls traveling through the city.

ing the unattended young girls who were traveling. She accepted the work. The superintendents of the railroads gave free and full permission to her and she began work May 9, 1910, and has continued it up until the present time. She took up the work under the orders and direction of the women of the Little Rock churches.

From that day to the present this faithful woman kept up the work which has grown until it is one of the greatest factors for good in the state of Arkansas. The first meeting of the church women of Little Rock was at the First Christian church, at which meeting the association of workers was given a name, The Women's Protective Association. The salary paid Mrs. Taber at first was small, \$25 a month, but it was all that the association could afford at that time. For two years Mrs. Taber worked alone.

Then the Young Woman's Christian Association was organized, and a much greater impetus was given to the problem of aiding the travelers, not only the young girls, but the travelers of all ages, who passed through the Little Rock depots. Two women Traveler's Aids, as they were called, were placed at the Little Rock depots. This was in August, 1912, and the work has been carried on regularly from then on.

When the World War came on the force was increased to 3 matrons at each depot. Since peace was declared and times became less turbulent the number has been reduced to 2 matrons at each depot. Today the great amount of good done by these matrons can hardly be estimated. Certainly it is not to be measured in dollars and cents, and the Traveler's Aid work is now recognized as one of the most potent forces for good and for the uplift of humanity in the state. Much better salaries are now paid as the railroads have for years joined hands with the women of the city in helping to pay the Traveler's Aids, and pay them a regular salary each month in addition to the regular salaries they draw from the Y. W. C. A.

"Mother" Taber, still active and alert in spite of her 78 years of age, serves her 8 hours a day the same as ever, and is one of the most beloved women in the state of Arkansas. In fact if a state can have a Mother she is entitled to the name, "the Little Mother of Arkansas." And Arkansas is good to Little Mother Taber, she says so with tears in her eyes, and her son says so, to whom she is the best Mother in the world. He has watched and seen how the people treat their little Mother, on occasion when in the Rock Island depot where she is now stationed. Seldom it is that her feet have to run an errand unless they choose to do so; and she is never at a loss for a car to go home in. Everybody stops to shake her hand and give her a cheery word, and she has a smile and a pleasant greeting for all, and knows them all. If anyone asks, "What state has a Mother?" the answer is "Arkansas." If anyone asks, "What state has a people full of love, affection and devotion to one plain unassuming little Christian woman whom it honors, cherishes—and yes, obeys, the answer again, is "Arkansas," and when there are better states, Arkansas will be one of them.

During the recent disastrous flood in Arkansas, Mother Taber and her faithful assistant, Mrs. C. L. Cana-

and she smiles and says she wants to die "on the job."—Rock Island Magazine.

THE URGE TO THE MINISTRY

Some time ago I read a dispatch in a daily paper stating that a fine young man, a former pupil of mine, had preached his initial sermon to his own townspeople. Immediately upon reading the news item, I wrote him my congratulations upon taking so important a step. His reply in part, follows:

"Yes, I finally capitulated to that still, small voice that could not be downed any other way. It had been calling so long that I cannot name the day when I didn't hear it. I finished at Hendrix and accepted the principalship of the school for two years. I turned their offer down for the third year and refused the superintendency at, thinking I was going to take the step which I have taken this year, but I weakened and at the last minute went to..... as principal. The item in the paper gave no hint as to fear and dread that I experienced in realizing that I was to appear before the friends that had known me since childhood. My mental anguish was stimulated by the thought of my unworthiness and inability to present the Cause of Christ in my maiden effort. But when I was on my feet to speak, I felt an unseen arm supporting and strengthening me, and I made it through. I wouldn't take a million dollars for that experience, for the abiding recollection of it will always be a source of inspiration to me."

I don't know when I have received a message that has impressed me so forcefully. Knowing the young man as I do, I am sure the Church will receive an able and efficient minister when he finishes his course in theology which he is now pursuing.

Such an experience as that seems to me to be a clarion call to service. Oh that the Church might have more of the ministry and even the laity who could feel the call so definitely and answer it with such reckless abandon!—U. C. Barnett, Luxora, Ark.

MEETING AT WALNUT RIDGE

At the request of our loved pastor I am writing about our great meeting—not great as a record-breaker; but when one soul is saved it is a great thing. Jesus saved the woman at the well and it opened the way to all the city of Samaria. That was a big summer school which Jesus kept on that occasion.

There were six additions to our church—four on profession and two by vows. Bro. W. W. Peterson of Salem came in on Tuesday night and

filled the pupil from then on except two sermons. Bro. Peterson is an earnest, faithful gospel preacher and he made many new friends. The congregations were fairly good except that there were few sinners who attended. Why?

There is a cause for this lamentable effect and it does not all lie at the door of the ungodly. The time was when saloon men would attend church, but liquor men do not go now. But our meeting did a vast amount of good.

Bro. Watson, the pastor, is on his job and is doing his work faithfully. I feel that it is also due to mention Rev. J. D. Roberts, P. C. on Walnut Ridge Circuit. He preached a strong sermon during the meeting. He is as strong a preacher as is in the Paragould District, or any other District in the N. Ark. Conference. Your old scribe was in the fray from A to Z, and preached once, and of course, of course—

How we need an old-time revival that will kill sin and blot it out of the life of the saved. I see that Dr. Smith, editor of the Christian Advocate, is looking for the "kindling of the revival flames to begin at Junaluska and Mt. Sequoyah." But, shucks! Doctor you will never start them there! Too wet with swimming pools and "other diversions that cannot be taken in the name of the Lord Jesus."

If we had 10,000 brush arbors or tabernacles all over Methodism and plenty of straw dry enough to burn, then you might set her off. But with a swimming-pool! Never, no never!—Jas. F. Jernigan.

A BREWERY COMES BACK UNDER PROHIBITION

For months after the coming of prohibition, officials of the Anheuser-Busch Brewing Company, of St. Louis, seemed to be thoroughly convinced that it would be impossible for the brewery to adjust itself to conditions and pay a fair return on the capital invested. This brewery, the largest in the world, covered 142 acres and its tangible assets were worth more than \$50,000,000. Plans were evolved for the conversion of grain into other products than beer. Bakers' supplies, tonics having a malt base, and a variety of corn products and feeds were put out as well as non-intoxicating cereal beverages and grape products. The organization fortunately had been highly diversified, owning coal mines, glass manufacturing units, a woodworking shop, a plant for manufacturing wagons and various manufacturing rights. The wagon plant has been developed into a factory for the production of motor bus and truck bodies, ice wagons and refrigerated transport. A plant has al-

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so been developed for refrigerating ice cream and the woodworking department is overtaxed. Branch properties have been used for cold storage, ice making, ice cream, and other purposes suggested by local conditions. The ice cream factory in New Orleans has been particularly successful. Some of the facilities have been leased to other companies for storage, light manufacturing, and similar purposes.

During the first three years heavy losses were sustained, and only during the fourth did the extra volume of business meet the cost. In 1924, the firm turned the corner and began to make profits. These have since been substantial and have allowed it to resume dividends. Mr. August A. Busch gives the encouraging news that he expects that by 1936, if not before, the former volume of business will not only be reached, but exceeded.—Bulletin.

STILL THE SLUMP GOES ON

He smoked cigars three times a day,
Ten centers, too, at that;
Then gave a nickel to the church
When the deacon passed the hat.

She gave one cent for mission work,
Then spent ten cents for gum;
Then really bowed her head and prayed:
"O, Lord, Thy Kingdom come."

They sat at home and wondered why
The church did not succeed;
She chewed her gum and couldn't tell;
He, puzzled, smoked his weed.
—Life and Work.

Only a slight acquaintance with the Bible shows that nothing is there revealed to us which cannot be transmuted into life.—H. G. Weston.

OBITUARY

MORGAN.—June 21, 1927, at his home in El Dorado, David Ezekiel Morgan answered his summons. Bro. Morgan was born in Schuler community 15 miles west of El Dorado in 1860. He was the son of Mr. and Mrs. Asa Morgan who were among Union County's most widely known benefactors.

On Dec. 13, 1883, Bro. Morgan was married to Miss Elizabeth Scott. To this happy union eleven bright children were born, with only one preceding their father to immortal rest. Bro. Morgan was a member of the Methodist Church at Parker's Chapel, and was regarded as a man of remarkable candor and clear intelligence. Being eminently fitted by native faculty, character and habits of life, he was recognized as a great leader among men. He was vigilant, patient, cordial and being an intuitive judge of men, and so profoundly responsive to the trends of public opinion and social and religious movements, he was regarded as an outstanding figure in the religious, civic and commercial development of his community. By reason of Bro. Morgan's coolness, his equanimity, his sympathy, his temperate judgment, his conservative tendency in matters of belief, associated with his readiness to undergo fatigue in helping other people, he was known as "The Peace Maker," and as a man whom the churches confided in and honored. And therein, it seems to me, is eulogy enough for any man. There remains however a reason for signaling the memory of this exponent of honesty, integrity and truth. For the work he did, the words he spoke, the character he built, and the influences he set in motion will outlive the stars. It was God's will that the la-

borer should rest, that the mental and spiritual faculties should remain active, but the dust return to the earth as it was. We therefore laid his body to sleep in beautiful Parker's Chapel cemetery. Brother Morgan is now discharged from earthly service. He has run his race, has reached the goal, has received the crown. He has fought his battles, and now exults in victory. He has crossed life's ocean, experienced its storms and fogs, and now has entered into everlasting rest. Besides Sister Morgan, his widow, he is survived by one brother, W. A. Morgan, five sons, D. A. and J. Lee, Morgan of Parker's Chapel, and Roy, Scott and Otis, of El Dorado; five daughters, Mrs. J. E. King, Mrs. Joe Miller, and Mrs. Lavelle Pendleton, of El Dorado; Mrs. W. L. Pickering and Mrs. Polk Bell, of Parker's Chapel. Funeral services were held at 4:30 p. m. on Wednesday at Parker's Chapel, with the pastor, J. D. Rogers officiating, assisted by Rev. J. E. Waddell, of Thornton. We thank God for sending Bro. Morgan into this world. We thank God for the light which he kindled here, which burned with a pure flame in his home, and community. And now we extend our sympathy to the loving obedient family, and commend the good mother and children to the ever redeeming mercy of Jesus, our hope and strength. May God help you to be true to his Church, and hold up the faith with an ardent and irrepressible love, every ready to say, "Lead on Incarnate, risen Lord, in light, in darkness, in life in death we follow Thee."—His pastor, J. D. Rogers.

WEST.—Mrs. F. L. West was born June 4, 1847, London, England. Married September 23, 1868, to Captain Digby B. West who died in Berryville, June 13, 1902. Mrs. West was christened in her infancy in the Episcopal Church and confirmed at an early age. During her life she has been a consistent member of that church. For the last eighteen years she has been identified with and worked with the Methodist Church, although retaining her membership in the Episcopal Church. She was the mother of thirteen children, eight of whom survive her. She was as devoted a mother and Christian as it was ever my privilege to know. For the last sixteen years she has been pianist for our church and missed but few times during those years and then only in case of sickness. To know her was to love her. Though eighty years old, she was still active and always did her part in any movement that would advance the church or community. She is gone from us but her influence will live forever.—E. L. Boyles.

GRAVES.—Stephen Andrew Graves, only son of B. W. Graves and wife, was born in Cleveland Co., Ark., Aug. 22, 1855. He died at his home in Buena Vista, Ark., June 29, 1927. He was united in marriage to Miss Luella McKinney, April 6, 1884. Born to this union 4 sons and three daughters. Two children died in infancy. He is survived by his dear wife, Mrs. S. A. Graves and 5 children, E. F. Graves, Camden; B. I. Graves, Pine Bluff; Mrs. W. R. Blair, Waldo; W. A. Graves, Buena Vista, and Mrs. M. E. Peacé, Magnolia; one sister, Mrs. Bettie Barnett, Hermitage, and one half sister, Mrs. Sallie Marks, Kingsland, and 5 grandchildren. Mr. Graves did not belong to any church, but he believed in the church and was one of the best friends the Methodist church at Buena Vista had. He was a good business man, a devoted father and

husband, a friend to all people. We must judge him by his works. He was always helping people who needed help. He loved to be at home and have all the children there. He and his good wife gave to the world five children that are a great credit to any parents. They rise up and call their father blessed. His tired body was laid to rest in the old home cemetery in Cleveland Co. to await the last call of God.—L. A. Alkire, Pastor.

QUARTERLY CONFERENCES

CONWAY DISTRICT (Third Round)

First Church, N. L. Rock p. m. July 15.
Morrilton, a. m. July 17.
Plumerville 3 p. m. July 17.
Pottsville, a. m. July 22.
Rosebud-Hammons, Aug. 6-7.
Holland-Naylor, Naylor 3 p. m., Aug. 7.
Quitman-Enders, Aug. 13-14.
Springfield-Friendship, Aug. 21.
—J. M. Hughey, P. E.

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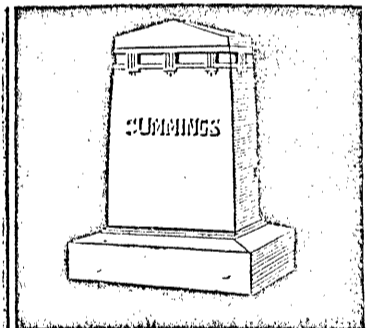
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LYDIA OF THE PINES

By Honore Willis

(Continued from last week)

The three young whites looked at the Indian wonderingly. Their little spitting was as nothing, they realized, to the mature and tragic bitterness that Charlie expressed. A vague sense of a catastrophe, epic in character, that the Indian evidently saw clearly, but was beyond their comprehension, silenced them. The awkward pause was broken by the school bell.

Lydia had plenty to think of on her long walk home. Charlie's voice and words haunted her. What did it all mean? Why was he so resentful and so hopeless? She made up her mind that when she had the opportunity to ask him, she would.

The opportunity came about simply enough. At recess one day a week or so later he asked her if she was going to the first senior "hop" of the year. Lydia gave him a clear look.

"Why do you ask me that? Just to embarrass me?" she said.

Charlie looked startled. "Lord knows I didn't mean anything," he exclaimed. "What're you so touchy about?"

Lydia's cheeks burned redder than usual. "I went to a party at Miss Towne's when I was a freshman and I promised myself I'd never go to another."

"Why not?" Charlie's astonishment was genuine.

"Clothes," replied Lydia, briefly.

The Indian boy leaned against a desk and looked Lydia over through half-closed eyes. "You're an awful pretty girl, Lydia. Honest you are, and you've got more brain in a minute than any other girl in school'll have all her life."

Lydia blushed furiously. Then moved by Charlie's simplicity and obviously sincere liking, she came closer to him and said, "Then, Charlie, why hasn't any boy ever asked me to a party? Is it just clothes?"

"Lydia, I'll take you to a party a week, if you'll go!" he cried.

"No! No! I couldn't go," she protested. "Answer my question—is it clothes?"

"No, only half clothes," answered Charlie, meeting her honestly. "The other half is you know too much. You know, the fellows like a girl that giggles a lot and don't know as much as he does and that's a peachy dancer and that'll let him hold her hand and kiss her. And that's the honest to God truth, Lydia."

"Oh," she said. "Oh—" Then, "Well, I could giggle, all right. I can't dance very well because I've just picked up the steps from watching the girls teach each other in the cloak-room. Oh, well, I don't care! I've got Adam and I've got Mr. Levine. Why do you hate him so, Charlie?"

"Lots of reasons. And I'll hate him more if he gets his bill through congress."

"I don't see why you feel so," said Lydia. "You get along all right without the reservation, why shouldn't the other Indians. I don't understand."

"No, you don't understand," replied Charlie, "you're like most of the other whites around here. You see a chance to get land and you'd crucify each other if you needed to, to get it. What chance do Indians stand? But I tell you this, his voice sank to a hoarse whisper and his eyes looked far beyond her, "if there is a God of the Indians as well as the whites, you'll pay some day! You'll pay as we are paying."

Lydia shivered. "Don't talk, so, Charlie. I wish I knew all about it, the truth about it. If I was a man, you bet before I voted I'd find out."

"Look here, Lydia," exclaimed Charlie, "why don't you come up on the

reservation for a camping trip, next summer, for a week or so?"

"Costs too much," said Lydia. "Wouldn't, either. I can get tents and it wouldn't cost you anything but your share of the food. Kent'll go and maybe one of the teachers would chaperon."

Lydia's eyes kindled. "Gee, Charlie, perhaps it could be fixed! I got nine months to earn the money in. It's something to look forward to."

Charlie nodded and moved away. "You'll learn things up there you never dreamed of," he said.

The conversation with John Levine did not take place until the Sunday before the election. The fight in the congressional district had increased in bitterness as it went on. Family feuds developed. Ancient family skeletons regarding the pine grafts and Indian looting saw the light of day.

On the Saturday a week before election Lydia went to pay her duty call on Margery. Elviry admitted her.

"Margery'll be right down," said Elviry. "She's just finished her nap."

"Her what?" inquired Lydia, politely. "Her nap. A New York beauty doctor told me to have her take one every day. She went to the 'hop' last night. She looked lovely in a cream chiffon. One of the college professors asked who was that little beauty. Come in, Margery."

Margery strolled into the room in a bright red kimono. "How de do, Lydia," she said.

"Hello, Margery. Want to play paper dolls?"

"Paper dolls!" shrieked Elviry. "Why, Lydia, you are fifteen!"

"I don't care," replied Lydia obstinately. "I still play 'em once in a while."

"I haven't touched one since last spring," said Margery. "Want to see my New York clothes?"

"No, thank you," answered Lydia. "I'd just as soon not. I've got to get home right away."

"What's in that big bundle?" asked Elviry, pointing to the huge paper parcel in Lydia's lap.

"Nothing," she said shortly, looking at the rope portieres in the doorway.

"I got new ones in the East," said Elviry, following her glance. "Shells strung together. But I put 'em up only when we have parties. Who made your shirtwaist, Lydia?"

"I did," answered Lydia, not without pride.

"I thought so," commented Elviry. "I don't suppose your father's had a raise, yet. He ain't that kind. Does he pay Levine any rent for that cottage?"

"Of course, every month!" exclaimed Lydia, indignantly.

"Oh! I just asked! Your father's been talking strong for him at the plow factory, they say, and we just wondered. He's old enough to be your father, but you're getting to be a young lady now, Lydia, and it's very bad for your reputation to be seen with him. You haven't any mother and I must speak."

"I don't see how John Levine's reputation about Indians or pine lands can hurt me any," protested Lydia, angrily, "and I just think you're the impolitest person I know."

The front door slammed as she spoke and Dave Marshall came in.

"Hello! Well, Lydia, this is a sight for sore eyes. Thought you'd forgotten us." He looked from his two women folks to Lydia. "What've you two been saying now?" he asked gruffly.

Elviry tossed her head. "Nothing at all. You said that Lydia and Amos ought to be warned about Levine."

(Continued next week)

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SUNDAY SCHOOL.

Lesson for July 17

SAMUEL ANOINTS DAVID

LESSON TEXT—I Samuel 16:1-13. GOLDEN TEXT—Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.

PRIMARY TOPIC—A Shepherd Boy Chosen King.

JUNIOR TOPIC—God's Plan for a Boy's Life.

INTERMEDIATE AND SENIOR TOPIC—Why God Chose David.

YOUNG PEOPLE AND ADULT TOPIC—Discovering Future Leaders.

I. Samuel Mourns for Saul (v. 1).

1. Why he mourned. The death of Saul was, no doubt, a personal loss to Samuel, for Saul was a commanding and lovable personality. Then, too, the ruin of so promising a career would deeply affect Samuel. Finally the humiliation to God and God's people grieved his heart.

2. Excessive mourning rebuked. The fact that God had rejected Saul should have lifted Samuel out of his grief. Excessive grief over that which God does is a reflection upon Him and should be rebuked. When sorrow becomes a hindrance to the discharge of duty, it merits rebuke.

II. Samuel Sent to Anoint David (vv. 1-3).

1. Samuel's fear (v. 2). Perhaps by this time Saul was becoming a desperate character. Samuel still knew that if Saul should hear that he was taking steps to anoint a successor to the throne, his own life would be in danger. Samuel was wise in submitting this hard situation to the Lord. God's servants are to be brave. However, even when going on errands for God we should not court danger.

2. The Lord's direction (vv. 2, 3).

The Lord smoothed the way for Samuel. He showed him how to perform his duty and escape the danger. Samuel was to take a heifer and announce that he was going to offer a sacrifice unto the Lord and to call Jesse to the sacrifice. The prophet was not told all that would happen. This is usually God's way with us. He gives us our work piece by piece, and guides us step by step. Samuel's purpose was known only to himself. It was to be kept a secret so that the news would not reach Saul. This was a shrewd device but entirely legitimate. We may conceal that which others have no right to know, especially when such a disclosure would be detrimental to the success of our mission. What Samuel said was true.

III. Samuel's Obedience (vv. 4-13).

1. The trembling elders of Bethlehem (vv. 4, 5).

Their unusual movement was an occasion for alarm. To the elders' alarming inquiry Samuel responded with the assurance of peace. Inviting them to join him in worshipping the Lord.

2. Examination of Jesse's sons (vv. 6-12).

The Lord had revealed to Samuel that one of Jesse's sons was to be the new king, but not the particular one.

(1) Eliab rejected (vv. 6, 7).

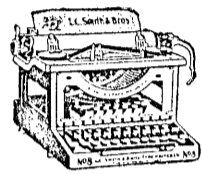
Eliab was the eldest son and therefore he was the first presented as having first right to the place of honor. Furthermore, he was a splendid specimen of manhood, tall and majestic in appearance, so that even Samuel was captivated by him as he had been by Saul (10:24). Outward appearance is favorable, but the realities seen by God were against him. We frequently estimate men by their dress, cultural appearances, wealth and position. These are only surface manifestations and frequently lead us astray, but God looks into the heart.

(2) David chosen (vv. 8-12).

All but one of Jesse's sons had been looked upon, but still the Lord's choice had not appeared. Jesse's reply to Samuel's question as to whether all his children had appeared seems to imply that David was not of much importance. At any rate he was only a boy, while his brothers were already young men. He was considered good enough to watch the sheep, but not to be called to the feast. This is ever the way of man. He overlooks the very ones whom the Lord has chosen for places of honor and influence. Because David was faithful as a shepherd boy, he was in line for promotion when God's given time arrived.

3. David anointed (v. 13).

When the shepherd lad appeared, the Lord directed Samuel to anoint him. When the oil was applied the Spirit of the Lord came upon him. David was a gifted and attractive lad, but his gifts were of no avail without the Spirit of God. Only as we are anointed by the Holy Ghost can we truly do the Lord's will and work.



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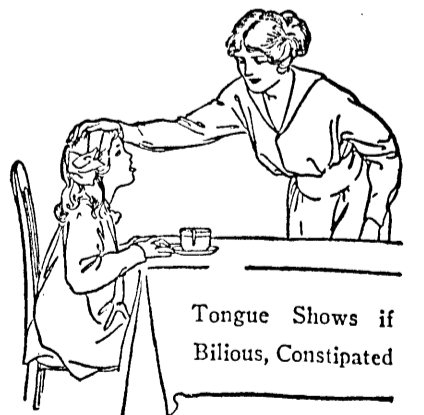


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