

ARKANSAS METHODIST

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

VOL. XLVI.

LITTLE ROCK, ARKANSAS, THURSDAY, JULY 21, 1927.

No. 29.

PUNGENT PARAGRAPHS

It is better to have flying youth alone in airplanes than flaming youth in petting parties.

A luxury is something which you do not need but strongly desire, and which costs more than it would if it were a necessity.

In ancient days devils drove the swine of Gadara into the sea and both devils and swine were drowned. Today the devil-filled road-hog runs over poor pedestrians or drives them into the ditch, while the swine escape.

General Haig announces that the Entente Allies would have won the World War even without the help of the United States. Since they did not need and do not appreciate our help, it is a pity they had not told us that before we earned their ill will.

If it were necessary to protect our people against a foreign foe in time of war, Congress would be willing to spend the price of a dozen battleships for flood control; but to stop an insidious internal enemy in time of peace, Congress will balk unless spurred up by continuous and powerful appeal.

"THE AGE OF FRIVOLITY."

Those who consider this a very frivolous age as compared with the past, might read with profit the characterization of his own age by John Adams, the second president of the United States. In a letter written to a friend, in 1805, is found the following strong language:

"I am willing that you should call this the Age of Frivolity as you do; and would not object if you had named it the Age of Folly, Vice, Frenzy, Fury, Brutality, Demons, Buonaparte, Tom Paine, or the Age of the Burning Brand from the Bottomless Pit; or anything but the age of Reason. I know not whether any man in the world has had more influence on its inhabitants or affairs for the last thirty years than Tom Paine. There can be no severer Satire on the Age. For such a mongrel, between pig and puppy.....never before in any age of the world was suffered by the poltroonery of mankind to run through such a career of mischief. Call it then the Age of Paine. He deserves it much more than the courtesan who was consecrated to represent the goddess in the temple at Paris, and whose name Tom has given to the Age."

AN OPINION OF THE CHURCH PAPER.

In the Advocates of the Methodist Episcopal Church there recently appeared a strong and discriminating article by Dr. Frederick Brown Harris of Washington, D. C., entitled "What I Think Of The Church Paper." It is so appropriate and timely that we below reproduce excerpts from it.

He had been looking over the display on the city newsstand, and commented thus: "To secure reader interest and with the question of circulation ever before them, most newspaper makers go to unheard-of lengths in throwing the spotlight on stories of crime, featuring sex news, and in a greatly increased use of photographs many of which have a decidedly low moral appeal, and a whole mass of entertainment material, comic slips, confessional stories, faked advice to the love-lorn, and dozens of other features. Side by side with the great newspapers, which, in spite of conspicuous defects, have much to commend them, there is the gutter journalism, the smut-crammed picture tabloids. And also on that stand, in magazine form, was the poison of unwholesome literature, the whole putrid mass with its sinister influence upon the plastic young life of the generation. As I looked, I seemed to hear again the thunder tones of Carlyle as he exclaimed, 'Are there not in this nation men enough to venture forward and do battle for God's truth versus the devil's falsehood?'"

Then Dr. Harris stepped into a reading-room where the church periodicals were to be found. "There are no words," said he, "to describe the difference between the voices that were speaking there and the voices of the newsstand.....And I

THOSE THINGS WHICH YE HAVE BOTH LEARNED AND RECEIVED AND HEARD AND SEEN IN ME, DO; AND THE GOD OF PEACE SHALL BE WITH YOU. BUT I REJOICE IN THE LORD GREATLY, THAT NOW AT THE LAST YOUR CARE OF ME HATH FLOURISHED AGAIN; WHEREIN YE WERE ALSO CAREFUL, BUT YE LACKED OPPORTUNITY.—Phil. 4:9-10.

found myself saying, "Thank God for the religious press of the nation!" And, in spite of the fact that in this vociferous age there are so many voices in the air, it is a matter of thankful rejoicing, on the part of those who work and pray for the coming of the Kingdom, that the voice of the religious press is a mighty voice."

Pastors, note the following comment: "The great army of pastors owes much to the ministry of the church press. It feeds their minds, encourages their efforts, stretches out their horizons, saves them from provincialism, turns the currents of world affairs and world thought through their own tiny parishes. It sounds bugles of prophecy and progress that in local fields oftentimes change cringing compromise into militant marches. And then, as the pastor gives the church press a chance with his people, it does much for the pastor because of what it does for his people. It refutes sophistries, brings an antidote for the poison that seeps into the homes from unwholesome literature. It does a score of things that make the pastor's work easier and more effective. It increases the acreage of good soil for the sower who goes forth to sow."

Then Dr. Harris cautions the press: "The voice of the religious press must be a dependable voice. The busy pastor with crowded schedules and with all the rush of the pastorate must be able to bank absolutely on any statement of fact in the religious press. Otherwise the very pebbles which he puts in his sling will turn out to be putty instead of stone."

This comment follows: "Surely, also, nothing is more needed in the present situation than that, with so many cynical and sneering voices, there should be a re-assuring voice. The daily press and magazines, read by millions of our people, are filled with cynical jibes, ridiculing cartoons, lying caricatures, distorted and grotesque representations, or rather misrepresentations, of any so-called reforms, or any attempt to lift the standards of thinking and living. In many quarters it is a popular journalistic sport to take the decent and respectable and dress it up in clown's clothes and laugh it out of court. The attempt to do this with the great moral reform represented by the Eighteenth Amendment is, of course, obvious and well known. Dishonesty and unfairness characterize all references to prohibition in many even respectable journals."

Referring to the misrepresentation of missions and foreign news, Dr. Harris says: "The antidote for much of such poison squirted by a secular press, either careless or vicious, is the cold, fair facts available in the religious press for those who seek God's truth instead of the devil's falsehoods."

The following is suggestive: "Above all things else, the pastor and the church need the religious press, not to guard, but to guide.....The task and avowed aim of the church cannot be the preservation of its own life, or the perfection of its own machinery, or the guarding of its own creeds, but the contribution it can make toward the new earth in which dwelleth righteousness. The acid test is not what is to happen to the church, but what is to happen through the church."

It is through the church press largely that the

church must consolidate its forces in its battles for righteousness. If the church press is weak or wavering, or if it is not maintained and circulated, the members do not catch the orders and consequently cannot move with full strength upon the forces which oppose. Is the church press worth maintaining? If so, let us get behind it and make it possible for it to reach the whole membership of the church.

A PERNICIOUS PRACTICE AND A MORAL MENACE

At every session of our Legislature a bill is introduced to legalize race-track gambling with the pari mutuel device, and it has enough support to pass one house and sometimes both. It is almost inconceivable that such a thing should be possible. Men who vote for such a measure are either childishly ignorant of such gambling or they are utterly indifferent to the results that will follow or they are so under the influence of the advocates of the measure that they cannot refuse to support the nefarious proposition.

Most of our people are really ignorant of the gambling evil and do not therefore realize the awful consequences. For their benefit it may be said that recently the question of gambling on races came up in baseball circles and in the opinion of the leaders betting by players lowers their efficiency and the manager of one of the American League teams has announced that he will ask his men to pledge themselves not to gamble on the races during the baseball season. It is said of him that he is not a moralist, but looks at the matter with the cold, calculating eye of an experienced business man who knows that gambling lowers efficiency.

A writer in The Dearborn Independent says: "The prevalence of gambling on horses among big-league ball-players as revealed in the recent airing of the situation by Judge Landis and President Johnson, has served to direct public attention to the growth of race-horse gambling among many classes of citizens. The writer, who has made a survey of the situation in limited territory which is believed to be typical of the country at large, finds that gambling on races has unquestionably increased in recent years.....Probably gambling of every character, one of the primitive vices of the human race, has increased its votaries in the United States. However this may be, this inquiry covering several months has shown that gambling on horse-racing has gone far beyond anything which the uninformed citizen might imagine in his wildest flights of fancy. The investigation shows that every day a surprisingly large percentage of the population of the larger American cities wager on the outcome of races at the various race-tracks; that the gambling is not confined to men, but includes women; clerks, stenographers, telephone operators, many of them of immature age; that one of the most useful of inventions, the telephone, is a big factor in the spread of gambling, that the municipal graft, formerly fattening on the saloon traffic, has found the 'shaking down' of book-makers and pool rooms its chief source of revenue."

This writer continues: "The evolution of the betting system is the most interesting phase of modern racing. The old-time book-makers at the race-tracks are being steadily supplanted by the pari mutuel machines, a French invention, by which the money bet is pooled and the profits divided pro rata among those holding winning tickets, after the state's cut is taken out."

The evil effect is thus emphasized by the writer: "Race-track gambling, aside from its demoralizing effect on legitimate business, is perhaps the most corrupting influence in civic life since the open saloon was abolished, because it is a large source of revenue to local police officials in practically every city. Bookmaking is against the

(Continued on Page 3, Col. 3.)

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PERSONAL AND OTHER ITEMS.

A dainty card has been received announcing the birth of a son, Philip Arthur, to Rev. and Mrs. Jas. T. Willcoxon at the parsonage in Osceola.

Called home from Sue Bennett School on account of sickness in her family, Mrs. J. H. O'Bryant is now living at 630 Clifton Court, Ft. Smith, where she has bought a lot and built a house in which she expects to make her permanent home.

Rev. and Mrs. W. C. Hilliard of Texarkana have been visiting in this city their daughters, Mrs. W. W. Lowry and Miss Kate Hilliard, who have recently started on a tour of the Western States and Canada. Bro. Hilliard is pastor of College Hill Church.

If you are thinking of making a summer trip to Niagara Falls or any of the lake resorts, you should consider the Wabash Railway from St. Louis. For information about reduced rates address W. D. Wood, district passenger agent, 216 Gazette Building, Little Rock.

Miss Annie Winburne, our efficient secretary and treasurer, with her mother is taking her vacation in Idabel, Okla., visiting relatives. Until her return about August 1, no reports on circulation will be made. Then she will examine the records and make the report.

Passing through on his way to Lake Junaluska this week, Dr. J. S. Seneker, professor of Religious Education in Southern Methodist University, called. He had just closed his work for the summer in the University and will conduct a seminar in Religious Education at Lake Junaluska.

On account of its financial difficulties there is some talk of moving Lambuth College from Jackson, Tenn., to Memphis. At a recent meeting of the trustees and Conference Board of Education it was decided by unanimous vote that "It is the sense of this joint meeting that we maintain Lambuth College as a permanent institution. That, if possible, it be maintained at Jackson. If this is not possible, then in a more advantageous location." Lambuth College is the legal successor of the old Memphis Conference Female College which was closed several years ago. It would be an educational tragedy if this institution, the only one of

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?

collegiate grade in Memphis Conference, should fail.

The advocates of the saloon were overwhelmingly defeated in their recent fight in the Illinois State Senate. They were advocating a bill to submit repeal of the state enforcement code. This was defeated, as was a resolution calling on Congress to summon a convention for repeal of the Eighteenth Amendment.

Dr. H. D. Knickerbocker, pastor of our First Church, will go with his family to Chicago next week where they will have a family reunion and spend their vacation. After eight months of strenuous work in his new charge Dr. Knickerbocker will rest for a few weeks and return to finish a very successful year's work.

The Lon Morris College, at Jacksonville, Texas, a genuine junior college with some \$200,000 endowment, last year had an enrollment of 393 and 105 graduates. During the past two years the boarding capacity has doubled. It operated last year without a deficit. It is the school of the Texas Conference.

Many farmers and their families will spend Aug. 2-5 at Fayetteville attending the Farmers' Week at the University. If they want to camp and prefer to use the Western Methodist Assembly camp grounds on Mt. Sequoyah, they can arrange with Supt. J. W. Workman and the cost will be very small. Methodist farmers are urged to see Mt. Sequoyah and report to the folks at home what a beautiful place it is.

Recently at a meeting of the Board of Temperance and Social Service held at Lake Junaluska Bishop Cannon, who had just returned from Africa, presided. Rev. E. L. Crawford, presiding elder of the Greensboro (Ala.) District, was elected secretary. He will accept and begin his work about Nov. 1. His headquarters will be Washington, D.

C. In view of the violent attacks that are being made on prohibition, it is well that this Board is putting a full-time secretary in the field. We need strong leadership at this time. On account of his illness from African fever, Bishop Cannon has been advised by his physician to take complete rest for sixty days before going to hold his Conferences in Brazil.

In a field note from Rev. J. H. Barrentine may be seen the announcement of his relinquishment of his charge and purpose to take the superannuate relation this fall if his health does not improve. He and his wife have gone through a severe ordeal this year, both having been in the hospital for treatment, but they are now back in the parsonage at Jelks where they will probably remain until Conference meets and assigns a new pastor to the circuit. Bro. Bascom Edington now has charge.

The Conference treasurer writes: "The Osceola Church, Jonesboro District, North Arkansas Conference, has paid over half of its quota on the Conference Claims. As everybody knows Osceola is right on the Mississippi River, but the floods did not drown out the sacrificial zeal of Brother Willcoxon, the pastor, or that of his church. There is a heavy church debt, but that did not cause them to forget the world-wide mission of Southern Methodism. 'Hats off' to pastor and people! They have done one of the biggest things of the year."

A few weeks ago, when the Literary Digest failed to have any paragraphs from the Arkansas Gazette in its column of quoted humor, we protested and threatened to discontinue if such a condition prevailed. Undoubtedly our threat has had its effect, for in the issue of July 9 six paragraphs from our state paper appear. We accept this as an amende honorable. Indeed, the Digest of that issue has treated Arkansas unusually well; it has also a paragraph from that splendidly edited weekly, the Russellville Courier-Democrat.

The Biblical Review for July is unusually rich and helpful. Strong articles are the following: "The Teaching of the Christian Faith concerning Sin and Its Remedy" by J. Stuart Holden; "Jesus as a Philosopher" by H. H. Horne; "The Christian Ministry" by George Brewer; "How Not to Treat New Testament History" by John Alfred Faulkner. The last article is a keen and discriminating criticism of a pretentious "Outline of Christianity." Dr. Faulkner says: "It remains by way of correction to mention a few of the ways by which 'advanced' critics mangle our New Testament sources and destroy their veracity as history." This fine review is "designed to promote sound, thorough, and constructive knowledge of the Scriptures and to foster the highest Christian leadership. Believing that the spread of the Gospel has a place for accomplished scholarship, it engages many of the ablest among the world's devout and learned men as contributors. The Review is both interdenominational and international in scope, and it keeps in view more particularly the interests of the pastor, the missionary, the professional Bible teacher, and the trained worker in other fields of Christian effort." The price is \$2 a year or fifty cents a copy. Order of Biblical Review, 36 Beaver St., Albany, N. Y.

Limit spare time in youth; lengthen it in age.—Forbes Magazine.

BOOK REVIEWS

The Superfluous Man; by Milton W. Brown, M. A., M. Sc., D. D.; published by The Standard Publishing Co., Cincinnati.

Dr. Brown, thoroughly aroused by the tendency of the teachings of many seemingly prominent scientists who support Mr. Wiggam's "The New Decalog of Science" in its mechanistic tendency, has written some very plain and forceful arguments in behalf of Christianity. These lectures appear under the title "The Superfluous Man." The writer declares: "This book is written in the conviction that Christianity not only does not stand in the way of human progress, but is its only hope." He shows a thorough and thoughtful scholarship and a deep understanding of human needs and progress and a reverent regard for Christ and the teachings of Christianity. Many remedies suggested by Dr. Brown may seem radical and would require further study, but we can all agree with him when he says, "The Salvation of the social fabric of our civilization lies in an enlarged application of Christian Stewardship."

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CONTRIBUTIONS

THE SPADE AND THE BOOK

NO. 2

By Allen H. Godbey, Ph. D.

The preceding paper used Egypt and Palestine to illustrate the point that archaeological research may greatly enlarge our knowledge of some ancient people or epoch or site, without corroborating or contradicting a single detail of Old Testament statement. Yet this very extension of our knowledge may radically modify our views of some things touched by the Old Testament, because past expository work has in many cases been nine-tenths imagination; worth no more than the legends of Jewish Rabbins or the myths of India, Greece or Rome. But displacing such imaginative exposition is a very different thing from displacing some scanty statements in the Old Testament.

Take examples from ancient Assyria or Babylonia. We have a sentimental curiosity about "Ur of the Chaldees," because of the statement in Gen. 11:31 that Abram once lived there. What sort of town was it? What people lived there? What is told of its history, culture, and religion? Not one word! Anything that we can learn elsewhere upon the subject in no wise affects the bare Biblical note. But there has been no passage more productive of imaginative legends. The fanciful tales about Abram's life at Ur would fill many pages.

Now, what people lived in ancient Ur? The archaeologist steps in with a quantity of ancient historical records, and at once the "Chaldees" vanish from the time of Abram. For their contemporary records show that the Kaldu or "Chaldees" did not appear in that region till near 1000

years after the probable time of Abram, some 500 years after the time of Moses. One literary conclusion is then inevitable. The writer of Gen. 11:31, to whom Ur was well known as a Kaldu-center, certainly lived after it became such a center, and certainly was not Moses! But this in no wise touches the fact of the existence of such a town as Ur. But if the compilers or editor of stories about Abram is thus shown to have lived more than a thousand years after his time, we are set to wondering (1) what were his sources of information? (2) what was the mode of their transmission? and (3) are there other elements in the stories as anachronistic as calling Ur a "Chaldee" town in Abram's time?

But the archaeologist tells us far more about Ur. The site was identified in the days of Rawlinson's activity in that region; and in 1854, J. E. Taylor, British vice-consul at Basra, made preliminary excavations there. Since then nothing has been done till the University of Pennsylvania and the University of Oxford jointly undertook the complete excavation of the site. Results of three seasons' work are of immeasurable importance, and this will increase with the completion of the task. We have learned that some ancient Sumerian kings, of fabulous length of reign in late Babylonian compilations, were actual historical characters, in an age of highly developed art that cut elegant portrayals on huge monuments of the hardest stone; and that this sort of thing was being done in that land some centuries before the unspeakably mischievous chronology of Archbishop Usher allowed the world to be created. We see the older Sumerian race with shaven

A History of the Cuban Republic; by Charles E. Chapman; published by The Macmillan Co., New York; price \$5.00.

Aside from the fact that Cuba is a close neighbor to the United States and a rich and very beautiful island inhabited by a charming versatile and progressive people, it has a claim on our interest both commercially and politically. Yet few of us have any extensive or reliable historic information on Cuban problems either past or present. Charles E. Chapman, considered an authority on Hispanic-American history, has given us Cuba's story up to date and has given it in such a clear and interesting way that the reading of his "History of the Cuban Republic" is a positive pleasure. He shows a sympathetic understanding of the Cuban character, but points out faults in a fearless manner. His suggestions of a constructive nature are helpful and worthy of consideration. We citizens of the United States will have a clearer conception of our duty to Cuba after we have given this book a careful reading.

FLOOD CONTROL CONFERENCE AT TULSA.

As a delegate to a meeting held at Tulsa, Okla., July 14-15, to organize an Association of the Arkansas Valley States for Flood Control, I spent two days in that magic city last week.

The attendance was large and thoroughly representative and the interest unabated from opening to close. Congressman Howard of Oklahoma was temporary chairman, and presided much of the time with ease and ability. Col. Clarence Douglass became permanent president and presided part of the time, as did Congressman Manlove of Missouri, one of the vice-presidents.

Governor Johnson, former Governor Haskill, all the Congressmen from Oklahoma, Congressmen from Missouri, Kansas, and Nebraska, and many other distinguished men, some of them representing the War and Agricultural Departments, were present and made addresses. Our own Congressmen Ragon and Driver were present and made among the best addresses, characterized by knowledge of the subject and fervor in delivery. They were really the orators of the occasion. Congressman W. W. Hastings of Oklahoma made a very effective address. Congressman Manlove proved

himself a wonderfully versatile entertainer. Much valuable and accurate information was given by the government specialists.

It was the most harmonious public meeting of men representing different sections and interests I have ever attended. With the exception of one man, who really was something of an adventurer and sustained no official relation to anything, every speaker expressed ideas and sentiments which seemed to win universal approval. All realized the imperative need of action and all agreed that the problem was national and should be handled promptly by Congress. All of the Congressmen pledged support and asked for the backing of the people. Strong resolutions were adopted, which I cannot now reproduce, as I could not get a copy before leaving. It is believed that, with public spirit and sympathy now aroused, practical action should be speedily secured. It was the opinion that Congress should meet early this fall and pass immediate relief measures, and provide a competent body to study plans suggested and prepare for execution.

Although I had been asked to speak, no subject was assigned and I was not called upon until almost the close when the chairman was beginning to suggest brevity; hence I had to revise what I intended to say after hearing each speaker discuss a part of my intended speech, and then, having but a few minutes, I gave a rapid-fire, hot-shot exhortation, which, because of its brevity, seemed to meet with general approval.

In making up the permanent officary former Governor G. W. Donaghey was elected vice-president for Arkansas, and each vice-president was requested to appoint members of the executive committee for his state. It is probable that a meeting of the permanent organization will be held in this city in the near future.

I had a few minutes with Dr. Rice and other friends. His board had just voted Dr. Rice a vacation and he was preparing to go to Mt. Sequoyah and Lake Junaluska for rest and to lecture. His great church building is making progress. I suggested to him that by making a suitable effort the next Methodist Ecumenical Conference might be induced to hold its sessions in this remarkable Church where the representatives of other countries might see the most modern and progressive

city of its size in America. In order to understand America these world conferences need to get into the heart of our land.

It had rained the night before and the weather was pleasant, and the crops, refreshed, looked thrifty and promising.—A. C. M.

A PERNICIOUS PRACTICE AND A MORAL MENACE

(Continued from Page 1.)

law everywhere, and yet open pool rooms prevail in most of the larger cities.....The amount of money changing hands daily as the result of the transactions in the various pool rooms in a metropolitan city runs into incredibly large figures. These figures would resemble the statement of bank clearings if they were reproduced."

Last year we warned our readers before the Legislature met that a bill to legalize race-track gambling would be introduced, and when the Legislature was in session we reproduced information which came from sporting authorities that they were confident the bill would pass. It did pass the House and probably would have passed the Senate if it had not been known that it would be vetoed. It seems incredible that the representatives of the people should seek to enact a law, especially when strong protests were coming from all parts of the state. We are not in position to charge that members actually accepted money bribes, but it is commonly believed that many thousands of dollars were spent by those who wanted the law. It is a reflection on the Legislature that such a baneful measure should get any considerable number of votes, and a disgrace to the state that it should pass even one House. It is shameful that a boast could be openly made on the floor that votes were traded on this bill.

We are writing now so that our people may realize the enormity of the evil and the devious methods that have been used and will be used to foist such a vicious law upon the people. Let everyone keep alert and see that the members elected are safely committed against this shameful proposition. Eternal vigilance is necessary to prevent the triumph of commercialized vice of which gambling and profanation of Sunday are notable forms and through which the promoters of evil seek to beguile innocent and indifferent people.

heads, broad, massive faces; we are shown long-bearded Semitic conquerors later as political masters, but humbly accepting Sumerian temples and priestly direction. We see thousands of years of history, culture, emigration and revolution here at the ancient head of the Persian Gulf, before the time for an Abram to appear upon the scene. But how does all this affect the bare reference in Gen. 11:31? Not at all. There is not a word there about it. But a host of theories and obsessions about the early days of humanity on the earth have to be discarded. They were but inheritances from the days of Puritan speculation.

Or if we return to the time that Babylon rose to political leadership, when Khammurabi chose it for his capital—how many readers of this paper can name the Kings of Babylon from that time down to Cyrus, the Persian conqueror? How many dynasties and how many revolutions and successive dominant races were there? How much of all this 1600 years can we find in the Old Testament? Of direct statement, not a word, beyond the mention of two kings. Marduk-apal-iddin, and Nebuchadnezzar II. We visualize an immense field, a mighty cultural era, an epoch in which the worship of Yahu came in some way into Palestine, and was planted among the Hebrews. But this neither corroborates nor contradicts the Old Testament; there is not one direct word on the subject. But our conceptions and presuppositions concerning the historical and cultural conditions under which old Hebrew literature arose are revolutionized.

If we turn to the 1250 years of Assyrian history, ending with the fall of the Ninevah, it is the same story. Aside from naming six kings who invaded Palestine in the days of the Hebrew monarchy, the Old Testament tells us nothing. No Hebrew writer now known to us was interested in world-history. It is the same with the great number of city-states that Assyrian conquerors show us in Northern Syria and Upper Mesopotamia, and what we now call "Armenia." The Old Testament does not even mention their names. But for the archaeologist, we should never know they existed. We find "Hittites" mentioned in a few Old Testament passages. But who were they? Whence came they? There is not one word in the Old Testament. Not one writer thought it necessary to make an accurate record for the people of our far off time and land. The moral and spiritual needs of a later and larger world are nowhere in the minds of any old Hebrew writer now remaining to us. Not one-fiftieth part of the earth's surface is actually mentioned in the Old Testament; and such mention is but incidental. The actual history of the places and peoples mentioned is totally ignored.

But we know that the Hittites were a powerful people with a long independent career, that they actually ruled Babylonia for a time; that they translated cuneiform literature and passed it westward to the Mediterranean world, so that many elements in Graeco-Roman mythology are now seen to be old cuneiform lore transmitted through the Hittites. And this vigorous Hittite stock so infused itself into Palestine peoples that the "Jew face" of our comic papers is really the ancient Hittite face. But how much of all this either corroborates or contradicts any statement in the Old Testament? There is not one Biblical word upon the whole subject.

What we actually learn of the Hittites is supplementary, not corroborative of Old Testament statements. But again, the new knowledge sweeps away some old historical presuppositions and theories.

Above I said that no Hebrew writer now known to us was interested in recording world-history. We have as yet no royal records of conquests by Israelite Kings. We may be fortunate enough to recover some yet. If we do, we will probably find as much braggadocio in them as in Assyrian or Egyptian royal records; a tale of the peoples that they assailed and of the cities that they ravaged. There is much of such brag in the Old Testament, particularly about David. But such brag does not mean any real vision of world-need nor any real historical interest in the larger sense. At present, we have no old Palestinian inscriptions in the Hebrew-Phoenician character. The few little scraps of Hebrew origin would not fill a small page, and do not affect any Old Testament narrative.

But what do we mean by the "Hebrew" language; and who were the "Hebrews"? The average reader of this paper uses Hebrew, Israelite and Jew as interchangeable terms, ignoring the New Testament fact that "Jews and Galileans and those beyond the Jordan" are not the same. Few Americans know that many Israelites or "Beni Israel" of the Orient are angry if called "Jews"; they insist that they are not. But in the above discussion of Abram and Ur, we faced the question, did Abram and his clan adopt the language of Palestine? Or did they bring a new language into Palestine? On this point the old Testament is silent. Nothing that we can learn conflicts with it there. But pious Jew fanatics have declared that Hebrew is a divine language, devised for special divine revelations, and that one must not pray in any other language, not translate the sacred Hebrew into other languages! Some Protestant apologues have said the same thing!

But here the archaeologist steps in. The Tell-el-Amarna tablets, discovered in Egypt nearly 40 years ago, include near two hundred letters; official correspondence between Egypt and Palestine, Syria and Babylonia before the days of Moses. They were quickly translated, and the translators have been telling us ever since that the language of the Palestinian tablets is simply an earlier form of the Old Testament Hebrew! That is, Hebrew was the language of pagan Palestine. The "Canaanites" were Hebrew-speakers, and had been for perhaps a thousand years before Abram's arrival. That is revolutionary. A widespread popular notion that all Hebrews are descendants of Abram proves unfounded. We find that the Armean Abram and his clan settled in a Hebrew land and learned its language, institutions and technical terms. This sends to the discard all writing that assumes that Abram brought "Hebrew" speech and thinking into Palestine. It annihilates some presuppositions concerning Hebrew religious development. It compels readjustment everywhere, and a rewriting of Hebrew history. Yet it does not touch a single Old Testament fact. There are none on that particular point.

The net result is, that we should quit making wild imaginative references from petty incidental notes in the Old Testament that really tell nothing. When we publish such stuff, and the archaeologist upsets it, uninformed folk imagine the Old Testa-

ment is being upset. Much skepticism is the direct product of senseless apologetics. The Old Testament does not assert one-tenth of the stuff that has been claimed for it, and the archaeologist deals with matters the Old Testament does not touch.

POLITICAL PARTIES AND CITIZEN IDEALS, WETS ATTEMPTING TO SEIZE PARTIES

By H. E. Woolever
Editor of The National Methodist Press

The wets, abetted by their allies of sundry types, are plotting to manipulate the political parties in the 1928 campaign to gain their own ends. They are now scheming and using drastic threats in the hope of forcing presidential nominations in such fashion as to control the next occupant of the White House, whichever party wins at the polls. They have no special regard for either party as such, but seek for the one end, the return of the liquor traffic. Certain groups, allies of the wets but with varying objectives, will unite on a presidential candidate of a particular type to realize their own desires. A study of those who are most active in trying to drive back the moral advance made in this country during the past score of years, indicates that the majority are incited by selfish and not patriotic aims. They hope to profit either financially or politically through the legalizing of the liquor traffic and the consequent conditions thus promoted. There are some who make their living by sending out propaganda material with the hope of bringing about modification and finally nullification. There are also some left who are such complete victims of alcohol that, though it rob them of the best of life, they will still fight its battles; but these are decreasing rapidly and their numbers are not nearly so great as a decade ago.

Threatening the Parties

The enforcement of the Eighteenth Amendment now looms as the paramount moral and political issue which will be before the voters in the 1928 campaign. Therefore, the forthcoming national elections, from the start in the smallest election district to the counting of the last ballots, are of tremendous concern to the Church

people of this country. This greatest reform of the past half century is the outstanding social and moral victory which the Christian forces of this Nation registered during this period. Government officials having to do with making effective this amendment, have said that prohibition is a reform which never could have been enacted into law without the leadership of the Church people and that it can only be made effective by their continued cooperation and leadership in this cause. Although the overthrow of the liquor traffic was an economic, social and moral advance, it was through the political system of our Government that alcohol was constitutionally outlawed. It is through this same means that the wets are seeking to restore it. They hope, through misleading the people, to put wet officials into federal offices so as to accomplish nullification by non-enforcement. Therefore, it is very evident that the field where the Christian citizenship of this country must wage the major battle is in that of the political campaigns, where men are chosen in whose hands the executive and the legislative authority are placed. This means local organization, development of public sentiment founded on facts, and an active participation in primary and general elections.

Dr. Nicholas Murray Butler, president of Columbia University, one of the most vociferous and prominent leaders of the wets, has declared that if the Republican and Democratic parties do not adopt such principles as he proposes relative to the Eighteenth Amendment, "the liberals of both parties would unite to form a third party." The wets are trying to intimidate the leaders of both parties into nominating a wet for the presidency. They are doing it with threats that a third party will be used to defeat the regular party candidates.

Mr. Butler tells what the "liberals" of the two parties will do under certain circumstances. He evidently overlooks the fact that the majority of the voters of this Nation are dry and that if these arouse themselves or are aroused because of un-American tactics, they can meet the wets in a political battle with no question as to the victory.

Moral Issues in Public Affairs

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Nation attempt to apply moral principles and idealism to the conduct of public affairs, the selfish and designing element cries that the Church is interfering where it has no business. Many of these are not well versed enough to know that anything that concerns the public good is a concern of the Church and that the Church has a responsibility which no other group can take. It is even true that when the element seeking selfish or partisan ends in public affairs fears its domination over political parties is weakening, it threatens to bolt the old parties.

The best thing in the long run for the Nation would be a bolt on the part of all the so called "liberal wets", nullificationists and anti-prohibitionists, as this might initiate the breaking up of the present party organizations and the forming of two strong parties with fundamental moral and social issues characterizing the differences in their make-up. The major parties, today, do not represent any distinctive aspects of governmental conduct. They have passed the period of those issues which brought them into being. The personalities of the men heading the tickets have most to do with the outcome of the election. The old parties are largely partisan organizations devoid of fundamental issues of political significance. It is for this reason that the Eighteenth Amendment and law enforcement are looming so prominently as campaign issues.

The wets are determined to have a wet candidate and they are putting organization, finances and planning back of such a program. Those who

believe in prohibition as an economic, social and moral advance, should demand with equal aggressiveness the right to vote for a presidential candidate who believes in prohibition and will do all in his power to enforce the law of the land. The late President Harding declared: "There can be no issue in this land paramount to that of enforcement of the law."

Political Maneuvering

At the present time the wets hold the center of public attention. The present occupant of the White House having resisted all attempts to induce him to declare his plans for another term, the discussion of possible candidates for the Republican nomination has been restrained. The present Governor of New York State, a conspicuous wet with a strong wet and religious following, is most prominently considered in the contest for the Democratic nomination. On the other hand, former Secretary of the Treasury William G. McAdoo has declared that his party must nominate an outstanding dry if it expects to win. A fight is in prospect at the national convention of this party.

Some of the old timers in Washington's political circles feel that the Democrats will have to nominate Governor Smith. One of them from the South puts it this way: "We of the South want a dry, but our party has a large percentage of Roman Catholics and if we turn down Governor Smith, these will bolt the party and then we are done for as a party. In order to hold the Roman Catholics, the dry South must stand for the nomination of a wet Smith." Another who has given a lifetime to a study of pub-

lic affairs and is a leader among the more radical elements politically, makes this declaration: "You dries are all fooled. The wets and international money interests and that religious group which most actively backs Smith, want you to think he is their nominee while they place in nomination, Nicholas Murray Butler, for he will suit the wets, the Roman Catholics, the Jewish international banking interests and the big business interests." Mr. Butler is listed as a Republican in politics, but those who have large financial and political objectives are not tied to any party program when it comes to putting those suitable to their programs into public office.

Moral Side of National Issues Needs Emphasis

The foregoing facts and opinions are cited that the great majority of voters of this country who are patriotic and socially and morally minded may see that the time is at hand when they must stand together irrespective of old party labels. If a great, new party were to be formed around moral and progressive issues, millions in all parts of the country now politically separated, as well as many of the most prominent men in Congress, especially in the Senate, would be found in the same party. The great mass of the best citizenry in the South and in the North, now in opposing political camps, would be battling together on great moral issues. Sectionalism in political matters is largely artificial and a result of decadent controversies. A leading Democrat in the Senate has declared that the Republican President is as much

a States' rights advocate as his own partisans. This is but one instance indicating how the tenets of the old partisanship have lost their hold and that the major parties are now largely political machines.

The citizens of this country who believe in national prohibition are in a large majority. Many of them have become so dissatisfied with the conduct of our present political machines that they neglect their voting franchise. This is a mistake and means the desertion of the field and the turning over of the selection of national officials to those least worthy to make such a choice. Action offers the only possible way to success for the right, and this may require a union of forces upon new and higher political grounds. This is a time when all citizens, clear visioned and patriotic, need to come to the aid of their country and its larger mission. Both for the welfare of the Nation and, as well, of civilization, the best citizenry of this country must let its united force be felt. No pains can be neglected to the end that those who in our present system determine the candidates, may know that unless citizens of such character and ideals as merit the support of the days are nominated, there will be a revolt and the establishment of a new order in the conduct of the public affairs of this great Republic.

THE CHURCH SCHOOLS

One who travels about with his eyes open to see what is going on in the field of education may be seized with considerable bewilderment as to the general drift; but if he be a churchman, of one thing he will almost certainly feel confident—namely, that the Churches are making a very great and a most important contribution to the training of capable and valuable citizens. The past of our country has been made strong and worthy quite largely by the men and women whose education was received in Church institutions; the future evidently will not have so large a proportion of persons thus educated, and this situation is going to have results not altogether favorable. The tax-supported universities and those established on private foundations, so states the consensus of informed opinion, have not proved their fitness for producing as high a percentage of graduates with marked moral force as have the Church schools. Since character is immeasurably more important than scholarship, the growing ascendancy of the State and of the large privately endowed universities is a thing to be taken account of. They are sure to become yet larger and wealthier. Concern, therefore, for our denominational institutions may well be awakened. We should know that the gap continually widens between the resources of the Church schools and of those popularly called secular. In endowments and physical equipment our denominational colleges, with a few exceptions, are falling farther and farther behind. Within the past few years a number of them have closed their doors never to open again. Others are staggering under their loads and pleading for that assistance which must come soon or be too late. In several States our leaders are engaged in efforts to raise funds for our colleges. The ministers know the emergency, and some of them are proclaiming it. Laymen who have the money do not seem to understand the high importance of this cause. If only they could be brought to examine the whole question, to know the schools, the faculties, the student bodies, the type of



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the graduates, and to make comparison of all that is given at these places with what is received in the secular institutions, they would assuredly find themselves eager to strengthen and perpetuate the Christian schools.

While our denominational colleges and their faculties are laying themselves out for the kingdom of God and for the Christian training of our young people they frequently find themselves set upon, criticized, and hindered by brethren whose sympathetic aid they have full right to expect. In this respect there is large room for improvement. If anything is improper in one of our schools, let the trustees or others in authority be informed. If it cannot be corrected there, then will there be no correction anywhere, but only a grave dug for the school.—Nashville Christian Advocate.

PRACTICAL NEEDS OF ARKANSAS METHODISM'S EDUCATIONAL SITUATION

Methodism's contribution to the educational development of Arkansas will, in all probability, never be adequately measured or appreciated. The influence of her schools is still of the greatest significance. But Arkansas Methodism faces a grave crisis in her further contributions to the cause of education. The plans and policies of other years are no longer adequate. An educational situation confronts Arkansas Methodism today that the leaders of yesterday could not well anticipate. It is a situation shot through and through with practical needs. This is no time to dream about idealistic theories of education; this is the time for facing the practical needs of the educational situation in which the church finds itself. It is the purpose of this article to point out some of these pressing needs.

1. There is need for the correlation and unification of Methodism's entire educational system in Arkansas. To imagine that the institutions of our present system can adequately meet the educational demands of the present and the future while operating as independent and unrelated institutions is close akin to suicidal folly. To finance them as separate and competing institutions will become increasingly difficult, if not utterly impossible. And to seek to build these institutions upon the narrow and prejudiced loyalties of the different alumni groups is to manifest an utter lack of understanding of the true purposes of Christian education.

We are not suggesting that any of these institutions shall be destroyed. But we are trying to point out that a practical need of our educational situation is such correlation and unification of existing institutions as will enable each one to render a specific and distinctive service to the entire cause of Christian education. Failure at this point will tend to forfeit the support of clear-thinking alumni and practical, hard-headed business men.

Furthermore, there is need in this connection for a careful examination of the relationships that now exist, and those that should exist, between church-owned institutions and the institutions controlled by the state. Frankly, too much time is now given by our church-owned institutions in straight-out competition with state schools. And this competition is ruinous to the church institution. There is desperate need, therefore, for the church to find a place of distinctive service in the entire field of education. And if such place cannot be found there is grave question of the

advisability of the church continuing to build and maintain institutions of higher education.

2. The second practical need of our educational situation is an adequate educational opportunity for boys and girls who are worthy but lack the money to pay their way. Hundreds of promising boys and girls cannot attend the educational institutions of both church and state because of limited financial resources. And our church schools are rapidly passing beyond the reach of boys and girls of limited means.

No more vital challenge could come to the Methodists of Arkansas than the needs of these boys and girls. And blessed will be the church that responds to this need in an adequate manner. In fact, any one of our present Methodist colleges in Arkansas could well afford to enter this special field. And the competition here will not be serious for a long time to come. Frankly, any one of our colleges would find it possible to render a far greater service in this special field than they can ever render in their desperate effort to reach and maintain the standing of a four-year A grade college. It would mean, of course, that they would undertake to maintain Junior College rating only. But what of that? What are we concerned about? Academic ranking or service to the needs of the kingdom of God?

3. A third need of our educational situation is the provision of practical means for the adequate education of our ministry. We do not need more schools for this purpose; we simply need to make it possible for our men to attend the ones that we now have. Scores of young men cannot attend the theological schools of the church without financial help. Then all pastors need the practical help that comes from attendance upon such short-term schools as the Hendrix Pastors' School. But the majority of our men are not attending this school. Of the 220 pastors in the North Arkansas Conf. only 39 attended the 1927 session. And of the 119 men on circuits only 15 were present. A large per cent of these men cannot attend without financial assistance. Why not tackle this problem as a conference? At any rate, we must face it as one of the pressing needs of our entire educational system.

4. One other practical need confronts us. It is the need for providing the means whereby the great multitude of men and women who have passed the age of schooling in the usual sense of the word may have the opportunity of meeting in community classes and short-term night schools for the purpose of studying the things that will aid them in making useful citizens in the community and in the Kingdom of God. In a word, provision for the continuous education of our adult constituency. Denmark has made wonderful progress in the education of its adult population during the last quarter century. The movement is rapidly gaining ground in America. The church needs to share in this work for two reasons. First, for the sake of the adults themselves. Their contribution to the church and the Kingdom of God depends upon intelligent service. Second, for the sake of the children. It is a vain thing to imagine that our children can be raised to a higher level than our adults. Adults must advance with the youth if progress is to be made. The statement, "The race moves forward on the feet of little children" is often a snare and a delusion because we forget that the "feet of little children" are guided by

the hands of adults. We must, therefore, face the practical necessity of providing for the more adequate education of our adults.

To these practical needs of our educational situation we would respectfully call the attention of all who are interested in seeing Arkansas Methodists prove themselves worthy spiritual sons of a noble and far-seeing sire who had inscribed over the first Methodist school in the world these significant words: "Let us now unite the two so long divided—Knowledge and vital piety." Any consideration of our educational situation that ignores any one of these factors is certain to be superficial and short-sighted.—A. W. Martin.

FUTILE METHODS OF METHODISTS

John Wesley was a good Methodist. He emphasized a very fruitful method in the promotion of what he regarded the aim of Methodism. That aim as he conceived it was not the creation of another denomination or a great Church or a new theology. It was not the conservation of orthodoxy or the formulation of a system of doctrine, a creed, to which all Methodists must adhere to the end of time. Wesley was not greatly interested in any of these things. He was interested profoundly in people, in their salvation. He thought of a saved people as a holy people and so he declared of himself and his brother Charles that God thrust them out to raise up a holy people. He had in mind scriptural holiness and that meant a joyous and full experience of redemption and an earnest and informed Christian life.

In harmony with this aim of Methodism was Wesley's very simple yet exceedingly fruitful method. He put the emphasis in his preaching on the evangelical truths which produce the joyous experience and the earnest life.

Now there is an insistent demand today for a return to the doctrines and practice of early Methodism. That, it is contended, is the only thing that will save Methodism, which is declared to be drifting from both the faith and practice of the fathers.

It is indeed perfectly plain that there has been a forsaking of Wesley's method. Methodist preaching is not what it once was in content or fruitfulness.

It should be equally plain that some of the remedies for the situation are futile and bound to prove disappointing in the end.

It is scarcely necessary to point out the futility of that method all too frequently used by Methodist as well as other preachers who proclaim new views just because they are new or modern and will attract attention and gather the crowds to hear the wonderful preaching. New views as such are not likely to promote the aim of Methodism, the spread of scriptural holiness through the land or the raising up of a holy people. Only essential, vital views of religion, are adequate to these ends. Only sound spiritual doctrine or theology, the truth as truth is in Jesus Christ, will produce the joyous experience of redemption and the high tone of Christian living which Wesley enjoyed and exemplified.

Yet Wesley was charged with teaching new and strange doctrines. His preaching was not like that of either the moralists or the orthodox of his day. It was distinctly marked off from both these types. But when he was charged with the preaching of strange doctrines he could show that

his teaching was in accord with the essential doctrines of the early Catholic (not Roman) Church and of the New Testament. The preaching of the evangelical truths which tend to produce the scriptural type of holiness, joyous experience and earnest living, seemed like the preaching of new doctrines in Wesley's day and may make the same impression in this day. The test of the doctrines preached at any time, anywhere, is in their essential accord with the teaching of the New Testament and their effect upon the lives of those who hear and believe. John Wesley could appeal to this twofold test and every preacher of new theology must submit to the same test of his preaching.

Preaching is not condemned because it seems new to those who hear it. But the preaching of what is new because it is new when it has no root in the past and no effect in the present save to tickle the ears of those who hear is foreign to the aim and method of Methodism.

There is another type of preaching, a doctrinal method into which Methodists have been betrayed at times. John Wesley observed it in his day and warned his people against it. It was none other than John Wesley who protested against what "were vulgarly called Gospel sermons" concerning which he wrote: "The term has become a mere cant word, I wish none of our Society would use it. It has no determinate meaning. Let but a pert, self-sufficient animal that has neither sense nor grace bawl out something about Christ and His blood, or justification by faith, and his hearers cry out, 'What a fine Gospel sermon!'"

There is something pathetic about the movement which some earnest Methodists are vigorously promoting today to fix and conserve Methodist orthodoxy. They are greatly agitated over the drift away from the faith of the fathers and are consuming their strength and their days in denouncing the betrayal and the betrayers and in calling for loyalty to fundamentals which are not fundamental.

If these brethren were to succeed in what they have so zealously undertaken and were actually to lead Methodists back to the letter of the standards their success would be a failure for it never was the aim of Methodism to fix and conserve orthodoxy.

The substance of early Methodist preaching is found, doubtless, in the Articles of Religion, Wesley's Fifty-Two Sermons and Notes on the New Testament which are regarded as our standards of doctrine. But if it had been in Wesley's mind to fix and determine a creed or Methodist type of doctrine would he have gone about it in this way?

The course which our disturbed brothers are following is distinctly unmethodistic and just as futile.—Pittsburgh Christian Advocate.

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* 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.

* * * * *

MABEL ASHTON'S DREAM

As the guests came together in the brilliantly lighted parlors, at the home of Mabel Ashton, that crisp winter evening, there was nothing unusual in the appearance of the rooms to indicate that the party to which they had been invited was to be, in any respect, different from the gaiety to which they had been devoting themselves for the winter. Indeed, it had been the original intention of their lovely young hostess that the only difference should be that her rooms should be more lovely, her music more stirring, her dancing more graceful, her late supper more delicious than any other that had gone before.

A universal favorite was Mabel Ashton, for, in addition to great physical attractiveness, her disposition was sunshine itself. She was unselfish, tender-hearted, and sympathetic almost to a fault, and in her plans for this party she had not thought as much of her own pleasure as of that

of others.

The social circle in which she moved was most select. A young man or woman to be invited to join that circle must have a reputation both for integrity and of pure morals. More than half of the forty friends who came together that evening were members of various churches, not a few of them active in various forms of church and mission work. Mabel herself was a teacher in a mission Sabbath school and quite prominent in the Christian Endeavor.

The few elderly people present felt well satisfied to see the young people seeking their amusement in such irreproachable company. Surely there could be no danger where the son and the two daughters of Elder Smith were.

Some of the guests, as they greeted their young hostess, noticed an unusual degree of nervousness in her manner, but, attributing it to the excitement of preparation and anticipation, thought no more of it, and all were soon engaged in conversation and in making up their cards for the various dances of the evening. The musicians were in their places, and the young people were beginning to wonder why the signal was not given for the orchestra to strike up, when Mabel Ashton, her sweet face flushed and pale by turns, took her stand near the musicians, and, after closing her eyes for a moment, during which the room became perfectly still, in a voice first trembling but soon clear and steady, she said:

"Friends, I know you will think me very queer, but before we do anything else I must tell you a little story. I had a dream last night which has made such an impression on my mind and heart that I must tell it to you. I dreamed that tonight had arrived, and you had all assembled in these rooms, when there came to the door and was ushered in a guest who seemed strangely familiar, and yet whom I could not recognize. He had a rare face, peaceful yet a little sad in its expression, and his eyes were more penetrating than any that I had ever seen before. He was dressed in neat yet very plain clothing, but there was something in his appearance which marked him as no ordinary man.

"While I was trying to think where I had seen him, he advanced to me, took my hand, and said gently:

"You do not recognize me, Mabel?"

"Surprised at such a salutation from a stranger, I could only say, 'Your face, sir, seems familiar, yet I cannot recall your name.'

"Yet I am one whom you have invited here this evening, or, I should rather say, one to whom both you and your parents have extended many invitations to be present here whenever I am able to come. You have invited me to make my home here, and I have come tonight to join your little company."

"I beg a thousand pardons," I replied, "but you mystify me all the more, and I beg that you will relieve me by telling me whom I have the pleasure of greeting."

"Then he offered to my view the palms of his hands, in which were scars as of nail wounds, and looked me through with those piercing yet tender eyes, and I did not need that he should say to me, 'I am Jesus Christ, your professed Lord.'

"To say that I was startled would be to express only a very small part of my feeling. For a moment I stood still, not knowing what to do or say.

"Why could I not fall at his feet and say with all my heart, 'I am filled with joy at seeing you here, Lord Jesus'? With those eyes looking in-

to mine I could not say it, for it was not true. For some reason, on the instant half comprehended by myself, I was sorry he had come. It was an awful thought to be glad to have all the rest of you here yet sorry to see my Savior Lord. Could it be that I was ashamed of him, or was I ashamed of something in myself?

"At length I recovered myself in a degree, and said, 'You will wish to speak to my parents, I am sure.'

"Yes, Mabel," as he accompanied me to where my father and mother sat gazing in surprise at my evident confusion in greeting the unexpected guest. 'But I came this evening chiefly to be with you and your young friends, for I have often heard you speak enthusiastically in Christian Endeavor meeting about how delighted it would be if you could have me visibly present with you.'

"Again the blush came to my cheeks as the thought flashed through my mind, 'Tomorrow night is prayer-meeting; I should have been delighted to see him then. But why not to-night on this pleasant occasion?'

"I led him to my parents, and in a somewhat shamefaced fashion introduced him. They both gave a start of amazed surprise, but, convinced by his appearance that there was no mistake, my father recovered a degree of self-possession, bade him welcome, offering him a seat, remarked that this was an unexpected pleasure, and then, after a somewhat lengthy pause explained to Jesus that his daughter Mabel, being very closely occupied with her studies and having little variety in her life, had been allowed to invite a few friends in for a social evening, with a little quiet dancing by way of healthful exercise. Her friends were all the very choicest, and he felt that this was a very harmless amusement which the church had come to look upon in a somewhat different light from that in which it was viewed 40 years ago. By removing the objectionable feature of bad company it has now made this pleasant pastime a safe indulgence for its young people.

"As my father stammered out, in the presence of Jesus, these words of apology which had often fallen from my own lips, I felt myself flushing crimson with shame both for my dear father and myself. Why should he apologize at all for what he considered unquestionably right? And how hollow it all sounded, there in the presence of the Lord! Did not Jesus know that my studies were not so pressing but that I could keep late hours, sometimes several nights in the week, at parties?

"Then my father, anxious to relieve my evident embarrassment, said: 'I am sure we can leave these young people safely to themselves, and nothing would please me so well as to take you, my Lord, off into my study for a talk.'

"No," said Jesus, 'Mabel has often invited me, and I came tonight especially to be with her. Will you introduce me to your friends, Mabel? Some of them I know, but some I do not know.'

Again that miserable uncomfortable feeling came over me. Why should I not reply, 'It will afford them and me the greatest pleasure?' Because, for some reason, I could not feel pleased, and I dared not in that presence use the polite but untrue phrase. I simply said, 'Certainly, if you wish.'

"Of course all the time you, friends, were looking much in our direction, wondering at our embarrassment and perhaps guessing that we had been made uncomfortable by the arrival of a not altogether welcome guest.

"I led him first to some of the church members among you, and there was not one of you who looked as comfortable after the introduction as before.

"As it became known who the guest was, faces became color and some of you looked very much as if you would like to leave the room. It really seemed as if the church members were quite as unwilling to meet Jesus as those who were not Christians.

"One of you came up quietly and whispered to me, 'Shall I tell the musicians not to play the dance music, but to look up some sacred?' Jesus caught the question, and, looking us both squarely in the face, he simply asked, 'Why should you?' and we could not answer.

"Someone suggested that we could have a very pleasant and profitable evening if we should change our original plans and invite Jesus to talk to us. Again he was met with that searching look and that searching question, 'Why should my presence change your plans?'

"After I had introduced the Lord Jesus to you all, and no one knew what to do next, Jesus turned to me and said:

"You were planning for dancing, were you not? It is high time you began, or you cannot complete your program before daylight. Will you not give the word to the musicians, Mabel?'

"I was at my wits' end. If my original plan was all right, his presence ought only to add joy to the occasion; yet here were all my guests, as well as myself, made wretchedly uncomfortable by the presence of him whom most of us called our best Friend.

Determined to throw off my feeling and be myself, at his word I ordered the musicians to play for the first dance. The young man with whom I was engaged for the first dance did not come to claim me, and no one went upon the floor. This was still worse embarrassment. The orchestra played once more, and two or three couples, more to relieve me than for any other reason, began to dance in a rather informal fashion.

"I was almost beside myself with shame and confusion, when the Lord Jesus turned to me and said:

"Mabel, your guests do not seem to be at ease. Why do you not, as their hostess, relieve their embarrassment by dancing yourself? Would it help you at all if I should offer to dance with you?'

"My confusion gave way to an expression almost of horror, as I looked into those tenderly sad eyes and cried:

"You dance! You cannot mean it!'

"Why not, Mabel? If my disciples may dance, may not I? Did you think all this winter, when you and others of my professed disciples have gathered for the dance or the card party, or the theater, that you left me at home, or in the church?

"You prayed for my presence in the prayer-meeting topic; you did not quite want it here; but why not, my dear child? Why have you not welcomed me tonight, Mabel? Why has my simple presence spoiled your pleasure? Though I am a man of sorrows and acquainted with grief, yet I delight to share and increase all the pure joys of my disciples. Is it possible that you leave me out of any of your pleasures, Mabel? If so, is it not that you feel that they do not help you to become more like me and to glorify me; that they take your time and strength and thought to such an extent that you have less delight in my Word and in communion

Church and Sunday
School Furniture

Send For Special Catalogue

The Southern Desk Co.,
Hickory, N. C.

FOR CHILDREN

THE SHOOTING STAR

Last evening, when my mother dear
Was rocking me to sleep,
My drowsy eyes I opened wide
For just a farewell peep.

The stars were smiling down at me
With gentle, silver light,
When suddenly a little one
Went flying through the night!

All in a moment it was gone,
Before I could say, "Oh!"
I wondered where 'twas flying to,
And if it had to go.

I think that 'way off in the sky
Some place has not a light,
And God said to the little stars,
"Who'll go and make it bright?"

And then this little willing star,
Before the rest had stirred,
Cried, "I will go!" and off he flew,
Without another word.

—Child's Gem.

TEDDY TOUCHES THINGS

"May Margie and I play in the car?"
Teddy called from the yard. Father
was half way into the house, and he
did not turn around.

"Yes," he answered, "but don't
touch anything. Remember!"

"How can we play in it without
touching anything?" Margie asked,
after the door slammed, and they
started toward the car.

Teddy explained with his grandest
air. "He means not to touch the
things in front—all those shiny but-
tons and plugs and things. He's al-
ways saying, 'Don't touch those.' I
guess he doesn't know how much I
know about a car."

"Oh, do you know?" Margie's eyes
grew big and admiring.

Teddy liked to be admired—espe-
cially by Margie. So he held his head
very high and opened the car door
for her to get in. Then he climbed
into the driver's seat, and pointed out
the many buttons and plugs. "I've
watched father lots of times, when
he starts. I believe I could start it
myself. First, you push that thing
over—"

"Oh, don't touch it."

"Pooh! I'll push it right back." Ted-
dy tried to forget about father. "Then
you snap that, and push this up a lit-
tle ways, and then you step on this—"

Teddy's foot was really on the start-
er, but Margie pushed it off. "Don't
you touch it," she cried. "I'm going
to get right out." She was tugging at

with me?

"You have been asking, 'What is
the harm?' have you asked, 'What
is the gain?' Have you done these
things for the glory of God?"

"It was all plain to me now. Over-
come with self-reproach and profound
sorrow, I threw myself on the floor
at his feet and sobbed out my repent-
ance. With a 'Daughter, go in peace,
thy sins be forgiven thee,' he was
gone. I awoke and found it was all a
dream.

"And now I want to ask you, friends,
shall we go on with the program to-
night, or shall we take these lists
which I have prepared and discuss
for a time with our partners the ques-
tion, 'What can young people do to
make the world better for their hav-
ing lived in it?'"

As the vote was unanimous in fav-
or of the latter plan, which was de-
clared the most delightful of the win-
ter, it is safe to say the Lord Jesus
had sent that dream for others be-
sides Mabel Ashton.—Presbyterian
Record.

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.

Once more we come before our God,
Once more his blessings ask:
Oh may not duty seem a load,
Nor worship prove a task.

—Joseph Hart.

N. ARK. AUXILIARIES RESPOND-
ING WELL

The prompt and efficient co-opera-
tion of the auxiliary officers has al-
ways been one of the delights of the
Woman's Missionary work. As soon
as I was appointed Jubilee Historian
I wrote the Presidents of all the aux-
iliaries requesting that the auxiliary
historian be appointed at once. In
less than a week I have had the
names from more than sixty auxil-
iaries and they continue to come. It
is very important that we have a
complete list at earliest date possible
that we may send out information and
begin work.

Our North Arkansas Conf. has
much material that should go into
these archives. Let every auxiliary
have part in it.—Mrs. R. A. Dowdy,
Historian N. Ark. Conf. W. M. S.

INTER-RACIAL WORK IN L. R.
FIRST CHURCH

We are indebted to Mrs. Fred Wat-
kins, chairman Social Service, for an
interesting account of a missionary
meeting which she, Mrs. B. J. Reaves

the door.

"Scared!" teased Teddy. "Scared!"

"Yes, I am," said Margie. "I heard
about a man once who didn't fix all
those plugs right, and it ran away
with him."

"Huh!" Teddy pushed the shiny
thing back into place, and climbed
out after her. "Oh, well, it's no fun
just playing anyhow. Did you know
I'm going to the circus this after-
noon?"

"The big one in the city?"

"Yes, I am. Father's going to take
me after he gets through some work
he's doing in the house. Maybe he'll
take you, too."

"Oh!" Margie was pretty when she
was excited. "Tell me all the things
you are going to see. Lions and
clowns and—?"

Teddy told her all he could remem-
ber, and then he made up a little ex-
tra.

It was late afternoon before fath-
er's work was done, but Margie and
Ted were already to go, and hopping
about excitedly.

"We're going first to see the kanga-
roo!" they cried.

But they never saw the kangaroo,
lions, elephants—or the clowns, for
father's car wouldn't start. The
very first button that Teddy had turn-
ed he had never turned back, and the
battery had been running all day, and
was quite run down.

Father looked very grave, when he
went to telephone the garage. "No
circus for Teddy who touches things,"
he said.

Then he told him what had hap-
pened, and the things that were much,
much worse, which might have hap-
pened.

"I'll never touch them again," cried
Teddy. And he never did.—Child's
Gem.

the President, and several other mem-
bers of L. R. First Church auxiliary
attended in Bullock Memorial, C. M.
E. Church. The colored people need
our help. They are appreciative and
worthy of it.

Mrs. Watkins writes:

The initial steps along the lines of
interracial work in First Church Aux-
iliary were taken recently when a
committee consisting of the Presi-
dent, Mrs. B. J. Reaves, and four of
her chairmen, accepted an invitation
to attend the Woman's Missionary
Society meeting at the Bullock Mem-
orial Church which is located at 17th
and Cross Sts. It being Program Day
the chairman presented, in addition
to the music, two numbers, not leaf-
lets, but original papers which were
well written. The subject of the first
was "Organization in the Missionary
Society," while the second was "The
Power of Love."

At the conclusion the president took
the chair and she expressed deepest
appreciation of the interest and help
our auxiliary had given them in sup-
plying magazines and mission study
literature.

Mrs. Reeves was introduced and
after an inspiring talk she introduced
the other members of the committee
who in turn made helpful suggestions
along the different lines of work.

The Presiding Elder of the District
and the pastor of the church were
also present. Both said they were
most grateful for assistance rendered
them by the "good white friends of
First Church." Especially did they
mention Dr. Knickerbocker, Dr. Mil-
lar and the Arkansas Methodist with
high appreciation.

This interesting meeting closed
with two spirituals, "I want to be
like Jesus in my Heart," and "Loving
Lord Sweet Charity," which were
sung with characteristic melody. This
meeting was pleasant and profitable
to all in attendance.

GROUP MEETING AT CLARKS-
VILLE

A Missionary Group meeting of the
Fort Smith District was held in
Clarksville Thursday, June 30. Mrs.
W. A. Steele, Conf. Treas., of Van
Buren, and Mrs. Milton Harper, Dis-
trict Secretary of Fort Smith, were
present and gave valuable assistance
in program of the day. A pleasing
feature of the meeting was a noon
luncheon at the home of the Presi-
dent of local society Mrs. Chas. Haig-
wood, when covers were laid for the
visiting members and the officers of
the local society. The afternoon pro-
gram was opened with a devotional
meeting conducted by Rev. W. V.
Womack, pastor of Methodist Church
here. The President introduced Mrs.
Harper who gave a very interesting
and instructive talk, and Mrs. Steele
gave very helpful thoughts and sug-
gestions, reports were given from the
different departments of the work.
Mrs. Harper was very encouraging to
the society here when she said this
was the best organized society in her
District. Clarksville has the adult
auxiliary with 30 members, young Ma-
trons' Auxiliary, the Young People's
and Juniors, also a baby division.

Misses Mattie Harmon and Josephine
King had recently returned from Pet-
it Jean where they were delegates to
the Young People's Conference, Miss
Harmon gave a very graphic and in-
teresting report of this meeting. The
visiting ladies said this alone was
worth the trip to Clarksville. Some
of the visiting societies were kept
away on account of the rain, though
the meeting was largely attended in
the afternoon. The guests were serv-
ed with sandwiches and punch at the
close of a most profitable meeting.—
Mrs. P. M. Pinckard, Pub. Supt.

JONESBORO AUXILIARY

Circle No. 2 of the First M. E.
Church entertained the Society. The
program, under the direction of Mrs.
W. R. Stuck, was most interesting.
The subject "A Symposium of Hymns"
was given in three parts. The impro-
vised stage was beautifully decorated
with ferns and flowers and the pro-
gram was given by Mesdames W. R.
Stuck, R. M. Whitley, E. L. Farley,
C. A. McMeen, J. M. Luther, Wm.
Stuck, Jane Armstrong and Master
Paul Stuck. Mrs. H. M. Cooley was
the accompanist. The first part was
a sketch of old Hymns, given by Mrs.
R. M. Whitley in her original way.
The second part was five Charades
representing well known Hymns and
a verse of each was sung by all when
the name was guessed. Part three
represented an evening devotional in
the home, Mrs. Jane Armstrong seat-
ed, read the 90th Psalm. The others
grouped around her and sang evening
hymns. The Vesper Hymn was the
song and "Savior, Breathe an Even-
ing Blessing" was read by all as a
closing prayer.

The chairman, Mrs. Fogle called for
the report on credits for the Standard
of Excellence. Circle No. 2 won with
a few credits over No. 3.

A social hour was enjoyed and de-
licious refreshments were served by
the committee.

MT. TABOR AUXILIARY

On July 11th I had the pleasure of

COULD NOT PUT
ON HER SHOES

Mrs. Daugherty Was so Weak

In a little town of the middle West,
was a discouraged woman. For four
monthsshe had been
in such poor health
that she could not
stoop to put on her
own shoes. Unable
to do her work,
unable to go out of
doors or enjoy a
friendly chat with
her neighbors, life
seemed dark indeed
to Mrs. Daugherty.

Then one day, a
booklet was left at
her front door. Idly she turned the
pages. Soon she was reading with
quickened interest. The little booklet
was filled with letters from women in
conditions similar to hers who had
found better health by taking Lydia E.
Pinkham's Vegetable Compound.

"I began taking the Vegetable Com-
pound," Mrs. Daugherty writes, "and
after I took the third bottle, I found re-
lief. I am on my eleventh bottle and
I don't have that trouble any more,
and feel like a different woman. I
recommend the Vegetable Compound to
everyone I see who has trouble like
mine, and you can use these facts as
a testimonial. I am willing to answer
any letters from women asking about
the Vegetable Compound."—Mrs. Ed.
DAUGHERTY, 1303 Orchard Ave., Musca-
tine, Iowa.

Are you on the Sunlit Road to Bet-
ter Health?



visiting with the women of the Missionary Society at Mt. Tabor church on the Austin Ct., located about five miles east of Cabot. This auxiliary though small in numbers, having only eleven members, is composed of a band of fine, loyal women who are endeavoring to keep the missionary spirit alive. Mrs. James Johnson, president of the auxiliary, presided and led the devotional, reading for a Scripture lesson the eleventh chapter of Hebrews.

The women plan to begin at once the study of the book "Moslem Women," with Mrs. Luther Powell as teacher.—Mrs. James Thomas, Sec. L. R. Dist.

CONFERENCES AT WORK FOR WOMAN'S BUILDING

New interest is being manifested, and work goes forward for the Elza Stephens-Rommel Hall, Mt. Sequoyah, Arkansas.

St. Louis Conference, in annual session in April, endorsed the Mt. Sequoyah Woman's Building enterprise. They will make plans at the mid-year executive meeting for the payment of the quota one dollar per member, probably paying one half of it by the end of this year.

West Oklahoma Conference voted a gift of \$1,800 to the Woman's Building fund, Mt. Sequoyah. This has been apportioned to the auxiliaries according to size and ability to pay. It will be paid quarterly as soon as possible.

Texas Conference placed the raising of the special fund for the Elza-Stephens-Rommel Hall in the hands of the Conference Vice President, Mrs. C. B. Sheeks, Beaumont, Texas. She has especially emphasized the cultivation work of one dollar per member to be paid in full by the close of the first quarter 1928. This is being presented at district and zone meetings.

Central Texas Conference expects to complete payments on the Methodist Dormitory at the State University by January 1928. The building fund for Mt. Sequoyah will then be pushed vigorously. It is now being cultivated by distribution of literature.

Southwest Missouri Conference voted to liquidate its obligation to the Elza-Stephens-Rommel Hall Fund by October first 1928. Interest is being aroused at district meetings and zone meetings, also by the use of literature.

Watch these columns for news from other Conferences.—Mrs. F. H. Naylor, Publicity Chairman.

GROUP MEETING AT MARSHALL

The group meeting met in Marshall, Ark. on June 28 at 2:30. The meeting was begun by singing Blessed Assurance. The devotional was led by Mrs. Brown of Cotton Plant, Ark.,

who discussed the parable of "The vine and the branches" giving some very fine thoughts on this subject. A paper was read by our Dist. Secretary, Mrs. Hill who took up the work of the district in general. Reports were given by the delegates from Clinton, Leslie and Marshall. A discussion of the subject of "Social Service" was led by Mrs. Hanesworth of Augusta and a great deal of good was derived from this discussion. A special number in music was enjoyed by all present, the performer being Miss Helen Bratton daughter of Mrs. V. C. Bratton of Marshall. Mrs. Hanesworth gave a very fine talk on the Jubilee which is to be next year asking the different Societies to begin now to get ready for this event. On Tuesday evening at 8 o'clock Mrs. Hanesworth gave a very interesting talk on Our Home and Foreign Missions and a special number in music was given by Miss Blanche Bratton.

On Wednesday morning at 9 o'clock the devotional was led by Mrs. Bratton of Harrison who discussed the subject of "Prayer" which was very helpful to all and Mrs. Brown gave a very inspiring talk on Life as a Stewardship. On Wednesday afternoon a social hour was enjoyed by all present at the home of Mrs. V. C. Bratton who proved herself to be a very delightful and charming hostess. Everyone seemed to really enjoy this group meeting to the fullest extent. There were representatives from six different societies, Leslie, Clinton, Marshall, Searcy, Harrison, Augusta, and Cotton Plant. This was really a great meeting.—Mrs. Roy Hudspeth, Secretary.

ZONE MEETING IN MAGNOLIA

The Zone meeting for the western part of the Camden District was held in Magnolia June 24 with 65 in attendance. This zone comprises the auxiliaries of Magnolia, Waldo, Buckner, McNeil, Emerson and Taylor. Mrs. C. A. Overstreet, President of the Magnolia auxiliary, called the meeting to order at 10:45 a. m.

The following instructive program was enjoyed by all.

Organ prelude—Mrs. D. P. Futch. Song: "Come Ye That Love the Lord."

Devotional: "Sending out the Seventy"—Mrs. S. O. Couch.

Voice Solo—Mrs. R. C. Green.

Welcome address—Mrs. Henry Stevens.

The Conference officers present were: Mrs. L. K. McKinney, Secretary Camden District; Mrs. J. W. Rogers, Supt. Junior Work; Mrs. J. D. Rogers, Supt. Supplies, and Miss Florence Whiteside, who is Head Resident of the "Young Women's Co-operative Home" in Houston, Tex. were introduced to the Conference.

Mrs. McKinney made a short talk on the work of the District and the

pleasure it had given her. She stated that the Camden District heads the list in its work. She then introduced Mrs. Chas. May who gave a beautiful address on "The Task the Women are Facing."

Mrs. C. L. Carey made a talk on "How to Advance in Organization and Membership."

Rev. J. W. Rogers, the pastor at Magnolia, gave an instructive talk on "How the Woman's Missionary Society can help the pastor." After announcements and a closing song all adjourned to the Sunday School rooms where a delicious picnic lunch was served.

The afternoon session was opened with a song. Mrs. L. K. McKinney's subject for the devotional was one of God's promises to Joshua, "Be strong and very courageous and the Lord will be with thee."

Song "Wonderful Words of Life." Delegates present were, 5 from Waldo, Taylor 4, Buckner 1, Camden 2, El Dorado 3, Magnolia 24, Stephens 9.

Mrs. L. E. Harris explained the duties of the officers.

Mrs. J. D. Rogers read and explained articles for the extension of work. In this connection it was voted that the District place the name of Mrs. L. K. McKinney on the memorial tablet of the woman's building at Mt. Sequoyah.

A motion was made and carried that the auxiliaries give systematically to the purchase and maintenance of a car for the District Field Worker who is to be in the Camden District.

Miss Whiteside made a talk on her work in the home in Houston. Rev. J. W. Harrell, the P. E., told of the Social Service work needed in Camden District.

The Young People's work was represented by Mrs. T. A. Monroe and the children's by Mrs. C. E. May.

Mrs. J. D. Rogers urged the auxiliaries to send boxes of supplies to the school assigned them.

Miss Margaret Anderson gave a beautiful organ solo.

A Round Table discussion on the problems of some of the auxiliaries was interesting and instructive. Mrs. Henry Stevens was appointed zone leader for this part of the District.

After reports of committees the meeting adjourned. Each one felt this was a good day and Magnolia was happy in entertaining her collaborators of this zone.—Mrs. T. P. Gantt, Sec.

PARAGOULD ZONE MEETING NO. 3

Paragould East Side was hostess to Zone No. 3 which met in Paragould June 30, 1927. Meeting opened by singing "Jesus Calls Us." Devotional conducted by Mrs. Shelby. It was our pleasure to have with us at this meeting our Conf. President, Mrs. Ellis, and our District Sec., Mrs. Northcutt. In the absence of our Zone President, Mrs. Northcutt presided at the morning session. Members present were, Piggott 1, Rector 9, Paragould 1st Church 9, Paragould East Side 12. Rector winning the banner.

Following a piano solo by Mrs. O. A. Seely, Rector, Mrs. Northcutt talked on "Why we have a Zone meeting," setting as our District goal for the ensuing year, the following.

Rededication of our lives. Trying to interest all women in the church in the W. M. S. Strengthening our weaker organizations. Organizing our "Specials" and procuring Gibson members. Finances, life memberships, a Children's and Y. P. Society in every auxiliary and making the standard of excellence. Mrs. Bearden, Paragould

1st Church made a very interesting talk, and gave many helpful suggestions on the Y. P. work.

The Conference Hymn was sung, followed by prayer by Rev. Mr. Lark, our pastor host.

A delicious luncheon was served at the church.

Afternoon session opened by singing "O Master let me walk with Thee." The banner was displayed—a rising vote of thanks was extended Mrs. Lentz for making the banner. Secretary was instructed to write Mrs. Lentz expressing their appreciation of her work.

Mrs. Bartlett, Rector, spoke on Children's Work. Mrs. Castleberry, Paragould 1st Church, brought us a message in song. Mrs. G. H. Hardin, Rector, presented "Christian Stewardship". Election of officers followed, Mrs. Ellis presiding.

President Mrs. Hershel Neely, Paragould 1st Church.

V. Pres. A. B. Armstrong, Paragould East Side.

Secretary, A. L. Carver, Rector.

Asst. Secretary, Clayton Sprague, Piggott.

Mrs. Agee made an interesting talk on Study. Mrs. Ellis came with her message from the annual meeting speaking on the Jubilee. The subject "What makes a good Missionary Society?" was ably given by Mrs. Hershel Neely.

A rising vote of thanks was extended our hostess auxiliary for the delicious luncheon and the many courtesies extended us during the day. Dismissed with prayer by Mrs. Ellis.—Mrs. A. L. Carver, Sec.

L. R. FIRST CHURCH AUXILIARY

First Church Auxiliary combined its monthly business and program meetings on July 11, the business meeting having been postponed from July 4. In the absence of our President, Mrs. B. J. Reaves, who is attending the school of missions at Mt. Sequoyah, Mrs. Fred Watkins, Supt. of Social Service presided. Mrs. Taylor served as Secretary in the absence of Mrs. Frost who is also attending the School of Missions.

The usual business was dispatched in a very efficient manner after which the meeting was turned over to Mrs. L. F. Barrier, program chairman who presented a short but interesting program. Dr. Knickerbocker was a visitor and reported several cases of sickness and some Social Service work that he thought we would be interested in looking after.

The regular work is being continued during the summer with a very good attendance.

Several Circles held their usual monthly meetings preceding the meeting of the Auxiliary.—Mrs. W. N. Jones, Pub. Supt.

REPORTS FROM AUXILIARIES

Mrs. W. S. Anderson, Supt. of Publicity, reports that up to July 13 the following Adult Societies had reported to her.

Perseott District: Nashville and Blevins.

Arkadelphia District: Hot Springs—Oaklawn, Central Ave., Keith Memorial, Park Ave., Arkadelphia, Leola and Dalark.

Camden District:—Parker's Chapel, Junction City, Waldo, Stephens, Smackover Lewisville and Camden. Texarkana District: Ashdown, DeQueen, Bradley, Foreman, Lockesburg, Stamps, Fairview, College Hill and First Church.

Monticello District: Lake Village, Hamburg, Selma, Eudora, Winchester and Hermitage. Winchester has

Calomel Attacks the Bones and Deadens the Bowels

Never take calomel. It is mercury—a dangerous drug. If you are constipated, bilious, sick, headachy, stomach sour, meals don't taste right, hot days make you drowsy and lazy, take Dodson's Liver Tone. That's all you need.

Calomel salivates. That's why you have to take salts the next day to get it out of your system so it will not eat your bones. You have to stay at home a day to recuperate from the shock it gives you. No wonder Dodson's Liver

Tone is so popular. All you do is take a spoonful at night. By morning you are cleaned out good, head is clear, you feel as light as a feather; you are not sick, no danger of salivation, and you can eat anything you want. Think of that.

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

recently reorganized. Mrs. C. Oswald is Cor. Sec.

Little Rock District: Hunter Memorial, Asbury, Junior Matrons, Asbury, No. 1, Pulaski Heights, and 1st Church L. R.; Hazen, Des Arc, Lonoke and Carlisle No. 2.

Pine Bluff District: Pine Bluff 1st Church and Hawley Memorial, Sherrill, Humphrey, Rison, Stuttgart and Wabbaseka.

Arkadelphia District—Y. P. M. S. Arkadelphia, Sparkman and Benton No. 1.

Monticello District—Y. P. M. S. Monticello and Lake Village.

Little Rock District—Y. P. M. S. Hazen and Little Rock.

Texarkana District: Stamps, Ashdown and DeQueen.

Out of 126 adult auxiliaries I have heard from 46 adults and 10 Young People's up to July 13. Last Quarter I heard from 26 adult auxiliaries and six Y. P. M. S. I am very grateful for an increase in reports. I would be so glad to have all reports by 1st day of the quarter. I want to hear from each auxiliary to whom I mail literature, so that I may know if they receive the literature, if for no other reason. Then I also want to know if the literature is meeting with the approval of auxiliaries. And last but not least, if your auxiliary has not done so, to please obtain an up-to-date corresponding secretary's report book. In the back are 3 full page blank reports for the Conference Superintendent of Social Service, Mission Study and Publicity. Most all auxiliaries have obtained them and use them correctly. Most of the comments on our literature are very favorable. Some fill out every blank. Nearly all auxiliaries have program committees, give out literature ahead of time so that members can tell about it in their own words and do not read it in meetings. The women as a whole, I believe, are realizing that the Woman's Missionary Society is par excellence and really meets the demands of all their activities to a great degree. The Missionary Society covers the ground so well that few women find time or pleasure in other organizations. Our work is excellent for spiritual, mental and moral development. None better.—Mrs. W. S. Anderson.

P. S.—Please publish also that a Report of the 1927 Council will be mailed to each Junior Division and Circle upon application to headquarters. Address, Literature Headquarters, Lambuth Building, Nashville, Tenn.

Middle Aged Folks Attention

Nearly every man and woman who reach "middle age" are bothered with bladder trouble of some sort. Frequent urination is necessary, pains in the back or loins occur, highly colored urine is noticed and it is necessary to get up often during the night.

At the first indication of any of these symptoms, go to your druggist and get a bottle of BOND'S BLADDER REMEDY and stop your trouble before it is too late.

Bladder weakness does not get well without proper treatment; no need to let your case become chronic or suffer the annoyances of weak bladder when you can secure relief in BOND'S BLADDER REMEDY. It is sold by all druggists, or will be sent prepaid upon receipt of price, 60c or \$1.20, by Bond's Pharmacy Co., Little Rock, Ark.

COME TO HOT SPRINGS

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

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.

ONE UNIT SCHOOL AT QUITMAN

With the extension secretary as the instructor a one-unit Cokesbury School was held at Quitman the week of July 4. Despite picnics and busy times a class of thirteen enrolled and nine finished the work for credit. Brother Hunt, the pastor, is having a fine year and is developing plans for a new church. Quitman has one of the finest groups of young people in the Conference and we are expecting the work of this church to go forward with leaps and bounds.—A. W. Martin.

ON MT. SEQUOYAH

The extension secretary is on Mt. Sequoyah for the second term of the Leadership School. A good enrollment of Arkansas folks is in prospect. Several are already here. The weather is fine; the fellowship is glorious. We would that every Sunday School worker in Arkansas could be here for this school. Let us plan to be here next year!—A. W. Martin.

GENTRY BREAKS COKEBURY SCHOOL RECORD

A new high record in credits issued in Cokesbury Schools in the North Arkansas Conference was set last week by Gentry and Springtown with a total of thirty-five. In school spirit and quality of work this was one of the best schools held during the year.

Rev. V. E. Chalfant, pastor at Gentry, and Rev. Bates Sturdy, pastor at Springtown, did a splendid job of organizing for the school. The presiding elder, Rev. John A. Womack, and Rev. O. M. Campbell, district chairman of training, were assisted in the teaching by the extension secretary.—A. W. Martin.

SUNDAY SCHOOL DAY OFFERINGS FROM THE N. ARK. CONF. FOR THE WEEK ENDING JULY 16

Batesville District:—
Bergman\$ 2.50
Alicia 30.00
Previously reported 478.48

Total\$510.98

Booneville District:—

Belleville 5.98
Hartford 5.18
Bates 1.10
Waltreak 8.00
Bigelow 2.05
Ola 4.32
Prairie View 6.00
Mansfield 54.00
Adona 3.15
Camilia 2.85
Perry 6.50
Scranton 4.00
New Blaine 4.00
Dardanelle 75.00
Waldron 35.00
Paris 90.00
Previously reported 191.25

Total\$498.38

Conway District:—

Gardner Mem., N. Little Rock 40.00
Levy 3.00
Vilonia 5.50
Knoxville 2.50
Previously reported 259.69

Total\$316.34

Fayetteville District:—

Osage 2.50
Elm Springs 7.00
Council Grove 4.60
Previously reported 195.02

Total\$209.12

Ft. Smith District:—

Spadra 1.80
Grenade's Chapel 1.70
Lavaca 7.00
Central City 2.00
Charleston 25.00
Previously reported 450.20

Total\$487.70

Helena District:—

Elaine 20.00
Previously reported 450.20

Total\$776.12

Paragould District:—

Paragould, East Side 40.00
Mt. Zion 6.00
Friendship 1.10
Rector 40.00
Shady Grove 5.70
Previously reported 375.48

Total\$468.28

Searcy District:—

Gregory 10.50
Higginson 15.00
McRae 8.00
Fakes Chapel 5.00
Searcy, First Ch. 48.26
Previously reported 220.03

Total\$360.79

—G. G. Davidson, Conf. Supt.

S. S. DAY OFFERINGS, LITTLE ROCK CONFERENCE

The following offerings have been received since our last report:

Alzheimer—P. B. Dist.\$25.00
Maumelle Ct.—L. R. Dist. 20.00
Foreman—Texarkana Dist. 35.00



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

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated men, women, children, and particularly old folks, had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all headaches, biliousness, indigestion and stomach misery, he did not believe that a sickening "purge" or "physic" was necessary.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which helps to establish natural bowel "regularity" even for those chronically constipated. Dr. Caldwell's Syrup Pepsin not only

Taylor—Camden Dist. 5.90
Columbus—Prescott Dist. 12.24
Sulphur Springs—P. B. Dist. ... 6.00
Lockesburg—Texark. Dist. 20.00

District Standing

Monticello District\$ 357.13
Pine Bluff District 452.50
Arkadelphia District 466.43
Camden District 475.00
Texarkana District 571.00
Prescott District 627.55
Little Rock District 722.79

Total to date\$3,673.25

—C. E. Hayes, Chairman.

MANY CHARGES ON HONOR ROLL

Up to date 53 charges have reported Sunday School Day apportionment in full and 53 names are now on the Honor Roll. Many more charges are nearly out. The mid-year reports are coming in fine and by next week we expect to see every pastor's name in the Conference on this roll. The Roll to date is as follows:

Arkadelphia District: J. L. Cannon, C. O. Birdwell, G. W. Warren, F. P. Doak, Van Harrell, E. T. Miller, A. W. Waddill, S. B. Mann, W. F. Campbell.

Camden District: P. W. Quillian, J. D. Hammons, T. D. Spruce, Guy C. Ames, B. F. Scott, J. E. Waddell, J. D. Rogers.

Little Rock District: J. C. Williams, A. J. Christie, Marshall Steel, W. M. Miller, F. A. Buddin, R. L. Long, J. H. Cummins, J. C. Glenn, C. D. Meux, C. M. Reves, Claude Roy.

Monticello District: B. R. Roebuck, J. M. Cannon, J. T. Rodgers, M. K. Irvin, E. C. Rule, E. D. Hanna.

Pine Bluff District: R. C. Walsh, W. C. House, H. D. Sadler, W. R. Boyd, J. C. Johnson, O. E. Holmes.

Prescott District: C. M. Thompson, W. C. Yancey, G. L. Cagle, J. M. Hamilton, H. H. Griffin, Roy Fawcett, F. G. Roebuck, L. T. Rogers.

Texarkana District: R. H. Cannon, S. F. Goddard, S. K. Burnett, F. M. Freeman, T. M. Armstrong, F. C. Cannon.—Clem Baker.

THREE DAYS IN MY CAR

Leaving Little Rock last Tuesday morning in company with Mr. W. K. Spilman, the Presbyterian S. S. man for Arkansas, we drove down to Prescott for dinner and a conference with Presiding Elder Dedman. Afternoon

Constipation!
How to Keep
Bowels Regular

causes a gentle, easy bowel movement but, best of all, it never gripes, sickens, or upsets the system. Besides, it is absolutely harmless, and so pleasant that even a cross, feverish, bilious, sick child gladly takes it.

Buy a large 60-cent bottle at any store that sells medicine and just see for yourself.

Dr. Caldwell's
SYRUP
PEPSIN

we drove on to Hope where we had a fine gathering of workers at 2:30 and set up plans for our Prescott District Training School to be held there this fall. Driving on to Texarkana we met with representatives of the several Texarkana churches and organized a Co-operative Training School to be held at First Church this fall. Wednesday morning we drove from Texarkana to El Dorado where we had lunch and met with the Board of Managers to perfect plans for our Fall Training School there. Thence back to Camden where Prof. Tibbits and his workers had arranged for a delightful lunch at 6:30. All plans were completed in this meeting for the Co-operative Training School to be held in Camden in September. Spending Wednesday night in Camden we left early Thursday morning for Warren where we met with the workers at 11:00 and agreed upon all necessary plans for a Standard School to be held in Warren this fall. A light lunch at Warren and then a dusty drive to McGehee where the representatives from the Schools in the Delta group were assembled waiting to complete arrangements for the Fall session of the Delta School which will be held this year at McGehee. Leaving McGehee at 4:00 we arrived in Pine Bluff just in time to meet with the Pine Bluff delegation already assembled at First Church and worked out the schedule of courses to be offered there in the eighth annual session of the Pine Bluff District Standard Training School. Leaving Pine Bluff at 8:00 we were safely back home by 10:00 Thursday night having traveled 600 miles and held seven meetings in 5 Districts in three days.—Clem Baker.

FALL SCHEDULE OF TRAINING SCHOOLS, LITTLE ROCK CONFERENCE

Carlisle—August 28-Sept. 1.
Texarkana—Sept. 4-9.
Camden—September 18-23.
El Dorado—September 25-30.
McGehee—September 25-30.
Warren—October 2-7.
Hot Springs—October 16-21.
Pine Bluff—October 16-21.
Hope—October 23-28.—Clem Baker.

PICKED UP ON MY THREE DAY'S TRIP

Presiding Elder Dedman is recovering from his recent illness.

Coy Whitten was in a Cokesbury School with Brother Baugh.

H. H. Griffin with Jesse Hamilton is assisting Dedman in Quarterly meetings.

Presiding Elder Brewer reports everything glorious in Texarkana District.

F. M. Freeman is just back from a great revival meeting in Louisiana.

T. M. Armstrong has discovered that he was "cut out" for a city preacher.

J. A. Sage was recovering from a ten days' illness.

S. K. Burnett is still on vacation, but rapidly recuperating from his recent operation.

THE WESTMINSTER TEACHERS' BUREAU

Secures suitable teachers, officers and helpers for educational institutions—private, public and denominational—and assists trained, capable teachers and other workers to large fields of service. The Bureau is in no sense a commercial organization. Service free to institutions and at three-fifths of usual charge to teachers.

HENRY H. SWEETS, Manager,
410 Urban Bldg. Louisville, Ky.

J. W. Rogers was assisting J. A. Hall in a revival meeting.

J. D. Hammons is leaving the 25th with family for a California trip by auto.

Kenneth Pope is making a great "hit" as supply pastor for P. W. Quillian.

Rex Wilkes was holding a revival meeting with Andrew Christie at Bauxite.

E. C. Rule has recently held a meeting with J. R. Dickerson at Portland.

M. K. Irvin is to hold a Cokesbury School on Hickory Plains Ct. next week.

W. T. Wilkerson rendered a great service by providing home and serving as host for 100 refugees in his new church during the flood.

B. R. Roebuck was visiting home-folks at New Edinburg.

M. K. Rogers with S. T. Baugh is in a Cokesbury School at Tillar this week.

T. O. Owen came over to the McGehee meeting and assured full cooperation from his Lake Village people.

J. J. Mellard is rejoicing over the completion of much needed improvements in his church at Dumas.

W. C. House with Mrs. House are leaving soon for a month's vacation in the Pacific West.

J. T. Thompson is putting in his spare time organizing new Sunday Schools in Jefferson County.

L. E. N. Hundley is the dean of the Pine Bluff School and as such is expecting to double the usual enrollment this year.

Presiding Elder Harrell attended both the Camden District meetings and helped to set up the schools for his District.

Presiding Elder Henderson was on hand as usual to help plan for the Pine Bluff District school.

S. C. Yates of Norphlet came in to the El Dorado meeting to ask for a Cokesbury School on his charge.

R. E. Simpson is happy in his new work at Hawley.—Clem Baker.

FOURTH SUNDAY MISSIONARY OFFERINGS

Little Rock Conference For June, Second Report

Report of fourth Sunday Missionary offerings received from Sunday Schools in the Little Rock Conference since the first report.

Arkadelphia District:—
Sardis (Sparkman)\$ 2.00
Ouachita50
Macedonia 3.00
Manning91
Previously reported 38.69

Total\$ 45.10

Camden District:—
Norphlet 1.50
Strong 2.00
Huttig 2.60
Buckner 3.03
Kilgore's Chapel 1.00
Junction City 3.43
Mt. Ida 1.05
Stephens 5.00
Previously reported 77.53

Total\$ 97.14

Little Rock District:—
Rogers Chapel (Carlisle Ct.) 1.65
Bryant 1.50
Sardis 2.60
Des Arc 5.00
First Church 40.79
Highland 15.00
Previously reported 115.57

Total\$ 182.11

Monticello District:—
Warren 13.81
McGehee 8.48

Lake Village (Apr., May, June) 23.63
Wilmot 3.00
Previously reported 25.19
Total\$ 74.11

Pine Bluff District:—

Little Prairie 2.00
Sherrill 2.50
Brewer 1.49
Crockett's Bluff73
Humphrey 1.46
Prairie Union 1.82
New Hope (Sheridan) 2.75
Previously reported 75.93

Total\$ 88.68

Prescott District:—

Bethlehem (Springhill)52
Saline63
Friendship (Blevins)47
Blevins 9.50
Trinity 1.00
Previously reported 23.83

Total\$ 35.95

Texarkana District:—

Ogden 3.65
Bradley 10.97
Fairview 6.00
Lewisville 17.94
First Church 23.00
Richmond 2.50
College Hill 6.84
Mt. Ida (Paraloma Ct.)43
Ben Lomond (Paraloma Ct.).. 1.43
Walnut Springs 1.20
Lockesburg 4.00
Previously reported 8.08

Total\$ 86.04

Standing By Districts

Schools
Arkadelphia 13 \$ 45.10
Camden 20 97.14
Little Rock 20 182.11
Monticello 10 74.11
Pine Bluff 22 88.68
Prescott 12 35.95

Texarkana 17 86.04
Totals114 \$609.33
—C. E. Hayes, Chm.

HOLLY GROVE COKEBURY

We had a good school at Holly Grove on the Emmet Circuit last week, using the text book, "The Small Sunday School." Rev. L. T. Rogers of Washington, taught the first night for me, and I reached them Tuesday and finished the school. We had a good school with 8 credits. Rev. C. E. Whitten and his people of this charge are doing good work.

I spent two nights with Rev. C. E. Whitten and his nice family, and enjoyed the visit very much. One night I spent with Mr. H. W. Timberlake and his fine family. He is one of the staunch laymen of Blevins Church. He reports everything in fine shape at Blevins. I enjoyed the visit in his home very much.—S. T. Baugh.

IN PRESCOTT DISTRICT

Early in March we undertook to make a complete survey of the "C" type Sunday Schools of the Prescott District for the benefit of the Central Office. Mr. Sensabaugh wanted this information to aid his office in reworking the Programs of Work. Floods and a busy program kept us away from this task until now.

Emmett.—Report of Emmett charge is given under the heading "Holly Grove Cokesbury." Brother Whitten is in fine favor with his people and is doing a fine piece of work. He began his meeting at DeAnn July 17.

Prescott Circuit.—Rev. W. L. Arnold is the energetic pastor of the largest circuit in the Prescott District. He is in fine favor with his people and making an honest effort to serve 8 churches. We made a survey of all these. Some of his schools are doing

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 are 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.

excellent work.

Springhill Circuit.—Rev. J. R. Oliver is just home from Henderson-Brown College where he has been in school, preaching on Sundays. He has his meetings planned and is doing good work. We checked his churches and discovered one of the best Sunday Schools in that section is in a church left off this work last fall. He plans to look after them. Rev. H. H. Griffin of Hope is to help him at Springhill in a meeting.

Washington.—Every thing moves well at Washington under the leadership of Rev. L. T. Rogers. Did not see him, but visited his family in the parsonage.

Rev. J. L. Dedman.—Had a nice visit with my good friend, Rev. J. L. Dedman, the presiding elder of the Prescott District. He has been quite ill, but was better and hopeful of a complete recovery. Rev. J. M. Hamilton and Rev. H. H. Griffin are helping him with the District work which is a beautiful spirit. Brother Hamilton drove with me from Gurdon to Prescott to see his presiding elder.

Leaving the Prescott District Friday I drove to Texarkana for an Epworth League meeting that night. For report of this see E. L. page.—S. T. Baugh.

When In
HOT SPRINGS NATIONAL PARK
and in need of
DRUGS—SUNDRIES—TOILET
ARTICLES, VISIT
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233 Broadway
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For young ladies. Established 1842. Term begins Sept. 8. In Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Courses: College, 4 years, A. B. Degree; College Prep., 4 years. Music, Art Expression, Domestic Science, Physical Education, Athletics—Gymnasium and Field. Catalog.

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Southern Church Dept., M. E. C. S.,
808 Broadway, Nashville, Tenn.

EPWORTH LEAGUE

TEXARKANA E. L. INSTITUTE

Friday night, July 15, I met with the Union officers and Dr. F. M. Freeman and Mr. C. I. Parsons, district secretary, and organized the Texarkana Union Efficiency Institute for early in October. The exact date will be announced soon.

They report a fine Union meeting at Few Memorial on Monday night previous. Epworth League work seem to be moving along nicely in Texarkana just now.—S. T. Baugh.

ANNIVERSARY DAY OFFERINGS

Reports of Anniversary Day offerings for the Little Rock Conference continue to come in. A complete report will be made a little later. If you have any money on hand, send it to Miss Effie Bannon, 2012 Wright Avenue, Little Rock.—S. T. Baugh.

PAY PLEDGE PROMPTLY

Next Sunday, July 24, is the date for the payment of the first installment of your pledge to the Conference Budget. Every Chapter treasurer should see that an offering is taken next Sunday night and that one-tenth of the amount of your pledge is mailed the treasurer, Miss Effie Bannon, 2012 Wright Avenue, Little Rock, right away.

The way to pay your pledge in full is to pay one-tenth of it each month of ten months. If you keep up every month it will be much easier, and it will be fine training for your people.—S. T. Baugh.

HOT SPRINGS CITY UNION

The Hot Springs City League Union entertained with its annual picnic last Friday evening at Ozark Lithia with about 75 members present. A short business meeting was held at Central Avenue Church at which time we presented one of our former presidents with a wedding gift with the union's best wishes. The bride was Mrs. Quincy Hooper, formerly Miss Ruth Smith. The Central Avenue Leagues had the largest attendance with 66 per cent present. We extend a cordial welcome to any visiting Leaguer in our city to attend our meetings the second Friday night of each month.—Myra Ramdy, Union Secretary.

INGRATITUDE

There has been rumbling in the minds of great men for sometime a serious meditation on a great evil in the lives of men and women. I too, have thought along with these thinkers on the same subject. It is that inexcusable and groundless act of ingratitude. Leaguers have it as well as politicians. Ingratitude is humanity's most destructive enemy. Turn the spotlight of time upon yourself, carefully scrutinizing your every recipient act and see if you have expressed gratitude on each occasion. It may have been a little thing or it may have been a big thing, but gratitude could have easily been expressed and prevented a wounded heart.

Ingratitude arises from three causes: ignorance, indifference and lack of culture, any or all which can be corrected. Gratitude has no monetary cost. But, oh, its value! It is priceless, of inestimable value and incalculable worth.

Oh, yes, it is a little thing, but it has built mountains of hatred, oceans of lost friendship, and countless wounded hearts. Little acts are the elements of true greatness. The ungrateful are everywhere hated, being under a suspicion of every vice; but on the contrary, grateful persons are

held in the estimation of all men, having by their gratitude put in a kind of security that they are not without a measure of every other virtue.

The worthy recipient feels deeply the obligations under which he is placed. No time can obliterate them from his memory, no statute of limitation bars the payment; the moment, means and opportunity are within his power, the debt is joyfully liquidated, and this very act gives a fresh vigor to his long-cherished gratitude.

Are you guilty, my dear reader? Can the finger of scorn be pointed at you with the indictment of an ingrate? How often do you pat others on the back and encourage them; how many times do you tell them that their works are doing good? Do you ever say to your officers and working laymen that they have done their best and you appreciate their good work? My sincerest hopes are that I shall never be numbered among the ingrates. How about you, what are you doing to keep from being one of them?—Robert L. Martin.

DOINGS OF THE Epworth Leagues

In the North Arkansas Conf.

Send all Items of News to
Mrs. J. C. Salmon, Jr., Editor
217 Main St., N. Little Rock, Ark.

PIGGOTT LEAGUE HOLD UNION PATRIOTIC MEETING

The slogan of the Piggott League must be "Let us be up and doing" according to a report of the union patriotic meeting held on Sunday evening, July 3. An invitation was extended to the young people of the entire city who were not having preaching services at their own church.

Rev. J. E. Lark, pastor of our church at Piggott, gave the evening hour over to this service, which included the following numbers:

Program

"Life is much if God is in it,
Man's busiest day is not worth God's
minute.

Life is joyous everywhere,
If God our loyalties does share."
Subject: Loyalty.

Leader: Laurene Johnson.

Bugle Call, Flag Salute, Song "Star Spangled Banner," led by Clare Marris, Fontaine Reves, Choir and Orchestra.

Song, "America the Beautiful."

Devotional service, led by Hillard Parrish.

B. Y. P. U. Hymn, "Loyalty to Christ."

Questions for brief discussion:

My Country, by Edith Slaughter.

True Patriotism, by Beatrice Cox.

Patriotism and our Creed, by Helen Robertson.

Dramatic special, "America's Opportunity," by Hi-Leaguers and Juniors.

Violin Special, by Julian Lark.

Reading, by Beatrice Slaughter.

Vocal Selection, Mrs. Don Richardson.

Sermonette, "Loyalty, the basis of all that is worth while," by Rev. J. E. Lark.

"Appeal for Church membership," by Helen Robertson.

Taps—Benediction.

The Methodist Young People will give a "Reception" immediately after the program, on the church lawn for all who come.

Free will offering—to be applied on new church Building Fund.

NOW, LET'S GO TO MT. SE- QUOYAH

The main idea in every Leaguer's mind NOW, should be, "Let's go to Mount Sequoyah." One of the most constructive programs has been prepared for the Leaguers from the 16th to the 26th of August, Mt. Sequoyah is an ideal place to spend one's vacation, and, really, Leaguers, seriously speaking, you should consider it.

The following daily program will be carried out:

8:30-9:00 a. m. Worship Service and Devotional Address.

First Week, Rev. W. W. Holmes.

Second Week, Rev. Robin Gould.

9:00-9:45 Bible and Church Courses.

1. The Gospel of Luke (Erdman)—Rev. W. W. Holmes.

2. The Life of John Wesley (Chapell)—Rev. J. W. Pearson.

3. The Methodist Church and Its Work—Rev. William H. Wallace, Jr.

4. What We Believe (Parker)—Rev. R. S. Satterfield.

9:45-10:30 Leadership Courses.

1. Recreational Leadership—E. O.

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goric, Teething Drops and Soothing Syrups, especially prepared for Infants in arms and Children all ages.

To avoid imitations, always look for the signature of *Charles H. Fletcher*. Proven directions on each package. Physicians everywhere recommend it.

Harbin.

2. Missionary Leadership—Allen J. Carter.

3. The Cost of a New World (MacClennan)—J. E. Moreland.

4. Christianity and Economic Problems—Rev. Robin Gould.

5. Hi-League Leadership—B. Frank Pim.

6. Junior Leadership—Miss Katherine Tatom.

10.30-10:45 Intermission.

10:45-11:15 The Leaguers' Own Half Hour.

11:15-12:00 Epworth League Methods.

1. Worship and the League—Rev. William H. Wallace, Jr.

2. Instruction and the League—Eugene R. Stewart.

3. Recreation and the League—E. O. Harbin.

4. Service and the League—Rev. Ira A. Brumley.

5. Conference, Union, and District Activities—J. D. F. Williams.

1:00-1:45 p. m. Hi-League and Junior Superintendents' Conferences.

Committee and Group Meetings.

Conference Reunions.

1:45-3:45 Rest and Study.

3:45-5:45 Directed Recreation—E. O. Harbin.

7:30-9:00 Vespers and Evening Address.

Dr. Paul B. Kern, August 16 and 17.

Dr. Alfred F. Smith, August 18, 19, 21.

J. Earle Moreland, August 23, 24.

Special Features, August 22, 25.

No Evening Service, Saturday, August 20.

AUDITING COMMITTEE MAKES REPORT

To the North Arkansas Conference Epworth League Assembly:

We, your auditing committee, having carefully audited and thoroughly inspected the records of the Conference treasurer, Mr. Howard Johnston, submit the following report:

We have carefully investigated the records of the treasurer and find that they are in perfect condition. We recommend that a rising vote of thanks be given Mr. Howard Johnston, our most efficient and capable Conference treasurer.—Respectfully submitted, Marie Howard, chairman, Laman Gray, Maggie Campbell.

PLAN TO PUBLISH YEAR BOOK

Districts are to raise 25 each and sell ads to Hendrix and Galloway Colleges.

JUNIOR AND INTERMEDIATE CONFERENCE SUPERINTENDENTS REPORT

"Train up a child in the way he should go and when he is old he will not depart from it," is a verse which is very true for Epworth League work. The Juniors and Intermediates of today will be the Seniors of tomorrow; so great emphasis should be placed on this branch of the work in order that the future of the League and the entire church may be assured.

We have 86 Junior Leagues. The more help given to the Juniors the stronger the Intermediate and Senior Leagues will be.

There are 75 Intermediate Leagues and they are doing splendid work. I have written about 100 letters; made 15 visits; and taught two institutes.

The Juniors pledge \$144.45, the Intermediate \$299.50. May every Senior Leaguer help the Juniors and Intermediates to be "All for Christ." If you have not already organized a Junior or Intermediate League, go back home and do so. You will be doing a great home missionary work if you do.—Gertrude Wier, Supt.

HOW ABOUT THE LEAGUE AND HOT WEATHER?

Are you having a hard time, Leaguers, holding together this hot weather? Are your crowds falling off and does it look like your League will be entirely suffocated before the cool breezes of November stir the baked leaves to life again?

It is a tragic thing, the discontinuing of League services during the summer months. It will be ten times harder to get started up again if you do stop altogether during these hot months.

There is only one answer. The life of a League during the summer months is undoubtedly the Sunday evening devotional service. The business end of the League is easily forgotten during these hot evenings and only the top of the crust of the work is visible to the average Leaguer.

It is your duty, then, first department superintendent, to arrange attractive Sunday evening programs.

Get something new each Sunday evening, advertise it well and make people want to see and hear what you will have on your program.

I know one League that is trying this, inviting speakers who are prominent men of the town, requesting that they speak only fifteen minutes and mixing with this some pretty music. Well, they will come to see it. That's all.

People love variety. And variety can surely be nicely had in the Sunday night devotional programs during the hot months.—Editor.

NEWS OF THE CHURCHES**CENTER POINT CAMPMEETING**

The annual camp-meeting near this place will begin on the 19th of August. It will be conducted by the Rev. Frank Hopkins, Conference evangelist of the West Oklahoma Conference. The meeting will continue ten days. All preachers are cordially invited to attend, and especially are all former pastors invited. We are anxious for the Jernigan type of meetings—"A big old-fashioned red-hot camp-meeting."—W. D. Lee.

TWO GOOD MEETINGS

"Buddy" Jeff Smith and his talented wife recently closed two very successful revival campaigns—one was at Louann, a new oil field town close to Smackover. There were forty-one additions to the Methodist Church, thirty-seven of which were adults.

From there "Buddy" and his wife went to their old home town, Mt. Vernon, Texas, a town of some two thousand in the northeastern part of the State. "Buddy" considered this one of the crowning events of his life to be asked to conduct the annual revival in the town of his childhood. There was not one single invitation given that from one to fifteen persons did not surrender to the Master. The outstanding peculiarity of the campaign was that not one single invitation was given that some one did not respond. "Buddy" has an appeal, which no doubt has come through his misfortune, of darkness, but which has proved a blessing, that but few preachers and evangelists have. He leaves a depth of feeling behind him, a vision of what a Christ can do for a man, as no other character can do.

"Buddy" and his party are now at Kingsland, for their second campaign there. From there they will go to Wilmot.—E. H. Martin.

PINE BLUFF DISTRICT CONFERENCE

The Pine Bluff District Conference met in its 60th session at Sherrill, July 6, with Rev. J. A. Henderson, P. E., in the chair. Only one day was used in holding this conference. It began with storm-like velocity and did not abate until the last detail of conference work was cleared at 5:30 p. m. This conference will stand as a monument to the genius and executive ability of the presiding elder, and the loyalty and faithfulness of the membership of the conference. Two splendid young men were given license to preach, Raphael W. Menard and Joseph Harper Mathews. The following were recommended for admission on trial into the annual conference this fall: Raphael W. Menard, Joseph Harper Mathews, Robert S. Beasley and John L. Tucker. The following were elected as delegates to the Annual Conference: R. E. John, W. A. Wilson, E. L. McLendon, H. Barrett, Mrs. W. W. Nelson, W. W. Taylor, W. W. West, John Pope, and Mrs. L. W. Clemmons. Alternates: M. F. Mont-

gomery, V. D. Webb, D. B. Niven and B. J. Morris. Seventy-six out of 80 delegates to the conference were present. Every pastor was present. Five hundred plates were served at the lunch hour by the ladies of Sherrill and Tucker. The presiding elder was painstaking, courteous, considerate and thorough in his rapid execution of a well thought out plan and program. Representatives of our general interest were accorded time and all delighted the conference with their good representations. Dr. Millar's talk in the interest of the Arkansas Methodist was pointed, pungent and courteous and is considered one of the very best he has made in the interest of our paper. It was enjoyed and highly appreciated. The 61st session of the conference will be held at Hawley Memorial Church in Pine Bluff in 1928.—L. E. N. Hundley, Sec.

SLOAN-HENDRIX ACADEMY

The outlook for Sloan-Hendrix Academy for the coming school year is perhaps the brightest of any that this small school has known, due to the untiring efforts of Brother Glover.

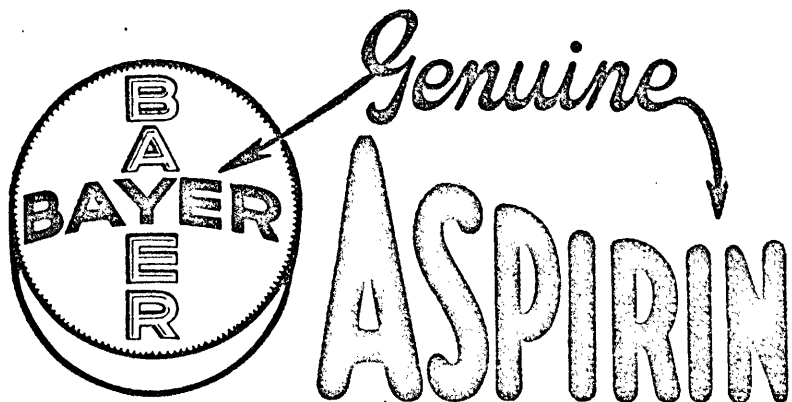
The financial status of the school has been strengthened considerably. This has come about in the face of several serious financial handicaps. However, the board has not allowed Rev. J. F. Glover to feel discouraged about it and has encouraged him to exert every effort to keep the school up to its standard of efficiency in school work as well as influence.

At this time we have a thriving young poultry farm, the beginnings of a small dairy herd and a fine herd of pigs which will furnish the meat throughout the winter. A cream separator has been purchased and will be paid for from money derived from the sale of the cream. The skimmed milk will be used to fatten hogs and calves so all the surplus milk will be used to advantage and profit.

A very successful normal course has just been finished and preparations are being laid for the greatest session in the history of the school for 1927 and 1928.

The greatest need of the academy at the present time is a refrigerating system large enough to take care of its needs in the way of keeping food stuffs cold and also making a small quantity of ice. The academy is in no favorable position to keep any of its meat except by buying ice and it has no refrigerator large enough to store large cuts of meat whenever there is any beef or pork to be killed. It is hoped that some friend or friends of the school will help out in this much needed matter.

The people of Imboden have been



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wonderful in their loyalty to the school and have donated largely of their means to help it in the trying times that have just passed. We are by no means established in our financial relations, but are making headway and hope within the next few years to be able to offer a high school course to the boys and girls of this section of the state that will be second to none. It is rather hard to have to wait for all these years but it is only a matter of time before the school will be much strengthened.

Several friends of the school have indicated a willingness to assist it financially and others have donated fruit trees and the like so that if we are able to hold our own for a few more years it will not be long before we hope to be in a measure self-supporting.

Sloan-Hendrix Academy challenges the attention and assistance of all loyal Methodists throughout the state.—A Friend.

JELKS CIRCUIT

On account of my extreme ill health I have resigned my charge to my P. E. Dr. W. P. Whaley. He has appointed Rev. Bascom Edington to take up the work. Bro. Edington has made a fine beginning. He came to this new charge the first of Dec. 1926, just after conference. The charge was large and we organized. I realized at once that six appointments were too much for me in my failing health, but took hold by the grace of God and have succeeded in building up four very good Sunday Schools with about 90 enrolled. Bought a very desirable place for parsonage and ready to repair one church building at a cost of \$95. Beginning April 21 wife spent six weeks in our Methodist Hospital at Memphis. About the same time my health completely gave out. I am asking of all who read these lines, to pray for us and that I may be able by conference to take my place in the active work, if it be the will of the Heavenly Father. If not His will I shall submit to the superannuate. relation as cheerfully as I possibly can. I thank God for the 24 years in the traveling ministry, and eight years as supply in the North Mississippi Conference and old White River Conference and if the blessed Lord is ready for me to stack arms, I am ready, and delighted that I can turn my commission back to Him unsoiled. I have kept the faith. I love all the brethren of the ministry and especially every P. E. under whom I have served. They are and have all been men of God. Dear brethren, I love you all. All the P. E.s under whom I have served in Arkansas are still living except Bro. Hays with whose going all are familiar. I am sure we shall meet him in the sweet bye and bye. God bless his loved ones. Laying down the work of the active ministry is the hardest job I have ever had. Last Sunday was the first time in 32 years that I was not the pastor of some flock. It was to me a sad day. I shall likely remain in the parsonage at Jelks until conference. Again I ask that you pray for us. Your brother in Christ.—J. H. Barrentine.

CENTRAL CHURCH, HOT SPRINGS, DEDICATED

Sunday, July 10, was a great day in the history of Central Methodist Church, when the present beautiful structure was presented by the trustees and stewards as free from all indebtedness and dedicated to the worship of Almighty God, by Bishop Boaz.

The history of Central Church is written in the courageous deeds of

her members, who time after time have builded from the ashes a larger and a better building than was destroyed by the ruthless flames, and the page of that history today glows anew, not only in the onward progress of the church but in the beauty of the building itself and the sweet restful spirit of worship that comes to those who enter therein.

In 1852 Samuel Morris preached in a rough log building known as the "meeting house" with a membership of 27, the first Methodist Church in Hot Springs, being built in 1859. The buildings of 1874 and 1889 having burned, a beautiful structure was opened with great ceremony by Bishop E. R. Hendrix in 1909, which was burned, and the present building lo-

cated on Central and Orange Sts. now bespeaks the spirit of Methodism in Hot Springs.

Many times did the congregation decide to shake off the debt and be free, but equipment for service was necessary, and not only church but homes and places of business of these members had burned, so it was delayed till, in the spring just past, the intrepid pastor, Dr. W. C. Watson, decided that the time had come, so with the assistance of Dr. H. D. Knickerbocker, a campaign was made and the amount secured.

It was a glad day when we went into the temple with praise and thanksgiving to dedicate it to the Lord.

There were many who had kindly

interest in Central Church and besides the large attendance of our own people, the sister Methodists and their pastors came, also Revs. Clem Baker and J. R. Dickerson, Dr. Alonzo Monk, Drs. C. O. Steele and W. M. Hays representatives of those early days of Methodism in Hot Springs.

We thought of many who had passed on to the Church Triumphant who had helped to make this day possible.

Bishop Boaz preached a strong, forceful evangelistic sermon on "Seek ye first the Kingdom of God," presenting his theme in most beautiful English, yet with such spiritual glow that any unsaved person must have felt the pull of the power of the Holy Spirit to seek entrance into that kingdom. How fitting a dedicatory ser-



"A wise man
built his house
upon a rock---

*and the rains descended, and the
floods came, and the winds blew
and it fell not; for it was founded
upon a rock."*

Like rock house foundations, the essential quality of rock for monuments is durability. Other important qualities are beauty, legibility of inscriptions and adaptability to design. Granite is the only stone that fills these requirements, and many granites do not possess all these qualities.

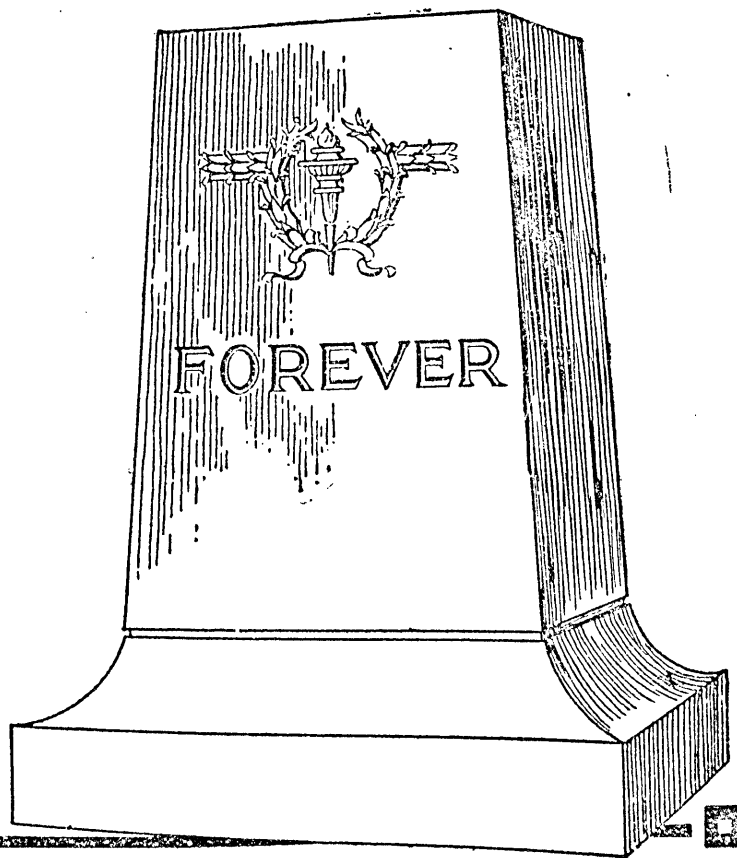
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mon was the clear delineation of the kingdom of God and the importance of seeking it first. At its close a short ceremony in which the trustees and stewards presented the building freed of debt, was followed by the dedicatory service in the ritual and the benediction was pronounced in Central Church without encumbrance of any kind. It was a great day and a throng of people crowded to the altar to express appreciation to bishop and pastor and to rejoice in the liberty of service which now awaits Central Church in her ministry of love and mercy to those who come to our great Hot Springs National Park, even to those afar who need the comfort of the gospel message.—Mrs. F. M. Williams.

WESSON REVIVAL

Well, I guess all the preachers have been anxiously waiting for an invitation to Wesson's funeral, but I wish to inform you that Wesson Church is not a dead one by any means.

Rev. W. V. Walthall just closed an eight days' meeting, the best held in the Methodist Church in Wesson in over fourteen years.

He did more to bring the whole town to unity and cooperation than any one I know, as there was a slight prejudice that he quickly removed.

Bro. Walthall did the preaching himself. Mr. Burns, from El Dorado, had charge of the choir. Miss Martha Brandt of Carlisle played the violin. Mr. Fred Hollingsworth of Wesson the cornet and Miss Mayme Ober also of Wesson the piano.

Any one wishing to have a real revival would not go wrong in securing this splendid party.

The house was filled to its capacity each night with over 25 chairs from the school building placed in

the Sunday School rooms.

Received eleven on profession of faith and one by letter.

We wish to state that Bro. Walthall is a real evangelist as well as an ideal pastor.—Reporter.

MEETING AT LAVACA

Just closed a meeting at Lavaca last night, Rev. W. J. Jordan of the Clarksville Circuit helping us with his good, strong sermons for two weeks and the Holy Spirit doing his office work. We had 33 converts and quite a number joined our Church. There were souls saved each night after we got started. Even the last night of the meeting we had converts.

Bro. Jordan is a strong preacher, a good revivalist and one of the kindest yoke-fellows I have ever worked with. If you need help try him! He will move things for God and the Kingdom. He is the pastor's friend.

Our town was wonderfully stirred.—Hoy M. Lewis, P. C.

BRADLEY

Life moves steadily along in these parts. Our church seems to be growing under the very efficient leadership of our dear Brother Sage than whom there is not a better man in Arkansas Methodism. On this end of his work things have assumed a lively interest. We have organized an Epworth League at Bradley and it is growing day by day. We now have a weekly prayer-meeting fairly well attended.

Our Sunday School under the leadership of H. I. Stewart is doing nicely.

The Missionary Society keeps going and growing. The fact is only that which goes grows.

Our League together with a part of our congregation is going out camp-

ing for a night and day the latter part of this week. We are going to camp on the river Saturday night, have sunrise prayer meeting at 6 a. m., Sunday School at 10 a. m., and preaching at 11 a. m.

We are going to give our Leaguers a touch of nature and let them breathe in the Spirit of the God of all life and activity. Brother Sage has been on the sick list for a few days, but is rapidly recovering. We missed him at Bradley last Sunday which was his regular day.

We now have preaching in Bradley every Sunday and every Sunday night. Not that we specially need so much preaching, but our people love the Lord's work and kingdom, and find much pleasure in the house of the Lord on the Lord's Day.

Of course, not every one feels this way about the work of the kingdom, but there are a faithful few who steadily keep the fires burning.

Lewisville and Bradley will "bring home the bacon" under Brother Sage's ministry when the horn blows for "dinner". If you want to take a peep into paradise, come down and fill your eyes with the finest prospects for crops this section has ever had.

The Lord indeed has been good to us. We are praying for a great season of revivalism all over our work.—R. M. Holland.

MONTICELLO DISTRICT CONFERENCE

The fifty-seventh session of the Monticello District Conference was called under the leadership of our presiding elder, Rev. E. R. Steel, at Hamburg July 6, at 8:30 a. m. Many had been present the evening before to hear the opening sermon by Rev. T. O. Owen of Lake Village, who has had the unusual honor of preaching the opening sermon at our last two district conferences. His sermon was clear-cut, practical, helpful, and those who heard him were in good heart for the devotional service led in the morning by Brother Steel. Immediately after the devotional service Mr. W. L. Woozencraft, son of a Methodist minister, made a very happy welcoming speech in behalf of the people of Hamburg, and by every token those people showed us that they meant welcome.

Nineteen pastors were present and reports were made from twenty charges of the District. In spite of the floods that have swept our territory's richest section there was a clear note of optimism in the preacher's reports and in their private conversation. Even those worst hurt in a material way were not complaining. Financial reports were above last year in many instances and there is strong evidence that our District is coming back better than ever under present leadership.

Bishop Boaz was present and heard the reports of the morning session. At the invitation of the chairmah he addressed the Conference, complimenting the body on the prevailing spirit of optimism both in the pastors and the people. His expressed desire to know the pastors and in so far as possible the people of his charge was made real by his attitude during his stay with us. The preachers have confidence in a man of ability who shows a genuine interest in them and in their work. At eleven o'clock he preached on the text "Thy Kingdom Come." It was a sermon with a fine combination of social outlook and true evangelistic tone and spirit. A message typical of Bishop Boaz, it was inspiring and appealing and helpful. Every man appreciated the presence of his Bishop and the people of

Hamburg felt honored to be his host.

At the noon hour the ladies of Hamburg served a delicious plate lunch in a manner that showed not only their ability to prepare a good meal, but their ability to organize a crowd in an efficient manner.

Brother Wilkerson of McGehee conducted the afternoon devotional service and was the preacher at the evening hour. Using as his text the words from Ezekiel, "I sat where they sat," he gave us a good sermon. At that afternoon session the following lay delegates and alternates were elected: H. L. Shannon, Mrs. W. S. Anderson, W. L. Woozencraft, K. D. McNeely, O. C. Landers, S. O. Savage, Robert H. Baird, Mrs. E. R. Steel, Mrs. J. C. Hoffman, Mrs. H. Parnell, Mrs. H. T. Rucks, L. W. Moffatt. The conference unanimously accepted the invitation to go to Portland for the next meeting. Marshall Turrentine Steel was recommended to the Annual Conference for admission on trial.

The session of the seventh was opened with a devotional service led by Rev. M. K. Irvin who gave a splendid exposition of a passage from Ephesians. Committee reports were made and discussed. A very lively debate on the spiritual state of the church was engaged in by several of the laymen and preachers. O. C. Landers was re-elected District lay leader. A vote of thanks was given to the pastor-host and wife and to the people of Hamburg for the gracious hospitality extended during the conference. The last few minutes of the session were given to an experience meeting led by Brother Steel.

During the conference the following visitors represented their causes: Rev. Clem Baker spoke on the Sunday School day offering and the 4th Sunday missionary observance. Bro. J. S. M. Cannon on the laymen's work, Brother J. H. Glass on the superannuate cause, Miss Ruby Sultt on the League work, Mrs. E. R. Steel on the woman's work. After Brother Baker had addressed the conference Rev. J. J. Mellard offered a resolution expressing appreciation of the great work done by Brother Baker as a leader of our Sunday School development in this Conference. The resolution was adopted by unanimous vote.—E. C. Rule, Sec.

If you abide by the principles taught in the Bible, our country will go on and prosper; but if we and our posterity neglect its instruction and authority, no man can tell how suddenly a catastrophe may overwhelm us and bury all our glory in profound obscurity.—Daniel Webster.

To listen to one's prejudices is to take a fool's advice.—Ex.

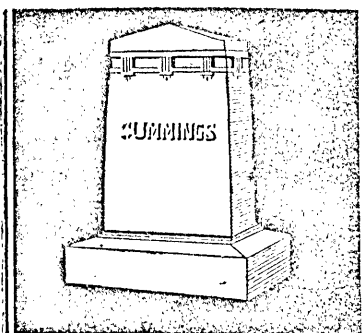
QUARTERLY CONFERENCES

CONWAY DISTRICT (Third Round)

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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J. M. WILLIAMS, President.

LYDIA OF THE PINES

By Honore Willis

(Continued from last week)

"Yes, I did," exclaimed Dave, with a sudden change of voice. "You tell your father to come round and see me this evening, Lydia. I don't like his attitude on the reservation question. Tell him if I can't change his views any other way, I may have to bring pressure with that note."

Lydia buttoned her coat with trembling fingers.

"Yes, sir, I'll tell him," she said. "We'll pay that note up, somehow. Even it can't be allowed to keep us from believing what we believe." Her voice strengthened suddenly. "What's the use of being an American if you can't believe what you want to? I'm not going to tell my father to come to see you. I'll answer right now. We'll think and say what we please and you can do whatever you want to about that nasty old note."

Dave suddenly laughed. "There, Elviry, that's what I mean about Lydia's being the real thing. You can't help my being your friend, Lydia, no matter what happens. But," grimly, "I'll call in that note unless your father shuts up."

"Good-by!" exclaimed Lydia, abruptly and she marched into the hall, head held high, and closed the outside door firmly behind her.

It had been a long time since she had known the heavy sinking of the heart that she felt now. She had an utter horror of repeating Marshall's message to her father. Money worry made Amos frantic.

In the midst of one of her longest sighs Billy Norton overtook her.

"Well, Lydia."

"Hello, Billy," said Lydia, looking up at the young man soberly. Billy was a sophomore in college. "Billy, is there any way a girl like me could earn \$600?" she asked him.

"Golly, not that I know of! Why?"

"Oh, I just asked. I wish I was a man."

Billy looked at the scarlet cheeks and the blowing yellow curls. "I don't," he said. "What's worrying you, Lydia?"

"Nothing," she insisted. Then, anxious to change the subject, she asked, "What're you studying to be, Billy?"

"A farmer. I believe a farmer's the most independent man in the world. And that's what I want to be, independent—call no man boss."

"That's me, too, Billy," cried Lydia, pausing at her gate. "That's what I want to be, independent. That's what real Americans are."

Lydia did not tell her father that night of Marshall's threat. He was in such a tranquil mood that she could not bear to upset him. But the next day she gathered her courage together and told him. To her surprise, instead of walking the floor and swearing, he gave a long whistle.

"So it's that serious, is it? I wonder just what he's up to! The old crook! Huh! This will be nuts for John, though. If he doesn't come out this afternoon I'll go look him up this evening."

Lydia's jaw dropped. "But, daddy, you don't seem to realize we'll have to pay \$600 the first of January," she urged, her voice still trembling.

For the first time Amos looked at her carefully. "Why, my dear child, there's nothing to worry about!" he exclaimed. "Now," his voice softened, "you stop worrying. Levine and I'll take care of this."

Lydia looked at her father doubtfully and suddenly he laughed unsteadily and kissed her. "You get more and more like your mother. I don't know what I'd do without you, Lydia, I swan."

Levine stole away from his various councils and reached the cottage about supper time.

"If I didn't get out here once in a while," he said as he sat down to the waffles and coffee that made the Sunday night treat Lydia had lately developed, "I'd get to believe everyone was playing politics."

Amos suddenly burst forth, "Lydia, tell John about Dave Marshall."

Lydia, flushing uncomfortably, did so. Levine did not cease his onslaught on the waffles during the recital.

"Good news, eh, Amos?" he said. "Getting anxious, isn't he?" Then, catching Lydia's look of consternation, "Why, bless your soul, Lydia, what are you upset about? Let him call in the loan. I can pay it."

Amos nodded. "Just what I said. I'll make my interest and payments to you then, thank the Lord!"

"We'll make them on time just as usual," remarked Lydia, in a voice that had both reproof and warning in it.

"So Marshall's worried," repeated John. "Well, it behooves him to be. I don't know what he'll do when the Indians are gone."

"Mr. Levine," asked Lydia, "where'll the Indians go?"

John shrugged his shoulders. "Go to the devil, most of them."

"Oh, but that seems terrible!" cried Lydia.

"No more terrible than the way they live and die on the reservation. My dear child, don't develop any sentiment for the Indian. He's as doomed as the buffalo. It's fate or life or evolution working out—whatever your fancy names it. No sickly gush will stop it. As long as the Indian has a pine or pelt, we'll exploit him. When he has none, we'll kick him out, like the dead dog he is."

Lydia, her eyes round, her lips parted, did not reply. For a moment she saw the Levine that the world saw, cold, logical, merciless. John interpreted her expression instantly and smiled. "Don't look at me so, young Lydia. I'm just being honest. The rest talk about 'freeing the Indian.' I say d—n the Indian, enrich the whites."

"I suppose you're right, but I can't help feeling sorry for Charlie Jackson and my old squaw."

Levine nodded understandingly and turned to Amos. "What's the talk in the factory?" he asked.

During the half hour that followed Lydia did not speak again nor did she hear any of the conversation. When Levine rose at nine to leave she followed him to the door. "Adam and I'll walk a way with you," she said. "while dad puts his chickens to bed."

"Fine!" exclaimed John.

Lydia trudged along for a few moments in silence. Then Levine pulled her hand through his arm.

"Out with it, young Lydia," he said.

"Do you suppose," she asked, "that God is something like ether—or like electricity—in the air, everywhere something that sort of holds us together, you know?"

"Well," replied John, slowly, "I wouldn't want to believe that. I want to find a God we can know and understand—a God that's tender and—human, by Jove."

Lydia looked up at him quickly in the starlight. "After what you said about Indians tonight, you can't believe God could be tender and—and let that happen!"

Levine returned her look and smiled. "You score there, honey, Lydia, you're growing up."

The young girl nodded carelessly. "But I wanted to talk to you about taking the reservation, not about me."

(Continued next week)

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SUNDAY SCHOOL.

Lesson for July 24

DAVID AND GOLIATH

LESSON TEXT—I Samuel 17:1-58.
GOLDEN TEXT—The Lord is the strength of my life, of whom shall I be afraid?
PRIMARY TOPIC—A Boy Overcomes a Giant.
JUNIOR TOPIC—A Boy's Brave Deed.
INTERMEDIATE AND SENIOR TOPIC—Why David Was Not Afraid.
YOUNG PEOPLE AND ADULT TOPIC—Victories of Faith.

I. The Contending Armies (17:1-3).

On the north side of the Valley of Elah, on the highlands, stood Saul and his army, and on the south side stood the Philistine hosts, eyeing each other for battle. According to an ancient custom, the Philistines, having a warrior among them of great strength, sought to decide the war by a combat between two selected champions. The nation whose champion was slain was to be subject unto the other.

II. The Champions (17:4-37).

1. Goliath of the Philistines. (a) He was a giant (v. 4), perhaps eleven and one-half feet in height. The appearance of such a man greatly intimidated the Israelites. Saul, who once was brave, made no attempt or effort to meet this giant.

(b) He was filled with proud conceit. His size, his panoply of war, and his strength, caused him to believe that no evil could befall him. His conceit became his snare.

(c) He was boastful. No doubt he was a much-talked-of man among the Philistines. Their possession of such a man recalled the former experience of their nation when Samson, the Israelite giant, wrought such great mischief among them.

(d) He was defiant. He openly defied the army of Israel—the people of the Most High. That is just like the champion of Satan's hosts now. He is becoming more and more defiant of the Lord's people, and ultimately will defy the Almighty Himself.

(e) He was scornful. He treated the Israelites with the utmost contempt. This is what Satan is doing daily. He treats God's people with the utmost contempt.

2. David, the Israelite.

In the providence of God, David was sent to the camp at a time to hear the blatant boasting of this proud and contemptible Philistine champion. His three eldest brethren were in the army, and his father sent him with some provisions for them as well as for the captain. While David was talking with his brothers, Goliath made his appearance. The sight of Israel's cowardice and lack of zeal for God prompted David to offer his services. Note the character of David. (a) A mere youth, a stripling not used to war. (b) He was courageous. When all Israel were afraid, he undertook this task. Besides, he had proven his bravery before in defending his flock against the lion and the bear. (c) He had a mighty faith in God. He argued that what God had done for him He would do again. (d) He had meekness and self-control. This he exhibited in a remarkable manner under the gibes of Eliab (v. 28). (e) He was skillful. He had become such an expert in the use of the sling that he had absolute confidence in the issue of his attack. He was not a blind enthusiast who disregarded the use of means, but was careful to use means, and most particular as to what they should be. He put aside the untried armor of Saul. He knew that God's will for him was to use by faith that which he had thought insignificant. This is God's will for us.

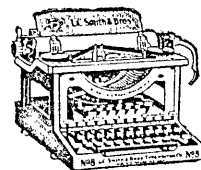
III. The Battle (vv. 38-48).

When Goliath beheld David coming

up against him, he cursed him by his gods—Dagon, Baal, and Ashtaroth, showing that it was not merely a battle between David and Goliath, but between true and false religion. David hastened and ran to meet Goliath. The stone from his sling smote Goliath in the forehead and he fell to the earth upon his face. David went forth in the name of the Lord of hosts—that all the earth might know that there was a God in Israel. The whole matter shows that the battle is not with the strong, but with those who put their trust in God.

IV. The Victory (vv. 49-58).

The Philistine champion was killed and the army routed. This victory is a prophecy of a greater one when the devil, the defiant enemy of God and man, shall be slain and his army put to flight. David is thus the type of Christ and Goliath a type of Satan. Goliath's sword was turned against himself and typified that Christ shall turn Satan's weapons against him for his own destruction.



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