

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, AUGUST 18, 1927.

No. 33.

PUNGENT PARAGRAPHS

Abstract truth becomes concrete in human life and character.

Self-love is blind to spiritual realities and seeks a cheap crown and spurns the blood-stained Cross.

Talents, properly used, increase in usefulness and power, but, wantonly abused, wear out, waste, and weaken.

A light head, carried high, attracts no lightning and dispenses no light because it holds only vanity and vacuity.

Refusal to unite with a weak congregation is no proof of courage and wisdom, but usually of cowardice and selfish caution.

Cash without conscience corrupts character, while conscience without cash may cultivate the courage and constancy which take cities captive.

PROPER PREPAREDNESS

Recently the French Chamber of Deputies passed a bill "for the general organization of the country in time of war." It provides that "all persons of French nationality or subject to French law, irrespective of age or sex, and all legally constituted corporate bodies are bound to take part either as combatants in the defense of the country, or as noncombatants in the maintenance of its material or moral life."

To accomplish this a practical dictatorship is created so that there will be immediate assignment of every one to duty in the capacity in which each is best fitted to serve. All property is to bear its part of the burdens and wages and profits will be fixed by decree. The French press seems to approve this principle of universal service.

We have long believed that this is the best solution of the question of national defense. It does not necessarily mean that the nation is always on a war basis and anxious to fight, but it provides for an organization, like a fire company, which is not to provoke war, but to be ready in case of attack. When there are no exemptions and no opportunity for profiteering, there is no incentive to war but highly patriotic reasons. As long as men and nations seek to take advantage of those who are weak and unprepared, some such form of organization is the best preventive of attack. We do not advocate a big standing army nor a powerful navy, but the maintenance of defenses such as air-fleets and submarines, and provision for drafting every man and woman and industry. We recommend consideration of this plan by our Congress.

VIRILE AND VITAL PREACHING

There are some among us who denounce professors of theology and think that they are given to saying things and forget sin. Such critics should read and carefully digest the following comment of Dr. C. R. Brown, dean of the Divinity School of Yale University, in his book, "The Making of a Minister."

Referring to the Apostle Paul, Dr. Brown says: "The apostle shunned not to declare 'the whole counsel of God.' It had in it large and varied ethical content. He boxed the compass of moral appeal. He brought rigorous and searching truths from the north, and milder considerations which were wafted upon in the south wind. His message, for example, was not made up entirely of compassion. I should say from a somewhat extended observation, east and west, north and south, that this country is in danger of making the sense of pity an overworked virtue. Tenderness is a sacred and beautiful thing, but you cannot build a stable political order upon tenderness alone. You cannot conduct business without a steady regard for certain economic principles. You cannot run a university with nothing but a lovely sense of pity at the heart of it. In all these interests, we must get down to that which is basic and fundamental. Society cannot live on Charity alone; it must live by all the great words which proceed out of the mouth of God. It must live by

HE THAT FOLLOWETH AFTER RIGHTEOUSNESS AND MERCY FINDETH LIFE, RIGHTEOUSNESS, AND HONOR. A WISE MAN SCAL-ETH THE CITY OF THE MIGHTY, AND CASTETH DOWN THE STRENGTH OF THE CONFIDENCE THEREOF.—Prov. 21:21-22.

justice and truth, by honor and fidelity, by prudence and high resolve. You are not declaring 'the whole counsel of God' unless you make that fact clear as daylight to a generation more or less drunk with what it is pleased to call 'love and charity.' I believe that the Gospel of Jesus Christ should be made as fresh and as modern as the morning paper in its phrasing, its accents, its adaptation to current needs. I believe that it should be made as winsome as a June morning by clothing it in the finest literary form within reach and by giving to the presentation of it all possible graces of public speech. But if we rob it of that age-long something which renders it awe-inspiring, mysterious, divine, in its power to search out the moral weakness of the human heart, then we are not 'declaring the whole counsel of God.' If we fall into the habit of presenting easy little sections of it, no better than so much moral soothing-syrup for some of the prosperous, comfortable sinners sitting there in the pews before us, we are declaring only a fragment of the mind of Christ. Where the more searching demands of the Gospel are withheld from any congregation, the people become spiritually anemic. You cannot declare 'the whole counsel of God' in one sermon, or in three, or in ten; but in the course of a three years' ministry, such as Paul enjoyed at Ephesus, a well rounded message, touching upon all the essentials of right living, should be forthcoming."

SMITH AND THE SOUTH

A few weeks ago an editorial in the Columbus (Ga.) Enquirer-Sun, made the impression that the presidential candidacy of Governor Smith was gaining favor in the South. This caused The Outlook to invite Mr. G. F. Milton of the Chattanooga News to discuss the question. It is but fair to say that the Columbus paper has for years been recognized as one of the few really strong Southern journals which are opposed to prohibition, and Mr. Milton has been one of the most ardent supporters of Mr. McAdoo, who, as we all know, is a pronounced prohibitionist and Governor Smith's chief opponent.

Be that as it may, the opinion of Mr. Milton is worthy of consideration, because he undoubtedly represents a much larger element in the South than does the editor of the Columbus paper.

Mr. Milton, in The Outlook, says, in part: "So far as I can see, Governor Smith is making no gains in the South. . . . Opposition to Governor Smith, in so far as it is grounded on his membership in the Roman Catholic Church, is on the wane, and we can all rejoice in the fact. The amount of Southern religious prejudice has been grossly exaggerated; the Klan is said to be far stronger in the North than in the South. The main Southern dislike of Smith's nomination proceeds from his dripping wet views, his Tammany origin, background and environment, and his general Manhattan point of view, and I see no diminution at all of objections on these grounds. In fact, it is stronger than a few months ago. If Smith is to secure Southern delegates, it will be only through careful manipulation of the selection of 'favorite sons' delegations, the personnel of which might be contrived to be of men ostensibly for the favorite son, but really elected so as to be able at the earliest possible moment to desert the lightning rod for the stein. The lure of a vice-presidential nomination might possibly be successfully dangled before

one or two Southern 'statesmen' greedy for empty honors. . . . If Smith should by chance become the nominee, he would have a tough job in the South. If he came out of the presidential election without losing over 60 Southern electoral votes, he would be lucky. In the border States he would have practically no chance at all. His nomination might have one good collateral effect—a real rupture of the Solid South would give a chance for a fine two-party system. This would greatly benefit the South's political health. It would put an end to the Democratic party's taking the South for granted, something that no longer can safely be done."

In his discussion, Mr. Milton states that many Southern Democrats would favor the nomination of Senator T. J. Walsh of Montana in spite of the fact that he is a Roman Catholic. This is significant as showing that the objection to Governor Smith is not on religious grounds, but for other and sufficient reasons, which would have weight if he were not a Roman Catholic. We can imagine no greater calamity to the Democratic party than the nomination of Governor Smith. It is doubtful whether it would survive such a political blunder. It would be even worse than the blunders of the convention of 1924 which made impossible the election of such an exceptionally fine man as Mr. Davis. Another such serious blunder would, in our judgment, result in the dissolution of that party and the organization of a new national party.

A NEEDED HYMN

On page 3 we reproduce a hymn, "The Great Ideal," which appeared in the last issue of the Christian Advocate. It was written by Rev. George A. Freeman, a local preacher and member of our Asbury Church. Bro. Freeman has been a great reader of the best books and has often expressed his thought in poetry which has appeared in these columns. Last year we advised him to offer his poetry to other papers, promising to reproduce it in this paper. Last April he suffered a severe accident which has kept him in bed most of the time. He has been thinking and praying and writing, and this poem is the result of his affliction and his meditations. We believe it is the hymn for which our young people have been waiting. It expresses their spirit and desires. It is dignified and orthodox, but embodies ideas and sentiments that have not been quite so well expressed as he has been able to do it. This hymn should be set to suitable music and when a new hymn-book is published, it should find its place there. It seems to us that it is the hymn for which many devout and youthful souls have been longing and waiting.

BABSON'S APPEAL TO LAYMEN

Addressing the Congregational National Council at Omaha, Mr. Roger W. Babson, statistician and financial adviser, made the following appeal to laymen for co-operation with the preachers: "I want to say one word to you laymen—namely: That we must give our preachers something besides money and criticism. We must give them our hearty support. The three greatest institutions, or the three greatest forces in the world's history, have been the Church, Sabbath observance and family prayers. For these three things the churches have stood throughout the ages. The future of America is wrapped up with the future of the churches. Your children are safe, not because of policemen and judges, but because of preachers and priests. Sweep away the churches and the preachers, and America crumbles. Only so long as you back the churches and the preachers will America continue to progress along the path of her destiny. Tell the preachers your difficulties, freely make suggestions and continually work for better methods, but do it in a kindly and constructive manner. Preachers and laymen are each rowing different oars, but they are both in the same boat. With only one oar being pulled, there is a lot of splash but no

(Continued on Page 3, Col. 3.)

THE ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY.

A. C. MILLAR Editor & Business Mgr.
ANNIE WINBURNE Treasurer

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

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

Pastors are Authorized Agents.

SUBSCRIPTION RATES:

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

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

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

Make money orders and checks payable to the ARKANSAS METHODIST.

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

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

ADVERTISING DEPARTMENTS.

Our Foreign Advertising Dept. is in charge of JACOBS & CO., CLINTON, S. C.

Soliciting Offices and Representatives.

Miss Roberta Davis, 1013 First National Bank Bldg., Chicago, Ill.

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

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

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

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

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

PERSONAL AND OTHER ITEMS.

According to the Literary Guild, there are in this country 500,000 tobacco dealers and only 2,500 book-stores. What does that signify?

Rev. F. M. Freeman, pastor of First Church, Texarkana, has been assisting in a meeting at Crossett, and Virgil Eady, formerly of Arkansas now of Atlanta, Ga., was the song leader.

Rev. J. E. Cooper, pastor of First Church, Searcy, Mrs. J. E. Cooper and Margaret Adelle Cooper are in Washington, D. C. for a short vacation. They will return the latter part of August.

The church at Paris has given Rev. Lester Weaver a vacation and he and his wife are spending August in Colorado. They will be most of the time in Boulder, the seat of the University of Colorado.

Rev. John A. May, general evangelist, of Montevallo, Ala., has several open dates for meetings in Arkansas after Sept. 1. He has held many meetings in our state with fine results. He has some wonderful sermons on tithing.

In spite of the efforts of our Forest Service to protect our forests from fire, it is claimed that the nation's timber is burning up twenty-five per cent more rapidly than it is growing. That means that, unless the burning stops, some day there will be a timber shortage and wood famine.

Mr. F. A. McAnear has been elected assistant instructor in English in the College of the Ozarks at Clarksville. He is a graduate of Hendrix College and has received the M. A. degree from the University of Missouri, and has been superintendent of schools at Russellville, Warren and Morrilton.

On account of failing health, Dr. Henry Churchill King, who has been associated with Oberlin College for fifty years, has resigned the presidency, and has been succeeded by Dr. E. H. Wilkins of Chicago University, who for the last four years has been dean of the department of Arts and Sciences of that institution.

Prof. W. W. Parker, dean of the Central Missouri Teachers College, is on the program of the National Council of Teachers of English for an address on "Language and Thinking" at the meeting in Chicago in October. Dean Parker is an

alumnus of Hendrix College and son of Rev. J. A. Parker of Little Rock Conference.

Acting in place of the pastor of the Lutheran Memorial Church of this city who is absent on his vacation, the editor on Friday of last week conducted the funeral service of Mrs. Bertha Mayer at the home, 500 Summit St. A very large crowd of relatives and friends were present. These good Lutherans believe in attending funerals.

On Thursday of last week the editor ran up to Conway and spent the day with the County Superintendents, making a brief address on Forest Conservation. The program of the meeting was intensely interesting and was thoroughly enjoyed. It is a fine body of men and they are honestly endeavoring to promote the educational interests of the state.

On June 28 Mr. John W. Pickering, father of Rev. J. B. Pickering, pastor of our church at Watson, passed away, at his home near El Dorado, at the ripe age of 88, after a life of faithfulness and usefulness in the church. The knowledge of the death of this good man did not come to this office until last week when an obituary was received from his pastor.

Rev. Edward Forrest of Prairie Grove announces that Rev. A. E. Holloway, pastor of First Church, North Little Rock, will assist him in a protracted meeting which began August 14. Prospects are good. Bro Forrest believes in our Sunday School training work. Recently he received his Gold Seal Diploma at Mt. Sequoyah and finished his work for a diploma in the Pastor's School.

The article from the St. Louis Christian Advocate about Mt. Sequoyah in last week's paper was intended for our Mt. Sequoyah Special, but was crowded out. In spite of the fact that it was written nearly four months ago, we thought it worthy of reproduction. Dr. Ransford is one of the best friends of the Assembly and always writes about it in his paper after a trip to Fayetteville.

The annual loss of timber from forest fires is just about equal to the loss of our people this year from the terrible floods, but because we have become accustomed to forest fires, we think little of the enormous toll the fires are taking. In some places the floods, by depositing alluvial soil, enrich the lands; but the fires, by destroying leaves and grass, impoverish the lands. How long will a sensible people permit this tremendous waste?

While driving near Pinnacle last week, with a group of Boy Scouts, Rev. C. D. Meux, pastor of our 28th St. Church, city, was slightly injured. He suffered a scalp wound and the fracture of one of the small bones of the hand. After treatment at the hospital, he was able to return to his home and will not be hindered in his work. As the car plunged down an embankment, it was a narrow escape. Two of the scouts also were injured, but not seriously.

A wise old lady of eighty tells her friends, as they reach sixty: "You have spent sixty years in preparation for life, and you will now begin to live. At sixty you have learned what is worth while. You have conquered the worst forms of foolishness, you have reached a balanced period in life, knowing good from evil; what is precious, what is worthless. Danger is past, the mind is peaceful, evil is forgiven, the affections are strong, envy is weak. It is the happy age."

Washington University, St. Louis, recently received gifts amounting to \$3,350,000. Among these was one of \$1,000,000 made by Edward Hallinckrodt and his son for the establishment of a Radiological Institution. Citizens of St. Louis contribute liberally to this university because they appreciate its value to their city. Today every progressive city needs a university as a worthy object for the wealth of its citizens. People who have no such outlet for their wealth grow materialistic and selfish.

The American Lumberman, published in Chicago, has in its Aug. 6 issue a very interesting article about Little Rock and the methods used by the H. F. Rieff Lumber Co. in helping people to build moderate priced and artistic homes. The writer says: "A person can ride about Little Rock, as I did, and see literally miles of streets lined with houses no more than two or three years old. Like most of the cities of the Southwest, it is developing some very pleasing types of domestic

architecture, particularly in houses of five or six rooms."

This much I know, looking at life at seventy: men without religion are moral cowards, and mostly physical cowards too when sober. Civilization cannot survive without religion. It matters not what name we bestow upon our divinity—Life Force, World Spirit, Elan Vital, Creative Evolution—without religion life becomes a meaningless concatenation of accidents. I can conceive of salvation without a god, but I cannot conceive of salvation without a religion. The cause of Europe's miseries was its lack of religion.—George Bernard Shaw in Liberty.

A few months ago certain prohibition officers in New York were charged with bribery and violating the prohibition law, and the New York papers featured the affair in immense headlines and denounced the law and its enforcement. On investigation by the grand jury no facts were found of sufficient importance to justify action; but the papers which had headlined the charges, mentioned the exoneration inconspicuously in a few lines. Thus do the great dailies in the Northern cities treat prohibition. Is it any wonder that the people of that section have erroneous ideas of the value of prohibition?

The North Carolina Christian Advocate announces that its plant has just been moved into its new quarters, and from the descriptions which have appeared it must be an unusually fine and well arranged building for the printing business. We congratulate Dr. A. W. Plyler, the editor, and Dr. T. A. Sikes, the business manager, on the success of their efforts and North Carolina especially on their printing plant and paper. North Carolina is showing the rest of the Church how to do things in many different ways. Let us follow her splendid example, take care of our paper, and promote all of our educational interests adequately.

The Sloan-Hendrix Academy catalog for 1927-28 has just been received. It is printed at the Academy printing plant and the work is done by students. It is a very creditable piece of work for unskilled printers. This institution of the Church located at Imboden, under the management of Supt. J. F. Glover, is doing fine work. It offers opportunities for youth to prepare for college at moderate cost, and deserves the patronage and support of our people in Northeast Arkansas. Prof. J. C. Eaton, who has educated many of the teachers of that section is still connected with the school. He has devoted his life to education and is the object of affection of all who have studied under him.

Southwestern State Teachers College at Durant had the largest summer enrollment of any state school this year. A total of 2,167 students were enrolled for summer classes. East Central at Ada was second with 2,020 and the University of Oklahoma third with 2,018. The smallest summer enrollment was at the Eastern Oklahoma College at Wilburton where 363 students attended. Other schools with their enrollment follow: Northeastern Teachers College, Tahlequah, 1,860; Central Teachers College, Edmond, 1,960; Oklahoma A. & M. College, at Stillwater, 1,374; the Southwestern Teachers College, Edmond, 1,960; Oklahoma A. & Western Teachers College, Alva, 991. The above item in the Oklahoma Methodist shows the preparation which Oklahoma teachers are making for efficient service.

In the August 15 number of Forbes Magazine is an article by C. W. Wood, who says that he is not a prohibitionist, on the "Comeback of Louisville." Only a few years ago Louisville was headquarters for John Barleycorn, the home of thirty or more distilleries, six or seven of them the largest in the world," says this writer. It was thought that when prohibition came it would ruin the city, but this writer says: "Her present unprecedented prosperity is real." He does not give prohibition credit, but admits the fact of prosperity and attributes it to organization and determination to succeed. Nevertheless this prosperity is significant and cannot be denied. Population has increased and while 5,500 houses were vacant in 1921, now in one year houses for more than 4,000 families have been built. Wood says, "What prohibition did was to release for use in modern industry the capital which had been tied up in the distillery business."

STOP! LOOK! ACT!

YOU NEED PROTECTION AGAINST ACCIDENT

Whether Riding or Walking You are in Danger

The ARKANSAS METHODIST Furnishes Protection at Small Cost

Our subscription price is \$2, but if you will send \$2.90 your renewal or new subscription will be entered for a year, and you get a \$7,500 Accident Policy. Can you beat that?

For every \$2.90 sent with a different application the person named will get a year's subscription and a Policy for a year.

Make birthday presents with policy and paper.

Make a separate application for each person.

Fill blanks in form below, and send check or P. O. order for \$2.90 for each application.

.....192..

Arkansas Methodist,
221 E. Capitol Ave., Little Rock, Ark.

I inclose \$2.90 for subscription and Accident Policy, and certify that I am over ten and under seventy years of age, that I am not deaf nor blind, and that I am not crippled to the extent that I cannot travel in public places, and hereby apply for the \$7,500 Travel-Accident Policy in the Federal Life Insurance Co.

P. O. State St., or R. F. D.

Occupation Age Date of Birth

Place of Birth

Signature.....

Below write name and address of person to whom you want insurance paid in case of death. Otherwise it will be paid to your estate.

Beneficiary's Name..... Relationship.....

Remember, for every \$2.90 and a different application, you can get a Subscription and Policy for one year. Act promptly and you will have no regrets. Delay and you may be sorry.

Date when application was received192..

CONTRIBUTIONS

THE GREAT IDEAL

By George A. Freeman

O Christ, be thou our heart's ideal;
Turn thou our eyes to look on thee;
From sin and evil set us free,
To live the truth thou dost reveal.

The highest life abides in thee;
Thou art the way, the truth, the life.
Above life's storm and stress and strife
Thy peace shall make the nations free.

We live our lives of but a day,
And much we learn of pain and loss;
But thou didst bear the rugged cross,
And thou hast walked in sorrow's way.

Human thou art, yet still divine;
As human thou canst feel our need;
Our suffering hearts cause thine to bleed
While thou dost lift our lives to thine.

Divine thou art, though human still;
Thy blood doth for our sins atone;
Thy wondrous power and thine alone
Can make our wills the Father's will.

O glorious Christ, our heart's ideal,
We bring our lives to make them thine!

O, let thy spirit through us shine
That we may thee to men reveal!—
In Christian Advocate.

THE BRAZIL CONFERENCE SETS GOALS

By O. E. Goddard, D. D.

I have now held "Retreat Meetings" in each presiding elder's district in the Brazil Conference. I shall go now to the Central Brazil Conference for

similar meetings in each presiding elder's district in that Conference. These "Retreat Meetings" are given largely to prayer and conference. All our talking, praying and planning revolve around three matters: (1) The 1928 Revival Campaign, (2) Religious education in the local church, (3) Ministerial training. These three cardinal matters are given all possible emphasis.

At the close of each meeting, resolutions were adopted. In each District they set some goals. The goal set by each district in the Brazil Conference for the revival campaign in 1928 is a number equal to twenty per cent of the present membership. Each child will be asked to work, plan and pray for at least that many additions during the year. The Brazil Conference now has eight thousand members. This means that their minimum goal will be sixteen hundred additions or professions of faith during the ensuing year. This does not mean to limit the power of the Holy Spirit. It does mean that they will pray and work for at least that many. They will be very happy if they can exceed that number. Nor does it mean to take in members without adequate instruction. They will continue to enroll probationers and instruct them until the pastor is satisfied as to the genuineness of their faith and their fitness to be received into the Church. They also set a goal for the next two quadrenniums. Their goal for the next eight years is to double the present membership. This means if this goal is realized that in 1934 the Brazil Conference will have sixteen thousand members. How many churches in the homeland will add a number equal to eighty per cent of the present membership? How many

BOOK REVIEW

Words To The Deaf; by Guglielmo Ferrero; translated by Ben Ray Redman; published by G. P. Putnam's Sons; New York.

We welcome any book that will throw light upon the age in which we live. Hence we cannot fail to read with interest "Words to the Deaf." With force and shrewdness the writer considers the various national maladies, social, ethical, industrial and artistic, from which the present day is suffering. There is much to provoke thought in these pages. Dr. Ferrero gives as the cause of the trouble a divided will, a conflict of desires. In speaking of our goal of world unity he says: "Will we know how to compel ourselves to make the sacrifices which are necessary to the accomplishment of this world unity, toward which humanity has unconsciously been striving for four centuries? The future will answer. Generations move forward in the darkness. They work without ever really understanding what they are doing. But whatever the fate that awaits us, let us not forget that it depends upon our own will. We shall have peace, order, and world unity if we wish them; if, instead of letting our will divide, veil itself or wander toward discordant and chimerical ends, we know how to direct it—consciously, this time—towards what has been, for four centuries, the unconscious and noble goal of so many generations."

God and The Groceryman; by Harold Bell Wright; published by D. Appleton and Company; New York; price \$2.00.

In this story Harold Bell Wright deals with the questions that are of the greatest interest and importance to us all. Are the teachings of Jesus applicable to the problems of our present day life? If so are we shaping our lives by them? If the world has lost sight of God, just how much are the churches to blame for this state of affairs? It is evident that Mr. Wright has given the subject much thought. He reveals many short comings and limitations of our present day organizations, and has—what seems to him—a solution to offer, which rings true to his sincere convictions. While we may not agree with his condemnation of the established order nor accept his solution of the difficulty, we heartily agree that the teachings of Jesus must be made the basis of civilization if we

are to advance to higher planes. The Groceryman and his family are very human and the account of their temptations and triumphs lends interest to the story.

In Conference With The Best Minds; by Lorne Pierce; published by Cokesbury Press, Nashville, Tenn.; price \$1.75.

Dr. Pierce gives as his purpose in writing this book, "The awakening and fostering a sense of the dignity and imperativeness of the minister's calling." He sounds a challenge to the minister "to desire and claim the full-orbed splendor of his whole calling." The book is calculated to awaken and stimulate the mind of the reader. Lynn Harold Hough says in his introduction to this book: "This is the sort of writing which sets the reader going. He will purchase more books because he has read this book, and he will spend happy and productive hours in their perusal." Dr. Pierce says in his chapter on "Personality and the Preacher," "The ministry requires men with trained minds, minds that go on and on in self-discipline. The ministry demands spiritual specialists, and men with alert and fruitful imaginations. The chief crown and glory of the preacher is personality, a personality that looms large in any situation where minds and souls count." In speaking of the preaching of Jesus he says: "Faith reached up, love reached down, and man became himself when God became man." "The preaching of Jesus was memorable for what he said and was.....His realist preaching was his own radiant personality and for our sake it broke through death and walks the highways of today a little on before."

The Making of a Minister; by Charles R. Brown; published by The Century Company, New York; price \$2.00.

Full of sane and helpful advice and practical directions for meeting the many problems that confront a minister in any charge he may attempt to fill, this book, "The Making of a Minister" should have a place in every minister's study. It deals with the subject in a way calculated to be most helpful. Dr. Brown loves the ministry and from experience and prayerful study, is prepared to speak authoritatively of best ways and means of carrying forward the work of the Master. His

style is clear and forceful and withal so interesting that if the book is once begun it must be finished. It is so full of good advice about the business of living that it is invaluable not only to the minister but to the layman.

Where and How To Sell Manuscripts; by William B. McCourtie; published by The Home Correspondence School; Springfield, Mass.; price \$3.50.

This is indeed a most complete and helpful guide to writers. It is up to date in its information on the literary markets of the United States, Canada, Great Britain and the English-speaking colonies. There are many helpful suggestions on the preparation and presentation of manuscripts. The business side of authorship is explained. The book would be invaluable to writers.

CIRCULATION CAMPAIGN

Since our last report the following subscriptions have been received:

Prairie Grove, Rev. Edward Forrest, 1;

Lewisville and Stephens, Rev. L. W. Evans, 17.

We urge the pastors to work up their lists and send them in as early as possible. Do not forget to bring to your members' attention the Accident policy which we are offering with the paper for \$2.90.

BABSON'S APPEAL TO LAYMEN

(Continued from Page 1.)

progress. Let us see that both oars are being pulled. We are all facing a great problem and all must work it out together, each with confidence in the other, each with love for the other, and each unselfishly thinking of the generations to come, with less thought for ourselves. A great problem is facing America, in the solution of which the Church must be the greatest factor. Let us laymen give the Church more time—as well as money—and insist that the Church shall efficiently function."

These are wise words by a wise man and should be heeded. In our own Church our laymen are trying, through their organization, to co-operate with the preachers; but, so far, they have been able to enlist only a small proportion of the laymen. Let pastors help the lay leaders to get all of the laymen in their organization and working for the progress of the Church.

Annual Conferences will double their membership in two quadrenniums?

They also set goals as to new congregations to be organized, the number of churches and parsonages to be built, and the number of churches now organized to be brought to self support during the two quadrenniums. These goals are as follows:

New churches to be organized in eight years	63
New churches to be built in 8 years	35
Parsonages to be built in 8 years	23
Present churches to be brought to self-support	20

Pastoral and evangelistic work in the Brazil Conference is largely in the hands of the Brazilians. The major part of our missionaries are teachers and heads of institutions. W. H. Moore, W. M. Carr, Anderson Weaver and Jalmar Bowden are in Granbery College. J. M. Terrell is Superintendent of Peoples Central Institute in Rio and presiding elder of the Rio District. H. C. Tucker, the nestor of Brazil Methodism, is in charge of the American Bible Society. This leaves only Paul E. Buyers who is presiding elder of the Petropolis District, treasurer of the Conference and pastor of the Petropolis church. All the other districts and all the other pastoral charges in the Brazil Conference are filled by Brazilians. So far as I can discern, the nationals are in hearty sympathy with this program of evangelism for 1928 and the comprehensive program given above for the two ensuing quadrenniums. The Church at home should thank God for the good work already done in Brazil and for this auspicious outlook for even better work during the two ensuing quadrenniums.

Each district unanimously and enthusiastically recommended the appointment of a Conference superintendent of Sunday Schools. They welcome the new program of religious education in the local church. In each district retreat meeting, one-half day is given to conference with pastors, superintendents and teachers about the new developments in religious education. They are eager to know the up-to-date program and will try to follow it.

I am well, busy and happy.

EDUCATIONAL ITEMS

The Board of Education Year Book
The 1927 Year Book of the General Conference Board of Education has been published and distributed. It is the August number of Christian Education Magazine, the Board's official organ.

The Year Book is a 64 page booklet. It contains the annual reports of the staff officers, the condensed minutes of the 1927 Board meeting, the new by-laws of the Board, and educational statistical tables. By order of the Board these statistics are now compiled and published biennially.

Much valuable information about the educational work of our Church and the status of our educational institutions is contained in this Year Book. Copies may be secured without cost by applying to the Board of Education, 810 Broadway, Nashville, Tennessee.

Assessments For Education

The assessments laid on the Annual Conferences last year for General Conference and Annual Conference work, was \$778,238. The amount paid on these assessments was \$529,667. This is equal to the income which would be derived from about \$9,000,000. In other words, the 7,000 charges of the Southern Methodist

Church have provided the equivalent of a \$9,000,000 endowment for our educational work in addition to what individual Church members are giving each year directly to our colleges and universities.

The following Conferences have the largest assessments for their own educational institutions: Virginia, \$38,000; Central Texas, \$36,600; North Texas, \$33,100; Texas, \$33,060; Western North Carolina, \$32,500; Memphis, \$30,000; North Alabama, \$28,450.

In Terms of Millions

Whoever think only in terms of millions, should be interested in the following figures, taken from the general summary of the educational statistics published in the Year Book of the General Conference Board of Education. The seventy-five universities, colleges, and academies of our Church have grounds, buildings, and equipment valued at \$40,000,000, not including the James B. Duke gift of \$19,000,000 for new building at Duke University. The endowment of these same institutions amounts to \$67,000,000 (including the \$40,000,000 Duke Foundation bequest), and their annual income is nearly 6,000,000. The additions to the capital account of these institutions in 1926-'27 was nearly \$5,000,000. Their combined indebtedness is \$3,000,000.

When compared with similar statistics of a decade ago, these figures are encouraging. But when considered in the light of the great benefactions which have come to other educational institutions during the last ten years, we are reminded that we are barely keeping pace with the educational progress of the day. Only through the generous benefactions of our men and women of means can our Methodist colleges be maintained in harmony with present day standards.

Our Ministerial Students

In 1926-'27 there were enrolled in our own educational institutions 1,068 ministerial students. In addition to these a considerable number of our candidates for the ministry were studying last year in Eastern universities and theological schools and in Southern colleges and universities, other than our own. The whole number of college and theological students who were last year studying to prepare themselves to enter the ministry in the Southern Methodist Church cannot, therefore, be determined with accuracy, but was probably fourteen or fifteen hundred.

By action of the last General Conference the new law requiring the completion of two years in college for admission trial will become operative next year. It will be interesting to observe what effect this will have upon the number of ministerial students of our Church in 1927-28.

NO SUCH BIBLE COMMENTARY

By Allen H. Godbey, Ph. D., Prof. of Old Testament, Duke University.

I am occasionally asked for a good one-volume commentary upon the Old Testament; or an up-to-date Bible Dictionary; or an historically adequate "History of Hebrew Religion". A little counter-inquiry of the seekers has usually compelled me to reply that there were no such books; nor could there be soon; for I found my questioners wishing something that fairly summed historical research and its influence upon Old Testament interpretation. From this viewpoint the material furnished by archaeology is too large and is increasing too rapidly, to be so briefly and finally summarized. A sketch of some notable "finds" during the past thirty years will make this clearer to the popular

reader.

Begin with the Hastings "Dictionary of the Bible" and the Cheyne-Black "Encyclopedia Biblica", published thirty years ago. I bought the Hastings book at once; four volumes quarto; over 3,600 pages. Within three years, I found Old Testament professors in our universities saying that not more than one-third the articles upon Old Testament topics in either work were really satisfactory. There was so much archaeological evidence that had not been seriously considered.

Now consider the additions made since. The University of Pennsylvania had just before recovered more than 30,000 tablets from Nippur, (the "Calneh" of the rabbins). These reached from Persian times back to somewhere about 4,000 B. C. At that early time commerce with India was shown by the presence of teak-wood; and some American scholars have concluded that Nippur was founded as early as 10,000 B. C., and that this ancient religious center was equal in breadth and duration of influence to Babylon, Jerusalem, Mecca and Rome rolled into one! Yet this epochal discovery was not in time to be reflected in the "Bible Dictionaries". And there is not a word of Nippur's millenniums of cultural influence in the Old Testament! And only a minor part of these 30,000 tablets have yet been published; and the popular reader has not seen even these. But the scholar finds some originals of stories in Genesis.

Next, take "Shushan the Palace" of the Book of Esther. Of this ancient Elamite capital, and of the region about it, the Old Testament tells us simply nothing. We hear of "Elam" in a few prophet-passages; the reader may look them up, and see how little is told. But the cuneiform literature had already put before us a long struggle between the "Elamites" or "Highlanders" and the inhabitants of the Euphrates-Tigris lowlands. At various times the "Highlanders" had ruled the "Lowlands". Assurbanipal (Greek "Sardanapalus"), the last Assyrian conquest-king, overthrew Susa (Shushan) and records that he brought home the goddess Nana, whom the "Elamites" had carried off 1635 years before (about 2,275 B. C.) But the Egyptologist tells us that Egypt shows artifacts of Elamite origin in very early Egyptian

times. It is even possible that the original higher cultural impulse in the Nile Valley came from an Elamite invasion. And reputable Egyptologists tell us that "Shishak" of I Kings 14.24 is the Egyptian Sheshon-ku, and that this name means "man of Shushan". That is, a Susian or Elamite dynasty is lord of Egypt and dictator of Palestine at the time. It may be true. Whether "Libyan" or "Elamite", our old Bible Dictionaries and commentaries do not reflect this dominance of Palestine by a great culture.

But immediately after the appearance of Hastings' "Dictionary of the Bible", the French engineer, archaeologist, and scholar, Jacques de Morgan, began the thorough excavation of the "Elamite" capital, Susa. He recovered a language "like no other language on earth", as some scholars have said; and art and culture that was not of Sumerian origin. He found tablets of an older script, or method of writing; earlier than the Sumerian. Little has been made of it, so far. For convenience we may call it "Proto-Elamite". But all this, and its proven influence in Mesopotamia is not known to the popular reader, nor reflected in the Old Testament, nor in Bible Dictionaries and commentaries.

Again, De Morgan recovered at Susa the famous "Code of Hammurabi" (Amurru-apil?) already known to scholars from some tablets of the Sumerian original. An Elamite King, overthrowing the early Babylonian dynasty, had carried away this stele as a war-trophy. A considerable body of literature has resulted; not much of it known to the general reader. The present point is that in the nature of the case, this factor in revolutionizing our notions of the ancient Orient could not appear in the older Bible Dictionaries and commentaries, and cannot be summarized in a few lines of a new "one-volume" commentary. The thinking reader needs all of it.

Then, 3 years ago, scholars were astonished by discoveries in India. At Mohenjo-daro in the province of Scinde, in the alluvial plain of the Lower Indus, it was found that the old cities of historic India were, as in ancient Mesopotamia, built upon the sites of a different and far older culture. The same early civilization was found 400 miles northeast, in the

Children Cry for



**Fletcher's
CASTORIA**

MOTHER:- Fletcher's Castoria is a pleasant, harmless Substitute for Castor Oil, Paregoric, Teething Drops and Soothing Sytups, especially prepared for Infants in arms and Children all ages.

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

Bunjab, and at points between. Its earlier period belongs to stone-bronze times. At Mohenjo-daro there proved to be ten ancient cities, one above another. Taking the progress in culture also, we see a period of 2,000 years or more represented by these ten successive cities. And the Aryan invasion that produced Brahmanism, and displaced this older culture, came about 1,200 B. C. So we find a highly developed art and script and architecture in India between 3,000 and 4,000 B. C. Expeditions sent to Nal, in Beluchistan, and into the adjacent Seistan, Southeast Persia, have discovered remnants of the same culture. The older art is very like that of the ancient Sumerians of Mesopotamia. The pictograph script seems to use some of the same characters. So, for the present, we are calling it "Indo-Sumerian", or "Indo-Elamite". The oldest strata show the closest resemblance to the Sumerian. Now, the excavations now going on at Kish, in the Euphratean alluvium, have recovered an Indo-Sumerian seal; and the excavations at Mohenjo-daro have recovered a silver coin (?) inscribed in cuneiform characters (of the Hammurabi epoch). Compare these facts with the evidence of commerce with India, 4,000 B. C., found at Nippur more than thirty years ago. We have evidence of a fairly homogeneous type of culture from the Lower Euphrates to the Indus regions, several thousand years ago. Who were these people? Did the culture of the lower Euphrates come from the valley of the Indus? Or did it spread from the Euphrates to the Indus? The explorers tell us that the Indo-Sumerian did not build the "temple-towers" of the Euphrates valley, nor massive stone structures like the Egyptian, but that the precision, elegance and comfort of the homes of the private citizens are beyond anything found in Egypt or Mesopotamia of that age. The faces shown resemble the Sumerian in the sloping forehead, prominent noses, shaven faces or heads. Their streets had carefully built sewers of brick, such as the Near East does not show. So the historian finds a new query before him, relative to the age, origin, and originality of the culture of the ancient Euphrates—Tigris lowlands. And no dictionary of the Bible or commentary can yet reflect this "compulsory increase" of our knowledge of the ancient world.

One further illustration. In a previous article I pointed out that the Old Testament told us nothing about the Hittites, but that we now know something. Egyptian and Assyrian inscriptions had told us of furious struggles for empire with the Hittites. That much got into the "Bible Dictionaries" of thirty years ago. But fourteen years later excavations at Boghazkewi ("Boghaz-town") in the great province of "Cappadocia" of Graeco-Roman times, revealed it as a chief city of the great Hittite confederation. Dr. Hugo Winckler recovered there over 11,000 tablets. Some of them were fragments of grammars and dictionaries, in cuneiform characters, giving the Hittite equivalent for Assyrian or Sumerian words. Some were Hittite laws and religious texts, written in cuneiform characters. Some were translations into Hittite language of ancient cuneiform lore. A mistake of theirs gave us the "great Square of Pegasus" in astronomy. The Babylonian constellation of "the Field," E-ku-e, they mistook for the vocative case of their own word e-ku-as, "horse"—(the Latin equus.) So "the Field constellation" of the Euphratean region became the "Horse" of the Mediterranean world. It is im-

possible to do more than hint the main facts here. Only a small proportion of the immense body of inscriptions has been read. Others have been found at other sites. We are just beginning. The University of Chicago sent a reconnoitering expedition last season into "Cappadocia" and finds the whole west of it dotted with ruins of Hittite origin. We have found that the Hittites were a Mongolian people, who had accepted somewhere an Indo-European language and culture, retaining some Mongolian words and peculiarities. Our immediate point is that all this has come to light since our last great Bible Dictionaries and Commentaries. They are out of date. And the results of our new knowledge will never be summed up in a few lines of a one-volume Bible Commentary. We will have monographs on special topics.

These cases are but illustrative. It would take an issue of this paper merely to adequately catalogue all that has come to light in the past thirty years. They force upon the historical student an intellectual revolution. It is not a matter of theoretical literary analysis of Old Testament books. It is a matter of tens of thousands of ancient records, undreamed of by commentators a generation or two ago. We need a large popularization, in our religious press, of what can be reliably determined by this increase in our knowledge, from time to time. We need to remember as petty minds do not, that our best knowledge is but relative at any time, and that the fullest information we have this year will be supplemented by larger information next year. A score of important expeditions from America were in the field last season, and the casual reader does not know their results. Some who read this may not have heard of the expeditions.

And one other great need is that of patient and careful young scholars. Many thousands of records recovered still lie unread, and young students who would like to add something to our knowledge of the secular and religious history of the ancient world have a great field open to them. They need not think a Semitic professorship essential to good work in such field. Much scholarly work in various fields has been done by pastors in their "recreation" periods. A brilliant Irish clergyman, Edward Hincks, was one of the four who first deciphered the cuneiform inscriptions. There have been many scholars whose daily "bread and butter" job was not the one of their scholarly achievements. There will be many more.

CHINA STRIVES FOR NATIONHOOD

By Dr. Ralph E. Diffendorfer

(Dr. Diffendorfer, corresponding secretary of the Methodist Board of Foreign Missions, has just returned from a year's study in the Orient, the last months being spent in China. His point of view is therefore of more than usual interest.)

The first and foremost fact in China is the reality of the revolution.

The forces operating among the Chinese are a striving after nationhood which is more pro-Chinese than anti-foreign; the desire for national unity; aspiration for complete political autonomy; the desire for equality among the nations; a sense of unfair treatment of China from the Treaty Powers; a desire to be rid of the fighting war lord factions and the belief in a great future for China, which amounts almost to a religious fervor.

These forces are producing profound changes in China's social struc-

ture, her economic life, her educational procedure, and her political organization.

In her social life, the family system with obedience from the sons demanded by the father, and from the wives by the mother-in-law, is giving way to the independent family unity. The concubine system which probably grew out of the traditional desire for a son in every family will ultimately disappear. Prearranged marriages, with no acquaintance, courtship, and consent between the bride and bridegroom are giving way to love-making on the part of youth, although the pro-Chinese spirit of the present is still retaining the gorgeous wedding processions, presents, and feasts. One of the most noticeable aspects of the new social life is the freedom, initiative, and independence of the new Chinese women. There are the beginnings today in China of a real feminist movement.

Economically, the biggest factor is the coming of modern industry and the replacing of the old labor guilds and apprentice system by modern, organized labor unions. The organization of peasants' unions is scattering discontent throughout the agricultural regions. The urge for economic reconstruction lies in the desperate poverty of the masses of the people, with all forms of labor underpaid. Food, clothing, and shelter are the demands of these millions.

In educational circles, there is an almost universal conviction that the Chinese must control the schools in China with a curriculum and with methods of instruction adapted to the needs of Chinese life, a movement that finds expression in various demands for the legal registration of schools, with more or less stringent regulations on the part of the national, provincial, and local government.

Politically, there is widespread dissatisfaction with one-man or autocratic government, whether it be by a benevolent emperor or by a rapacious and decapitating war-lord. There is also recognition that the country is not ready for the exercise of the full franchise, which lies at the basis of all popular, democratic government. The nationalist government, therefore, has developed a commission form of government, in which the political council is the highest official body in the nation, in the province, the county, and the municipality. The chairman of this council would correspond to our president, governor, or mayor. Each commissioner on these councils is responsible for a certain department of government, and may have a commission of his own made up of the members of sub-departments under him. There is an attempt to make a budget, to pay ordinary salaries, and to collect and disperse taxes for the national welfare.

Whether in the conservative North, or in radical Hankow, or in moderate Nanking, or Canton, as affecting the military situation, the revolutionary factors just mentioned have deep hold not only upon the majority of the thinking Chinese, but they have taken root among the students of China, especially the returned students, among the laboring men, and more recently among the farmers.

While the revolution of 1911, arising in the South under the leadership of Sun Yat Sen, was directed particularly against the old Manchu regime, its more positive side had its basis in the three principles which are now animating the Kuomintang, namely, national unity, economic independence, and democratic government. The present revolution in China is different from all those that have pre-

ceded it in Chinese history. A statement agreed to by practically every one with whom we discussed the subject is that the basis of the present nationalist uprising does not rest upon the victories of contending factions and rival war lords, but in a political and social doctrine. Every recruiting camp and every training school and officers' training college, and every army is a school for the study of these political doctrines and their relation to the future of China.

It is our judgment that whatever the success of the various contending factions now in China, the more fundamental revolution in China will go on, probably with success and possibly here and there with dismal failure, especially if China's economic resources continue to be destroyed through the devastations of warring factions.

The hopeful factor in the revolution, as viewed without, is the deep conviction on the part of influential, well-to-do, well educated Chinese in all parts of China that the revolution cannot and must not fail.

From the Chinese point of view, which in the last analysis is the point of view we have to reckon with, the revolution seems to me to consist in this; The Chinese are a people with a strong sense of their own inherent worth, coming down through the years from the philosophy of the Middle Kingdom, a people "Exalted to Heaven," with an ethical code exalting "the superior man," which has been the bulwark of Chinese unity as against foreign aggression of every kind for centuries and centuries.

Along with this tradition is the culture of the "superior man" almost exclusively within the simple family circle, a series of social relationships which have been perfected and taught and accepted for generations without question. Suddenly, through contacts with the modern world, these people have come to see that their country was gradually being penetrated by foreign commerce and business protected by foreign governments, with her modern education fostered by almost every nation of the world and in almost every language of the world,—Japanese, German, Norwegian, American, Italian, French, some of the schools having a foreign language as their medium of instruction—every religion expressed in churches and institutions of foreign origin, not only the denominations but often the individual buildings having foreign names. The greatest selling organization in China is probably the Standard Oil Company, yet in its furthest penetration it has kept its foreign garb, its foreign names, and its foreign methods.

These people, finding their training in the simple social life of the family and the clan, with no organization comparable to their modern educational, social, commercial, and religious contacts, have decided that their social unity must be established, their traditions as a peaceful people without an army set aside in order that they may come into full nationhood, respected by the rest of the world.

A QUESTION OF POLICY AND ELSE

Some months ago the editor was kind enough to publish an article or two which I had written, calling attention to some inequalities that have crept into our church finances that, in the judgment of this writer, can, in considerable measure, be adjusted to the great improvement of collections in many places. With the editor's permission I want to say a few

other things that I think ought to be said.

First, by way of showing by comparison some interesting facts among the districts of the Conference. For instance, how are the charges distributed that did not pay assessments in full last year?

District	Charges in Dist.	Sal. not in full	Clas's not in full
Arkadelphia .19	9	13	
Camden.24	8	18	
Little Rock .25	6	13	
Monticello .22	11	18	
Pine Bluff .21	7	17	
Prescott20	8	17	
Texarkana .23	13	29	
Totals ...154	62	116	

It will be seen from the above table that charges that come short of paying assessments are fairly well distributed over the entire Conference. No presiding elder has anything to boast of over his brother elder in this showing.

Second, I want to raise a few questions and give some of my own conclusions, and, if I am in error, I shall thank any brother to set me right.

In the first place, I question the wisdom of keeping as many paid secretaries in the field as we are keeping. It runs up the matter of overhead expense needlessly, for the reason that we have in our machinery as at present organized supervisors who should be able to do exactly the work that some of these are doing, and do it even better than any one man having a whole Conference or two to travel over can possibly do it. I would, therefore, discontinue the paid secretaries of the Board of Missions and of the Conference Board of Finance. Keeping these two secretaries in the field will cost the Church at least seven thousand dollars this year. I am aware that not all the salary of the Conference missionary secretary comes out of our own Conference, but it has to come out of funds raised in this or some other Conference that ought to go for the purpose for which it is raised and not be diverted to pay office salaries for men to do a work that we have other high salaried men to do.

As every one knows, secretaryships above referred to are filled at present by Brothers J. F. Simmons and J. H. Glass. Both these brethren are good friends of mine, honored and trusted. I am not raising the question of their efficiency in the work that has been entrusted to them. I am simply saying that however efficient each of them may be, it is a duplication of machinery to put them in the field to do this work.

How, then, is the work which these brethren are doing to be done? What machinery is it, and who are the high salaried men already in the field to do this work? I answer, in the second place, that all the work being done by these brethren ought to be done, and done even more efficiently, taking the Conference as a whole, by the presiding elders than these brethren can possibly do it for the reason that the elder has much the greater opportunity.

For instance, I can see no reason in the world why the elder might not put on the district missionary institute just as was done this year and give all the attention to pushing the cultural missionary program that was given without having a secretary in Little Rock or somewhere else to tell him when and how to do it. I can see no reason in the world why pastors could not make their reports to the presiding elder, or direct to headquarters at Nashville, just as well as to make reports to Brother Simmons

in Little Rock to have him relay them on to Nashville. I can write to J. F. Rawls at Nashville as easily as I can write to J. F. Simmons in Little Rock. And I could write to F. N. Brewer in Texarkana as easily as I could write to some one elsewhere, and so could any other pastor in the Little Rock Conference. It is not to raise in question the efficiency of these men, again I say, that I am protesting, but against the policy of multiplying machinery at the cost of production. And what I have said with reference to Brother Simmons and his work, applies equally to the work of the Commissioner for Superannuates.

Someone will say, Does not the same argument weigh equally against the Conference Sunday School Superintendent? I answer that in my judgment it does not, for the reason that here you come into a field that requires the specialized knowledge and skill of the technical expert in far greater measure to be successful than it does to be reasonably efficient in these other fields.

I have referred to the presiding elder as a high salaried man. Leaving out the "seven First Churches" in the Conference and the salaries they pay, it is true that, in comparison with all the rest of the pastors in the conference, the presiding elder is a high salaried man. If we include the salaries of the churches excluded above and strike an average for the Conference, we find that the average pastor's salary for 1926 was \$1,591. The average presiding elder's salary was \$4,874, giving a difference in favor of the presiding elder of the neat little sum of \$3,283.

I raise the question, Why should not the elders do, each in his own District, what these brethren referred to above are expected to do? If it be answered that some of them at least do not know how, then let all such make an honest confession to the Bishop. If it be answered that he does not have time for this work, then there are some of us would like to know what he does have time for. The presiding elder is his own worst enemy to the office he holds in bringing the utility of the office under question in the minds of many as good and loyal Methodists as the Church can boast.—R. H. Cannon.

THE BELGIAN CONGO—FIVE YEARS AFTER

By Bishop James Cannon, Jr.

"Kibombo! Kibombo!" called the conductor, and the sound brought vividly back the hour five years ago, when I had stood on the back platform waving to Brother Davis and my faithful hammock men, who ran down the track after the train shouting their goodbyes like our own warm-hearted loyal negroes. If the train schedules had not been unexpectedly changed, either Brother Lynn or Brother Ayres would have been at the station with their native "boys," but I saw only strange faces when I got off the train.

My French is meager, indeed abominable, and the English of the three or four Belgians present was likewise, but the "sign" language is not to be despised in emergencies, and I soon made plain to these men that I wanted to start for Tunda, our nearest Mission Station, by 3:30—within four hours, with a hammock and with enough strong, reliable "boys" to carry my bags, food and myself (when necessary). The Belgian gentlemen were exceedingly polite, but said "Impossible! impossible!" with voice and gestures, and counted off three days for courier to go to Tunda, three days for Tunda Mission "boys" to come

unloaded for me, and four days to take me to Tunda. I used every "iota" of sign language I could muster—tongue, eyes, chin, head, shoulders, hand and feet—to make it absolutely clear that the sun could not set upon my head in Kibombo, but that in three days I must be at Tunda, and then I walked up to a group of natives pointed to my bags and put my hands on their heads and said "Tunda! Tunda! Tunda!" The Belgians grinned and the natives laughed and cried "Tunda Owangi" (chief). So one of the Belgian gentleman yielded to my urgency and by 3:30 started me for Tunda with 17 capable reliable "boys", carrying my two bags, portfolio, army roll with raincoat, overcoat, blankets, sheets, pillows, mosquito boots and net, and three copies of the New York Times, which I had brought along that missionaries might see a home paper, a heavy tin trunk with my biscuits (crackers), sugar, canned milk, sardines, ham, jam, candles, matches, quinine, etc., a case of bottled soda water to thin my milk and to insure uncontaminated water, two lanterns (front and rear), a bag of Congo coin money, and the most ram-shackled hammock you can imagine, with no back and uneven seat. Three miles out from Kibombo, however, the "boys" stopped at a rather pretentious native hut, and put the hammock with me in it on the ground. In vain I gesticulated and cried "Tunda!" They gave a call, the occupant of the hut answered, and to my amazement they left me, ran behind the hut and brought back the most comfortable hammock I have ever seen, and when I hesitated two of them lifted me bodily into the hammock, four of them grasped the poles and went off at a swinging trot down the path. I did not know until I reached Tunda that Brother Henry Ayres had made the hammock and sent it to Kibombo to be used by me whenever I might come.

For three days and nights I was on the path with my 17 natives with no common language, except the "sign" language, without sight of a white man, with a bag of money, plus my personal effects. I crossed boggy, low grounds, swamps and rivers carried by the "boys" in the hammock or on their backs, and spent the nights in the rest-houses in native villages, the chiefs and inhabitants of which knew that I was staying there alone. The village chiefs are required by the State to furnish water and firewood for white travellers. My "boys" made up the fire in front of the rest house, boiled water for our canteens, squatted around to watch me eat my crackers, milk, potted meat and jam, while waiting for the native women of the villages to cook and bring their food, at a cost of from twenty to fifty centimes each, which is paid by the white "Owangi". The food may be boiled rice or millet (where it can be had), but usually it is the root of the cassava, or manico pounded in a mortar and boiled, served plain, but sometimes with olive oil poured over, and sometimes with bits of goat or chicken and gravy, and occasionally as a great delicacy fried caterpillars or fat grub-worms are spread on top like strips of bacon. The men sometimes get for themselves green roasting-ears, sweet potatoes, plantains, bananas, pineapples, mangoes, paw-paws, peanuts, eggs, chicken and goat meat. They apparently have no kind of food antipathies but, as they say "meat is meat," whether it be chicken, goat, crocodile, "hippos," or elephants, and the do not see any reason why human flesh should not be eaten from the mere standpoint of

taste and nourishment. (The tsetse fly prevents the raising of cattle and horses.) All their animals, plus lions, leopards, etc., are plentiful. Brother Ayres had killed two elephants quite recently, and the roaring of lions and snarling of leopards is a nightly occurrence, but they fear the glare of the camp fire.

After supper I usually sat on the porch of the rest-house and sang some hymns and offered prayer. They all gathered around and after a verse or so some of them would try to hum a little. (They like to sing, but their voices are not as melodious as the voices of our Southern negroes). They usually wanted one more song, and at the prayers they were curious, but quiet.

We were right below the equator where night falls between six and seven, and usually when not on the path, I went to bed about 9:30, to be able to start again at 4:30 or 5 A. M., before the heat of the sun. I spread the New York Times on the ground to protect from dampness, with blankets next, with mosquito net draped above, supported by sticks and nails in side-walls. Crawling under the net with added protection of mosquito boots, long rain-coat and black skull cap, with a watchman to tend the fire to keep off the wild beasts, especially leopards (which are probably the most destructive of the wild beasts), with my "boys" sleeping in the vestibule, the porches and near-by huts, I slept as well and as safely in the African villages as I have in any city of the world, and suffered no discomfort, except a little cold and stiffening of the muscles.

The first evening when I pointed to the sun, counted three on my fingers and said "Tunda," they shook their heads and counted four. But whenever they slowed down and began to loaf, I got out of the hammock, and with my stick took to the path with a vigorous stride, and after the second morning, I had only to strike the hammock pole with my stick and cry "Tunda," and they would chorus back "Tunda," and quicken the pace. These Ostetala negroes are more like the best type of our Southern negroes than any other negroes I have seen in Africa. They are well built, generally well nourished with good features and kindly dispositions. They are mentally above the average negroes, are capable of great affection and loyalty, and are responsive to the teaching and preaching of our Southern missionaries, who well understand the negro characteristics.

The tribal territory extends from Kibombo on the East to Lusambo on the Southwest, about as far as from Richmond to Philadelphia, and about an equal distance North and South. I arrived at our Easternmost Station, Tunda, about noon the third day, having made a record trip of less than three days, and with my men all in good shape. Five years ago I spent the night at Chief Tunda's Village, and aided in the selection of this site for our Mission. Before leaving Kibombo, I had sent a courier ahead to announce our coming, but so rapidly did our caravan move that he was not many hours ahead of us. But the news spread rapidly, and Brother Ayres met us an hour out on the path with a group of Mission "boys," and at the entrance of Tunda's village. Chief Tunda met us; we saluted each other, and then the hammock men bore me through the village at a swinging trot, with a fancy step now and then, to the accompaniment of their own special hammock song, while hundreds of negro men and

women, boys and girls, and veritable pickaninies ran ahead, behind, alongside, shouting and waving palm branches and joining sometimes in the refrain of the hammock men. As I watched them and noted their genuine enthusiastic interest, I realized that the Mission and its work must have become a great factor in their lives, or they would not make all this stir to welcome one whom none of them ever saw but once before, and that five years ago. Chief Tunda having come to welcome me, I later called upon him and inquired concerning the health of his sixty-three wives and their children, many of whom were standing around in various stages of nudity, and gave him a bag of salt and promised to send him a gold ring such as I sent to Wembo-Nyama five years ago as a token of friendship.

I marvelled to see what had been done at Tunda in five years in the erection of buildings for missionaries, church shed, hospital and industrial work, in planting good vegetable and fruit gardens, and of special importance in the establishment of a large native village on the Mission Concession, well laid out, well built and well populated by a group of smiling, intelligent looking, well-behaved natives, with rows of palm, banana and mango trees lining the street.

I called up my Kibombo men paid them off, giving each of them a "Matabish" (tip) for good service and extra speed, and bade them "Good-bye," knowing without peradventure or question of any kind that these men had intelligence, sensibility and will; that they had appetites and desires, fears and hopes, hates and loves, sorrows and joys, an appreciation of wrong and right, and that they needed and could understand and accept the Gospel Message that "God so loved the world that He gave his only begotten Son that whosoever believeth on Him might not perish, but have everlasting life."

This somewhat detailed, but necessarily brief narrative may give a better understanding of native life, and possibly stir more interest in the Congo negroes, to whom our Southern missionaries are giving their lives for Christ's sake, and for whom our Southern people, with their knowledge of the negro, have a great responsibility to furnish more money and workers to speedily evangelize the whole tribe. At present we have not one half enough men and women assigned to Africa to carry on the work as it should be done, and it has been difficult to maintain effective organization at any of the Mission Stations. Sometimes one man has to carry on educational, evangelistic, medical and industrial work to the detriment of all four. But all the workers on the field are genuine Congo missionaries. They have given themselves unreservedly to the work, they love the Otetala people, and believe fully in the power of the Gospel to save them, and numbers of the converts have bought forth those fruits of the Spirit which are found among our home Christians. Our workers are distressed that they are not able to enter more fully into the speedy evangelization of the entire tribe, but are trying to develop as rapidly as possible a well-trained trustworthy band of native preachers and teachers. I had pictures taken of four native evangelists and their wives, and as soon as I receive them, I want to send to the "Voice" the story of their conversion, their trials and their work. The Southern Presbyterians have 80 Congo missionaries—three times as many as we have—and are securing great results. We

could do likewise if the home churches would furnish the money. There will be no difficulty in securing workers.

I visited all the Stations, Tunda, Ninga, Lusambo, Wembo-Nyama (where a very gracious helpful session of the Mission Conference was held), and went on motor cycle with Brothers Anker, Davis and Ayres to Kabengele (Bishop Walter Lambuth's native Otetala name) where after careful inspection it was decided to reopen work, the Belgian Government granting a concession of very desirable land for Station buildings and native village and river landing for our remodeled and now comfortable steamer "The Texas." I was impressed that there had been decided improvement in the Belgian colonial administration, and especially in the personnel during the past five years. Among other things roads with bridges suitable for automobiles and trucks are being opened across the country, and our hauling of supplies from the Steamer "Texas" is done now almost entirely by carts with rubber tires pushed by natives, or by the small Ford truck. An appropriation by the Woman's Department was used just before I left to purchase a Ford car, which enabled me to cover several hundred miles the last three days of my visit. The Mission has two motor-cycles (should have three more), and several bicycles, which are a great aid in evangelistic trips, greatly multiplying the points of contact for the limited force of workers. But the price of gasoline, nearly \$1.00 per gallon, limits the use of all forms of gasoline motor power, especially with small missionary budget.

It must be recognized that the Congo is not a white man's country. While white leadership in industry, commerce, education and religion may be essential for many years to come, the work in all its forms must be done chiefly by natives. The African people must be evangelized by Africans. The great work of the missionary is to evangelize and to train a sufficient number of native men and women, who can carry on the necessary work. Native teachers and preachers, native churches supported and governed by native members must be the goal. The responsibility of the Church today is to furnish thoroughly equipped and sufficiently numerous men and women to do the training promptly. Mohammedanism has not as yet made much headway in the Congo as in some other parts of Africa, but it is trying to enter, and Christianity should so occupy the field that the natives will reject Mohammedanism when presented. "The King's business demandeth haste."

WHAT IS IT THAT EDUCATES?

By Prof. Fred L. Pattee
State College, Pennsylvania

What is college education for, and what is it that educates? A business expert not long ago said to a group of our faculty: "Stripped of all moonshine, a college education means simply an admittance ticket to a job. Every student in this university came with no other purpose than to fit himself for a job—a bread and butter job." Is this conception true? Is education merely a matter of job? In the office of one of our deans there once hung a series of photographs of the men who had graduated in his department, each bearing a card with the figures indicating the man's salary. The greater the salary the greater the success. Is it salary that measures success? If these be the ideals of what a college should do for its students, then does not the college be-

come a mere trade school or apprentice course? That this, however, is not now the opinion of even the economic and industrial world, the chief user of such technically trained men, is every day more apparent. Not long ago I was on a train out of Chicago, and I found in the Pullman seat beside me a man who at a glance I perceived to be a dominating personality in some large area of life. We got to talking, and he told me he was a high executive officer of the Bell Telephone Company of the United States. I asked him if the company ever hired college graduates. He said, "Yes, hundreds of them every year." "Must they have taken a complete course in telephones before you will hire them?" "Not at all," he said. "We don't care whether they know anything about telephones or not. We'll teach them telephones." "What do you want?" I asked. He looked out of the window a moment and then he said, bringing his fist down upon his knee, "We want just two things: men of character that we can build upon and men who can think straight." "Is that the general demand of the whole business world now?" I asked him. "It is sir, emphatically." "You are a college man," I said. "What studies in college will train a man to think straight?" "Well, I know what taught me to think straight: a well-drilled course in Latin and Greek, in a small college—Brown University it was—with mathematics, and science taught not for utilitarian ends but for science's sake; and I had literature and philosophy and history—a general culture course, for an educated man is a rounded man." "And what training makes for character?" I ask-

ed. "Contact with men and women of character," he replied. "Education means contact with personalities."

You may strip a college of its stadiums and its fraternity houses, you may disband its athletic teams, you may discharge its trustees, you may cancel all the diplomas of its alumni you may send away its president and its treasurer, and you may burn all its buildings, but if you have two other elements left, you still have a college. The ideal of teaching is a teacher and an adequate learner: Christ and Nicodemus; Mark Hopkins and Garfield. The school of Jesus had twelve students, and his college course was but three years, but its alumni changed the history of the world. The lowest terms, then, to which you reduce a college is to teacher and taught, professor and pupil, and if your professor is adequate and your pupil adequate you have education at its highest possibility. To me the problems of today reduce themselves to but two essentials: the securing of adequate teachers and the selecting of adequate pupils.—In Christian Advocate.

Church and Sunday School Furniture

Send For Special Catalogue

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

School Equipment

School Seating—Auditorium Chairs—Opera Chairs—Laboratory Furniture—Steel Lockers—Playground Apparatus—Gymnasium Equipment—Blackboard Material.

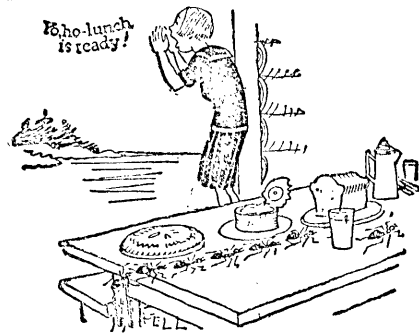
I can meet your most exacting requirements. Tell me your wants, and I will do the rest.

Send for catalog.

W. J. McILWAIN

Phone 7465

Little Rock, Arkansas



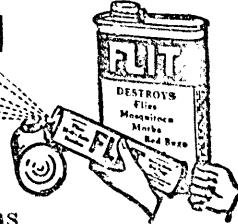
Ma Buzz has unexpected guests

FLIT spray kills ants, bed bugs, roaches, and their eggs. It also clears your home of flies and mosquitoes. Fatal to insects but harmless to mankind. Will not stain. Get Flit today.

FLIT



DESTROYS
Flies Mosquitoes Moths
Ants Bed Bugs Roaches



"The yellow can with the black band"

© 1927 STANDARD OIL CO. (N.Y.)

FOR YOUTH.

BE ON TIME

I knew a feller once that lost
His girl by bein' late;
She met another feller,
And the other got the gate!
I knew a young clerk once that lost
His job 'count of a snooze
He took one mornin'; someone else
Now fills that feller's shoes.

I knew a feller once that made
A million ere his prime;
He said the way he made it was
By showin' up on time!
I know a guy who got to be
A railroad president;
If he said: "I'll be there at ten!"
Then "ten" was what he meant.

I don't care what you're doin'
Or what may be your aim;
To show up at the time that's set,
Will surely boost your game!
For there's only one thing better
To help you in your climb,
And that's to be on hand, my friend,
Five minutes 'head o' time!

—Exchange.

* * * * *

FORESTRY ESSAY PRIZES

* Early in the year we announce
* ed that prizes would be given for
* essays written on a subject to be
* announced later. Youth and chil-
* dren, between twelve and eigh-
* teen, who are readers of the Ar-
* kansas Methodist may enter the
* contest. The subject is "Why
* Should Our Forests Be Preserv-
* ed?" and "How May We Preserve
* Them?" The essays should con-
* tain 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 sub-
* scriber to the Methodist on the
* inside. The facts and arguments
* used must be from Forestry ar-
* ticles which appeared in the Ar-
* kansas Methodist between Jan.
* 13 and May 12, inclusive, in the
* Youth's Department. Do not ex-
* pect us to supply these papers.
* We suggested each week that the
* papers be preserved for refer-
* ence. The prize for the best es-
* say 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 es-
* say. Essays should be addressed
* to Arkansas Methodist, Essay
* Contest, 221 E. Capitol Ave., Lit-
* tle 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 an-
* nounced, and one or more of the
* essays will be published with a
* picture of the writer if it can be
* secured.

* * * * *

SPORTSMANSHIP TOWARD PARENTS

There is nothing that you young
people vaunt yourselves so much up-
on as being good sports. Sportsman-
ship is your religion; and this being
the case, why do you not practice a
little of the faith that is in you in the
home circle and adopt a sporting at-
titude toward your father and moth-
er?

One of the cardinal principles of

sportsmanship is the square deal. To
play fair. To take no advantage. To
give the other fellow a run for his
money.

Do you treat your parents that way?
They have spent a lot of time and
money and anxiety on you. There were
years and years when you were little
and helpless when you would have
died of starvation and neglect if they
had not cared for you by making a
thousand sacrifices of their own com-
forts and pleasures. There have been
weary days and nights when they
watched sleepless over your sick-bed.
Years in which they slaved for you.
There has never been a day since
you were born when they have not
put your welfare above their own.

Father and mother have gone shab-
by and worn cheap hand-me-downs in
order that you might be as well dress-
ed as the boys and girls with whom
you associate. To send you to college
and to give you educational advan-
tages that they never had, father has
dug in a little deeper into his work
and put the last ounce of strength he
has into straining on the collar and
mother has cut down her household
budget to the bone and her personal
indulgences to nothing and has worn
the same old hat for three years.

Do you think it is playing the game
to take all that your parents have
done for you and to make no return
whatever? Don't you think you are
a pretty mean grafter when you take
the clothes off persons' backs and the
food out of their mouths without even
so much as "Thank you"?

Do you think that you are giving
father and mother a show for their
white alley when you let them work
themselves to death and deny them-
selves the common comforts of life
to send you off to expensive schools
where you spend your time playing
instead of studying and come back
with nothing but a fraternity pin and
a college yell and a contempt for
those on whose bowed backs you have
climbed a rung or two up the social
ladder?

The only way you can repay your
debt to your parents is by showing
them some affection and appreciation
and gratitude and making the most
of the opportunities they gave you. A
cheap enough way to settle a great
debt, God knows. Yet how many of
you even pay an installment on your
account by handing your father and
mother a few kind words!

And don't you think that sometimes
when your parents look at you and
see how selfish and egotistical and
self-centered you are and what an in-
grate you are that they feel like hang-
ing their heads in shame because they
have brought such miserable little
tin-horn sports into the world?

The real sportsman pulls his weight
in the boat. He does his part. Do
you do that at home or do you leave
mother and father with the bag to
hold?

That boy is no sport who is too
temperamental to work and idles
around home and lets father and
mother support him while he waits
for some congenial occupation to turn
up that will have a large, fat pay en-
velope and no labor attached to it.
He is the worst sort of a quitter.

That girl is no sport who lets moth-
er do the cooking and sit up half the
night making her frillies while she is
out at night clubs dancing out the
chiffon stockings that mother has to
darn. Nor does she sit up and mani-
cure her pink fingernails while moth-
er washes the dishes and scrubs the
floors.

Unless you put your strong, young
shoulders under the family burden
and do your best to lift it off the

FOR CHILDREN

WHO IS IT?

Guess who it is I like so well?
His praises I would gladly tell;
In love with him I deeply fell;
My Teddy-bear.

His small black eyes are very bright,
His fuzzy arms are—oh, just right;
He is so nice I hug him tight;
My Teddy-bear.

I know he must be fond of rhymes;
I read him this, he smiles betimes;
Oh! I do have such lovely times
With Teddy-bear.

His head is turned to look at me,
His arms stretched out; 'tis plain to
see
He really, truly seems to be

tired old shoulders that have borne
it so long—unless you are ready to
pinch-hit for father and mother, you
have not a drop of sporting blood in
you.

An infallible test of sportsmanship
is the ability to take punishment with-
out whining, to accept whatever fate
sends, be it bad or good, with a smile.
Do you do that at home?

Suppose your parents are not able
to give you the things that rich peo-
ple have. Suppose you can't have as
many pretty dresses as Miss Astor-
bilt has. Suppose dad can't give you
a sport car like the one young Croe-
sus has. Suppose you do have to
work instead of playing golf and go-
ing to tea-dances. How do you take
it?

Do you run poor old hard-worked
dad into debt with your extravagance?
Do you nag him into buying things
for you that you know he cannot af-
ford? Are you surly and grouchy
and peevish and fretful in the family
circle because you can't have every
wish gratified? Do you go about
with the air of one who has been done
a deadly wrong by being brought into
the world by parents who are not mil-
lionaires?

If you do, you are yellow all
through. The girls and boys who are
real sports do not reproach their par-
ents for not having presented them
with ready-made fortunes. They do
not expect anybody else to play their
game for them. They are out to win
on their own and they have the high
heart and the courage to snap their
fingers in the face of poverty and
hardship and to get more fun out of
the fight than they ever will out of
the victory.

There is no slogan of sportsman-
ship that you hear oftener than this:
"I'll try anything once." Well, why
don't you try listening to your par-
ents' advice at least once?

They have lived a long time. They
have had lots of experience. They have
seen many things happen, and life
doesn't change as much as you think
it does.

Father started as a poor boy with-
out a penny in his pocket and has
worked up to being the head of a big
business. Mother has known love and
courtship and marriage and mother-
hood. Perhaps they could tell even
flaming youth how to walk warily
among the pitfalls and how to avoid
making some of the tragic blunders
that wreck lives. Anyway, the ex-
periment is worth trying. So be sport-
enough to listen to the older people
once.

It's a fine thing for a boy or a girl
to have a pride in being a good sport,
but don't exhaust all of your sports-
manship on the outer world. Save
part of it for home consumption.—
Dorothy Dix in Arkansas Democrat.

A "perfect bear."—Aunt Sally in
The Congregationalist.

BLUEBERRY TIME

By Alix Thorn

When it's blueberry time, yes, blue-
berry time, and winds are blow-
ing free,
Then it's up the hill to a pasture high,
and that is the place for me.
The sun shines warm, and the air is
sweet with fern and balsam too,
And far away as the eye can reach,
is a line of mountain blue.

'Tis a wonder time, 'neath a cloudless
sky, when labor seems only play,
And breeze, and sun, and the balsam's
breath, a part of the summer day.
Oh, I know the path to that pasture
wide, and it's there that I will be,
When it's blueberry time, dear blue-
berry time, and winds are blow-
ing free.

PIP AND PEP AT THE SEASHORE

Pip and Pep, the two neighbor pups,
were at the seaside with their small
masters. Such times as they did
have playing in the sand, while their
masters went in swimming! And
such times romping about with them,
as the boys ran about in the sun to
dry themselves. It was the nicest
time of all the day for Pip and Pep,
this time down at the beach.

There came a day, however, when
their masters could not go in swim-
ming. They went off to a picnic in-
stead. And Pip and Pep were left in
the back garden to play all by them-
selves.

"It isn't half as nice as at the
beach," said Pip, who was trying to
dig a nice big hole. "The earth's so
hard up here. I'm going to the
beach. Come on, Pep."

Pip was off without another word
toward the beach. But he had only
gone a few steps when he saw that
he was all alone. Pep was back there
in the yard and was not moving.

"Come on, Pep" Pip called again.
And this time Pep did come.

It was only a short run to the beach.
And the sand was so much nicer for
digging holes. Especially the sand in
the nice quiet nook away out near the
water behind a rock where the boys
and puppies used to go together. Pip
and Pep were soon digging big, big
holes, and throwing stones inside the
holes pretending they were dinner
bones.

It was great fun at the beach and
the puppies were very happy at their
game.

"Aren't you glad we came," Pip said
at last, looking into a hole particular-
ly deep. "We never could have dug a
hole like that back in the garden."

Pep didn't answer. He was staring
at the hole himself, and as he stared,
the hole suddenly filled with water.
"They'll drown our bones," said
Pep, still pretending.

"Never mind," said Pip. "Pretend
our holes are wells. See, all the
holes are full of water now."

"Yes," said Pep, not quite so hap-
py, "and my feet are all wet too."

"Why, so are mine," said Pip, "the
sea is running after us. Lets play
running away from it."

And every time a wave came up
Pip and Pep ran back to the rock to
get away from it. It was great, great
fun, the new game they had found.

"Oh," said Pep, at last, quite out
of breath, "I think I'll sit down for
awhile!"

"Yes, let's" said Pip. For even he
was tired enough to rest.

But when Pip looked about for a
dry spot to sit down, there wasn't a
single spot left.

"Why, Pep, what's happened to our

beach?"

"I don't know," said Pep. "It looks as if the sea's chased it away."

"Well, the rock's still here. Let's sit down there for just a minute."

But they hadn't been there more than a few minutes, when Pip jumped up. "I'm all wet again. I'm going to swim to the big beach over there before the sea has chased the rock away as well. Come on, Pep."

"But you can't swim," said Pep, astonished.

"I've watched the boys. I think I can. Anyway we can't stay here."

And with one jump, Pip was in the water, paddling his paws as the boys did sometimes just in fun.

"I'm swimming, Pep, I'm swimming," Pip kept calling. "It's easy. Come on in."

But Pep did not move. As the sea came up higher, he moved up another step upon the rocky ledge. Pip could see him do it from the corner of his eye, as he turned to swim toward the big, big beach.

Pip found that he could swim quite easily now. And it was not many minutes until he stood dripping on the broad beach around the corner from the rock. He could just see Pep's back and tail from where he stood.

"Come on," Pip called again. "You will get wet anyway, if you stand there. Come on. Swimming's easy."

"I can't swim. I can't come," Pep answered, in a frightened voice.

Every second Pip could see the water creeping nearer to the ledge where Pep was clinging. With a leap, Pip was in the water once again. "He'll drown if he can't swim," he thought. "I'll have to show him how."

"I can't swim. I can't swim," Pep kept calling.

"You can't if you don't try. That's certain," Pip told him, as he swam along so easily.

Pip could see now that Pep was slipping when he tried to stand. The water was coming on the rock where he was standing. That was what was wrong.

In a minute Pip was up beside his friend. But he slipped back almost at once. It was slippery. He'd have to get Pep off that rock some way, or the sea would chase him off. And that would frighten Pep so badly that he could not swim at all.

"Look, Pep, look," said Pip. And lying on the rock, he showed him how to move his paws.

Pep was too frightened even to lie down like that. But just then a big wave came and made him lie down flat. He moved his paws like Pip's. And just as he was doing that, another big wave came and carried him right off the rock.

"You're swimming. Keep it up," called Pip in glee, as he swam along beside his friend.

Five minutes later, two dripping puppies were rolling in the nice hot sand on the broad beach around the corner from the rock.

"Look," said Pip, as they talked of their great adventure. "Look! Our ledge of rock is gone. The sea has chased it away."

"Yes," said Pep, "the sea chased me, too. But I'm glad, because I learned to swim that way."

And it always remains a secret from the little masters just how their puppies did first learn to swim.—Alice Wetherell in *The New Outlook*.

Modesty is that feeling by which honorable shame acquires a valuable and lasting authority.—Cicero.

Nothing is more wretched than a guilty conscience.—Pleutius.

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, Willmar
Communications should reach us Friday for publication next week.

"In the furnace God may prove thee, while we are doing what we can for Thence to bring thee forth" more than them. It is difficult for me with the school still going on."

bright,
But can never cease to love thee;
Thou art precious in his sight:
God is with thee,
God thine everlasting light."

—Thomas Kelly.

OUR RECOMMENDATION COMMENDED

A well known and zealous member of the W. M. S. writes:

"I read with approval your article in a recent *Arkansas Methodist* about 'news' we should send to our Woman's Page. We should stress more the spiritual side of our works and tell others if we are making progress in helping to build our 'King's Highway.' The social features are merely for our pleasure here, and get us nowhere on our Heavenly pilgrimage."

NEW AUXILIARY AT OAKLEY CHAPEL

The women of the Oakley Chapel church met at the home of Mrs. F. M. Hubbard June 30, and spent the day working on a quilt which is to be sold and proceeds given to missions.

Mrs. D. Y. Thomas, of Fayetteville, was present and formally organized a W. M. S.

Mrs. Miran Hull was elected president, Mrs. F. M. Hubbard vice-president, Mrs. W. C. Russell secretary, Mrs. Hugh Britt corresponding secretary, Mrs. C. H. McSpadden local treasurer, and Mrs. C. H. Maberry treasurer.—Mrs. Hugh Britt, Cor. Secretary.

ASHDOWN AUXILIARY

Mrs. J. M. Johnson, Cor. Sec., writes, "This auxiliary recently suffered a great loss in the death of our oldest and one of our charter members, Mrs. Bettie Traylor. Though she was almost seventy-three years of age, she appeared much younger and was always an active and valued member, rarely missing a meeting. While she is absent from us here, I am sure we are still laborers together with God."

"We are all lined up for the Prayer League for our Jubilee year. Have the cards and all are praying earnestly for a great year."

ASHDOWN AUXILIARY

We had the privilege of viewing the first pictures of the new missionary school building, Carolina Institute, in Seoul Korea, through Mrs. R. G. Rew who received them from her sister, Miss Hallie Buie, principal of the school. The building now completed is a large, handsome structure which was erected with part of the proceeds of the Week of Prayer in 1925, contributed by the women and children of the missionary societies of the M. E. Church South.

In a recent letter Miss Buie, writes as follows: "The war in China is sending missionaries into Korea in numbers. They had to leave in such a hurry some of them lost all they had, wedding silver, family heirlooms, and even their clothing; but were glad to escape with their lives. People here are giving the refugees homes, I have four in my home;

Another writer in a secular paper says: "It is this anti-foreign, anti-missionary spirit which has kept China in darkness of heathenism for countless ages. Resistance to enlightenment, evangelization, has ever been a characteristic of this nation, which though one of the oldest and largest, has made less advancement than her smaller sister countries, Japan and Korea."—Mrs. Ethel Sims, Pub. Supt.

GROUP MEETING AT PANGBURN

The Zone Meeting for Searcy District was held at Pangburn June 30 by District secretary Mrs. Lula Hill. After devotional service conducted by Rev. W. T. M. Jones, cordial welcome was extended by Mrs. J. A. Gray. The reports of delegates were given. There were representatives from Bald Knob, Heber Springs, McRae and Pangburn. Mrs. Brown of Cotton Plant gave an inspiring talk on stewardship.

Misses Roberta Gray and Almeta Crook entertained the body with music and readings.

In discussion of auxiliary problems much useful information was gained. Mrs. H. Hanesworth talked on the Pledge. Rev. J. J. Decker, Rev. J. M. Hughes and Prof. Bruce were introduced.

A delightful lunch was served in the church. The afternoon devotion was conducted by Rev. J. M. Hughes. Mrs. H. Hanesworth presented the Y. P. and Children's work also the Jubilee year.

Misses Dorothy and Doris Crook delighted the audience with a reading.

Miss Almeta Crook gave a beautiful piano solo. Mrs. Decker made an instructive talk on Tithing. After singing "Blest Be the Tie That Binds" Rev. J. J. Decker dismissed the meeting with prayer.—Mrs. W. F. M. Jones, Sec.

BLTYHEVILLE

The lesson used Monday afternoon in the study class of the W. M. S. of the First Methodist church was on the subject, "Qualifications of a Good Leader," which was taken from the text book "Temple Hills."

This society met at the Christian church and under the teaching of Mrs. John S. Campbell the 25 members present were able to take home a worthwhile thought along the line of leadership. It was decided to adopt the "Buddy" plan whereby the society hopes to establish a closer relationship among the members and also to increase the attendance. It is planned to raise the attendance to 100 per cent by having the names of the absent members drawn by the members who are present and these names drawn will be the "buddies" to the other members.—Reporter.

ASHDOWN

The July social union meeting of the W. M. S., one of the most pleasant of the year, was held in the Methodist church with a good attendance and a fine interest in the excellent program rendered. A good breeze

coming in at the windows of the room so nicely arranged by the hostesses for comfort and beauty, the place was as pleasant as a summer resort on this midsummer day.

The program was in charge of Circle No. 2 with Mrs. Frank Lambright as leader, assisted by Mesdames I. M. Phillips, Campbell and Pierce. Song, "Blest Be the Tie," was followed by a devotional from first Psalm and prayer by the leader. The topic being "Our Foreign Mission Enterprise", based upon the text, "I am come to let them have life and to let them have it in abundance," was discussed as follows: Educational, Mrs. Phillips; Evangelistic, Mrs. Campbell; Medical, Mrs. Pierce; Industrial and Literary, Mrs. Lambright. Piano solo, "Simple Confession," was a lovely spiritual number rendered by Mrs. Frank Locke. A talk by Mrs. J. M. Johnson on The Golden Jubilee of Missions to be celebrated next year at Nashville, Tenn.—Fifty years of woman's endeavor for foreign and home missions—was followed by this auxiliary giving a rising pledge to join in prayers for the success of this great anniversary. Mrs. W. L. Phillips talked on holding a Bible School of one week for the children during vacation. Prayer by Mrs. Johnson closed the meeting. In the social half-hour the hostesses, Mesdames Orus Leslie, O. T. Graves, Annie Lambright and Cettie Peniel served a delicious cream course with sunshine cakes. They were assisted by their lovely daughters, Misses Margaret Leslie and Marion Graves. Orange marigolds were the favors, these brilliant flowers also being used in baskets, bowls and vases in decorations. We were pleased to have the pastor's wife, Mrs. Baker, back after a seige of illness looking fully restored.—Mrs. Ethel Sims, Pub. Supt.

CHINESE CHRISTIANS ADDRESS MISSIONARY CO-WORKERS

(Copied from the *Shanghai Times* for Thursday, Feb. 10, 1927.)

On last Sunday, about 1,000 Chinese Christians met at the Allen Memorial Church, Quinsan Road. In facing the present situation they felt that Christians should do their utmost to preserve religious liberty. They all agreed that the present treaties between China and foreign Powers should be revised on a basis of mutual freedom and equality and that in the revision no special privileges for Churches and Missions should be included. They also felt that extraterritoriality should be abolished.

They addressed a message to their missionary co-workers in Shanghai, the text of which is as follows: "China is at present going through a gigantic upheaval, the main characteristics of which can be summarized as follows:

A struggle for a stronger and freer national life.

A struggle for a fuller and richer content in the life of masses.

A struggle for a more worthy place in the family of nations.

A struggle towards a new cultural expression which will unite the best in our intellectual and spiritual life with the best in the modern scientific civilization.

The four-fold struggle has penetrated every phase of Chinese life today and in its inward sweep profoundly affects every form of organized effort in the country. We, Chinese Christians in Shanghai, feel acutely the challenge of this present hour. Already among us two definite trends have been greatly accentuated.

More than ever before, there stirs

in the heart of the Chinese Christian Church the desire to find its own soul and to live its own life.

More than ever before, the Chinese Christian Church is experiencing a compelling sense of obligation to assume responsibility for carrying on the Christian movement in China even though its leaders are fully conscious of their unpreparedness of the task.

Our Attitude.

Christian workers in China have reacted to the present situation in various ways. Some regard this upheaval as a temporary manifestation of unrest which will soon pass away. These believe it will then be possible again to resume their life and work very largely under the conditions which prevailed before. Others have been so discouraged by the continuance of one trouble after another that they have become extremely pessimistic and can see no hope for the future. But there is another group whose hearts, while frankly filled with anxiety and perplexity, nevertheless, are moved also with hope and with a spirit of adventure because they have seen the guiding hand of God in the present situation. The future of the Christian Movement in China will depend very largely upon whether this small group of Christians will be able to maintain a faith, courage and wisdom equal to superhuman demands of the hour.

In this crucial experience through which we are passing, we need the continued co-operation of the older Christian communions of the West and of our missionary co-workers in China. None better than ourselves realize our unpreparedness to carry on a Christian movement which thus far has been fostered largely by the churches of the West.

In this co-operation, may we share with you our convictions as to the spirit in which we are called upon to undertake our common service.

As followers of Christ all of us should persistently endeavor always to let our love triumph over any sense of being misunderstood or unjustly treated, over considerations of national prestige or personal safety, over differences of opinion and over pride and prejudice.

Whatever happens to our institutions and programmes of work, we stand still in need of your best contribution which is the sharing with us of your deepest personal experience of God through Christ.

We invite you to identify yourselves fully (1) with the Chinese people, in accepting the risk involved in the voluntary surrendering of your extraterritorial status and (2) with the Chinese church, by merging your

present mission organization with it, thus bringing directly to the church the gift of all your knowledge and experience.

As the followers of Christ, the Prince of Peace and Goodwill, shall not missionaries and Chinese Christians unite in undertaking the ministry of sympathy, understanding and reconciliation in the midst of strained relationships of all kinds?

Above all, let us unite before God in a humble and penitent spirit and examine ourselves as to:

How truly Christian our own individual lives are and.....

How well prepared we are to make a worthy Christian contribution to the great human needs around us today.

Some Practical Suggestions

The Christian Church, if it is to make her contribution to the unfolding life of the Chinese people at the present time, must have in its own fellowship that triumphant spiritual life which is rooted in a vivid consciousness of God through Christ. Shall we not see in this period of forced interruptions to our normal work, an opportunity and call to find for ourselves, individually and in groups a deeper experience, of God?

In the midst of these profound political, social and economic changes now going on in the country, we feel greatly perplexed as to what constitutes for us the Christian way of life today. Can we not in the coming year come together all over the country in little groups which will in a spirit of proper and fearless inquiry seek an answer to this all important question?

Extraordinary occasions in life call for prompt and adventurous adjustments. The whole Christian movement in China is today facing such an occasion. We, therefore, urge:

That immediate representations be made by missionaries, either through deputations going back to their home countries or through other means, calling for an immediate readjustment in treaties with China on the basis of economic equality and mutual respect for each other's political and territorial sovereignty.

That the mission boards send immediately representatives to China to work out with Christian leaders in this country definite measures for the placing of all branches of Christian work under the administrative charge of Chinese Christian bodies.

That responsible missionary and church leaders in China, in the meanwhile, get together to work out ways and means toward this transfer of responsibility.

That a meeting of responsible Christian workers in China be called immediately to study the present situation and fearlessly examine into their work with a nation-wide perspective and across denominational lines in order to determine which enterprise within the Christian movement should at all costs be maintained, with a view to the concentration of our resources in men and money on those enterprises which are making the most vital contributions to the life of the Chinese people.

In concluding this word to our missionary co-workers, we wish again to express to them our deep appreciation of the noble work which they have been carrying on in China, to assure them of our continued trust and affection, and to record herewith our conviction that they have a permanent and fruitful place in the service of Christ among our people." —Sent by Mrs. R. A. Dowdy, Pub. Supt. N. Ark. Conf. W. M. S.

Sunday School Department

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

S. S. DAY OFFERINGS LITTLE ROCK CONF. FOR WEEK ENDING AUG. 13

Arkadelphia District:—
Previously reported\$888.68
Camden District:—
Junction City (Add.) 10.90
Previously reported 678.83

Total\$689.73
Little Rock District:—
Previously reported\$733.23
Monticello District:—
Previously reported\$505.76
Pine Bluff District:—
Stuttgart (Add.) 5.00
Mt. Carmel 3.32
Previously reported 749.21

Total\$757.53
Prescott District:—
Bethlehem 3.50
Previously reported 778.00

Total\$781.50
Texarkana District:—
Gravelly Point 2.00
Ashdown 60.00
Previously reported 769.22

—C. E. Hayes, Chairman.

HONOR ROLL

Since our last report the following pastors and their charges deserve to be placed on our Conference Honor Roll.

Rev. W. W. Christie—Junction City.
Rev. J. D. Baker—Ashdown Charge.
—Clem Baker.

FOURTH SUNDAY MISSIONARY OFFERINGS LITTLE ROCK CONFERENCE

Arkadelphia District:—
Ouachita45
Princeton\$.60

Third Street 10.00
Previously reported 51.29

Total\$ 62.34
Camden District:—
Previously reported 72.65
Waldo 4.58
Junction City 2.28
Harrell 1.30

Total\$ 80.81
Little Rock District:—
First Church 28.91
Ashbury 20.00
Previously reported 72.65

Total\$121.56
Monticello District:—
Previously reported\$ 34.47
Pine Bluff District:—
Stuttgart 30.00
Previously reported 60.17

Total\$ 90.17
Prescott District:—
Bingen 1.43
Previously reported 97.37

Total\$ 98.80
Texarkana District:—
Walnut Springs90
Fairview 5.82
Previously reported 49.79

Total\$ 56.51

Standings by Districts

Arkadelphia District\$ 62.34
Camden District 80.81
Little Rock District 121.56
Monticello District 34.47
Pine Bluff District 90.17
Prescott District 98.80
Texarkana District 56.51

Total\$544.66

—C. E. Hayes, Chairman.

TROUBLED WITH BOILS

Quickest permanent relief with
GRAY'S OINTMENT
At all drug stores. For sample write
W. F. Gray & Co., 748 Gray Bldg., Nashville, Tenn.

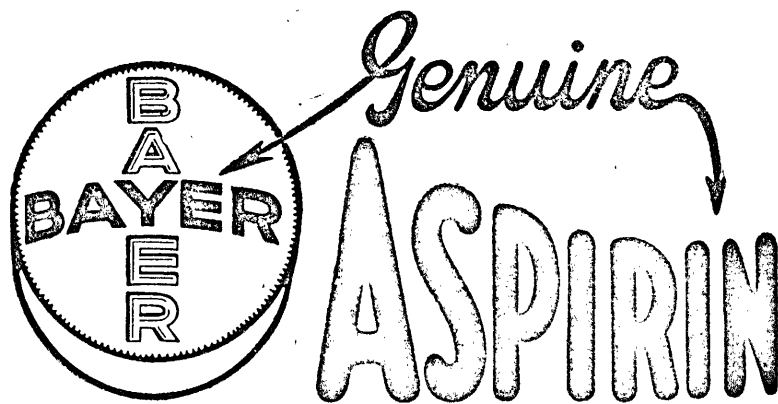
Inventions--Patents

Inventions Developed
Patents Commercialized

Have you an idea that you want to develop or a patent to commercialize?

Let Us Help You
GLOVER TOOL CO.

Box 603 Little Rock, Ark.



SAY "BAYER ASPIRIN" and INSIST!

Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 25 years.

DOES NOT AFFECT THE HEART

Safe Accept only "Bayer" package which contains proven directions. Handy "Bayer" boxes of 12 tablets. Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monocetecacidester of Salicylic acid

EPWORTH LEAGUE

CONF. TREASURER MAKES REPORT FOR FIRST QUARTER

A total of \$159.63 has been sent into the North Arkansas Conference Treasurer, Miss Grace Hardy of Jonesboro, according to a report made recently. A majority of the Leagues have not paid on their pledges and it is hoped that each will pay quarterly in order that the new budget plan may be correctly carried out.

Payments to date by districts are as follows:

Fayetteville District:—

	Pledged	Paid
Alpine Pass	\$10.00	\$ 2.50
Council Grove	10.00	2.50
Elm Springs	5.00	5.00
Fayetteville Sr.	15.00	3.75
Fayetteville Hi-League	5.00	1.25
Fayetteville U. League	75.00	18.75
Oakley Chapel	20.00	5.00
Winslow	15.00	3.75

Helena District:—

Helena Hi-League	10.00	2.50
Wabash Sr.	25.00	6.25
Marvell	5.00	1.25
Holly Grove	15.00	3.75
Hickory Ridge Sr.	5.00	1.25
Hickory Ridge Jr.	2.00	.50

Booneville District:—

Mansfield Sr.	25.00	6.25
Oppello	10.00	10.00
Perry	20.00	5.00

Jonesboro District:—

Keiser	10.00	2.50
Leachville	25.00	14.00
Jonesboro Hi-League,		

First Church

First Church	30.00	7.50
Ft. Smith District:—		
Dodson Ave. Ft. Smith.	50.00	27.00
Lavaca	5.00	1.25

Searcy District:—

Judsonia	12.50	3.13
Kensett	10.00	2.50

Conway District:—

Gardner Memorial,		
North Little Rock..	50.00	12.50

Paragould District:—

Piggott Hi-League	25.00	6.25
------------------------	-------	------

Batesville District:—

Tuckerman	15.00	3.75
-----------------	-------	------

All chapters that have not done so are urged to make their first quarter's payment immediately. Pay up so you can be showed paid up for the next publication of paid up pledges in the METHODIST.

ENTERTAIN FOR LEAGUERS

Members of the First Department of the Senior Epworth League of Gardner Memorial Methodist Church entertained Thursday evening, August 11, with a miscellaneous shower and party for two of the Leaguers who were recently married. They were Miss Helen Murray and Clifton McCaul, both active members of the League. The party was held at the home of Mrs. J. C. Salmon, Jr., 2300 Pike Avenue, North Little Rock. Thirty-five guests attended. Mr. and Mrs. McCaul received many lovely gifts. Members of the First Department served dainty refreshments late in the evening.

VICE-PRESIDENT OF CONFERENCE AT MT. SEQUOYAH

The Rev. Ira A. Brumley, vice-president of the North Arkansas Conference, accompanied by his wife and young daughter, Miss Bettye Anne, are at Mt. Sequoyah this week attending the Western Young Peoples

BAPTISM MODE SETTLED

Oldest records confirm affusion! Latest research gets original facts that all should know, and keep forever. Illustrated book, 24 cts.; 5 for \$1. Largest sale ever known! Scores say "strongest work ever written; plain as day." Box 54 A, Graycourt, S. C.

Assembly. The Rev. Mr. Brumley is Arkansas's representative on the Faculty Staff at Sequoyah this year.

DISTRICT SECRETARY IS ENTERTAINED

A party was given in honor of Miss Martha Matthews, Secretary of Jonesboro District by the three Leagues of Jonesboro. More than fifty attended. Miss Matthews spent two weeks in that city visiting friends and relatives and inspecting the work of the various leagues. The evening was delightfully spent in games and contests. The entertainment was held Tuesday evening, August 2.

LEAGUE TO HAVE SPECIAL PROGRAM

The Senior Epworth League of the First Methodist church of North Little Rock will present a special program at the church Sunday evening. Miss Charlotte Vann will be the leader of the program and will present J. Blaine Withee, Secretary of the Little Rock Y. M. C. A. Several special numbers will be included in the program.

Mrs. J. C. Salmon, Jr., Editor of the North Arkansas Conference, is attending the Western Young Peoples Assembly at Mt. Sequoyah this week. Mrs. Salmon is an officer of the League at Gardner Memorial League, North Little Rock.

INTER CITY LEAGUE UNION MEETING

Oh Boy! wasn't that watermelon great? Yes sir, it sure was. Those who attended the League Union Meeting Monday evening were certainly repaid for having done so. Primrose Church was packed and a good program was rendered. Mr. J. B. Withee of the Y. M. C. A. was the speaker of the evening. The Primrose orchestra rendered several numbers. The entire program was greatly enjoyed.

Then the ice-cold watermelons were served under the spreading oak and pine trees. Quantity sufficient! Nice big red watermelons which even made the dieters forget themselves once again and put to safety their share of watermelon.

Mr. Frank Mackey is the young energetic president of Primrose League and is doing some fine work with these young people. The Union wishes to express publicly its deepest appreciation to this League for so cordially entertaining us. All attending thoroughly enjoyed the program.—Robert L. Martin, Pub. Dir.

EPWORTH LEAGUE INSTITUTE ISSUES 62 CREDITS

Eight Leagues were represented in the Institute held at Ft. Smith August 8-12 which resulted in an issuance of 62 credits. The enrollment on the opening night was 83.

The Institute was held at the Dodson Avenue Church. Five ministers did credit work. They were Rev. W. V. Womack, Rev. H. O. Bolin, Rev. E. H. Hook, Dr. F. M. Tolleson and Rev. T. B. Talley.

The program started each evening at 7 o'clock when a course in Chapter Management was taught by the Rev. Vernon E. Chalfant, President of the North Arkansas Epworth League Conference. Dr. George W. Davis taught a class from 8:15 to 9 o'clock each evening on "How Jesus Met Questions." Departmental groups were also held each evening. First Department was taught by Dr. F. M. Tolleson, Second by Rev. W. V. Womack, third by Rev. H. L. Bolin and fourth by Miss Ernestine Brown.

A special feature of the institute was the demonstrations held each

evening from 9-9:30 o'clock. These included games, a model council meeting by the First Church League of Ft. Smith; a model business meeting by the Dodson Avenue League and a model Devotional meeting by the First Church League of Van Buren.

During the week a watermelon feast was enjoyed. Sunrise prayer services were also held.

Attendance by Leagues was as follows:

Dodson Avenue League Ft. Smith	49
First Church, Ft. Smith	4
Pleasant Grove League	2
Alma League	3
Midland Heights, Ft. Smith	11
Greenwood League	2
First Church, Van Buren	6
First Church, Clarksville	6
	83

OFFICIAL VISITATION

During the past three weeks, I have had the pleasure of visiting three of our local chapters. At 28th St. we found our Union pastor, Rev. C. D. Meux, hard at work with a group of young people.

On July 7, we visited First Church League with the Union's Vice President, Miss Alma Metcalf, leading that League in its work.

The past Sunday we visited Asbury League, the home of the Union's president, Mr. Orion Thompson. About 30 Leaguers were at work. At the church hour, Rev. Curtis Williams, an active Leaguer, preached a fine sermon.

The officers are now centering their attention upon the coming Institute and will be ready to announce definite plans within a few weeks. We, therefore, urge all local chapters to keep this in mind.—Robert L. Martin, Pub. Dir. Inter City League Union.

NEWS OF THE CHURCHES

KINGSLAND CIRCUIT

We have just closed a meeting at Cross Roads Church on the Kingsland Circuit, Saturday night, with 17 additions to the church, 15 of these were by baptism, and two by vows.

Cross Roads Church in a way is the very center of the circuit, and we had big crowds every night from every church on the charge. The crowds were so large we could not begin to take care of all who came. The church could not hold the people. It was this way all through the meeting. The writer did the preaching and of course nothing can be said of that; but we had some of the best singing for country churches we ever had. Just think of people from all my circuit in one big choir singing the old time hymns. People came from every where 10 miles around. We were sorry that we did not build a big arbor in the beginning so we could accommodate all who came to church. Next year we will plan for the people.

The church was benefited, souls saved and a Sunday School is to be organized next Sunday.

We began a meeting at Grace Church Sunday which promises to be a good meeting.—S. W. Johnson, P. C.

MT. SEQUOYAH ECHOES

A beautiful picture is a precious treasure whether it is painted on canvas to hang on the walls of our homes or the result of impressions to hang in the hall of memory.

One cannot know what one has missed who has never been up before sunrise on Mt. Sequoyah. Some of my most satisfying and cherished memories are the products of my strolls there in the early morning hours.

There are times when the surround-

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. Butman 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.

ing valleys, filled with fleecy clouds, resemble the ocean, till the sun, the King of the Heavens, comes and sweeps away the mists and the vapors.

Then, there are times when the atmosphere is so clear that an approaching freight train is plainly visible as it crawls, snake-like, between the mountains miles away; also, the smoke curling up from the chimneys of the many homes in the valleys below indicates that the people of Fayetteville and the country side are up preparing to begin a new day.

Moreover, one has not fully yielded to nature's charms upon Mt. Sequoyah, until one has listened intently to the riot of joyous bird song, which begins with the early dawn and increases in volume and variety until it seems that every bird in the tree-tops has joined the feathery chorus. You think: "What wonderful provision has God made for the happiness of his children!"

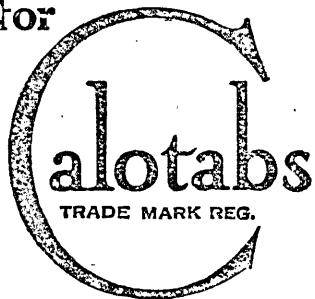
However, Mt. Sequoyah has powers to charm other than its physical surroundings at the early morning hours. The social contacts, the inspirational courses of study, the religious atmosphere, the general management of the grounds can hardly be excelled.

Still there is great need for more and enlarged housing accommodation. The management faced serious difficulties in making provision for all guests during the terms of the

SALESMEN AND SALESLADIES—TAKE ORDERS

for rugs, blankets, damask, novelty designed bedspreads and draperies. Liberal territory and commission. Rainbow Novelty Mills, Dept. C, Grover, N. C.

Next time you
buy calomel ask
for



The thoroughly purified
and refined calomel combined
with assistant and
corrective agents.
Nausealess—Safe—Sure

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

The Townsend Hotel

"One of the Best"

Centrally Located

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

European Moderate Rates

J. A. Townsend, Prop.

Hot Springs, Ark.
Free Garage.

recent Sunday School Leadership School.

It is, therefore gratifying to know that the Auxiliaries of the Women's Missionary Society of the five co-operating states hope to complete their buildings before the opening of the next season. Let the women of Missouri heartily respond to every request to aid in carrying through this undertaking!

Also it is encouraging to know that the North Arkansas Conference has funds already in hand to finance the construction of a library and study hall, which will add greatly to present equipment, and will be appreciated by all students.

Mt. Sequoyah is not a summer resort. While it is beautiful, restful, and recreational, yet it is pre-eminently a place for study, thought, research, worship, and the fellowship of earnest Christian leaders who desire and seek to become more efficient in the Master's service. Too much cannot be said of it as a Training School for Christian leaders.

The question for a Christian leader is, not "Can I afford to spend two weeks or more at Mt. Sequoyah?" but "Can I afford not to?" When the leadership of the Church assumes this attitude seriously we will begin to realize more rapid progress.

There was a gratifying increase in attendance from Missouri this year, and those present desiring to have a still greater representation next year organized the Mo-quoyah Club with the following officers: Dr. W. M. Alexander, president; Miss Margaret Morton, secretary-treasurer; Mrs. E. D. Lewis, publicity agent.

Any request for help or information will be gladly given by the club. Service is our motto.—Mrs. E. D. Lewis in St. Louis Christian Advocate.

GREAT LAYMEN'S RALLY

Re-electing members of the central staff of the Board of Lay Activities, Methodist Episcopal Church, South, and initiating plans for a great convention of Methodist laymen to be held at Lake Junaluska next year, that body concluded a three-day annual meeting at Lake Junaluska, Thursday, August 4.

Provided the plans are consummated for a laymen's convention, it is probable that the Board will hold its next annual meeting at Lake Junaluska, in connection with that event; otherwise the annual board meeting will be held at Mt. Sequoyah, Ark. Heretofore, the board has met alternately at the seats of the Southern and Western Assemblies of the Church.

To assist Dr. G. L. Morelock, general secretary, the Board of Lay Activities re-elected the following staff officers: J. M. Way, associate secretary and treasurer; J. E. Crawford, secretary of stewardship; and Fred T. Barnett, secretary of the Wesley Brotherhood movement. The general secretary is elected quadrennially by the General Conference. Headquarters of the Board of Lay Activities is at Nashville, Tenn.

Dr. W. P. Few, president of Duke University, and lay leader of the North Carolina Conference, addressed the body briefly in behalf of Lake Junaluska as a location for the proposed Laymen's Convention. He spoke with enthusiasm of the new hope and the new atmosphere, which, he declared, is evident here and gave it as his opinion that the proposed Laymen's Convention offers a splendid opportunity to make Lake Junaluska a melting pot for integrating and unifying the operations of the Southern Methodist Church. Since

the laymen were primarily responsible for the establishment of the Southern Assembly, Dr. Few said he thought the Board of Lay Activities ought to be active in strengthening the plant at Lake Junaluska.

Messages were sent to honorary presidents, John R. Pepper, of Memphis and Judge Erskin Williams, of Fort Worth, who were prevented from attending the meeting, and to Bishop W. B. Beauchamp, of Atlanta, honorary general secretary.

The board expressed its thanks to General Superintendent Ralph E. Nollner for the hospitable entertainment of the body.

MT. PLEASANT CAMP-MEETING

The camp-meeting of Mt. Pleasant church, nine miles north of Monticello, will be held the last week in August, beginning Aug. 28 and continuing through that week.

All former pastors and friends are invited.

Dr. Steel, P. E. of the Monticello District will preach Sunday morning and Sunday night.—E. D. Hanna, P. C.

SEVERAL MEETINGS

Assisted Rev. E. J. Slaughter at Tyrone. Rev. Gladys Williams did the preaching. Meeting began July 17, closed July 31.

Assisted Rev. I. L. Cloud at Swifton in a ten days' meeting just closed. Rev. Lester Rowland of Plummerville did the preaching.

Began Sunday Aug. 14, at Calico Rock for a two or three weeks' campaign. This will be a union meeting.

I find it not so hard to influence the children to accept Christ. But it is different with the older ones.

We have had very successful meetings, and I have had some very fine Senior and Junior choirs this season.—W. P. Forbess.

A LETTER FROM BROTHER DICKERSON

On June 27 while having the new furniture moved from the depot to the church at Parkdale, I suffered a severe injury to my back which still has me confined to the house. My good people sent me to Hot Springs for rest and to take the baths.

Both boards of stewards told us to stay as long as I wanted to, and we were there a month, and still my back was very little better, so we came home last Friday, and have been confined to the house, and to the bed most of the time.

A fellow never knows how many good friends he has until he gets to the place where he needs them, and every one has been good to us.

In Hot Springs every one tried to

see how good they could be to us. Brothers Hayes, Steele, Doak and Farr, were all so nice to visit us and give us good cheer. Bro. Cummins, and Bro. Clark of Wilmot dropped in on us and cheered us up.

The good people on the Hot Springs Circuit did not forget us, but treated us royally, and furnished us with many good things to eat, and visited us. Some good friends from Texarkana, some from Pine Bluff, and some from Perryville visited us while we were housed up in Hot Springs.

Well, now, it is not very nice to be sick, but it is awfully nice when a fellow is sick, to have such good friends remember us. Having served Third Street Church several years ago, they still remembered us, and blessed us with many kindnesses and visits.

When we reached home we were met at the train by good friends and driven to the home of one of our good members where a delicious supper was served. Then we were driven home, where my wife put me to bed, and has persisted in keeping me there; and the Doctor has aided and abetted her in it all.

Well, last evening my League decided they would do something special in the way of Social Service, and came to the parsonage in full force and cheered their pastor with a splendid combined service of prayer and a business meeting, and, to crown the evening, left many good things. God bless every one who has been so good to us.

The Doctor tells me that it will be some time yet before I will be able for work, but I am hoping I shall fool him and soon be out at my work.

I had rather have good friends and no money, than to have money and

IT IS A BURNING SHAME

that so many churches are without sufficient insurance and not properly safeguarded.



NATIONAL
MUTUAL
CHURCH
INSURANCE
COMPANY OF
CHICAGO

The Methodist Mutual has continuously since 1898 been furnishing protection AT COST. LIGHTNING FIRE WINDSTORM

No assessments; easy payments; profits to policyholders; legal reserve for protection of policyholders same as stock companies.

Parsonages, Homes and Personal effects of Church members also insured. HENRY P. MAGILL, Sec'y & Mgr. 1509 Insurance Exchange, Chicago, Ill.

REV. J. H. SHUMAKER, Southern Church Dept., M. E. C. S., 808 Broadway, Nashville, Tenn.

1890

1927



HENDERSON-BROWN COLLEGE

"The School With A Heart in It"

Here the young man or woman may secure a splendid education plus the close intimate relationship between student and teacher. Four years of thorough academic work leading to B. A. degree.

A Conservatory of Music, second to none in Arkansas, entitling one to Bachelor of Music degree. Pleasant and helpful student life conditions; moderate expenses; good moral surroundings. A denominational and a most democratic school in a good live college town. Send for free catalog.

HENDERSON-BROWN COLLEGE
ARKADELPHIA, ARKANSAS

no friends, and I thank God for good friends everywhere.

On June 28 Rev. E. C. Rule of Warren came to us for a meeting. I was not able to attend the meeting but two or three times, but I know the preaching was well done for all my people enjoyed every service. Bro. Hopkins had preached one sermon, and Brother Roebuck one before Bro. Rule came in, and their sermons were of the highest type.

I was sorry to have to miss all the good services, but Bro. Rule was good enough to stay on and run the meeting after I got hurt.

The meeting resulted in the accession of five members, and the building up of the spiritual tone of the whole church.—J. R. Dickerson.

EXCERPTS FROM THE ADDRESS OF HON. JOHN G. SARGENT, ATTORNEY GENERAL, BEFORE THE PENNSYLVANIA BAR ASSO. SOCIATION AT BEDFORD SPGS., PENN., JUNE 22, 1927.

"The family which raised its own wheat and corn and potatoes, and pork and mutton and chickens, and eggs and milk, and made its own butter and cheese and bacon, and salt pork and dried beef, and cloth and goods which can be produced is practical and act as it pleased, and its neighbors could not starve or freeze it or cause it to go hungry or naked.

"Now that men combine their efforts to engage continuously in some one trade in the directing of production of power-run machinery instead of muscular exertion, the amount of good which can be produced is practically unlimited, beyond the capacity of the people to use; and such troubles as we have arise not from a scarcity of things to eat and wear and use. There is enough of everything for everybody, and to spare.

"With all this capacity to produce, to carry the products of the farms, the mines and the forests to the shop and mill and office workers, and the products of the shops and mills to the farm, mine and forest workers, has come—has had to come—must exist—a very great loss of personal independence, personal liberty of action,

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.

FRECKLES

Tells How to Get Rid of These Ugly Spots and Have a Beautiful Complexion

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

Be sure to ask for Double strength Othine as this is sold under guarantee of money-back if it fails to remove your freckles.

and in place of that independence, that personal liberty, has come and exists—must exist almost complete dependence of one group of workers, of producers, upon other groups.

"From a society whose units were independent of each other we have become a society in which, if one member fails to function at his best, the immediate result is inconvenience and injury to many others.

"There is probably no person in the country whose personal liberty to do as he would like to do with himself, is more emphatically denied than the drug addict who is denied the means of satisfying his appetite. Yet we say to him: 'You cannot have it because we think you are a more useful unit of the body politic without it.'

"Neither political nor industrial democracy can relieve mankind from the requirement of obedience. There is no substitute for virtue. Too much emphasis has been put on the desire to rule and too little on the obligation to obey. More and more all social problems must be worked out in accordance with this principle. An obedient nation would possess supreme power. The law of life, the law of progress is the law of obedience, the law of service.

"How can anyone, claiming and having, because he is an American, the benefits of the law of the nation, excuse himself from the duty to observe the law of the nation?

"There must not be permitted any substitution of private will for public authority. There is required a renewed and enlarged determination to secure the observance and enforcement of the law.

"We have, for a long time, regarded with detestation those who knowingly buy stolen goods; have come to think of them as aids and abettors of the thief, because it is they, and they alone, who make the trade of thieving profitable.

"Many of us have as yet failed to see that when we knowingly buy commodities of any kind, traffic in which is forbidden by law, we directly sanction and reward a violation of the law in exactly the same way as does the purchaser of stolen property—by making the violation profitable.

"It will not do to say in the same breath 'I believe in and demand enforcement of the laws of the country, and will pay well any man who will violate those laws'.

"The enforcement of the law is a public duty, imposed by the people upon their servants, which may or may not be discharged, depending upon the integrity, ability and industry of the servants, as well as the cunning, intelligence and skill of violators and the support they get from sympathizers; but the observance of the law is a private as well as public duty, a private, individual duty of which each individual citizen, and he alone, can make performance absolutely sure."

REVERENCE FOR SACRED THINGS

The subject of last Sunday's Sunday School lesson, as it appeared in the uniform lessons, was "David Spares Saul". The Golden Text was, "Be not overcome of evil, but overcome evil with good", the theme being David's magnanimity.

This furnished the basis for many discourses on winning an enemy with goodness. We think a better text would have been, "David's Reverence for God's Institutions". We don't think that David refrained from taking Saul's life, because of any affection he had for him, or because he

hoped to win him by goodness—we believe that he would have killed him just as he dealt summarily with other enemies later in life, had he not known that Saul was God's anointed.

David gave his reason for his not killing Saul. He didn't say that he was constrained by a magnanimous impulse.

Hear the record. "And David said to Abishai, Destroy him not, for who can stretch forth his hand against God's anointed and be guiltless." David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle and perish, the Lord forbid that I should stretch forth my hand against the Lord's anointed."

His statement is clear; he regarded Saul's life, because he knew that he was a chosen vessel of the Lord and this regard for sacred things characterized his entire life.

Later Saul was killed and David became king; the greatest one Israel ever had. He reorganized and unified the political life of all the hitherto disorganized tribes of Israel—he defeated every enemy, both foreign and domestic, all the while consulting the Uri and Thummim.

At last he sat in his capitol, supreme, but all of his successes didn't decrease his reverence for the things of God.

As soon as he was firmly established at Jerusalem, he prepared to have the sacred Ark transferred from Kirjath-jearim to that city and as the symbol of the divine holiness was received, he said, exultantly, "Lift up your heads, O ye gates; and be ye lifted up ye everlasting door; and the King of Glory shall come in."

Later, after he had committed a heinous crime and the prophet had said to him "Thou art the man", David's first thought was of God, when he said "against thee and thee only have I sinned."

David experienced many vicissitudes, both of success and failure, but in the end he came out all right because of his reverence for the visible things that were the symbols of divine authority and the consciousness of the presence of that invisible power in which he put his trust.

In this day of materialism, we would do well to inculcate in the minds of the people, that reverence which saved David in his day, for the anathema of God seems to be on the man, society, community or nation, that disregards sacred institutions.

It is getting to be kind of a fad to pick flaws in the Bible, the word of God, but he who does so, does it at his peril. We have never known the man who did so, especially in the presence of his children, who did not pay the penalty. Destroy a child's belief in the authority of the Bible and the principal restraining influence of his morals is removed, and he begins at once to drift. We have always noticed in these cases that there is no other agency that can be used as a substitute for the Book.

What is true of children applies to people of all ages; to communities and governments.

Better go slow in tearing the Bible to pieces—the fact that it results disastrously is evidence that it is of God.

Also there should be proper reverence for the preachers—they are God's anointed, the same as Saul—we should at least deal honestly with them and hold up their hands as they wage the warfare for truth.

In the history of the world other landmarks have been set up for which

there should be increased reverence and respect.

Every churchman should read and study the Ten Commandments and the Beatitudes and strive to be guided by them in his contact with his fellows.

Our people should revert to the old custom of reading and declaiming the Declaration of Independence—we should renew our allegiance to our Constitution. These things are of God—they have been produced by God's anointed.

Running from the gray dawn of time, where "the morning stars first sang together and all the sons of God shouted for joy", to that far off divine event to which all creation moves, may be seen the golden thread of providence touching these institutions.

They are the landmarks to keep us in the way—the oracles telling of the Divine purpose—the pillar of cloud by day and fire by night.

With them the path is bright—without them the way is dark.

Help us to emulate David, who did no violence to God's anointed.—Geo. Rule in Lonoke Democrat.

POISON LIQUOR

Neither the Anti-Saloon League nor any other temperance or prohibition organization ever suggested that any poison be placed in industrial alcohol. In 1906, at the insistence of alcohol-using industries, Congress passed the law for the tax-free distribution of denatured alcohol. Under that law methanol (commonly called wood alcohol) is used as a denaturant. It was already in common use for that purpose in nearly every civilized nation. Great Britain and Canada today use it in percentage rising to 30 per cent.

Four parts of methanol are used to 100 parts of ethyl (or grain) alcohol.

AN EASY WAY TO RAISE FUNDS FOR YOUR CHURCH

Send for copy of new Book "Hidden Dollars". Tells how to raise additional funds for church or club work. No selling or canvassing. Sent absolutely FREE.

H. B. NORT, Pres.
34 Nevada St. Des 21 Newark, N.J.

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

TO HANG PICTURES
And Wall Decorations
MOORE PUSH-PINS
Glass Heads—Steel Points
Harmonize with any color scheme
Moore Push-less Hangers
Securely hold heavy articles
10c pkts. Everywhere
Send for Sample, New Enamel-
ed Cup Hook
Moore Push-Pin Co., Phila., Pa.

WINTERSMITH'S CHILL TONIC

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

It is a Reliable, General Invigorating Tonic.

Malaria Chills and Fever Dengue

is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

hol in the United States denaturing formulas. When alcohol so denatured is diverted to beverage use, it is unpleasant to the taste but not a menace to life. Reduced to the usual beverage strength, such denatured alcohol would contain about a teaspoonful of methanol to a quart of liquor and very much less when the liquor was further reduced in making cocktails or highballs. The drinker of such alcohol would die from excessive drinking long before he could consume a potentially fatal quantity of methanol. This is even more true of the other denaturants in use.

The wets object to denaturants because they are unpleasant to the taste not because they are dangerous to the health.

The widespread reports of hundreds of deaths from poison liquor in New York City and many such deaths elsewhere are false. At the request of the Senate, the Secretary of the Treasury investigated these rumors. His report to the Senate gave the official statement of the New York City Health authorities that there was just ONE death from wood alcohol poisoning in that city. He also officially denied that the Anti-Saloon League had ever corresponded with the Treasury Department on the use of wood alcohol or poison in industrial alcohol.

Every container of industrial alcohol bears the label "POISON". The bootlegger who removes that label is responsible for any harm done by beverage use of that alcohol. The Volstead Act explicitly provides that any who are injured in person, property, means of support or otherwise through the intoxication of any person, shall have the right of action against the unlawful seller of liquor.

CONWAY HOUSE FOR SALE

Eight-room house with two baths; three fifty-foot lots; centrally located; property in good condition; convenient for those interested in the schools. Reason for selling expect to change location. Reasonable terms. Address Sam M. Yancey, Conway, Ark.

Grove's Tasteless Chill Tonic

Makes the Body Strong. Makes the Blood Rich. It restores Energy and Vitality by creating new, healthy blood and fortifies the system against Malaria and Chills. Pleasant to take. 60c.

666

Is a Prescription for
Malaria, Chills and Fever,
Dengue or Bilious Fever
It kills the germs.

Mary Baldwin College and Mary Baldwin Seminary

Staunton, Virginia

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.

OBITUARIES

PICKERING.—John William Pickering, son of George Hixon and Harriett Eliza Pickering, was born in Union County, Arkansas, Jan. 28, 1839, and passed to his well earned reward on June 28, 1927. On July 17, 1879, he was married to Cynthia Reynolds, daughter of James and Elizabeth Reynolds. To this happy union were born five sons. Only two of the five survive; the Rev. J. B. Pickering, pastor of the Methodist church at Watson, Ark., and W. L. Pickering of Parker's Chapel. The three other children together with their mother preceded Bro. Pickering in death. On May 26, 1889, Bro. Pickering was united in marriage to Susan Alabama Hudson, daughter of Charles Wesley and Harriett Hudson. To them were born four children; Charles H., and Geo. D. Pickering, Mrs. Lee Morgan, and Mrs. D. A. Morgan, of Parker's Chapel. Besides his widow and the six children, he leaves 21 grand children; also three sisters, Mrs. Nancy Alphin, Mrs. Eliza Combs, and Miss Mary Pickering. Bro. Pickering united with the Methodist church in 1866, at the old Plum Grove church, under the appreciated ministry of the Revs. Williams and Hall. He was one of the charter members of that society, and remained a faithful member until his death. The quarterly conference records reveal that Bro. Pickering was for four years on the official roll as steward and trustee. The church conference records show that he was many times appointed by his pastor on important committees, such as for the bringing about of a more brotherly understanding between members of the church and of the community. On Sept. 22, 1861, Bro. Pickering joined the 2nd Arkansas Battalion. All the troops in this battalion were killed in the battle of the Pines, save seven. Bro. Pickering then joined the 3rd Arkansas Battalion, and was wounded in the Battle of the Wilderness. On May 22,

The Anti-Saloon League has successfully supported the passage of laws by a number of states declaring the maker or dealer guilty of murder if death results from drinking illicit liquor.—Bulletin.

THE GREATEST OF THESE

When Paul was a little child at mother's side, and began to interpret her heart-throbs as she drew him to her breast, and began thus to understand that there was such a thing in the universe as Love, even that love which seeketh not its own and suffereth long and is kind—when little Paul did this, he began to lay hold upon something more than the outward seeming of things; he began to attain to something which belonged to the essential, eternal side of things; so that in all his later years (and, we may dare to say, even after that final sword-stroke cleft the way for him through all this mortal shadow play into the supreme light) he had never to unlearn that lesson about Love, or drop the idea of it as a lost illusion, or as a symbol of something other than itself. Love is Love; and even in its earthly manifestations it offers us an experience which passes beyond all the seeming of things into the external substance of life. It lasts on; it leads us into the Arcanum, into the secret places of the Most High.—Gwilym O. Griffith, in "St. Paul's Life of Christ."

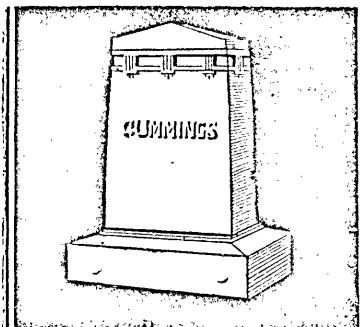
If anything is spoken in jest, it is not fair to take it in earnest.—Plautus.

1863, he was captured, but released by Steward, and because of his wounded condition was discharged. Bro. Pickering then started for home, and walked from Richmond, Va., to Drew county Arkansas. Indeed, Bro. Pickering was a man of vigorous body and moral courage. He possessed a well balanced mind, and a noble family history. A life not enervated by easy circumstances, but trained to labor. His progress came through honest toil. Courage not cowardice has left its impress on his wonderful record. He was truly an exponent of the high ideals of the Old South; and the retrospection of 88 years presents a grand dignity which demands the utmost homage. I counsel the beloved family, to gain the utmost benefit from his reward of a well spent youth. The last services were held at Parker's Chapel June 28, 1927, at 4:30 p. m., and the burial was in Parker's Chapel cemetery, with Rev. J. D. Rogers officiating assisted by Rev. W. W. Christie—His pastor, J. D. Rogers.

ARNOLD.—James A. Arnold, of Chastain, Arkansas, died Aug. 7, 1927, at his home. Bro. Arnold was born at Iuka, Ark., Jan. 12, 1867. He was joined in matrimony to Miss Lucy Griffin, July 10, 1893 at Big Flat. She was the daughter of Rev. G. B. Griffin who spent all of his active life as a pastor in the Arkansas Conference. Mr. and Mrs. Arnold lived happily together until death separated them. To this union were born ten children of whom three died in infancy, leaving seven to grieve deeply the death of a loving father with their mother and other relatives and friends. His children are: Jay Arnold, Griffin Arnold, Mrs. J. H. Black, Mrs. John Berry, Miss Martin Arnold, Miss Bonnie Arnold all of Chastain, Ark., and Mrs.

J. D. King of Hopewell, Ark. Bro. Arnold has three brothers: John Arnold of Berry, Ark., Joe Arnold of Iuka, Ark., R. L. Arnold of Norfolk, Ark., and one sister, Mrs. Sarah Smith of Chastain. Bro. Arnold professed faith in Christ August 18, 1894, and united with the M. E. Church South, in which he lived and made a faithful and loyal member to the end. When Bro. Arnold passed away the church lost a loyal member, his country a good citizen, his wife a true and loving husband, and his children a kind and tender hearted father. The funeral was conducted by the writer Aug. 8, at the Galatia Cemetery after which the remains were laid to rest in the silent city of the dead.—L. R. Ruble, P. C.

DONNOHUE.—Miss Essie Donnohue died early Saturday morning at St. Edwards hospital after a short illness. She was born Nov. 17, 1903, died Aug. 6, 1927. She is survived by her father Mr. J. H. Donnohue, a brother, Clarence Donnohue, and a sister, Mrs. Delphia Greenfield, all of Ft. Smith. Her remains were taken to the Feutress home and prepared for burial. She was laid to rest in the Barling Cemetery Sunday afternoon at 3 o'clock. Funeral services were conducted by Rev. Hoy M. Lewis of Lavaca. Miss Donnohue was a member of the Methodist Church since early childhood and was beloved by all who knew her. Her funeral services were attended by many sorrowful friends who remembered her with many beautiful flowers. Besides her own family circle, there were many relatives and many dear friends left to mourn her loss. But nearer still there is one to be much sympathized with, the young man to whom she was engaged, though the engagement had not been announced.—Hoy M. Lewis.



A Sacred Family Duty

—Mark Every Grave—

To memorialize the family name and beautify the graves of the loved ones who have passed on, is a sacred duty. Select one of Monahan's everlasting memorials at once.

Write for Catalog

**MONAHAN
& SON**

410-412 W. Markham
LITTLE ROCK, ARK.

GALLOWAY COLLEGE, Searcy, Ark.

SAFETY, SCHOLARSHIP, CHARACTER

HAVE YOU A DAUGHTER whose life with its training means more to you than all else?

SEND HER TO GALLOWAY WOMAN'S COLLEGE. Behind it are forty years of SUCCESS IN TRAINING YOUNG WOMEN FOR LIFE.

Here is a College of HONEST WORK where a girl is taught to keep her BODY STRONG, her MIND CLEAN and her HEART OPEN TO THE TRUTH. Here SACRED THINGS are given FIRST PLACE and the best has a chance for the largest growth.

A FACULTY with high scholastic attainments selected particularly for powers of PERSONALITY.

COURSES OF PARTICULAR INTEREST TO YOUNG WOMEN.

The best equipped and the best endowed Methodist Woman's College West of the Mississippi. Write today for catalog or reservation to

J. M. WILLIAMS, President.

LYDIA OF THE PINES

By Honore Willis

(Continued from last week)

"Oh, I don't feel so brotherly as—Gee, there's a fire, Lydia!"

Faintly through the trees gleamed a distant blaze.

"It's the camp crowd, I guess," said Lydia.

"No, it isn't, it's a bunch of men," corrected Kent. "Hold on a minute, Lydia. Let's see what we're getting into."

He pulled her into the shelter of a giant pine trunk and the two peered at the group around the fire.

There were six halfbreeds in "store" clothes and moccasins squatting around the blaze. None of them was speaking.

"They act as if they were waiting for some one," whispered Lydia.

"Hush! There comes some one else. For the love of cats!"

John Levine emerged from the darkness of the forest into the fire glow.

"How!" he grunted, slipping into an empty space, opposite the two eavesdroppers.

"How," returned the Indians.

Silence in the woods, except for the crackling fire.

"Kent, let's go! I don't want to listen. I don't want to know."

Kent seized her arm. "You've got to stay. It's your business to know," he whispered sharply.

"Where's Eagle's Feather?" asked Levine.

"Sick," replied an Indian.

John nodded. "I got back from Washington today. Big fight there. Marshall and his crowd, they'll make a big fight. I may have to compromise. I may make my bill read, only mixed bloods can sell their lands, not full bloods."

"Good!" said an Indian. "Full blood don't want to sell, anyhow."

"Better for you mixed bloods," agreed Levine, "because you'll get higher prices for your land, but worse for us whites, for there'll be less land, unless—you mixed bloods should happen to swear the full bloods are mixed, too. It'll be a good way for all of you to pay up old debts."

Lydia's heart was pounding so hard that it really pained her. She stared at John unbelievably. Yet it was the same familiar, fallow face, with the gaunt look about the cheeks. Only the eyes were strange. Lydia had never seen them so hard, so searching before.

"Well," said Levine, "is that all you folks have got to report, after six months? What do you think I'm paying you for?"

What more might have come Lydia did not know for an old squaw came tottering into the fire glow. She was gray-headed and emaciated.

"Oh, that's our old squaw, Kent, remember?" whispered Lydia.

"Shut up!" murmured Kent.

The squaw made her way up to John. There was something sinister in the look of her and he rose.

"What you do now, white man?" she snarled. "Steal! Steal more, eh?"

Levine looked down on her and his voice was pitying. "Why, you poor old devil, you look half starved." He dug into his pocket and brought out a silver dollar. "Go get some grub," he said.

The old woman stared from the dollar to Levine's face and her voice rose to a shriek.

"Steal! Steal! Make our young men drunk! Make our young girls have babies that grow like these snakes," she pointed a trembling, scrawny finger at the scowling mixed bloods. "White man—dirty fool—dirty thief!" and she spat at Levine.

at the same time striking the dollar from his hand. It rolled out onto the needles and lay shining in the fire-light.

John stiffened and the mixed bloods watched him curiously. But the squaw suddenly burst into the feeble yet deep drawn sobs of the old, and tottering over to the silver she picked it up. "Hungry!" she sobbed. "All the time much hungry." And she started slowly away from the fire in the direction of Kent and Lydia's hiding place.

"Quick!" whispered Kent, and noiselessly the two ran back into the darkness of the woods, through which, however, a silver light was beginning to filter. "There's the moon," he said in a low voice. "Now I can find the lake."

In less than half a mile they found the lake and far around its curving shore, the gleam of their own camp fire.

"Holy Mike! What do you think of that!" demanded Kent as they headed for the fire. "Isn't Levine a wonder!"

Lydia scarcely heard him. "John Levine!" she murmured. "My best friend! Oh, I can't believe it."

They were nearing the camp now and Kent stopped and in the moonlight took Lydia by the shoulders. "Look here, Lyd, don't you tell a soul about what we saw. Promise me!"

"I'll do nothing of the kind," snapped Lydia.

"Promise!" repeated Kent.

"I will not!" returned Lydia.

Kent's hold on her shoulders tightened. He wanted to box her ears and yet, as he gazed at the wistful, sensitive lips, he felt a sudden desire to kiss her.

"Well, promise me, you'll say nothing while we're in camp, anyhow."

Lydia hesitated. After all, she thought, to whom could she tell the story and what could any one do! "All right, I'll promise that," she agreed, slowly.

It was scarcely nine o'clock, after all, when they trudged into the camp. Charlie and Gustus came in a moment later, having heard Miss Towne's call.

"Oh, Lydia! Lydia! I've worried myself sick." And the cruel Miss Towne, the grouchy Miss Towne, threw her arms about Lydia, with a little murmur that was curiously like a sob.

"We were just going to the settlement for help," said Charlie, "though we were pretty sure nothing serious could have happened."

"We saved your supper," said Margery. "Come on, Gustus, we'll heat it for 'em."

Lydia was tired the next day and elected to stay in camp with Miss Towne while the others went on an all-day strawberry hunt.

Lydia was lying in a hammock with a book, when a horse's hoof beats sounded under the trees and Levine rode into the camp.

Lydia had been wondering how, when she saw him in town, she was going to meet him, what she was going to say to him. But now, her only thought was that here was the devoted friend who had understood her since babyhood.

As he dismounted, she jumped to her feet. "Oh, my dear Mr. Levine!"

My dear! My dear!" she cried and her hair flying, she ran to him and threw her arms about his neck.

John threw a long arm about her, and held her to him closely, while with his free hand he smoothed back the glory of her hair. And Miss Towne, watching, saw his long saturnine face transformed.

(Continued next week)

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

SUNDAY SCHOOL.

Lesson for August 21

GOD'S PROMISE TO DAVID

LESSON TEXT—I Chron., chapter 17.
GOLDEN TEXT—Thy throne, O God, is forever and ever a sceptre of righteousness as the sceptre of thy kingdom.

PRIMARY TOPIC—God's Promise to David.

JUNIOR TOPIC—How God Rewarded David.

INTERMEDIATE AND SENIOR TOPIC—How God Gives Us the Better Things.

YOUNG PEOPLE AND ADULT TOPIC—God's Great Promises.

I. David Desires to Build a House for God (vv. 1, 2).

Having subdued all his enemies, David sat down in his new and beautiful house to meditate. While thus musing, he is led to see the incongruity of dwelling in a house of cedar while the Lord's place was so common. A truly devout soul cannot be content to dwell in personal ease and luxury while the Lord's work is neglected. David's proposition met with Nathan's approval, but the next day he came with definite instructions from the Lord regarding it.

II. David's Desire Denied (vv. 3-8).

While fully appreciating David's motive, the Lord disapproved his plan. The rejection of his plan was not because of his nonappreciation of David, for He had taken him from the lowest walks of life and elevated him to the highest place among men. He assured him also that the cause would not suffer because of this change of plan. Two reasons may be assigned for God's prohibition of David's plan.

1. David was a man of war (I Chron 22:8; 28:3).

Since the kingdom of God is to be a peaceful kingdom, it was not fitting that a man of war should build the capital city. This was not a reproach of David for being a man of war. The enemies of the Lord must of necessity be put down. No peace or rest could be to God's people till the enemies were subdued. It showed, rather, that David had done his work and that the time had now come for another to take it up.

2. The time and circumstances were not fully ripe.

God's house should be a great house, therefore it would require a man's best energies to build it. The nation's treasury was no doubt much depleted by the wars. Since much money would be required, ample time was necessary to enable the people to accumulate funds.

III. The Lord Pledged Himself to Do More Than David Proposed (vv. 9-15).

1. David was to have a great name (v. 8).

David's name has gone down in history as one of the great men of the earth. It was a long way from herding his father's sheep to the throne of this great nation.

2. Israel to be established in a central place (v. 9).

The nation was not again to be moved away, nor to be wasted by the children of wickedness.

3. He was to enjoy God's continued favor and help (v. 10).

All his enemies were to be subdued.

4. Perpetuation of the kingdom in David's line (vv. 11-14).

(1) "Build thee a house."

This means a granting unto him of a posterity, a family line. David proposed to build a temple as a place in which to worship God. God purposed to establish the kingdom in David's line. This was to be perpetuated in David's seed after him.

(2) "Establish his throne" (v. 12).

This means the placing of him in a position of royal authority.

(3) The kingdom was to be perpetual (vv. 13, 14).

He was to be settled in his kingdom forever. Disobedience to God would be visited with chastisement (II Sam. 7:15), but the covenants were not to be abrogated. Chastisement has followed, but David's seed is destined to occupy the throne (Luke 1:31-33; Acts 15:14-17).

IV. David's Worship (vv. 16-27).

In his actual worship, note:

1. His humility (vv. 16-18).

Those who really worship God approach Him with great humility.

2. His praise (vv. 19, 20).

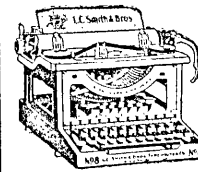
Out of a heart of gratitude he praised God for His faithfulness and grace.

3. His gratitude (vv. 21, 22).

He had an appreciation of God's fidelity and expressed his gratitude to Him for it.

4. His petition (vv. 23-27).

All praise and expressions of gratitude but lead up to the offering of definite petitions to God.



L. C. SMITH and Corona, new, used and rebuilt of all makes. FINOS PHILLIPS, 102 Louisiana. Phone 9021.

BIG PROFITS
For Your Church Organization
GOTTSCALK'S
METAL SPONGE
"The Modern Dish Cloth"
WRITE FOR FULL INFORMATION
METAL SPONGE SALES CORPORATION
DEPT. LEHIGH AND MASCHER STREETS PHILA.

In Tube with Pile Pipe Attachment, 75c; in tin box, 60c.
PAZO OINTMENT
is guaranteed to cure any case of Itching, Blind, Bleeding or Protruding Piles or money refunded.

EAGER SHOPPERS THROUGH STORES

Salesgirls Dread Bargain Days

Louisa was tired. From morning until night she had been on her feet in the busy department store. No matter how she felt, she must serve her customers with a smile. Her head throbbed and her feet ached. Week after week, she felt her strength ebbing until she was in a run-down condition, not fit to work.

"My mother suggested that I try Lydia E. Pinkham's Vegetable Compound," she writes. "I took only three bottles and it brought me about all right." Through the Vegetable Compound, she found better health to do her work and she told the other girls about it.

That was several years ago. Louisa is now Mrs. L. G. Van Dyke of 1246 Spring St., Morrell Park, Baltimore, Md. She is the mother of three healthy, active children. She says that she found the tonic effect of the Vegetable Compound helpful to her during this critical period.

Every working girl knows that to do her work properly and easily she must have good health. She can not afford to lose time from her work.

Girls who suffer from weakness and run down condition should try Lydia E. Pinkham's Vegetable Compound. Ask your neighbor.

A REVOLVING AND ENLARGING FUND

The Board of Education of the Methodist Episcopal Church, has built up a great students' loan fund. For a little more than fifty years this fund has been accumulating until the Board now lends annually to Methodist students a quarter of a million dollars or more. It would require an invested endowment of about four and a half millions to yield the amount the Board lends annually. But the money loaned to students does not come from an endowment.

This large annual income comes from two sources—the voluntary offering made by the Churches and Sunday Schools on Children's Day each year and the repayments by those who have borrowed. Last year the Children's Day offering amounted to \$178,000, while repayment of loans, with interest, amounted to \$82,000. The fund is, therefore, in part a revolving fund and in part a regular voluntary benevolence of the Church. For this reason the loans are regarded both as a benevolence and a business transaction.

Beginning 1873 the number assisted in the first years was small but in recent years the fund has grown very rapidly. Last year 2653 students received help, making the average amount loaned each student approximately \$100. A grand total of 36,756 Methodist boys and girls have been aided by this fund in getting a higher education.

This is a splendid example of how a Church enterprise, begun on a small scale, may in half a century become one of the outstanding activities of a great Church board.

HEROIC WORK

Following the flooding of certain sections of New Orleans by the recent record rainfall, the heroism of Samuel White, negro railroad employee who rescued and cared for twenty-five white families, is being warmly acclaimed by the public and the press. When the waters began to overflow the suburb of Edgewood, White, who works in the adjacent stock yards, hastily built a raft from commandeered timbers, voyaged among the submerged homes and brought twenty-five families to safety. He first placed his own home at the disposal of the refugees, but that was soon crowded and he provided shelter and straw beds for the others in box cars in the railroad yards. Meantime his wife was busy preparing hot coffee and food and from Friday night until Monday morning the two furnished meals to the refugees and helped nurse a family of children who were ill with measles at the time of their rescue. Commenting editorially on the incident, the Times-Picayune says:

"The submergence in that neighborhood persisted through Saturday and well into Sunday, but White and his wife faltered not nor failed in their well doing. They cooked such food as was available and fed the rescued folk until Sunday night, when other relief finally reached them. This sustained and self-sacrificing service by an humble negro family to its distressed white neighbors deserves place upon the permanent record, as surely as it will hold place in the memories of the families who were thus rescued and fed and sheltered. All residents of Edgewood, it is reported, are loud in their praise of White's heroic work. The entire community joins in that praise, which might fittingly be broadened, we think, to include Mrs. White, who cooked the meals and kept the cof-

QUARTERLY CONFERENCES

BOONEVILLE DISTRICT
(Fourth Round)

Hartford, Aug. 14, a. m.
Mansfield, Aug. 14, p. m.
Huntington, Aug. 21, a. m.
Booneville, Aug. 21, p. m.
Rover, Aug. 27 & 28 a. m.
Gravelly, Aug. 28 p. m.
Ola, Sept. 4, a. m.
Plainview, Sept. 4, p. m.
Magazine, Sept. 10 & 11, a. m.

fee hot for the drenched people who were brought out of their flooded homes by her husband and his hastily improvised raft."

COLLEGES AND UNIVERSITIES
ARE BENEFICIARIES OF A
NEW ERA

The period beginning immediately after the Great War will be designated, in the history of American colleges and universities, as second in importance only to that period in collegiate history in which the foundations of most of the colleges were laid. Beginning in 1919 and extending through and beyond the present time will be regarded as the time in which our colleges began to receive the recognition which they had long deserved for the basic service which they render America and the world.

During this period of time, men and women of wealth in large numbers recognized the college and university as a field for the investment of surplus funds unequalled in yield and safety. As a consequence many millions of dollars have been given to our colleges for the purpose of increasing their facilities and strengthening their endowments.

Many men and women who have experienced the hollowness of mere selfish possession of riches and who have been dismayed at the shifting values of business investments, have earnestly inquired into a permanent, even everlasting, form of philanthropic investment which will enable them to serve, through a portion of their money, a nation which has blessed and prospered them. The very large number of such persons who after the widest search and most careful study, have selected the college as the object of their giving and a depository for their funds, would indicate the opportunity in this field.—Financing Philanthropy.

CABOT REVIVAL

We have just closed a splendid revival at Cabot, assisted by Rev. C. Norman Guice of Conway, one of our General Evangelists. Bro. Guice did the preaching and also conducted the singing. His work was enthusiastically praised by every one who heard him and the church was revived and set to work along constructive lines.

As one result of the meeting we have received thirty-three into the church, with another class to be received later. Perhaps the best feature of the meeting was the series of six sermons preached by Bro. Guice on "The Spirit Filled Life." These sermons gripped the attention of all who heard them and left the church instructed and inspired.—R. A. Teeter, P. C.

Generally, nature hangs out a sign of simplicity in the face of a fool.—Fuller.

Fidelity is seven-tenths of business success.—Partor.

To be nameless in worthy deeds exceeds an infamous history.—Sir Thomas Browne.

A decent boldness ever meets with friends.—Pope.

Danville, Sept. 11, p. m.
Branch Ct., Sept. 18, a. m.
Paris, Sept. 18, p. m.
Paris Ct., Sept. 24-25, a. m.
Prairie View, Oct. 1-2, a. m.
Scranton, Oct. 2, p. m. and Oct. 3.
Waldron Ct., Oct. 8-9, a. m.
Waldron, Oct. 9 p. m.
Perry & Houston, Oct. 15-16, a. m.
Oppelo, Oct. 16, p. m.
Dardenell Ct., Oct. 22-23, a. m.
Dardenelle Ct., Oct. 22-23, a. m.
Waltrek, Oct. 29-30, a. m.
Booneville Ct., Nov. 5-6.

—F. E. Dodson, P. E.

FT. SMITH DISTRICT
(Fourth Round)

Midland Heights, Sept. 4, 11 a. m.
Dodson Ave., Sept. 4, 7:30 p. m.
Ft. Smith, 1st Ch., Sept. 11, 11 a. m.
Van Buren, 1st Ch., Sept. 11, 7:30 p. m.
East Van Buren, Sept. 18, 11 a. m. Q. C. 1:30 p. m.
South Ft. Smith, Sept. 18, 7:30, Jenny Lind, Q. C. 4 p. m.
Greenwood, Sept. 25, 11 a. m.
Hackett, Sept. 25, 7:30, Q. C. 4 p. m.
Kibler, Oct. 2, 11 a. m., New Hope, Q. C. 2 p. m.
Van Buren Ct., Oct. 2, 7:30 p. m., Q. C. 4 p. m.
Mulberry, Oct. 9, 11 a. m., Q. C. 2 p. m.
Alma-Dyer, Oct. 9, 7:30 p. m., Q. C. 4 p. m.
Dyer, Oct. 9, 7:30 p. m., Q. C. 4 p. m.
Charleston, Oct. 16, 11 a. m., Q. C. 1:30 p. m.
Lavaca, Oct. 16, 7:30 p. m., Q. C. 3:30 p. m.
Clarksville, Oct. 23, 11 a. m., Q. C. 2:30 p. m.
Clarksville Ct., Oct. 23, 7:30, O. C. 2:30 p. m.
Sat. Hay's Chapel.
Ozark, Oct. 30, 11 a. m., Q. C. 1:30 p. m.
Cecil Ct., Oct. 30, 7:30, Q. C. 4 p. m.
Grand P.
Ozark Ct., Nov. 5-6, 7:30 Sat., Q. C. 2:30 p. m.
Sat. Gar Creek.
Hartman-Altus, Nov. 6, 7:30, Q. C. Altus 2:30 p. m.
Second Church, Nov. 13, 7:30, Q. C. after service.
Give special attention to questions 19-30 inclusive.

—F. M. Tolleson, P. E.

PARAGOULD DISTRICT
(Fourth Round)

Walnut Ridge (Q. C. Later) Sept. 4.
Hoxie (Q. C. Later) 7:30 p. m., Sept. 4.
Smithville Ct., at Smithville, Sept. 10-11.
Black Rock-Portia, at Portia, 3 p. m., Sept. 11.
Corning, Sept. 18.
Peach Orchard-Knobel, at Knobel, 3:30 p. m., Sept. 18.
Maynard-Success, at Oak Grove, Sept. 24-25.
Pocahontas (Q. C. Later) 7:30 p. m., Sept. 25.
Gainsville Ct., at Beech Grove, Oct. 1-2.
East Side, Paragould, 7:30 p. m., Oct. 2.
East Side Ct. at Morning Star, Oct. 8-9.
Marmaduke Oct. 9-10.
Walnut Ridge Ct. at Mt. Zion, Oct. 15-16.
Biggers Ct. at Biggers, 7:30 p. m., Oct. 16.
Paragould Ct. at Wood's Chapel, Oct. 22-23.
Rector, 7:30 p. m., Oct. 23.
Piggott Ct. at Mars Hill, Oct. 29-30.
Piggott 7:30 p. m., Oct. 30.
Lorado-Stanford at Lorado, Nov. 5-6.
First Church 7:30 p. m., Nov. 6.
Salem, Nov. 12-13.
Mammoth Spring 7:30 p. m., Nov. 13.
Hardy-Willford, Nov. 14.
Ash Flat Ct., Nov. 15.
Ravenden Springs Ct. Nov. 16.
Imboden Nov. 17.
St. Francis Ct., at St. Francis Nov. 19-20.

—William Sherman, P. E.

PINE BLUFF DISTRICT
(Fourth Round)

Rowell Ct. at Mt. Olivet 11 a. m., Sept. 1.
Sheridan Ct. at Bethel 11 a. m., Sept. 4.
Sheridan-New Hope, 7:30 p. m., Sept. 4.
Pine Bluff Ct., at Faith 11 a. m., Sept. 11.
Rison 7:30 p. m., Sept. 11.
Swan Lake-Bayou Meto at Reydel, 11 a. m., Sept. 18.
Hawley Memorial 7:30 p. m., Sept. 18.
Humphrey-Sunshine 11 a. m., Sept. 25.
Lakeside 7:30 p. m., Sept. 25.
Grady-Gould 11 a. m., Oct. 2.

Carr Memorial 7:30 p. m., Oct. 2.
Roe Ct., at Elm, 11 a. m., Oct. 2.
Stuttgart 7:30 p. m., Oct. 9.
Altheimer-Wabbaseka, 11 a. m., Oct. 16.
Sherrill-Tucker 7:30 p. m., Oct. 16.
St. Charles at Pleasant Grove, 11 a. m., Oct. 23.
DeWitt 7:30 p. m., Oct. 23.
Gillett-Little Prairie, 11 a. m., Oct. 30.
Star City, 11 a. m., Nov. 6.
1st Church, Pine Bluff, 7:30 p. m., Nov. 6.

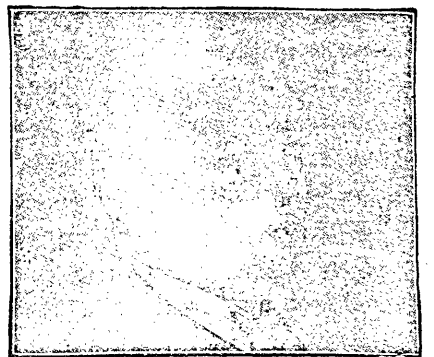
—J. A. Henderson, P. E.

SEARCY DISTRICT
(Fourth Round)

Judsonia, 11 a. m., Sept. 11.
Kensett, 8 p. m., Sept. 11.
Cotton Plant, 11 a. m., Sept. 18.
Gregory, 8 p. m., Sept. 18.
Valley Springs, 8 p. m., Sept. 24.
Bellefonte, 11 a. m., Sept. 25.
Harrison, 8 p. m., Sept. 25.
Pangburn, 11 a. m., Oct. 1.
Heber Springs, 8 p. m., Oct. 2.
Shirley, 11 a. m., Oct. 9.
Clinton, 8 p. m., Oct. 9.
Griffithville, 11 a. m., Oct. 16.
Metkay, 8 p. m., Oct. 16.
Beebe, 11 a. m., Oct. 23.
Beebe Ct., 3 p. m., Oct. 23.
DeView, 11 a. m., Oct. 30.
McCrory, 11 a. m., Oct. 30.
Jelks, 11 a. m., Nov. 6.
Weldon, 8 p. m., Nov. 6.
Augusta, 8 p. m., Nov. 7.
Leslie, 11 a. m., Nov. 13.
Marshall, 8 p. m., Nov. 13.
West Searcy, 3 p. m., Nov. 19.
Bald Knob, 11 a. m., Nov. 20.
Searcy 8 p. m., Nov. 20.

Pastors and officials will please be prepared for the business of the Conference. Let us not be embarrassed by any forgetting or neglecting.

—W. P. Whaley, P. E.



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

Not Equipment But the Man Makes
the Difference

Every great school, college or university has been built around the personality of some one man. The educated men of America can, as a rule, recall some personality in early youth who largely shaped their destinies. The dominating personality of Robert K. Morgan makes him such a man. He unmistakably impresses his personality on his students. His influence brings out the noblest, best traits in a boy. His instructors are so selected that this one idea may prevail, viz.—to develop personality in a boy of the highest type.

The ideals of Morgan School are the highest, to train boys for useful citizens in the church and state, and to develop mind, soul and body alike.

Write to Mr. L. I. Mills, Sec., Morgan School, Petersburg, Tenn., who will send you a catalog and tell you what Morgan School can do for your boy.

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.