

# 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, ARK., THURSDAY, SEPT. 29, 1927.

No. 39.

## PUNGENT PARAGRAPHS

Holiness is spiritual wholeness and wholeness.

Children are men in embryo, and men are children in maturity.

Although filled with His good things, men sometimes forget God and His goodness.

If one has the spirit of Christ, he can rejoice over the successes of his nonest opponent and his legitimate successor.

God made this world and pronounced it good; Satan entered and introduced sin and disorder; Christ lived and died to destroy the works of Satan: Creation, Destruction, Re-creation.

The photographer who presents a true likeness of you may not please you as well as the one who with his brush covers up your defects and makes you appear better looking than you really are; hence we may infer that you like good looks better than your real self.

## GETTING READY FOR CONFERENCE

It is now only two months until our Conferences meet, and presiding elders are on their fourth round. Reports from the field indicate that pastors and official members are trying to bring up everything in full. That is as it should be. Last fall Bishop Boaz urged the preachers to undertake to make full collections this year, and they seemed to approve.

During the first half of the year, the rains descended and the floods came and beat upon our fields, and the outlook was not good; but, in spite of the terrible conditions in some sections, there is a spirit of hopefulness and it now looks as if the flooded districts were challenging the highlands to reach the 100-per-cent goal. Indeed, as reports from the different charges appear in this paper, the flooded sections are even ahead of the highlands. The courage of the flood sufferers is magnificent. It arouses our admiration. It should stir all of us to do our best.

The failure to collect in full on our assessments has become a denominational disgrace. A 60-cent dollar is a reflection on the honor of the Church. If we were starving or naked, there would be some excuse; but we dress well and overeat and all ride in automobiles. The man who rides in his fine car may be heavily in debt for it, and so cannot meet his Church obligations; but if he values his privilege of riding in an expensive car more than his obligation to God, he ought to withdraw from the Church and devote his time and money to joy-riding. If he appreciates what the Church means to him and to the nation, he ought to sell his fine car and buy a used Ford, and then meet his Church obligations. A Church-member cannot successfully serve God and the Mammon of automobilism. He must choose this day whom he will serve. If our people will choose God, they can pay out in full and have an abundance for all things needful.

Good revivals have been reported from many charges; but in some no meetings have yet been held. It is not right to let a year go by without a revival and an ingathering. In those communities where no revival has occurred there should be agonizing prayer and definite planning so that the year may not close without a gracious outpouring of the Spirit. Money is needed for the ongoing of the Kingdom; but the one thing for which the Church is responsible is the salvation of souls. Unless the Church is instrumental in bringing sinners to a knowledge of God it is little better than an ethical society or a civic club.

For several years little increase has been shown in our membership. This is partly due to careless keeping of records and faulty reporting. It is the duty of every pastor to make a perfect report, and if the pastor fails it is the duty of the presiding elder to make the report. It is to be hoped that the elders will on this round take up with the pastors the question of reports and see that each understands how it should be done and then keep

**SOME MEN'S SINS ARE OPEN BEFOREHAND, GOING BEFORE TO JUDGMENT; AND SOME MEN THEY FOLLOW AFTER. LIKEWISE THE GOOD WORKS OF SOME ARE MANIFEST BEFOREHAND; AND THEY THAT ARE OTHERWISE CANNOT BE HID.—1 Tim. 5:24-25.**

behind the pastors at conference until correct reports are made. The small increase or loss is to be accounted for frequently by the failure to add the members transferred from one charge to another, or by the failure of some supply pastor to make a report. The elders can prevent such errors by keeping eternally after the careless pastors. Let us not this year suffer the disgrace of a decrease in membership.

Under the new legislation the lay membership of the Annual Conferences is considerably increased. In certain quarters there has been a demand for greater participation on the part of the laymen. Now let the delegates elected attend the Conference sessions and justify the action of General Conference in granting increased representation. Unless the laymen show their appreciation of their larger privileges and responsibility there will be grave doubt about the wisdom of the late legislation.

Let us with due diligence meet all obligations and make preparation for the best sessions of our Conferences that have ever been held. We can do it. Then let the spiritual element prevail at the sessions and all get a baptism of the Spirit that will qualify all for a forward movement next year.

## DO IT NOW!

At the sessions of our Conference last fall strong resolutions were adopted to the effect that the Conference Organ should be in every Methodist home and the pastors pledged themselves to do their best to make a vigorous canvass this year.

Believing that the most sacred cause, Missions, should come first, we asked for no advantage, but suggested that the Arkansas Methodist campaign should follow the Special Missionary Campaign. Thus the paper campaign was only fairly under way when the terrible flood came and interfered. In about fifty charges the campaign was put over with complete success. In about fifty more fair results were obtained. In about sixty more a small number of subscribers has been secured. But in many charges nothing has as yet been done. This leaves the paper in substantially the same condition it was in last year, and unless good work is done within sixty days, there will be the usual deficit when the Conferences meet.

There is no necessity for this. While he is making his final collections every pastor can present the Arkansas Methodist, calling attention of members to the fact that the Conferences will be reported and each member should have the paper to know what the Conferences do. It is easily possible for each pastor to send us within that period a club of ten at \$1.50 each. If every pastor will immediately do this it will enable the paper to make a good report and give the people the paper so that they will be prepared for the Conferences and will get the Conference news.

We have just sent out 5,000 notices to our subscribers whose subscriptions have expired or soon will expire. If pastors will encourage all to renew and others to subscribe, we can have our lists in good condition soon. Let pastors remember that we must depend on them for the work in behalf of the paper just as the Boards must depend on them and if they fail to represent the paper, it will not accomplish its purpose.

Now, brethren, if each of you will do for the editor what you would expect him to do for you if our positions were exchanged, your efforts will be

rewarded by your having members who read and know the affairs of the Church. That is worth while. How do you expect to cultivate the various interests of the Church without the Church paper? It simply cannot be done. In the last analysis, it will be found that most of the troubles which beset the Church today grow out of the fact that the members are not reading their denominational papers. Let pastors change this and see what the result will be. The paper prepares the way for all the other enterprises and activities of the Church. It is necessary. Then help it to grow strong and thus help your people to become informed and interested in the affairs of the Church.

Pastors, we are depending on you. Let us have a club of 10 from each charge within sixty days. Do not put it off. Do it now.

## SOUTHWEST MISSOURI CONFERENCE

The Southwest Missouri Conference met at Sedalia near the heart of Missouri last week. As I began my itinerant life in that goodly Conference in 1886 and as Rev. Sam W. Yancey was to present the Western Methodist Assembly, I decided to run up and spend a day with old friends and introduce Bro. Yancey. He had been announced to preach at 3 p. m., and I was invited to say a few words about the Assembly in advance of his preaching. His sermon was good and commended him to the brethren, and next morning in a brief but pertinent speech he got the Assembly fairly before the Conference and I also had the privilege of making a few additional remarks.

Bishop McMurry was presiding and in his masterly way had so advanced the business that it was practically completed at noon Saturday; hence I heard only a few of the reports and none of the connectional addresses. Friday night the Epworth League Board had a good program at which Bishop McMurry spoke and expressed his utter confidence in our youth.

As the president of Central College, at Fayette, the Bishop is solving our educational problems in Missouri. Within my memory Missouri Methodism has had nine other schools, several of which attempted to be colleges, and all of which have ceased to exist, and now two and some property belonging to another have been merged and under Bishop McMurry's statesmanly management Central College is becoming the greatest college (not university) in Missouri. It has a magnificent group of buildings and others are in prospect, and an endowment approaching a million, and some 800 students. The communities where the defunct institutions were located are naturally not highly pleased, but they were not able to meet the stiff requirements of the age, and simply had to give up the struggle, and the three Conferences have grasped the situation and are making it possible for the greater Central College to meet the situation.

The Conference made a slight gain and the collections were somewhat in advance of last year. The Methodist Episcopal Church is strong in this part of Missouri and in Sedalia is much stronger than our church; hence it is a difficult field. Most of the men whom I knew are gone or superannuated. Dr. C. H. Briggs, my old presiding elder, is still vigorous, but has superannuated on account of age. Rev. W. T. McClure, Dr. Z. M. Williams, Rev. F. M. Burton, and Rev. W. H. Winton, nearer my own age, are active. Several of my old students are members, one of them, Dr. J. B. Swinney, having just completed a fruitful quadrennium on Kansas City District. Dr. Waldrup had been transferred and stationed at Columbia. Rev. J. N. Villines, long a member of Arkansas Conference, looks well and asked to be remembered to his Arkansas friends.

Sedalia, a railroad center of about 15,000, was giving delightful entertainment, and the ladies of various organizations were serving delicious dinner and supper at the church for fifty cents a meal.  
(Continued on Page 3, Col. 3.)

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## PERSONAL AND OTHER ITEMS.

Rev. Burke Culpepper is scheduled to begin a protracted meeting at Fayetteville, beginning the first Sunday in October. Following this he is to hold a meeting at Conway.

The Arkansas Methodist Educational Commission was called to meet on Sept. 28, but on account of unavoidable absence of Mr. H. C. Couch the meeting was postponed until Oct. 5.

Last week was a very busy week for Bishop Boaz. He spent eight days in Oklahoma and held the Indian Mission Conference, preached ten times, and met the Presiding Elders of the two Oklahoma Conferences.

Bishop Boaz announces that he will meet the Presiding Elders of Little Rock Conference at First Church, Little Rock, on Oct. 18, and the Presiding Elders of North Arkansas Conference at First Church, N. Little Rock, on Oct. 19.

In a private letter Dr. F. M. Tolleson reports that he had a very fine meeting of pastors and laymen of Ft. Smith District recently and frankly discussed the problems and organized to close up the work of the year. The outlook is very hopeful.

Rev. S. C. Yates, our pastor at Norphlet, writes that he has just concluded a revival in his church and 28 have given their names for membership, ten on profession of faith. The membership has increased over 100 per cent since the first of the year.

The greatest problem in the field of education today is the discovery of a college executive. Administrative responsibilities are so numerous and so far-reaching that only a few men can be found capable of assuming them.—Western Christian Advocate.

Under the leadership of Bishop R. E. Jones of the Methodist Episcopal Church a summer assembly has been established for negroes at Gulfside, Miss., not far from Bay St. Louis. The property consists of some 600 acres with a frontage of a mile and a quarter on the Gulf of Mexico. There are three large and several small buildings. The assembly is intended to provide religious training, education, and recreation for the negroes of the whole South. The dedicatory address was delivered on Aug. 31 by Bishop W. P. Thirkfield.

Rev. F. F. Harrell announces that on Sunday, at 11 a. m., Nov. 13, Bishop Boaz will preach and dedicate the new church at Wado. All friends are invited to attend.

Rev. B. F. Fitzhugh, pastor at Bearden, assisted by Robert J. Kennedy, evangelist singer of Dallas, Texas, is now in a revival with Rev. T. M. Armstrong at Fairview Methodist Church, Texarkana.

On the way to Quitman with his family Rev. B. E. Robertson called last Tuesday. He has held his five meetings with great results, and thinks his charge will meet all of its obligations this year. It is a goodly circuit and Bro. Robertson is a faithful pastor who gets results.

Rev. S. B. Wilford, pastor of Salem Charge, near Conway, reports that he has held meetings at Round Mountain, Graham's Chapel, and Salem, resulting in 59 conversions and several reclamations. He has re-entered Hendrix College. He has done some good work for the paper.

The Boys and Girls Anti-Cigarette League, 58 W. Washington St., Chicago, Ill., will furnish upon request the most complete and concise scientific information available about the cigarette and its injurious effects upon the human system, also the cigarette treatment prescription.

Information comes that the old District parsonage at Arkadelphia has been sold and a new lot purchased and plans are under way to build a new parsonage. As the old house is inadequate to present needs, Dr. J. J. Stowe, the presiding elder, is to be congratulated on the movement.

Dr. H. D. Knickerbocker, pastor of our First Church, announces that work has begun on the new parsonage at 15th and Spring and that it will be completed by December 1, without debt at a cost of some \$25,000. He thinks it will be the finest Methodist parsonage in Arkansas, but certain other pastors might argue that with him.

The budget plan for circulating Baptist papers is growing in popularity and an increasingly large number of the churches that propose actually to do the work for which they exist, are adopting the plan. By this plan a church has the paper sent to the homes represented in its membership and the church itself pays for the subscriptions.—Baptist Advance.

It is announced that Whitworth College, a college for women, at Brookhaven, Miss., which voluntarily became a junior college this year, has enrolled as many boarding students as it had last year. The enrollment of non-residents in the Freshman class is the largest in its history, and all but three of the last year's Brookhaven high school class have enrolled.

In a recent address before the National Business Conference at Babson Park, Mass., Dr. D. M. Marvin, economist of the Royal Bank of Canada, calls attention to the fact that trade between Canada and the United States is larger than between any other two countries in the world. This is significant and is reason for the cultivation of helpful economic relations so that this condition may continue.

Many of our readers remember Rev. W. Fred Long, who some twenty years ago was secretary for the interdenominational Sunday School work in this state. The Jackson (Miss.) Clarion-Ledger has an item concerning a happy visit from his son Fred, who lives in Princeton, Ky., and who, like his father, weighs 234 pounds. There is also a beautiful little poem celebrating the son's visit. Bro. Long seems to be growing old gracefully.

Rev. H. Lynn Wade announces that the executive committee of the Board of Finance of North Arkansas Conference has arranged with Rev. W. F. Evans to look after the interests of the Superannuate Endowment until conference. He is doing this without salary, and is receiving only necessary expenses. Bro. Evans will be glad to assist any pastor in promoting this worthy cause, and to confer with any who would like to make donations to this fund.

While at Jonesboro Monday the editor had the pleasure of dining with Presiding Elder F. R. Hamilton and wife who had as guests also Presiding Elder Wm. Sherman of Paragould District who was passing through, and Mr. Preston Hatcher. The dinner and hospitality were perfect, and these presiding elders spoke very hopefully of the prospects

for good reports from their Districts. They are shepherds who are deeply concerned for the fields over which they watch and are diligently promoting every interest. Bro. Hamilton is occupying a very convenient and commodious District parsonage which has been completed this year. It reflects credit on him and his great District.

Miss Eleanor B. Neill of Batesville has become the head of the department of Religious Education in Wesleyan College for Women at Macon, Ga. Miss Neill is a graduate of Galloway College and was a teacher in her alma mater for six years. She received the M. A. degree from the George Peabody College for Teachers, and during the past year has been working for the Ph. D. degree in the University of Southern California.

Last week while passing through the city on his way to China, Dr. O. E. Goddard, foreign missionary secretary, called from the station by telephone. He had just returned from Brazil and reported good prospects for the revival program of next year. He will visit China, Korea, and Japan to help organize our work in the Orient, and hopes to return in time for the Missionary Council at Jackson, Miss., in December. He is in fine health and spirits.

Sending in a nice list of subscribers, Rev. J. T. Gossett of Kensett writes: "I began my revival at West Point the third Sunday in August and closed with five additions making a total there of 25. I began at Kensett the first Sunday in September and closed with 22 accessions, 19 by restoration and baptism. We had a great meeting at Kensett. I had no ministerial help in either meeting except the preaching of Dr. Whaley at Kensett at the first two services."

At the age of 87 Dr. T. M. Milam of this city passed away last Sunday. A local preacher in our church, he was a man of high character and deep convictions. He was one of the leading dentists of the state and a pioneer in orthodontia. He rendered much valuable free service to the preachers and their families and was loved by them. A member of General Forrest's celebrated cavalry, he had been severely wounded and spent his last days in the Confederate Soldiers' Home.

The corner-stone of the annex to the Good Samaritan Hospital, Lexington, Ky., was laid Sept. 15. The main address was delivered by Bishop Dickey. General Secretary Jarrell reports that the Annex doubles the private bed capacity. The cost of the new building, with equipment, will be about \$180,000. The total value is now approximately \$500,000. The General Hospital Board has helped to bring prosperity to this fine old hospital. By unanimous vote the Kentucky Conference, at recent session, accepted ownership of this property.

Reporting the appointment of Rev. H. M. Lewis as student pastor at Fayetteville, Rev. H. Lynn Wade, the pastor, states that he is teaching the Bible and assisting with the young people at Central Church, and has made a very fine impression, and faculty, students and the church have received him heartily, giving his work full credit and his ability due recognition. Bro. Wade asks that pastors and parents confer with him freely about students so that the best possible service may be rendered while they are at Fayetteville.

Ohio Wesleyan University, the great institution of the Methodist Episcopal Church at Delaware, Ohio, is known as "The Mother of Bishops," eleven of its graduates having become bishops. Eight out of the 37 active bishops are graduates of the university. In a ballot taken recently by The Christian Century to select the 25 most distinguished preachers of America, five, namely, Bishop Edwin H. Hughes, Dr. Charles E. Jefferson, Bishop F. J. McConnell, Bishop W. F. McDowell, and Dr. Ernest F. Tittle, are Ohio Wesleyan men.

The president of the Greek Republic, through the Greek legation at Washington, has conferred the Cross of the Order of the Savior upon Dr. E. O. Watson, editor of the Southern Christian Advocate, in recognition of his labors in behalf of the refugees that poured into Greece from Asia Minor in 1922-23. While secretary of the Washington office of the Federal Council of the Churches, Dr. Watson acquainted the Protestant Churches of the sad plight of the refugees. Later he became secretary of the American Friends of Greece and for the work done in this organization the honor was bestowed.

## CONTRIBUTIONS

## THIS JESUS

By C. C. Jarrell, D. D.

When we open the New Testament, we find ourselves in the presence of a glowing religious life. There is nothing in the world which offers any real parallel either to this life or to the collection of books which attests it. But the New Testament itself must have a cause. The life that is in it must flow from a Life. Such forces can come only from a Founder, such Christianity from a Christ. When we ask for the rational cause of this fact, it is not far to seek. The religious life of the New Testament is determined by Christ. It is faith in God through him, and in this faith he is Founder and Finisher. This determines everything characteristic in Christianity. "Its convictions are convictions about him. Its hopes are hopes which he has inspired and which it is for him to fulfil. Its ideals are born of his teaching and his life. Its strength is the strength of his Spirit." (Denny.)

Jesus himself is thus the supreme wonder of the Bible. He is the Key-

stone of the arch. Christianity is founded on the apostles and prophets, but Jesus is the Headstone of the corner. He makes his own impression of divinity; and if he fails to win the worship of the heart, all arguments to prove him divine would be an impertinence. The Bible is divine in that it gives him to the world, and he makes the case for the Bible incontestable. The character of Jesus is absolutely unique in the annals of the human mind. To tell the story of his life is to unfold a character radically different in all essential respects, from all mortals, ordinary or extraordinary, man or superman.

This character was among men as a Teacher who impressed his hearers as having spoken as never man spake before. Nineteen centuries have passed; and more than ever men feel that he stands absolutely alone as a religious Teacher, Leader, and Guide. His parables were like miracles of wisdom. His miracles were like parables of power. Deissmann has said that the words and sayings of Jesus are not separate pearls threaded on one string, but flashes of one and the

same diamond, the truth and its author not separable. He dared to be the simplest teacher the world has ever known. Out of the simple things the people knew in their daily lives he built parables and illustrations to make his truth plain. He teaches without effort; and his desire is not to make the truth appear deep and strong, but simple and clear. He illustrates from daily life and from nature, the home, the farm, and the street. Yet these words present ideals that are recognized as the unattained heights of spiritual glory for the race, and these simple sentences and homely stories furnish truths which are unfathomable in their depth of meaning for the moral life of men. Of learning, so called, he presents not an echo except his knowledge of the Old Testament; yet he has been the Master of the world's masters and the Teacher of the world's teachers as no other human intellect has ever been.

He is different from other teachers in that he never made a so-called system of thought or body of doctrine. Philosophers, scientists, theologians—they are all alike in this; they are

building a system, a philosophy of the universe. He nowhere accounts for things. He has not a word about the "cosmos." In him there seems to be no consciousness of the mysteries of the universe either as to its origin or nature. He did not explain or philosophize about God. He is different from other teachers, again, in the sense that he speaks with a tone of peculiar authority. This caused the people to be astonished at his doctrines. Jesus does not argue; he announces. He does not seek to prove; but to explain. The solemn import of his words, "But I say unto you," is not to be missed; and it is impossible to imagine them without fatal incongruity on any lips but his own.

Jesus' method of thought is native to himself and is not approached by any other thinker the world has ever had. He never seems to investigate or seek to find or discover truth. Truth seems to be native to him. It is not detached that he must seek, or distant that he must strain his eyes to see, or hidden that he must discover. He seems to know. For him to know himself is to know the truth. There seems to be no process of

In a letter to the editor Rev. W. C. Davidson writes thus of his church at Batesville: "It is loyal to the institutions and program of the Church at large and it is a genuine pleasure to serve the people here. My predecessor, Rev. R. E. L. Bearden, is universally loved by the people of this church and city. He is a prince. No man could have said more generous things of his successor than he is said to have done in preparing the way for my coming to First Church last fall. I joined old White River Conference at Batesville, Dec. 14, 1892." About 140 copies of this paper are going to that church.

## CIRCULATION REPORT

Since the last report the following subscriptions have been received:

Gillette, Rev. C. B. Wyett, 3;  
Paraloma, Rev. J. F. Taylor, 3;  
Horatio-Ashdown, Rev. L. W. Evans, 16;  
Richmond-Foreman, Rev. L. W. Evans, 7;  
McRae, Rev. J. J. Decker, 11;  
Sherrill, Rev. W. W. Nelson, 2;  
Carlisle, Rev. Marshall Steel, 1.  
Searcy, Rev. J. E. Cooper, 1;  
Colt, Rev. B. E. Robertson, 1.  
Let the good work go on.

## LOCKESBURG REVISITED

Well do I remember the first time I visited Lockesburg. I had been president of Hendrix College two years, and had arranged with my student, Ed. Steel, now Dr. E. R. Steel of Monticello District, to canvass through Sevier Co. He met me at Center Point, and with horses and buggy carried me over to Lockesburg, his home. When I arrived I was the object of considerable excitement, curiosity, and disappointment to some who were looking for President Cleveland to visit the town.

This is how it happened. I was to be entertained by Mrs. Alice Parke a sister of Bro. Steel, who, like the other boys, called me "President." That morning Mrs. Parke said to her colored cook: "Adaline, get a good dinner today, because we are going to entertain the president." Not knowing of any such personage except the president of the United States, Aunt Adaline excitedly told some of her friends that her folks were going to entertain President Cleveland, and the report soon became current over town.

Several years later with Bro. T. H. Ware I again visited this good old town; but after that I had not had opportunity to see it, except from the railroad, until last Sunday. I had planned to go out Saturday and preach at a country appointment at night, but changed my plan on account of the funeral of Dr. F. S. H. Johnston, and did not arrive till Sunday morning. Bro. Gatlin, the active pastor, met me at Nashville with his car in which he had just completed, with his wife and son, a delightful trip to California, and as he is a good driver, we were soon at the parsonage at Lockesburg. Removing the stains of travel, I went over to

the church and looked in on the Sunday School and then preached at eleven. At three, in a car driven by Bro. Jesse Johnson, I went out to Rock Hill school house and preached to a good congregation. Here I had the pleasure of having with me Rev. J. C. Johnson of Rowell Circuit who was visiting his wife's people and had preached to his boyhood friends in the morning. At night I again preached at Lockesburg. On account of two deaths in the community and the threatening weather the congregations at eleven and night were not large. Monday morning I addressed the high school, and then was carried back to Nashville where I addressed the high school and had dinner with Rev. Roy Fawcett and wife and Bro. Gatlin at the parsonage. Bro. Fawcett seems happy in his work and expects to make a good report of his excellent charge. Under the superintendency of Mr. E. T. Moody, a graduate of Henderson-Brown College, Nashville has a fine system of schools, and the body of high school students is an interesting group. At Lockesburg, under the superintendency of Mrs. Eda Mauldin, in a substantial brick building a good school is maintained for nine months with four high school grades. There are 72 in the high school, 35 from outside the district. That is fine for a comparatively small community. The total enrollment is 238.

For a year I had been under promise to Bro. Gatlin to visit his charge and see the new church, and I found it all that could be expected. It is a handsome brick with a beautiful auditorium which will seat some 300. In the rear are a basement and two stories above, all devoted to Sunday School and social work. There are 13 rooms in all, and the arrangement is convenient. It is estimated that this superb building is worth \$25,000, but on account of concessions from dealers in materials, it actually cost less. For a community with no wealth this building is a real achievement. The debt of \$7,500 is heavy, and unless the Church Extension Board can assist, it will be hard to carry. Friends all over the state who have been more or less connected with Lockesburg should contribute to this enterprise which means so much to this community.

Rev. L. C. Gatlin, the pastor, a student of Henderson-Brown College, who has been a very successful pastor, has done some unusual work on this enterprise, and deserves great credit for building this church within a year. Lockesburg, once the county seat, lost population when the court house was removed, but is now regaining strength, but is not yet able to do all that should be done. The country around is well adapted to diversified farming, and Bro. Gatlin is ministering not merely to the spiritual needs of the town and country, but is encouraging the growing of truck, fruit and poultry. An Improvement and Truck Growing Association meets in the church, and other organizations are helped by the Church. Fortunately, connected with the church and comfortable seven-room parsonage which was built by Rev. W. W. Christie, there are seven acres of land. This provides for

ample play-grounds and other developments as needed. The people of the country and of other denominations are interested and are getting great benefit; hence this is becoming in a real sense a community church.

Bro. Gatlin preaches twice every Sunday in town, and at three preaches once a month to each of four country churches, namely, Rock Hill, Belleville, Gravelly, and Kingree's Chapel. There are about 240 members in town and 250 in the country. Over 100 new members have been added in two years. In town is an excellent Sunday School with Custer Steel as superintendent. Under the chairmanship of Dr. M. L. Norwood the official board functions efficiently. The Woman's Missionary Society, with Mrs. C. P. Coulter as president, is doing splendid work. There is a good Senior Epworth League of which Weldon, Bro. Gatlin's capable son, has been president until he entered Hendrix College. He has been succeeded by Miss Ruby Ellen Steel. Mrs. Gatlin is superintendent of a fine Junior League. All of these organizations are in good condition and cooperate heartily with their popular and hard-working pastor.

Lockesburg now has several substantial business houses, a large planing mill with several small saw-mills tributary to it, and a handle factory. It now has a railroad and soon will have a well improved highway from Nashville to DeQueen. Some modern residences are seen among the fine old-fashioned houses. The school house is a very creditable building.

The home of such families as the Steels, the Parkes, the Norwoods, the Coulters, the Cannons, the Turrentines, and others, whence have come many of the preachers of Arkansas, Lockesburg is a town of more than ordinary historic interest, and promises again, under such leadership as Bro. Gatlin is giving, to renew its life along modern lines.

Entertainment in the parsonage and also in the home of Mrs. Alice Parke was greatly enjoyed, and the meeting with old and new friends was pleasant and will be long remembered.—A. C. M.

## SOUTHWEST MISSOURI CONFERENCE

(Continued from Page 1.)

Rev. O. M. Rickman, the accommodating pastor-host, was unusually considerate of Bro. Yancey and myself. He almost persuaded me to remain longer to preach; but Sunday engagements at Jonesboro forbade; hence I tore myself away from delightful companionship and taking the train at 3 p. m. Saturday arrived in Jonesboro in good time for my appointments. To make this trip I traveled two nights without taking the Pullman, simply using a hired pillow, and came through as fresh as a May morning and then spoke six times on Sunday.

Incidentally, passing through St. Louis, I stepped into the railroad restaurant for a light lunch, and without looking at the card, I ordered a slice of peach pie and a glass of milk, and was amazed when I was charged 20 cents for one-sixth of a pie. Think of a peach pie selling for \$1.20 That is some profiteering!—A. C. M.



knowledge with Jesus, nor strain of achievement as if he were striving to know, nor intellectual heats as men feel when they find and cry, "Eureka!" The mightiest and sublimest revelations of God and insights into duty and destiny he makes as simply as if he were breathing out of himself and as if he were infinitely more than anything he had ever said. His knowledge was native, natural, and inexhaustible, because his thought and his life were one. The truth coalesces into the unity of the Speaker and his life.

This Jesus of the New Testament is a Person who performs innumerable works of power such as no mere man ever wrought. Each of the four Gospels is a miracle Gospel. If there was a Jesus who simply taught and exercised no miraculous powers and made no claim to such, there is of such a person and such a movement not the trace of a record left. The miracle Gospels have the whole field to themselves. We have no historical connection with a Jesus who worked no miracles. If there was such a Jesus, the true story of him perished, and the miracle Gospels were written down while eyewitnesses of the truth were still living. Men have constructed out of our Gospels a non-miracle Gospel story, as Jefferson did; but the fact remains that the miracle Gospels were in the field first, and historically speaking, have the whole field to themselves.

These recorded works of power, some thirty-three in number, are said to be but a few of his marvelous works, beginning with the wedding at Cana of Galilee, when he began through them to show forth his glory. A study of these selected instances will reveal a reasonable order and a moral meaning such as could not belong to a mere string of marvels. They clothe Jesus with an air of majesty and mastery—Master of the forces of nature, the diseases of the body, the maladies of the mind, and over death itself. In the Gospels the word, the work, and the worker are so related that neither stands alone, and each bears witness to the other two. They cannot be torn apart without doing violence to the portrait of Jesus as we find it. He expresses himself as naturally and as easily through the works of power as through the parable of sermon. They both inhere in him and seem native to him. They are characteristic of him, and both alike bear the stamp of his personality. They express his purpose and reveal his spirit. They are redemptive acts and words because he is the Redeemer. The miracle fits his hand as easily as the parable becomes his speech, and both serve to reveal the majesty of his love and life. His miracles are ethical acts and have relations to his Person and to the needs of men. They move in the sphere of redemption and serve purposes of revelation. The doctrine tries the miracle, and the miracle seals the doctrine; and both manifest forth his glory, and his disciples believe on him.

The character of Jesus has been before the world for nineteen hundred years. This portrait remains the masterpiece without a rival. He is first in the sense of having no second. Dr. Deissmann says: "Jesus stands out as the One and Paul as the first after the One; or, to speak more like Paul himself, as the first in the One." Renan says: "The memory of Him has been like the perfume of another world, and all history is incomprehensible without him."

With an unaffected majesty and an

unstudied grace this Jesus walks along the awful elevations of a divine perfection. His way leads him through poverty and scorn, agony and death; but he never slips nor falters, he never falls below his sublime claims. In the odd moments and off-hand relations, as well as in the dramatic crises of his life, always he bears himself in the same way—it is the one consistent Jesus. This is the character of Jesus as presented in the Gospels. The portrait is not drawn by description. There are no efforts to eulogize. There is no string of epithets. There is not the slightest trace of dramatic art or of literary skill. The character is allowed to act for himself, and make his own impression. He stands sharply drawn, easily recognized in all the documents, with no one like him, having his own unmistakable touch and tone, and speaking in each circumstance and situation words that are not only appropriate to his character, but words to which there is nothing else in the Gospels that bears the least resemblance.

Behold the face of Jesus, that form divine, that Character consistent, sustained, transcendent, which is the greatest miracle recorded in the Gospels and which any man can see for himself if he will but read and understand what he reads. "He is such a Person as men could not have imagined if they would and would not have imagined if they could. He is neither Greek myth nor Hebrew legend. The artist capable of fashioning him did not exist, nor could he have found the materials. A nonexistent Christianity did not spring out of the air and create a Christ. A real Christ appeared in the world and created Christianity." (VanDyke.)

#### WHY METHODISTS DEDICATE THEIR CHILDREN TO GOD

By Robert W. Goodloe.

##### I. A Large Proportion of the Children of Methodist Parents Today Are Not Consecrated at the Altars of the Church

Although strongly advised by the founder of our Church and in thorough accord with the emphasis now laid upon religious education, it is a striking fact that only a very few infants are now being dedicated to the Lord in Methodist circles. Within the bounds of the Arkansas Conference last year, there were admitted into the membership of the Methodist Episcopal Church, South, on profession of faith, 7,051 persons. In the same period there were consecrated at the altars of the Church only 1,176 infants. With 6,841 babies enlisted in the Cradle Roll Department of Arkansas Methodist Sunday Schools, the preachers and parents were so little interested in the public, religious, acknowledgment of the presence of these children as to bring only one of five of them before the congregation, and there assume the vows made historic in the custom of the Christian Church. With a total of 176 children on its Cradle Roll, the largest Methodist congregation in another of our Conferences so honored only 30 of that number; while still another Methodist congregation, in a growing community of young families, with many children, and with 30 in its cradle Roll Department, consecrated at its altar only five! The decline is not local; it is Church wide.

##### II. Why Has the Practice of Infant Consecration Declined Among Methodists?

One reason is that, in spite of the late interest in the religious nurture

of children, Methodism has given greatest emphasis to adult conversion. When Methodism was born in England and when it came to America, the general level of piety was so extremely low that it was entirely proper that first attention should be given to grown persons outside the fold of Christ. A similar custom was followed by the early Church, when it began its work among the pagan population of the Roman Empire. So great, in fact, so almost exclusive, was the method of propaganda that of adult conversion that for more than two hundred years after the organization of the Christian Church, almost no notice was given to the children of Christian parents.

Another cause for the failing appreciation of infant dedication is the vigorous and continued attacks against that custom made by other denominations. So long have Methodist laymen been told that Infant Baptism is not in keeping with New Testament customs and the practice of the Early Church, as well as inconsistent with the meaning and practice of adult baptism; and so little is the genuine instruction offered by Methodist preachers that the average laymen has just about decided that there is no value in the custom; four out of five, or even five out of six families in the Methodist Episcopal Church, South, in the Southwest, do not offer their children to the service of God at the altar of their Church!

Still another explanation of this fact is to be found in the revolt against symbolism in the Church, coming out of the general protest against the claims of the Roman Catholic Church that Baptism is essential to the pardon of sins and that in the other ceremonies there are guaranteed to men the blessings of salvation. Protestantism rejects all such claims for the supernatural powers of the Sacraments. And in order to be certain that we are free from such erroneous meaning of the symbols involved, our tendency has been to throw away the symbol itself. Rather ought we to recognize that the human being has been so created that something of the finest in intellect and in soul is mediated through physical representations of that which is spiritual.

Much of the opposition to Methodist

teaching at this point is groundless, yet, by lack of reasonable explanation on the part of Methodist preachers and teachers, it is wonderfully effective. Methodists do not bring their children to the altar of the Church because they believe that the ceremony there performed will wash away the stain of Original Sin. Neither do they accept the doctrine of baptismal regeneration. To them it is clear that such ceremony holds no sacerdotal value of any kind, that it changes the nature of the child not in the least particle whatsoever!

#### III. Why, Then, Should Methodists Publicly Dedicate Their Children to God?

Public consecration is the recognition of the infant's place in the religious life of the family. The baby is not really born, in the highest sense of the term, until it has breathed a long time. For many years the child is genuinely a part of its parents. "He lives and breathes in them, and is of them, almost as truly as they are of themselves." Their greatest problem, their dearest purpose is to extend through the life of the child the motive of loyalty and service for God, which is for them the most thoroughly worth while reason for existence. How beautiful, then, that they should lay their little one in the arms of the minister of Jesus Christ, and so begin his nurture by so holy a ceremony!

The coming of children into the world turns the heart of parents toward God. Non-Christian and Christian alike, throughout recorded history, have felt this impulse to look up and thank the Father for the babe. The almost universal custom—particular situations and conditions to the contrary only temporarily—has been for whatever organization that cares for the spiritual interests of a people to provide proper ministrations for the new member of the family. Is it not fitting that, when minds of father and mother are thus by their very nature given to meditation on divine things, they should come to the house of God, and there acknowledge their child as a gift from Heaven? Could such a service lower parental estimate of the value of the child or lessen their own sense of loyalty to the Master? Do parents and children and the Church gain when four out of five families decline thus to follow the di-

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vinely-implanted desire to acknowledge God and honor his gifts to them?

#### The Birth of a Child is a Community Interest

The birth of a child is of community interest also. By its coming, society is either enriched or impoverished, determination to be made by its inherited abilities and by the environment and nurture afforded such infant during its developing years. Very true is it, as men are being told by those who see in the teachings of Jesus a way of life for the whole community, that the child is not only heir of its parents, but of all those who make up the social and religious surroundings out of which it has come and under which it must grow.

#### The Opportunity of the Church

"Society should be made to feel its responsibility for each new child that enters its communal life. The Church, as the spiritual organ of the social order, has here an ideal chance to exercise its true function. The Church is the spiritual Mother of us all, a

fact which needs constant re-emphasis. The Motherhood of the Church is a reality in religion second only to the fact of the Fatherhood of God. Upon the Church, therefore, should be impressed the glory and burden of the young life brought to it by the child's parents. In a heartfelt ceremony it should extend its welcome to the stranger, acknowledging its obligations, jointly with the parents, for his moral and spiritual welfare, and give solemn pledges to provide him every opportunity possible to attain the highest Christian character."

#### What Good Does It Have for the Child?

Such a question comes out of the natural revolt against the Calvinistic doctrine of Original Sin, and the theory so long held by the Church that Baptism has a miraculous power to wash away such a stain. Methodists do not teach such a doctrine, either of the nature of the new-born child or of the meaning of the Sacrament. Instead, our Discipline declares: "Dear-ly beloved, forasmuch as all men,

though fallen in Adam, are born into this world in Christ the Redeemer, heirs of life eternal and subjects of the saving grace of the Holy Spirit."

The purpose of this public religious ceremony is not to change the nature of the child, neither its relation to the Father, nor to its parents; but, as our Church directs, that the Church and the parents may so nurture and train the child, by precept and example and environment, that the child so dedicated to the Lord in the public congregation "may ever remain in the fellowship of God's holy Church, by faith that is in Jesus Christ." It is not that the child thus consecrated has that faith now, just as it is lacking in physical strength and moral resolve, but that in the same way as these other faculties are developed by proper care on the part of parents and playmates and social institutions, the whole may be so organized and motivated by loyalty to Jesus Christ that this child may thus normally grow into the likeness of Christian men and women about him and of the Christ who is thus exemplified before him.

Methodists do not teach that infant consecration works a miraculous change in the child; nor do they believe that baptism, apart from the whole religious atmosphere of all who are concerned, has even the slightest power to shape the character of the adult. The entire ceremony is designed to impress the parents and upon the Church the importance of the new life that has entered the community, and to lead them to do all in their power to bring that one up in the nurture and admonition of the Lord.

Should one be asked "Where do Methodists get the authority for public dedication of their children to the Lord?" let him answer: In the inclination divinely implanted in the heart of every parent to give himself and his little one to the service of God! In the benevolent purpose thus to enrich the community and the race! In the strengthening of moral purpose which comes from such a public resolve, given before men of like mindedness to serve God, within the sanctuary of the Church! In the deepened community interest in the child, and the heightened estimate of the moral value of such little one for society and the kingdom of God! Where do Methodists get authority for the custom of infant consecration? In the command and the promise of Holy Scripture: "Train up a child in the way he should go, and when he is old he will not depart from it." By the symbol performed at the chancel of the Church, both the parents and the congregation acknowledge the pleasure and the will of God; and by such act they promise to begin and carry out that command.

#### EPWORTH LEAGUE FIELD SECRETARIESHIPS

For a number of years the fixed policy of the General Epworth League Board was one that discouraged field secretaryships in the Conference Epworth Leagues. It was felt by the board and the administrative department in the central office that the Epworth League could not do better than to enlist the largest possible force for voluntary lay service the League had its already large and rapidly extending activities. In this enlistment of voluntary lay service the league had proved very successful and out of such enlistment there had come large recruits in all departments of the church. Not only did the League prove the largest recruiting ground for the missionary cause and the

Christian ministry, it was peculiarly effective in bringing laymen and laywomen to a realization of the possibilities of such part-time service as they could give in the Kingdom of God after graduating from the younger Epworth League group.

This policy of the General Epworth League organization has been modified as the result of natural developments in the reorganization. I therefore feel very safe in expressing a view that is not wholly in accord with the one that I formerly held. The growth of the Epworth League Conference, the City Union, the Junior Society and the Hi-Chapter have all been such as to require expert assistance for the realization of its best possibilities. In North Alabama, I think it was, the field secretaryship was first tried and for several years past has been occupied by the Rev. Wm. Graham Echols. In Upper South Carolina, Virginia, Western North Carolina, Florida, Western Virginia and Louisiana the Leagues have prospered amazingly under the efficient cultivation of field secretaries and in this important office have enlisted men and women of great ability. In the northwest, the Little Rock and the Arizona Conferences joint field secretaryships have been maintained by the Epworth League Board in connection with the Sunday School Board. Not as an invention or device of human ingenuity, but as a result of a development that is clearly in the providence of God, the field secretaryship has entered into the Epworth League organization and has made a place for itself that will become increasingly important with the further enlargement and intensification of the work.

At the Presidents' Meeting in Kansas City last winter there was also a meeting of the field secretaries. If anything were needed to make it clear that the Epworth League must now move out in the line of specialized cultivation it was afforded by the vigor and grasp and reports of results at this meeting of field secretaries with the conference and board presidents.

It may be pointed out that often a little help in the direction of a weak chapter will set that chapter up and make it strong, aggressive and fruitful. As the Conference Assemblies grow it is proving increasingly necessary to provide for district meetings so that the large number of young people who need to go into some specialized meetings for League training and inspiration may have an opportunity, which is denied them by the limitations of the Annual Conference League Assembly. These district meetings require the cultivation and guidance of a field secretary, at least for the present while they are more or less in a formative stage. Furthermore, City Unions are giving proof of possessing vast potentialities, but these can be developed into potencies only through such expert guidance as a conference field secretary can give.

The Conference field secretary proves to be a unifying factor. Going in and out among chapters, districts and unions throughout the conference, he is the factor that causes all to cohere in a fruitful unity and inspires the whole organization in the carrying out of the policies adopted by the Conference League through concentrating upon the major objects of the church's activity and bringing the Epworth League to its utmost effectiveness as one of the great agencies by which these large objectives are to be gained.—Fitzgerald S. Parker in Alabama Christian Advocate.

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# FINDINGS OF CONFERENCE ON EVANGELISM HELD AT LAKE JUNALUSKA, N. C. August 21-26, 1927.

Quickened by the glorious record of Methodism's evangelistic achievements in other days, and impelled by a sense of present day needs, we have met at Lake Junaluska, N. C., in response to the invitation of the General Committee on Evangelism, to study how best to promote a revival spirit throughout our Church. After six days of prayer and conference on this important subject, we beg to submit the following as our findings:

**FIRST:** We believe the time opportune for another great awakening. The most glorious and fruitful periods of our history have been when the revival fires burned brightest upon our altars. The numerical and spiritual decline in church membership, and the rising tides of unbelief and worldliness are serious enough to furnish proof that there is a desperate need or a great revival throughout our church and nation.

Methodism has found no substitute for the evangelistic passion. Whenever our concern for the lost about us has waned, our ministry has grown formal, our church cold and the world indifferent. A passionless ministry can never arouse a cold church and a church lacking in genuine compassion for the sinner can never witness convincingly to an unsaved world.

We believe our greatest need to be a revival of praying, preaching, and personal testimony with the intent of reaching and winning the unsaved to a living faith in the Lord Jesus Christ. We believe such a revival will produce holy living, consecrated giving, and a victorious church.

We hail with delight the many encouraging evidences that such a revival draws near. Our pastors are giving themselves and calling their people to a faithful and prompt obedience to the great Commission laid on us by our Risen Lord when He said, "Go ye and disciple all nations...."

Our general evangelists have been abundant in labors, and under their ministry multiplied thousands have been won to Christ. Our Sunday School board is setting the pace for all the denominations in the matter of Sunday School evangelism. Our Epworth League is already daring to talk of the coming revival. Our Board of Education is busy with an evangelistic program among the students of our colleges and universities; the women of the W. M. S. are organizing for a worthy share in this forward movement. The General Board of Missions has for its objective a revival on every mission field, while the laymen are binding themselves together as never before for the salvation of their fellows. Thus it is seen that the call of our last General Conference to make this a quadrennium of revival power has not gone unheeded. The tents have been struck and Methodism is on the march.

**SECOND:** We most heartily commend the General Committee on Evangelism and its secretary, Dr. J. W. Perry, for its efforts to promote a church-wide revival. We are pleased to note that this committee contemplates holding during next year four group conferences on evangelism, two east of the Mississippi and two west of the Mississippi; which have for their aim the bringing together of bishops, presiding elders, pastors, evangelists, and laymen to take counsel together on how best to challenge the whole Church with the task. We most enthusiastically commend the idea and pledge cooperation.

**THIRD:** We would call the attention of all our people to the fact that the next three years mark the nineteen-hundredth anniversary of the public ministry of our Lord Jesus Christ, and we would urge them to give themselves with renewed consecration to the study of his life and to whole-hearted determination to bring the knowledge of our Lord and his saving grace to the multitudes that know him not. We would seize this as an opportune time to make these years particularly fruitful in the spiritual life of all our churches and in their ministry to the complex and confused life of the world. We recommend that all our people read the Gospels of Matthew and John, a chapter each day during the months of January and February, and that as they read, to pray for a spirit of true repentance and the witness of the Spirit in the hearts of all Christians.

We recognize the power and widespread influence of our Church organs and of the secular press. We respectfully ask them to give widespread publicity to these plans, that our people may be united in this crusade for a deepened spirituality and a mighty offensive against sin—man's greatest foe.

In conclusion, we call our people everywhere to prayer. The thing of supreme importance is not mechanics, but dynamics. All the mechanics will avail nothing apart from divine power from on high. "It is not by might nor by power, but by my spirit," saith the Lord.—Arthur J. Moore, Chairman, Edwin D. Mouzon, Luther B. Bridgers, R. L. Russell, Daisy Davies.

## "SUPERANNUATED"

"No, I don't believe in these 'worn-out preachers' yarns, such as the preacher sprung on us this morning. A superannuated preacher ought to be like a superannuated business man—able to take care of himself."

"How about your old friend Jones?" mildly asked his wife. "He is a superannuated business man and he's in the poorhouse."

"Humph! Lack of business sagacity."

"But," continued the wife, "suppose a hardworking preacher receives, while in his strength of body and mind, only enough to keep soul and body together. What is to be done when he is old?"

"Why—eh? Say, wife, I've got to go north on business tomorrow. Want to go along? You will have to run your own chances, for I do not know what sort of a place it is."

"It may be that jumping-off place to the poorhouse," suggested his wife.

At six o'clock the next evening they found themselves in a scrubby town.

"There is no hotel here!" exclaimed the wife. But after looking around they directed their steps to the most neatly kept house in town where a feeble, kindly-faced old lady answered their knock.

"Good woman," said the business man, "we are obliged to remain in town over night. Can you give us lodging? We will pay you well for your trouble."

"If you can put up with what we have we will be glad to keep you. Shall we not, husband?"

"Certainly," came a cheery voice from within. "We turn no stranger from our door."

For supper they had the shredded leg of a chicken made into a delicious gravy, faultlessly cooked potato, the proverbial pinch of salt, and water. A repetition of their supper constituted

their breakfast.

"We are poor," explained the kindly-faced woman, "and are obliged to make a chicken go a long way," she said, laughing. "Husband is feeble and I am not much better; but so far the good Lord has provided for all our necessities."

"Amen!" responded the gray-haired man at the table.

"But where did you sleep last night?" asked the business man's wife.

"We have but one bed," answered the gray-haired man. "Wife and I took to our old rocking-chairs, and passed a very comfortable night of it. You see, we have plenty of wood."

"And who are you?" asked the business man, while he tried to find something in his eye which very much troubled him.

"My name is ....."

"What! not my father's old pastor?" exclaimed the business man's wife.

"The same."

"And you baptized me?"

"Yes."

"And preached my mother's and father's funeral sermons?"

"Husband!"

But the business man did not answer. He was having trouble now with both eyes. He had out his pocket book, and, counting out a generous sum of money, handed it over to the superannuated minister and his wife.

Then the old pastor took the blessed Book and with a quivering voice read a joyous psalm of thanksgiving:

"Bless the Lord, O my soul;  
And all that is within me, bless his holy name.  
Bless the Lord, O my soul,  
And forget not all his benefits."

The next Sunday the business man united with his home church, and ever after saw to it that the superannuated preachers' apportionment was pressed down and running over.—Michigan Christian Advocate.

If you have an old pastor you would like to help, write to Rev. J. H. Glass, Commissioner for Superannuates, 407 Exchange Bank Building, Little Rock.

## THE NEED FOR A NEW TYPE OF LEADERSHIP-TRAINING

By J. Marvin Culbreth

Before we can have a competent leadership or an adequate scale for the changing affairs of the world, we shall have to multiply greatly a new type of leadership-trainers and alter radically the method of training.

All educators admit the necessity of altering the process by which leaders are trained. The whole educational system with which we are familiar is challenged today—in regard to the disciplines it employs, the methods by which they are applied, and the ends which are proposed for achievement. This is illustrated by the departures attempted in the field of the liberal arts, of the sciences, and of theological education. It is emphasized by the broadening conception of the curriculum as inclusive not only of the content of formal instruction, but also of the progressive changes which occur in the experience of the student himself through the activities in which he engages. It is justified by the growing impatience with the theory that education is the giving of knowledge in doses of carefully determined quantitative measurement.

The demand for a revision of the training process involves, according to Dr. Howard Edwards, of Rhode Island State College, the integration of the three great realms of experience—the physical, the human, and the spiritual. Specialization in the work

of education has produced far from satisfactory results. The liberal arts colleges, he reminds us, laid stress upon the classics, mathematics, and ancient philosophy, and lost touch with progressive life all around them. Scientific and technical schools, he charges, "laid emphasis on matter, on the sciences that deal with matter, and on the vocations that provide for the physical needs of man, but his spiritual needs were not officially recognized at all." While finally, this critic shows, strictly religious schools were "absorbed in the inculcation of fixed tenets of faith and suddenly found themselves in a world of fact totally irreconcilable with many of these tenets and insulated from the great currents of human life which they sought to direct." They made war on obvious fact and thus jeopardized their influence.

But the arbitrary separation of function and interest is no longer tolerable. "It is in the highest degree essential to effective workmanship", Dr. Edwards continues, "to demand that the worker, besides being skilled in his task, should be able to orient the task itself in its relations to a vaster whole, should understand and evaluate himself as a worker, should comprehend his relations to other workers both in his own field and in other fields, and above all should be motivated in his work by high and fine ideals of responsibility, integrity, and accomplishments." That is to say, all schools must have a common objective, namely; "to take the strong and the capable and to motivate and equip them for the service of mankind. Motivation is the integration of the three great categories of thought and experience; namely, matter, man, and spiritual reality."

The single greatest hindrance to the realization of this high end is to be found in the personnel engaged upon the stupendous work of education. Again, following our analyst, "there are men whose range of thought is narrowed to the area of their own petty interests, whose imagination and enthusiasm are limited wholly to what they call their specialty, whose sympathies and aspirations are merely rudimentary—men to whom the student is simply a chest or packing-box in which to store neat little cartons of handy information more or less curdled and desiccated by passing their own minds." This might be taken as a description of a theological professor holding perfectly rigid views of systematized doctrine. In fact, it was intended to apply to men who are to be found in scientific and technical schools. The portrayal applies equally well to men engaged in the cultural and refining work of the liberal arts college.

The present day student is in revolt against this type of professor and the whole conception of education which he represents. The most reasonable hope of a better leadership depends upon the success of this revolt. Instead of seeking to suppress it, educators should acknowledge the ground of fact upon which the revolt rests and align themselves with every force likely to aid in delivering us from the sterility of an unyielding system and the obscurantism of partial and petty views of life.

Unmistakable signs of the times indicate that interest in the revision of leadership-training is something more than a merely academic question. It is a familiar fact that the Church itself in questioning the effectiveness of her own schools in regard to adequacy raises the same question in regard to state institutions. Aroused leaders have gathered in several con-



ferences recently to attempt an evaluation of the educational system in terms of revision. But, most significant of all, students themselves are demanding an accounting with the system to which they are obliged to intrust their development.

The distinct break with the conventional program offered at Indianapolis has been followed by student conferences at Louisville, Ann Arbor, Evans-ton, Atlanta, and Memphis. "We have reached the age of self-determination," is the declaration of the new freedom upon whose foundations youth has planted its feet. It means that youth the raw material of the leadership that is to be,—describes new goals upon the horizon and feels that it must have a voice in choosing the way and preparing the equipment for the adventurous journey. Mark the themes chosen for consideration. Observe the method of discussion employed. Note the spirit of fearless inquiry and frank self-criticism revealed. Ponder the beginnings resolved upon. Then let those who are set for the training of the new leadership ask in all humility, "Who is sufficient for these things?"

What kind of leaders do ambitious youth wish to become? Let me give you the answer of one, in order that you may judge. This young person says that for him security has no attraction; routine is intolerable; to be a cog in a machine is unthinkable; promotion by courting popularity is detestable; and the rewards of chance or luck are stultifying. On the other hand, initiative, risk, creative achievement, and a rugged positiveness of character are the righteousness for which his soul hungers and thirsts continually.

If any one imagines that those are the sentiments of a ministerial student or a volunteer for a frontier mission post, let him be advised that they were spoken by a young man who decided, after a long apprenticeship, that he would not sell his soul to a great corporation. If his choice of values had been reversed, he could have become a vice-president of the business at \$25,000 a year. But this was his conclusion: "A struggling concern the destiny of which has not been worked out, is by all odds the choice for a young man."

The question which confronts us today is whether we are going to prepare leaders for "concerns whose destiny has not been worked out", or whether we are merely going to recruit heads of departments for a system which cannot be changed.

Are we ready to develop a leadership that will change the method and the output of our own Church schools? Does the type of institution exist to which Church schools should conform? For example, is Scarritt College for Christian Workers to be considered as a highly specialized institution, sui generis, in our scheme of education, or should every one of our colleges assume an equal responsibility for developing effective Christian character and approximate the disciplines and the laboratory activities employed to attain the ends desired?

How large a place is to be given in the future to the disciplines and skills of Christian education in our avowedly Christian schools? The answer will be determined by the leadership developed in the next five or ten years.

Are we prepared to follow up the advantage already gained in the matter of integrating religious education with state education? A part of the formal content of religious education has been admitted to curriculum standing in tax-supported schools of eight states in the South, namely: Alabama, Arkansas, Missouri, Oklahoma, South Carolina, Texas, and Virginia. Plans are pending in Arizona, Florida, Kentucky, North Carolina, and Tennessee. Our embarrassment is the lack of prepared men to occupy the positions already open. Before the rapidly turning door of the growing opportunity, we stand wondering and questioning. Will our established system of education expand to make liberal room for this development, and will we with high courage and increasing faith undertake to supply competent leaders for this extraordinary movement? Are we going to proceed by trying to segregate religious education as a thing apart or by seeking to spiritualize all education?

The occupation of this field cannot be accomplished on the basis of denominational effort. If religion is to be integrated with state education, then the interests of various integrated groups must be effectively integrated with each other. A necessary work of the leadership that is demanded is the spirit and the ability to promote creative fellowship in a common service; not a selfish striving for advantage, or rank, or prestige on the part of the Methodists, but unselfish devotion to the one single aim of bringing the motivation of religion into the vast processes of education.

These, then, are some of the "struggling causes whose destiny has not been worked out." There are hundreds of young persons who, for the joy of achievement will spurn the security of a fixed system and choose rather the uncertainty and the danger of initiative struggle and conquest. Are we ready to invest in the preparation of such a leadership for the accomplishment of such clearly defined ends?

#### REPORTS OF GENERAL EVANGELISTS

The reports of our General Evangelists for the first quarter of the present year show 121 meetings in which they assisted, with 9941 professions of faith, 3,666 accessions to the Methodist Episcopal Church, South, from these meetings, and 1,959 uniting with churches of other denominations. The figures for the second quarter show 114 meetings held, 7,861 professions of faith with 3,898 accessions to the Methodist Episcopal Church, South and 857 to other churches. The total for the first six months of the year are 235 meetings held, 17,802 professions of faith, 7564 accessions to our Church and 2,816 to other churches. The reports also show financial receipts, which are not nearly so large as many suppose, very few have received more than the pastors of our ordinary city and town churches and none above the largest salaries paid to pastors. Thirty-three have reported. Some have been hindered by sickness, a few have been doing special work, but most or nearly all have made full use of their time in the work to which the church has appointed them. The reports show fine work done.—J. W. Perry.

#### FOR YOUTH.

##### BRITISH LIMERICKS

There was a young man of Devizes,  
Whose ears were of different sizes;  
The one that was small  
Was no use at all,  
But the other took several prizes.

It seems that Dean Inge of Saint Paul's is the author of  
There was a good Canon of Durham,  
Who swallowed a hook and worrum,  
Said the Dean to the Bishop,  
"I've brought a big fish up,  
But I fear we may have to inter'm."

The Dean, apparently favoring the maxim, "De Mortuis nil nisi bonum," selects as his favorite limerick:  
There was an old man of Khartoum,  
Who kept two black sheep in his room.  
"They remind me," he said,  
"Of two friends who are dead,"  
But he never would tell us of whom.

While the Countess of Warwick, believing with Saint Thomas that the limerick is worthy of being dignified by Latin, gives as her favorite:  
There was an old man of Saxmundham,  
Qui habuit ventrem rotundum,  
He borrowed five pounds  
From a master of hounds  
And rudely refused to refund 'em.

##### SELF-CENTERED

Across the street from where I once lived, on the corner lot, was a small cottage, not at all good-looking, for it evidently had not been painted for years. Some of the fastidious folks in the neighborhood felt that it was a blot on the landscape. The side and rear yard was on our street. It was a pretty yard, full of trees, but at the end of the lot was a shed about ready to fall to pieces.

Into this small, unpretentious place moved a young couple, Mr. and Mrs. Tracy, with their three-year-old little girl. Mrs. Tracy appeared to be about twenty-two. It soon became apparent that she could outdress anyone on the block—a handsome sealskin cloak, glistening hose, several showy hats, and the most elaborate house dresses. Nothing that she had seemed cheap. All was of the best quality. But is that all the story? Sit up straight, girls, so you can better express your indignation. The young husband had hardly anything to wear. His best suit was so cheap you could detect it from a distance, and the pretty baby did not have enough to keep clean, and no dainty baby finery.

The girl had herself placarded "Self-centered." She cared for no one but herself. Husband and child could do without if she could gratify her vanity and appear always like a dressed-up doll. And you can put it down, girls, that such selfishness leaks out everywhere, not only in vanity, but in many other things. Selfishness is hideous and has tentacles that hold the victim in its grasp.

Mrs. Tracy had a dear little dog, Brownie, which was the pet of the neighborhood. He was so jolly, friendly, and gentle. All the children loved him and petted him. One day a young lady came to her door and rang the bell. She was very queenly in her bearing. Her gray silk hose looked like silver and her gray suede slippers were a perfect match. Her knees were in evidence, but a heavy, fur cloak covered what was left of her, and a scarlet velvet hat enveloped her small head.

Brownie was so happy and so tiny. He tried to talk and frisk about, trying to tell her that her clothes were lovely. She raised the gray silk limb

and gave him a hard kick. Brownie thought it was an accident, so he again nearly turned double somersaults. Miss Fur-Cloak and Scarlet-Hat kicked him harder. Of course, Brownie did not know what was inside of this decorated creature. He thought it was all lovely like the outside. What a spectacle if hearts and lives were stripped of their trappings and paraded down the avenue! Mrs. Tracy, with her new permanent wave, came to the door, and then Brownie got two more heavy kicks. This kicking exhibition of a tiny brown poodle made my heart sick, and I know that you would have felt just as I did. They were hurting themselves so much more than the dog. It is certainly true that the self-centered girl is very apt to have a kicking propensity.

Vivian Foster not very long ago married a young man of very moderate income. By the way, they lived in this same block. Their furniture was bought on the installment plan; the rug for the living room cost a hundred dollars, and Vivian had found fancy lamps for this room. Then she wanted a canary bird in a brass cage. Then an aquarium with goldfish, then a fernery for her plants, then a piano which she could not play, and finally a car. Just her selfish desire to exalt herself by making an appearance beyond her means and disregarding her husband's best interest.

I am hoping that our "June brides" will have so much love in their hearts and such a spirit of unselfishness that they will plan to live on the salary of their "Prince Charming" and not run him into debt until he is hopelessly enmeshed. Do not make the burden so heavy for him, and eventually create discord in the home. Give me both ears, girls. I hope, too, that the June brides, and the brides still to be, will make a darling little home-nest, and not get a "job" and rush out every morning to be gone all day in order that they may have more money for clothes and superfluities. Instead, work for this little nest and make it a place of rest, where love, consideration, and sacrifice flourish. This will build a real home that will never be driven on the rocks and land in the divorce courts.

To cry and whine for everything you want and be miserable and discontented if it is not handed to you on a silver platter means a despicable life filled with a blighting poison, for selfishness is a poison. Yes, indeed, every word is the solemn truth, with many demonstrations.

Dr. Charles R. Brown, dean of Yale University, tells of a trip up the Rhine, from Cologne to Mainz. An American family boarded the boat and asked for some ice cream. It was a very hot day and being informed that there was none, they became very unhappy. They had been accustomed to ice cream on the Hudson River day boats and they saw no reason why they should not have it on the Rhine River day boats. All day they grumbled. The trip took them past the Lorelei and Drachenfels, Eherenbreitstein, and the mouth of the Moselle. But they did not have what they wanted, so they missed the beauty of the trip. They wanted some ice cream.

It is self-centered folks who become envious and jealous. Have you seen the girl who is miserable because she is outstripped by others? Who has no good word for the prize-winner, no praise for the girl next to her desk, who is promoted? How unfortunate that self drives out all the sunlight and the world is dark and muggy when good fortune comes to another. Christ said, "If any man would be

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first, he shall be last of all and servant of all." And you will discover that selfish girls do not rank very high anywhere.

Thinking and doing for others is the sure cure for this poison of self. Selfishness is the antidote. Mayme Gordon is working for the Home Missionary Society in Tennessee. Listen to her letter, girls. "Last month I made ninety visits in eighty homes. I examined throats in the Low Gap community which will be ready for the surgeon's inspection, as soon as we hold our tonsil clinic. Beside this, I made eight surgical dressings for minor wounds, gave four baths, two olive oil rubs, assisted in taking care of four cases of influenza, two cases of tonsillitis, swabbed out many sore throats, and gave instruction in four cases of tuberculosis, which are receiving home treatment. I examined four mothers, who were suffering from diseased teeth and for each advised medical treatment."

This Christ-like work consumes all of Mayme's time and thought. If she were thinking of her personal pleasure, she would be in Ohio, near her home and in more attractive surroundings, with lighter duties. Sylvia West, a girl friend of mine, took up the strenuous three-year course in nursing, and was graduated from Grant Hospital. She registered and was ready for her six dollars a day. But this meant that she must leave the small town where her mother lived on the outskirts. The last year of Sylvia's training her father died, leaving the widowed mother, advanced in years, with only a son about twenty-five years of age. Sylvia, not thinking of herself took a position in the hospital in this town, where the salary would be so much smaller, that she might be near her mother, who really needed her. Even with the smaller salary, Sylvia, by denying herself, was saving money all the time. And why, do you suppose? To take a summer trip or buy books to add to her small library? Neither one, girlie. When Frank, the brother at home, whose salary was small, and who was trying to look after the small farm, said that he had saved some money for a tractor that he needed so much on the farm, but that he did not have enough, Sylvia said quickly, "I'll pay half, get it right away."

Sylvia has another brother who has been having a financial struggle, for this fine family are aspiring but are not rich in this world's goods. Willard has been taking a college course, preparatory to entering the ministry. He has had a small appointment where he preached. Last June he was graduated and now he has made arrangements to enter a theological school this fall. He does not know whether he will get a preaching place or not, but he said to me, "Sylvia says she can help me all the way through, for, of course, I'll get some kind of work to do." Now you know, girls, that Sylvia is doing without much to give this help to her brothers.

Girls, do you know that Florence Nightingale, the Angel of the Crimean war, came from a home of large wealth? She lived with her parents on a magnificent estate and traveled extensively. In most beautiful attire, she was presented to the queen of England when a mere girl. But the ease and luxury of a fashionable life did not appeal to her. She wanted to help people, especially the sick. They tried to make a social butterfly of her, but she did not want it. Instead she gave her life to the care of the sick in hospitals and war camps.

Selfless heroes of service are everywhere. Day by day they are work-

## FOR CHILDREN

### THE SHOOTING STAR

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

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

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

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

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

—Child's Gem.

### MARGOT'S BAD INDIANS

Margot and Sam were a little girl and boy who lived in a log house in a clearing in a great woods. You see, they lived in the days when the white people had just come to this country. There were very few towns in those days and many of the people lived in the forest this way with their home far away from any other houses.

Margot and Sam did not often go away from home and seldom saw any other little girls and boys. But they were very happy most of the time for they found many things to play with in the forest, such as flowers, nuts and small animals to make pets of.

But they loved each other most of all and never tired of being together and made up many funny games to while away the long winter days.

The times when they were not happy were when their parents talked about the bad Indians. You know there were two kinds of Indians. They did not fear the good, Indians who sometimes came to their cabin home and brought them beaded presents. They laughed to see the Indian women carrying the little Indian babies on their backs in a kind of cradle. These babies were called papooses and were tied in so that they could not move.

But the bad Indians were (their parents said) much to be feared. They would sometimes kill people, burn their houses and carry off the children. Margot was older than Sam and knew the kind of feather head-dress worn by the friendly Indians, but she had never seen any bad Indians.

One day when their father was away from home, a man came to tell their mother that a woman living in another part of the woods was very sick. She needed some woman to come and do something for her. At first their mother felt that she could

ing unseen, unknown, unheralded, in the home or perhaps outside of the home to help somebody. Two sisters, whom I know so well, both of them college graduates, with splendid positions, had saved their money by living simply. When the father had to leave the ministry on account of ill-health, they were able to buy a home for father and mother and keep them there without worry.

And, now, girls, I know that you must go, but I really beseech you, if you want to find the joy of life, and diffusi eit, bury self so deep it will never rise again. Adopt the words of Christ, which Wellesley College has made its motto, "Not to be ministered unto, but to minister."—May G. McGee in The Watchword.

## Woman's Missionary Department

Edited by

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

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

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

Communications should reach us Friday for publication next week.

Thanks we give and adoration,  
For the gospel's joyful sound;  
May the fruits of thy salvation  
In our hearts and lives abound:

May thy presence  
With us evermore be found.  
—John Fawcett.

Mrs. E. R. Steel, president L. R. Conf. W. M. S. has called a meeting of the Executive Board for Sept. 29 in the assembly room of L. R. First Methodist Church. It is hoped that all the District secretaries may be able to join the Conference officers in this meeting which will be of unusual importance in reviewing the work and planning for renewed effort to go forward.—V. C. P.

### LONOKE AUXILIARY

It was the privilege of Mrs. H. B. Allis and myself to be present at the regular literary and social meeting of the Lonoke Auxiliary on Sept. 20. W. M. S. Auxiliaries Nos. 1 and 2 of Carlisle were also invited guests at this meeting, so there were present between 55 and 60 of our women.

The meeting, presided over by Mrs. J. W. Mann, the fine president, was opened by singing the doxology. A most interesting and well rendered program followed. The very helpful devotional was led by Mrs. Neal Fletcher, followed by prayer by Mrs. W. C. Ellis. The Bulletin was well presented by Mrs. E. R. Robinson. The Missionary Voice was magnified in a most interesting way by Mrs. Fletcher, whose little daughter, dressed in a costume made a little speech, after which Mrs. Fletcher gave a talk

not go and leave the children alone. But when Margot declared that she was not afraid to stay alone with Sam, their mother decided to go to see the woman.

The children had a good time. Sam beat on the very large copper kettle in the corner with a stick. It made a merry, booming sound. Then Margot made the large spinning wheel turn so fast that it buzzed like a swarm of bees. They laughed and felt that they were having a great time.

Then Margot climbed up on a chair to look out of the small window for her mother had had her fasten the door with the large wooden bolt.

What the little girl saw made her shake so she almost fell from the chair. Some Indians were coming out of the woods and they had on strange head dresses and had their faces painted to look terrible. She knew that they were the bad Indians and was badly scared, but mostly for Sam who was younger than herself. She slipped down from the chair and told Sam not to strike the kettle any more but she did not tell him why, she did not want to scare him if she could help it.

Then she looked hard at the kettle which was the only good hiding place in the room, but was not large enough to cover them both. Then she decided that Sam was the one to be saved from the Indians for she was older and could stand being carried off better than he. So she put Sam

on different articles and features contained in the July number of the Voice, stressing the interesting, helpful and informational items.

Next the leaflet topic, "Home Missions Facing New Situations," was led by Mrs. Mann, with a round table discussion of the new situations that face our home Mission enterprise. A number of the women took part in this discussion.

Musical numbers by Misses Belva Butler, Leonora Mann and Mrs. Young were much enjoyed. The presidents of the Carlisle auxiliaries, Mrs. Dove Perkins and Mrs. L. R. Corley, were introduced. Thirteen members from W. M. S. No. 1, and eleven from W. M. S. No. 2 were present. Mrs. H. B. Allis, our Conf. Supt. of Y. P. gave a talk on our new Mission study book, telling the theme of each book. The District secretary made a talk on the goals to be reached in our Missionary work in the Little Rock District.

The program was followed by a social hour. All present voted the meeting a most enjoyable and helpful one. These three auxiliaries are all doing well.—Mrs. James Thomas, Sec. L. R. District.

### ASBURY AUXILIARY

Recently we held a joint meeting of circles in the form of a most enjoyable pot-luck dinner at the Church, with an attendance of 51 members of a pledged membership of 78. Our pastor, Rev. F. A. Buddin and Rev. F. E. Musser were the dinner speakers.

A short business session of circles were held after the dinner and later there was a general assembly with

under the kettle that was large but not heavy to lift. She told him that they were going to play a new game but that he must be still and not say a word until she told him to. She then hid under the bed where she could see the window, for she thought the Indians would be sure to look in there. So they did—all crowding up to peep in. Their painted faces looked terrible to her but she did not cry, only watched to see what they would do. Then, suddenly she saw one of them jump back—then others did the same with their eyes almost popping out.

What could be scaring them? Then Margot heard a scraping sound and peeping from the foot of the bed saw the kettle moving out from the corner toward the door. Of course she knew that Sam was crawling under it, but the Indians, who believe in such things, thought that it was walking itself and was making some kind of magic to get them.

Soon, every face was gone from the window and after a while Margot ventured to look out again and saw that they had gone, every one of them.

She then lifted the kettle from Sam and told him that he had played a nice game but she did not tell him about the Indians. Their mother and father came soon and she told them and Margot was told that she was a brave girl and a very kind little sister.—Mary David Ammenman in Central Methodist.



Mrs. M. E. Couch presiding.

Several readings by Miss Clemmie Farris and a vocal number by Mrs. Jas. Allen were much enjoyed.

The pledge due Oct. 1st, made by the W. M. S. on the Church fund was paid in full at this meeting and a substantial amount for connectional work was turned in also.—Mrs. Hal Bailey.

#### FORREST CITY

"Forrest City, one of our very best auxiliaries" says Mrs. Dowdy, Supt. Publicity. The president writes:

After the relaxation of the vacation period we came together the 5th Tuesday in August in a most attractive social and program meeting, all four circles taking part. At this time an earnest effort was made to get ready for real work in September.

As the year draws to a close we are completing the Bible Study "Missionary Messages of the Bible" and the Home Mission book "Our Templed Hills," both such splendid studies.

There is an active Prayer League, which seeks to interest others in the Covenant Cards, hoping to reach the entire membership of our Church.

Our historian has about completed our history and will mail it to Conf. historian this week. Before writing this, Mrs. Fletcher called all of the older members together in her home, we brought all written records and we had a happy time reviewing the past. Valuable information was thus obtained. As we look back over the years we feel our best missionary work was accomplished during the flood, food, clothing and money were given and much personal work was done in this real social service.

Our auxiliary, helping a weaker circuit each week with their finances, has sent nice boxes to pastor, who is feeling effect of flood. Plans are made to organize an auxiliary there.—Mrs. H. F. Terrill, Pres.

#### NOTES FROM LITTLE ROCK DISTRICT

During the last few weeks it has been a pleasure to me to visit several of our auxiliaries in the Little Rock District. At all of the places visited I found our women carrying the work forward in a fine way. I wish to say a few words about each of the auxiliaries visited.

##### Carlisle W. M. S. No. 2, Aug. 31

This society has been organized for only about two years, but now has a membership of thirty. They are all interested and enthusiastic and are doing good work. Recently under the leadership of Mrs. W. H. Boyette, one of the members, they have done a fine piece of Home Mission work by organizing a Bible Study Class among the negro women at Carlisle, and hope later to organize them into a Missionary Society.

##### Asbury W. M. S., Sept. 12.

Under the splendid leadership of Mrs. Oscar Murrie, the women of this auxiliary are bringing things to pass. They have a large budget for connectional work, and pledged \$500 during the recent campaign in their church to pay off the debt on the church in two years. They have already raised quite a substantial part of this amount. At the meeting Sept. 12, the women contributed \$15 in cash to be used in helping to pay for the new car for our home Mission worker in the Camden District.

##### England W. M. S.

On Monday, Sept. 19, Mrs. W. P. McDermott went with me to visit this Auxiliary, of which Mrs. T. B. Goldsby is the president. About thirty women were present at the meeting.

A very fine devotional was led by Rev. J. L. Hoover, the pastor. Mrs. McDermott made an inspirational and helpful talk. She spoke on the glorious program which is before us as missionary women, with its wonderful opportunities for service, and urged that more of our women enlist in the work of the Missionary Society. This auxiliary is a fine band of women, who are active in both connectional and local work.—Mrs. James Thomas, Secretary Little Rock District.

#### OUR VACATION BIBLE SCHOOLS

The new venture in Rural Daily Vacation Bible Schools, under the direction of Scarritt students, has proved valuable. Several young women volunteered to do this work without remuneration. Three of them went to the Louisiana Conference, two to the Louisville Conference, and two to the North Mississippi Conference. Mrs. Piggott, President of the Louisville Conference, writes of the work as follows:

"The Daily Vacation Bible Schools conducted by the Scarritt students were successful, and the young women made a fine impression on the communities. The influences are good, and they have come in contact with our missionary work through meetings at which they spoke well. I am greatly pleased with the venture. It means something substantial for the Churches which accepted the opportunity to have a school, and it means much in a rich and varied experience for the girls."

Mrs. T. M. Clark, President of the North Mississippi Conference, writes of the work in her Conference: "This thing done for the Conferences this summer is a most helpful and practical piece of work. I am hoping this beginning in each district will develop into a Daily Vacation Bible School for every Church in the District. Miss Stinson and Miss Stewart have done a fine thing for us this summer."

The preachers praise this work in the following terms: "A fine piece of work that will tell for eternity. We have heard many expressions of praise of the work. The young women have been most unselfish in giving their vacation time to these schools."

Many Daily Vacation Bible Schools have been conducted with thousands of children in attendance. Of the one held in Lecompte, La., Miss Willie Mai Porter writes: "Our Daily Vacation Bible School was a great success. It was an interdenominational school. Ladies from each of the three Churches in the town made a survey of the town on Friday before the school started on the following Monday and found that there were 104 children eligible. Two cars brought about 12 children from the country. The theme of our school was: 'What Would Jesus Do?'"

Of the Daily Vacation Bible Schools for Negroes in Augusta, Ga., Miss Frances Howard writes: "Opened June 20 with an enrollment of 104 on the first day and a total enrollment of 159, with an average attendance of 110. This year every department is crowded. One teacher has the primary ages, seven and eight, with an average attendance of 25. In the junior department of girls there are 48 enrolled with two teachers in charge. Junior and intermediate boys, 38 enrolled, and 27 enrolled in the intermediate department for girls."

Of the school in Natchitoches, La., Miss Alberta Wilson, a recent graduate of Scarritt says: "We had an enrollment of 89, and a few failed to receive certificates. I wish you could have seen the box we sent to Miss Fox to take to Mexico. The children

## Sunday School Department

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

#### NORTH ARKANSAS CONFERENCE DUAL-SPECIAL OFFERINGS FOR AUGUST

##### Batesville District:—

Batesville 1st Ch. ....	\$ 16.66
Gassville .....	2.45
Desha .....	.70
Melbourne .....	3.11
Newark .....	2.50
Oak Grove .....	1.54
Alicia .....	9.00
Previously reported .....	660.20

Total .....\$ 696.16

##### Booneville District:—

Booneville, 1st .....	8.50
Danville .....	3.53
Bruffton .....	1.00
Huntington .....	2.07
Mansfield .....	6.16
Paris .....	6.15
Caulksville .....	5.25
Houston .....	4.08
Prairie View .....	5.39
Scranton .....	1.34
Waltreak .....	.50
Shark .....	.83
Previously reported .....	611.63

Total .....\$ 656.43

##### Conway District:—

Cabot .....	18.60
Austin .....	2.79
Conway, 1st .....	9.80
Greenbrier .....	1.35
Holland .....	1.00
Naylor .....	1.00
Cato .....	1.30
Lamar .....	.73
Morrilton .....	5.35
N. L. R. 1st .....	21.15
Salem .....	3.00
Vilonia .....	.56
Mt. Carmel .....	1.00
Previously reported .....	\$70.68

Total .....\$ 938.31

##### Fayetteville District:—

Mt. Hebron .....	1.20
Oakley's Chapel .....	3.09
Berryville .....	4.02
Falling Springs .....	1.00
Zion .....	1.33
Ft. Smith, Dodson Ave. ....	33.63
Pea Ridge .....	1.18
Rogers .....	20.00
Siloam Springs .....	30.00
Springtown .....	6.49
Springdale .....	6.29
Rhea .....	6.44
Winslow .....	1.55
Previously reported .....	599.68

Total .....\$ 685.40

##### Fort Smith District:—

Alma .....	1.60
Charleston .....	2.32
F. Smith, Dodson Ave. ....	33.62
Ft. Smith, Midland Heights ..	4.10
Hackett .....	3.88
Hartman .....	3.01
New Hope .....	.81

made some of the cutest bunnies, ducks, dolls, and other toys I ever saw. They also made some very attractive reed baskets, notebooks, and other handwork. We had a story hour for the negro children at the Negro Methodist Church, and one for the other children of the town at our Methodist Church. The negro work very nearly developed into a Vacation Bible School itself.—Bulletin.

South Fort Smith .....	2.00
Van Buren, 1st .....	10.49
East Van Buren .....	2.31
Previously reported .....	661.24

Total .....\$ 725.38

##### Helena District:—

Aubrey .....	2.25
Brinkley .....	4.41
Birdeye .....	2.90
Colt .....	.30
Wesley .....	.91
Caldwell .....	.31
Crawfordsville .....	3.00
Haynes .....	1.62
Lexa .....	3.78
Helena, 1st .....	26.40
Holly Grove .....	6.25
Hughes .....	4.10
Hulbert .....	3.78
Hickory Ridge .....	4.34
Turner .....	.95
West Helena .....	15.00
Widener .....	1.08
Tuni .....	1.75
Madison .....	2.37
Wynne .....	22.18
Previously reported .....	1122.38

Total .....\$1,230.06

##### Jonesboro District:—

Blytheville, 1st .....	18.41
Bono .....	5.88
Trinity .....	1.38
Fifty-Six .....	.75
Brookland .....	3.45
Jonesboro, 1st .....	27.08
Jonesboro, Fisher St. ....	8.71
Jonesboro, Huntington Ave. ..	5.05
Leachville .....	4.02
Rosa .....	.50
Monette .....	6.83

## WEAK, NERVOUS

**Georgia Lady Could Not Sleep  
Nights, But After Taking  
Cardui She Was "Like a  
Different Person."**

Comer, Ga.—Mrs. C. H. Smith, of this place, related the following interesting experience:

"I was weak and nervous and run-down. I couldn't sleep at night. I felt tired and not in condition to do my work. I had Cardui recommended to me, but always thought I could out-do most sickness, but this was one time I needed help. I was so weak I could hardly lift my hand.

"I can't express how bad I felt. I know I improved after taking Cardui. I was like a different person. I was built up and was stronger and better than in a long time.

"I have a young daughter who had the 'flu,' and after she got up she would once in a while have such severe cramping spells, just suffer terribly. I knew there was a weakness and, hoping Cardui would reach this trouble, I had her take it, and the first bottle helped her so much she was able to leave it off and does not have this trouble now."

Cardui has been in use for more than 50 years.

Purely vegetable, mild, harmless.  
At all drug stores. NC-178



Macey .....	1.99
Osceola .....	10.27
Tyronza .....	4.63
Wilson .....	14.93
Previously reported .....	1,066.57

Total .....\$1,180.45

**Paragould District:—**

Portia .....	1.22
Campground .....	1.31
Willford .....	1.00
Hoxie .....	8.29
Mammoth Spring .....	2.79
Marmaduke .....	3.00
Success .....	2.36
Paragould, 1st .....	50.00
Rector .....	5.93
Smithville .....	3.03
Previously reported .....	619.63

Total .....\$ 698.61

**Searcy District:—**

Morris Grove .....	1.05
Heber Springs .....	1.55
Kensett .....	3.00
Leslie .....	4.65
McCrory .....	6.18
McRae .....	2.71
Searcy, 1st .....	8.32
Valley Springs .....	2.32
Weldon .....	1.94
West Searcy .....	1.45
Previously reported .....	488.86

Total .....\$ 522.03

—G. G. Davidson, Conf. Supt.

**S. S. DAY OFFERINGS, LITTLE ROCK CONF. FOR WEEK ENDING SEPTEMBER 24**

Williamson's Chapel, Texark. D. \$	1.03
College Hill, Texark. Dist. ....	30.00
Newton's Chapel, Monticello D. ....	3.71
Parkdale, Monticello District ..	15.00
Tillar, Monticello District .....	16.00
Mabelvale, Little Rock Dist. ....	25.00
Reydel, Pine Bluff Dist. ....	6.65
Hart's Chapel, Arkadelphia D. ....	3.10
Hollywood, Arkadelphia Dist. ....	15.00

**Standings By Districts**

Little Rock District .....	\$ 850.55
Texarkana District .....	707.87
Arkadelphia District .....	707.75

**IT IS A BURNING SHAME**

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



**NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO**

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

Prescott District .....	693.85
Pine Bluff District .....	588.50
Camden District .....	585.20
Monticello District .....	495.59

Total .....\$4,629.54

—C. E. Hayes, Chairman.

**FOUR MORE PASTORS GO ON LITTLE ROCK CONFERENCE HONOR ROLL**

Rev. M. K. Rogers—Tillar Charge.  
Rev. George Williams—Mabelvale-Primrose.  
Rev. J. R. Dickerson—Portland-Parkdale.  
Rev. W. C. Hilliard—College Hill, Texarkana.—Clem Baker.

**THE ANNUAL CHECK UP IN FULL BLAST**

The Annual Check-Up of Sunday Schools in the Little Rock Conference began last Sunday and will be in full blast when this is read. By the 9th of October every School in the Conference is to be visited. Our greetings are sent to the checkers for the good work they are doing. Our motto this year is "A Perfect Check with every school visited." Let no checker think of stopping till the goal is reached.—Clem Baker.

**ENLARGED CHILDREN'S WEEK TO BE CONFERENCE WIDE**

Again the fine pastors and superintendents of the Conference have shown their unswerving loyalty by their almost unanimous response to our appeal for an increased observance of Enlarged Children's Week throughout the Conference. From the reports we are getting we confidently expect at least four times as many schools to observe this week than ever before in our history. Remember that any week in October can be observed. And do not fail to send in the report.—Clem Baker.

**CAMDEN TRAINING SCHOOL HELD LAST WEEK**

The Camden Standard Training School was held in Camden last week with fine interest and good work done by all the instructors. 50 certificates were awarded. The instructors were: Mrs. Talmadge Orr, Mrs. Ernest Wilson, Rev. Ira Brumley, and Rev. P. W. Quillian. Prof. J. J. Tibbits is Dean of the school.—Clem Baker.

**TWO STANDARD SCHOOLS IN THE CONFERENCE THIS WEEK AND TWO NEXT WEEK**

This week we have two Standard Schools. One at McGehee and the other at El Dorado. Next week also we have two—at Warren and at Highland, Little Rock. Our fall schedule is unusually full.—Clem Baker.

**TRAINING WORK IN OUR CHURCH COLLEGES**

One of the most hopeful indications of the permanency of our Training work for Sunday School leaders is the fact that all our church colleges in Arkansas are including this type of work in their college courses. Hendrix has just employed Dr. P. J. Rutledge, to head up the department of Religious Education and already 100 students have enrolled for his courses. Galloway has for a number of years been issuing several hundred Training credits during the college year. Last week I met with the president and faculty of Henderson and found that this college is taking steps that will offer every student who desires it an opportunity to come out of Henderson with his Gold Seal Diploma in Sunday School work.—Clem Baker.

**EPWORTH LEAGUE**

**LITTLE ROCK DISTRICT GROUP MEETING**

The first group meeting for the Little Rock District was held at England, Sunday, Sept. 11. The Leagues belonging in this group are England, Keo, Tomberlin and Hundley's Chapel. It was an inspiration to the District workers to meet the 12 folks who came from Hundley's Chapel. They have only been organized a short while, but they were very interested and invited us to come to their church on the second Sunday night in November.

About fifty Leaguers attended the first session from 4 to 6. Of course more attended the next period which was our lunch hour. We always enjoy this time for many reasons, but especially because of the opportunity which it affords to get acquainted.

The folks at England are real folks. They always make you feel welcome and give their assistance in every way.

I would like to mention for the benefit of those people who are interested in Epworth Hi work that England has one of the best Epworth Hi Leagues that I have seen. Mrs. J. L. Hoover is the Counsellor.

The last period was given over to a demonstration of a model council and business meeting. Dr. James Thomas, our beloved presiding elder, was with us throughout the meeting, lending his support in every way. It was a privilege to have him give the closing talk on "Our Young People." He showed that he was a friend and counsellor of youth and urged the older folks to help, boost, encourage, instead of criticizing.

The dates for the other meetings are as follows: At Hazen, Oct. 30; for Lonoke, Carlisle, Carlisle Ct., Austin Ct., Hickory Plains Ct., Hazen-DeValls Bluff and Des Arc; at Bauxite, Nov. 6, for Mabelvale, Primrose, Bauxite, Bryant Ct. and Marmelle Ct.—Olive Smith, Dist. Sec.

**GOOD REPORT FROM TEXARKANA DISTRICT**

From a letter just received from the District secretary of the Texarkana District, we find out that that District is very much awake.

On September 10 the district secretary, with the assistance of the assistant secretary, held a group meeting at Hatfield. Mena Epworth League was well represented. The Rev. S. F. Goddard as the principal speaker made a very interesting talk on "The Emmaus Road." Mr. C. I. Parsons, District secretary, made a very helpful talk on the duties of an Epworth League President. Mrs. C. I. Parsons made a very constructive talk on Junior and Epworth Hi-League work.

On Sunday afternoon, Sept. 11, another group meeting was held at Horatio, with the following Leagues having splendid representation. Winthrop, DeQueen and Lockesburg. The Rev. J. W. Thomas delivered the talk on "The Emmaus Road" which was very inspirational to the Leaguers present. The District secretary presented the duties of their work and solicited the co-operation of all the Leagues in that District to make the Texarkana District the 100 per cent District.

Dr. Hubert Schull of Texarkana made a very inspiring talk on Missions. After the meeting refreshments were served and every one felt that they had been very highly benefited by attending the program so capably rendered by the District secretary.

The Texarkana League Union met Monday evening, Sept. 12, at Fairview Church. Instead of the usual Union program each League came prepared with an original "Stunt." The entire evening was devoted to the presentation of the stunts. The League of First Church, was given first place with Fairview and College Hill tying for second honors. The newly organized League of Carmichael Hill Church, Texas Side, was warmly welcomed into the Union which now makes a total of seven Leagues in the Union. Refreshments were served to about 130 Leaguers.

How gratifying it would be to the Editor and to the other Officers of the Little Rock Conference if every District secretary would send in reports like the Texarkana District.

I believe though that we are slowly organizing our programs and in a short time it will be hard to decide which District is sending in the best reports to the Editor.

Let every District secretary line up the assistants and keep their District enthused with the spirit of happiness that comes to those who are continually working in the interests of their Districts. I just wonder how many new Leagues could be organized, and how many new Leaguers could be brought into our Leagues if all the present Leaguers would work for their respective Leagues.

I am looking eagerly to the day when I will be receiving weekly reports from every District secretary as to the activities of their districts.

Would also appreciate it, if all the District secretaries would at least acknowledge my letters, even though they have no news to send in which should not be the case with any secretary.

**HOBOS N! B!**

The Hoboes and Hoboesses of Winfield Memorial Senior League enjoyed a hike Thursday evening, Sept. 15. The invitation notifying us of the meeting read:

Hello, Bo!  
Better Go  
On a hike  
You will like.  
Wear old clothes,  
We're hoboes.  
Get me, Steve?  
Gonna leave  
Prompt at eight,  
Don't be late.

Rendezvous: Winfield Church.—A Hobo Buddy.

And we surely had a good time. Our hobo King had instructions of the route we should take. After hiking a good distance we stopped at a designated house, knocked on the back door, received more instructions and ice water. After walking still further we stopped again, at a back gate, pulled a rope which rang a bell and we got food!

Thus we went on until we gathered in the woods for our council meeting. Around the fire we enjoyed a hearty meal and listened to reports

**The Townsend Hotel**

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**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.

from committees on "Extension of Rest" etc.

Folks, this is a good way to get together. Try it. You'll have lots of fun. We enjoyed it so much that we are going to have a permanent Hobo Club.—Reporter.

#### INTER-CITY EPWORTH LEAGUE UNION MEETING

Those who absented themselves from the monthly meeting of the Inter-City League Union missed the biggest and best program ever presented to members of the Union. A total of 235 were present, of which 105 were from North Little Rock.

The program was indeed, a unique one. Bentley Sloane, assistant pastor of 1st Church, was the generalissimo of the evening. Although new in the city, the evening's program won the hearts of the Leaguers for Mr. Sloane. Beginning with a short musical program followed by an address by Mr. Sloane, the program continued for nearly two hours. After the business session, Mr. Sloane took charge of the meeting. The evening was then devoted to singing songs of the Harbin-type. Some thirty minutes later we adjourned to the basement and completed the program by playing several games after which delicious punch and cakes were served by members of the 1st Church League.

Our next meeting will be held October 17, with the Gardner Memorial League in North Little Rock. We advise that you plan now to be there early IF you want a seat INSIDE of the church. How about 300?

The Institute started off fine Sunday and prospects for the week were very encouraging.—Robert L. Martin, Director of Publicity.

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For small pictures and little things, use  
**MOORE PUSH-PINS**  
Glass Heads—Steel Points  
Harmonize with any color  
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10c pkts. Everywhere  
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This pile remedy comes in a tube with File Pipe attachment, making it convenient and easy to apply. Your druggist will refund money if PAZO OINTMENT fails to cure any case of piles (itching, blind, bleeding or protruding). Just ask for a 75c tube of  
**PAZO OINTMENT**

#### NEWS OF THE CHURCHES

##### HARTMAN-ALTUS

We have just closed a fine meeting at Hartman with more than 50 conversions and reclamations. Brother Greer of Jonesboro did the preaching. He preaches the gospel with power and some specials were given during the meeting which were enjoyed by all. Several joined the church with others to follow and some are to join the Baptist Church.

The meeting at Altus, which was held the last part of July resulted in 15 additions to the church by letter, vows, and on profession of faith.—W. E. Benbrook, P. C.

##### REVIVAL AT BELLEFONTE

The services of one of the most far-reaching revivals in the history of our town and community have just closed, but the revival is still going on. Bro. W. M. Edwards, Conference evangelist and a man wholly devoted to God in the salvation of lost souls, came to us and poured out his very soul to teach men the way of life eternal. Only eternity can reveal the good that was done and is being accomplished as a result of the truths presented by Bro. Edwards. He does not compromise with sin in any form, but through love, kindness and sympathy causes men to lay down strife and hard feelings and love each other and give themselves for the on-going of the Kingdom of God.

There were 56 conversions, 16 joined the church by vows and certificate, and 22 by profession of faith. The church and all of its organizations have been greatly revived.

The prayers, love, and good will of this people go with Bro. Edwards wherever he goes.

Let us pray for a spiritual revival in the Church.—Reporter.

##### EMERSON AND McNEIL

I have just closed my revival campaign for this year. Brother Robertson of Taylor assisted me at Christie's Chapel. We ran the meeting 7 days. The people picked cotton in the terrible heat until time to go to the morning service and came to Church. We had a goodly number at the morning services, and at night we had large crowds. The good people at old Christie's Chapel had made great preparation for the meeting. Many of the good women as well as

the men had been praying for and looking forward for the meeting. We had a fine meeting. There were 19 converted on profession of faith and six reclaimed. Eleven joined, and more will join some branch of the Church. On Friday night before the meeting closed there were 15 saved at the altar; 20 came for prayer. There was heard old-time shouting. The Lord wonderfully blessed our laborers. There was some of the best personal work done in that meeting that I have seen in many years. It was done mostly by Mrs. Mary Christie, Owen Christie's wife. She is a great worker in revival meetings. She knows how to approach the young people, and others as well. We were sorry to see the meeting close, but the weather was so intensely hot and the people so busy in gathering their crops they thought it best to close. Brother Robertson is mighty good help in a meeting. We took it time about in preaching. All did faithful work. The Baptist folks who live in that settlement joined with us and were mighty good help. Several joined their Church, and more will join them.

I have held all my meetings. Bro. Rogers of Magnolia assisted me at Emerson, and at Logan Chapel. He is a good preacher. Bro. Walthall of Wesson assisted me at Atlanta, and at Marysvills. He is a good preacher. Good interest was manifested at Marysville and at Atlanta, but not much visible results. We are planning to give them a few days later on.

I held my meeting at McNeil and had Bro. Ed Primm from Stephens to lead the singing. His singing is full of life. He puts his whole heart into the singing. He is the director of the choir at Stephens at the Baptist Church. No one will make a mistake in getting him to sing for them in revival meetings. He is truly religious. His daughter, who is about 13 years of age, did most of the playing at McNeil, and she plays any thing that is set before her. We had good meetings. In my visiting I found about 22 true Methodists who are loyal to their Church there. We were royally entertained and I got nice collections for Brother Prim and his daughter. Our church should be dedicated soon. It is a nice little church, beautifully lighted with electric lights and with the latest fixtures. Our Sunday School is mostly run by the faithful women. Brother Crumpler assisted Brother Primm in the singing. His good wife also helped greatly in the choir. We had several additions, Brother North and his family. There are four of them. Sister North rendered fine help in the meeting. She is good help in the Sunday School.

While our finances are considerably behind we hope to be able before the Annual Conference to get most of them. We have secured some on the claims, and have had some thirty saved during the year on the work.

The good people at Christie's Chapel have raised about \$300 and repaired the Church. It has been painted and new doors, windows and shutters put in.—J. A. Hall, P. C.

##### REV. W. E. GLOVER'S BIRTHDAY DINNER

It was my pleasure last Sunday to be with Brother W. J. Whiteside at Bethlehem Church. After the service we were kindly invited to have part in the birthday dinner of Bro. W. E. Glover near the Church. This good man is seventy-eight years old. His children and grandchildren were there, and a happy band they were. We enjoyed the contents of a table loaded with good things to eat spread

under the shade trees in the yard. A service was held in the yard after the meal, led by Bro. Whiteside. Talks were made by the writer and by Brother Glover.

This man of God has meant much to Bethlehem and other communities. There were many who were present at this birthday service who called this man blessed because of the Christian influence he had over their lives. Brother Sam Lassiter was present and said Brother Glover taught him how to pray. God give us more men like Bro. W. E. Glover.—J. F. Simmons.

##### DR. KNICKERBOCKER ON "APPLES"

Dr. H. D. Knickerbocker of First Church, Little Rock, is preaching a series of Sunday night sermons and using different things to eat as his subjects. I have had the pleasure of hearing only one of the series so far. His subjects was "Apples." The service was conducted in his free and unconventional manner but yet it was deeply spiritual from beginning to end. There was none of the so-called "sensational fire works" anywhere in the service. At the close of his sermon he made a strong appeal for Christ, the "Christ of the blossoming bough, the lily of the valley, the tree of life". As a result of the service nine people asked to be prayed for, one professed faith in Christ, one was reclaimed, one joined by certificate, and in the afterservice which was very impressive and helpful another was saved and all four were received into the church. The altar was beautifully decorated with apples, the gift of the Cox chain of stores in this city. Several beautiful girls appropriately costumed gave an apple to each person as they passed from the service. The first floor of the church was filled and a large number of people were in the balcony. If all these special services are as helpful and as spiritually effective as this one, large results will be had to the Kingdom of God.—J. F. Simmons.

##### SHERRILL-TUCKER

We have just closed one of the greatest meetings here in this community in many years. Rev. E. D. Galloway of Grady was with us and did most of the preaching and he did it well and won the hearts of all our people. We had the largest crowds at the morning services I have seen at any meeting in many years. We had a large choir of about 50 persons which delighted all who attended. There were 14 children baptized, and 17 adults, about 25 conversions, with 31 joining our church. Some of the most prominent men in the whole country were among those who united with the church.

I have never witnessed in my life any community where the people have made such marvelous change as

#### 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.

## Children Cry for



**Fletcher's CASTORIA**

**MOTHER:—** Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying

Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving natural sleep.

To avoid imitations, always look for the signature of *W. H. Fletcher*. Absolutely Harmless—No Opiates. Physicians everywhere recommend



at Sherrill in the past 4 years. I doubt if there is another community in the state where as large per cent of the people attend church as this one.

We have acquired one of the best parsonages in the conference with 2½ acres of very valuable land. The parsonage is furnished well, with hot and cold water.

We have some of the most loyal and devoted people in this charge of any in our Conference. We all learned the two weeks that Bro. Galloway and his good wife were with us to love them and they left all people hoping and praying that God would use them in other fields as He had here. We hope to come to conference with the best report this pastoral charge has ever made.—W. W. Nelson.

#### MEETING AT McGEHEE

I have just closed a two weeks' meeting with Rev. W. T. Wilkinson and his good people at McGehee. Bro. Wilkinson and his splendid wife are very much loved by their people, and they have done a wonderful work in the building of a beautiful church and the organizing of the Master's work here. They are both hard workers and will wind up the year in good shape.

On Saturday, 17th, Bro. Wilkinson, his wife and a number of his people went for a fishing trip on Lake Chicot for a few hours. I have been fishing many times, but I have never had such luck as we had that day. In just a few hours we caught over 300 bass. Some fishing, I say. So we had a great time eating fish. Bro. and Sister Owen of Lake Village drove down and took dinner with us. We all had a good time, but could hardly rest that night for fish bones pricking us on every side as we moved about.

There are some mighty fine people in McGehee and they know how to treat a brother when invited by their pastor to help in a meeting. I was delightfully entertained in the home of Mr. and Mrs. Ligon each night. God bless the good people of McGehee, for we have had a good time working together. I am expecting to see a number of them at Mt. Sequoyah next summer.—Sam M. Yancey.

#### HENDRIX COLLEGE OPENING

Hendrix College opened Wednesday, Sept. 14. The matriculation was somewhat in advance of last year. The work of classification was carried out with perfect ease and class work began Friday. The first public assembly was Friday at 10 a. m. The president delivered the key-note address giving as the central thought for the new year that the students join the faculty in making study hour conditions favorable.

The three new members of the faculty were on hand. Miss Myrtle Charles, who has for many years been head of the Department of Modern Language at the Little Rock High School and dean of Women, is on hand to teach French and to act as dean of Women at Hendrix. Prof. P. J. Rutledge of Texas, the newly appointed professor of Religious Education, was on hand. Prof. Rutledge is a B. A. of Southwest University, an M. A. of the University of Texas with major in Education, a B. D. of the University of Chicago, and a man who has done most of the work for the Doctorate in Religious Education. Mr. Rutledge has had successful experience as a public-school man and also has done considerable practical work in the field of Religious Education. He comes highly recommended by all of the Sunday School forces of the Church and has done consider-

able work as a teacher in the Sunday School Teacher Training Schools and in Pastors' Schools. He, with Dean Greene, will constitute the faculty in the field of Bible and Religious Education.

Mr. Arthur Schuck, B. A. of Central and M. A. of the University of Missouri, is the new instructor in Zoology. The alumni and old students have made it possible to add this instructorship to the faculty in science.

Dean C. J. Greene preached the opening sermon Sunday. Dean Greene is one of the best interpreters of the gospel that we have.

All members of the faculty have returned except Mr. W. C. Butman, who has been engaged by the National Research Council to do a piece of original investigation in French History. He will be back October first. Dr. Robert L. Campbell has just returned from the University of Chicago where he has been collaborating for the summer with Dr. Manly, head of the English Department, in a great work on Chaucer. This work will require some five years in preparation. However, they can carry it on in the midst of their academic duties.

The College has had an unusually heavy call to assist worthy students who lack means, several of whom are candidates for the ministry. For instance, one young man came in with only \$20 from Valley Springs Academy, where he graduated last year and he is expecting to go through by work. Of course, he cannot do that much work. However, he has classified and a Sunday School class will probably take care of his initial bills. I know of no more worthy work that Sunday School classes may do than to keep a young man like he is in school. He is a candidate for the ministry, is an orphan, and absolutely without means. Yet, he completed the high school course in three years and took off most of the honors. He is merely an example. For instance, we had a man here a year ago twenty-seven years old without means, candidate for the ministry. He did not have a high school education. He stood the intelligence test and made the highest record in the history of the institution. His presiding elder found some money to help pay off his expenses and he earned the balance by working around the campus. He came out at the end of the year with all "A's" in grade and at the same time had earned over 50 per cent of his expenses. He is back on the job this year with poverty and brain. These are two among many cases that we are calling on our friends to help us in supporting. Everything gives promise of a great year.—Reporter.

#### NEW SUPERINTENDENT OF INDUSTRIAL WORK

To promote a more cordial and sympathetic attitude toward the Southern Methodist Church and its programs in industrial centers of the South, the Board of Missions has selected the Rev. John Lambuth Ferguson, of Nashville, Tenn., as superintendent of industrial work, an extension of the Home Mission program of the Church. Mr. Ferguson has accepted the position and will enter upon his new duties about October 1.

The work of the new superintendent will be under the direction of Dr. J. W. Perry, Home Mission Secretary. The work will be at first confined to industrial areas of North and South Carolina and Georgia, but later it is expected that it will embrace the industrial centers of the whole South.

Mr. Ferguson's headquarters will be in Atlanta.

As superintendent of industrial mission work, Mr. Ferguson will cooperate with local churches in industrial centers and will assist in developing social and recreational programs and otherwise aid the local churches in their work of serving the communities in those centers where on account to the rapid industrial development the Church has not been able to meet the situation adequately.

For the past four years Mr. Ferguson has been connected with the General Sunday School Board and has been in charge of the Sunday School extension program. He was a pioneer in this field which included the organization of Sunday Schools in unchurched areas in mining, mountain, and industrial sections of the South.

Mr. Ferguson is an A. B. and a B. D. graduate of Emory University, Ga., and also a former student of Vanderbilt University. He has done graduate work at the University of Chicago and the University of Edinburgh. He served as chaplain during the World War and was stationed in France. Prior to accepting the position with the Sunday School Board, he spent four years at Millsaps College, serving two years as headmaster of Millsaps Academy and two years as professor of Religious Education in the college. Mr. Ferguson is a member of the Mississippi Conference.

#### MEETING AT DOUGLASSVILLE

We closed a ten days' meeting at Douglassville Sept. 14. Rev. George Williams, our pastor at Mabelvale, did the preaching except that done on the two Sundays included in the meeting. That was done by the writer, except one sermon by Bro. W. F. Evans who preached to the delight of all hearers. The same can be said of the strong and helpful sermons given us by Bro. Williams. His messages were all of a high order and much enjoyed by those who enjoy good preaching.

Our congregations were of a rather characteristic type in at least one feature. They were composed almost entirely of persons belonging to some church. Hence there were but few from whom to make converts.

There were three persons added to the church by certificate. None on profession of faith.

Just here I want to correct an oversight that occurred in my note reporting the Geyer Springs meeting. I failed to mention the number who joined the church as a result of the revival as also, the fact that I baptized four babies at the close of the meeting. We had ten additions to the church on profession of faith. None were received otherwise. As our meetings have passed into history we are beginning to groom ourselves for the home-stretch so as to be sure to reach the goal of full collections by our annual Conference.

In closing, I wish to mention the splendid singing that was done by our little crowd at Douglassville during the revival. That feature of the campaign was put over in fine shape.—W. R. Harrison, P. C.

#### REVIVAL AT GREEN FOREST

The revival meeting being conducted in the big tent by Rev. W. Hardy Neal, assisted by Rev. C. O. Hall, is still in progress. It was announced that the meeting would close last Sunday night, and at the beginning of the services Sunday night Bro. Neal stated that it was the last service but the results of the meeting that night were so great it was deemed

best to continue the meeting and announcement was made to that effect at the close of Sunday night's services.

Bros. Neal and Hall were to have gone last Monday to Leola to help in a revival there, but they decided it would be unjust to close the meeting here, so they made arrangements with Rev. E. L. Boyles of Berryville to assist with the Leola revival.

The revival here now is in its fifth week and is one of the greatest, if not the greatest ever held in Green Forest. Bro. Neal said he would not set another date for the close and the Lord only knew when it would close.

Last Sunday was a great day for the meeting. Three extra good services were held. All three were well attended and many conversions were had. After the morning services, a community dinner was spread under the tent and good dinner and fellowship were enjoyed by a large number.

The results of the meeting are greater than one can describe. There has been a great number of conversions and a general spiritual awakening of the town and community that will live on after the meeting comes to an end.

It is not only being well attended by the people of Green Forest and community, but people from far away are attending regularly. At the night services, the attendance more than fills the large tent.

Green Forest and community are very fortunate in having in their midst a man like Bro. Neal to hold for them such a revival as is now being enjoyed. The sermons are of the true gospel type and he is devoting his whole soul and heart to their de-

#### SINGING EVANGELIST

Robert J. Kennedy, evangelistic singer of Dallas, Tex., has open dates for October. Now with Rev. T. M. Armstrong at Texarkana, Arkansas, Fairview Church.

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THE FILLMORE MUSIC HOUSE, 528 Elm St., Cincinnati, Ohio, Dept. C, publishers of "The Beautiful Garden of Prayer," the most popular sacred solo of the day, are announcing seven other new, high-class gospel solos that they believe to be what solo singers will prize. A special cut price on the songs will be given for the purpose of introducing them. Send post-card now for a full description of them. Time limited.

livery, and this with the splendid singing of a choir led by Rev. C. O. Hall makes the services very interesting and enjoyable.—Green Forest Tribune.

#### HAIL AND FAREWELL!

Five years ago, Dr. Marion Nelson Waldrip came to us from the McKendree Church, Nashville, Tenn. Today he preaches his farewell sermon. The years of his pastorate have been five of the most glorious in the history of Central Church. Great tasks have been undertaken and accomplished; many records have been broken. He is leaving Central in a flourishing condition both spiritually and financially.

A resume of the things accomplished during Dr. Waldrip's ministry. Paying of the church debt and burning of the mortgage. Cleaning of the interior of the church. Buying of three grand pianos (one a Steinway for the auditorium). Landscaping about the church.

Leading the entire church on the superannuate endowment fund by subscribing and paying in full \$12,522, which was an over-subscription of \$6,122 on our quota.

Breaking the record for offerings on Epworth League and Sunday School days.

Receiving 626 members.

Increasing the pastor's salary.

Breaking the record for summer crowds at both morning and evening services.

This is indeed a marvelous record and one of which to be proud. Central has become so accustomed to doing big things in a big way that it is now a habit.

Dr. Waldrip is one of the foremost pulpites in America, his reputation spreading even to Europe. His name appeared both in "Who's Who in

America" and the International Blue Book printed in Rome, Italy. Since coming to Kansas City, he has spoken in nearly every large church of every denomination in the city; for clubs and civic societies, state and national conventions both here and in surrounding states, and over all the radio systems. Dr. Waldrip has been the foremost after-dinner speaker in the city, being in great demand at all times for luncheons and banquets. He was a prime promoter of the Lincoln and Lee University, having the distinction of naming the University.

His sermons are masterpieces of oratory, yet couched in the simple language of the Master. He has preached only the gospel—but what a glorious gospel! The virile, living, breathing, soul-stirring gospel of Jesus Christ! One night he is down on the North Side, preaching to a great crowd of "down and outs" who come in for a cup of hot coffee and to hear the message. The next night he may be speaking in one of the luxuriously appointed palaces of our city to millionaires. Between these extremes, he has poured out his heart and life to people of all classes. His gospel of tolerance has made for him friends among Jews, Roman Catholics, Protestants and people of all creeds. Dr. Waldrip is known by more, at sight, than any other man in the city.

The love and prayers of Kansas City will follow Dr. Waldrip wherever he goes the whole world through.

Dr. Waldrip goes to the Broadway Church at Columbia, Missouri, the seat of the University of Missouri, Christian and Stephens Colleges, in the geographical center of the state. The University of Missouri and the two colleges have an aggregate enrollment of about 8,000 students. The presiding elder has aptly described the situation in these words—"Dr.

Waldrip will literally be the pastor of Missouri." The opportunities in this new field are practically limitless. A \$400,000 church building is now under construction.—Central Church Bulletin.

#### THE LEPANTO MISSIONARY MEETING

The meeting of the missionary committees of the Jonesboro District was held at Lepanto as scheduled. The following churches were represented with a total attendance of thirty-two workers: Lepanto, Lake City, Yarbrough, Osceola, Marked Tree, Lunsford, and Wilson. The energetic and efficient presiding elder, Rev. Fred R. Hamilton, preached a good sermon at the eleven o'clock hour, using "I am Debtor" as his subject. Brother Sewell and a number of his people and the visitors took dinner together under a cool shed and we had a good time socially as well as spiritually.

In the afternoon such subjects as the following were discussed: "The Missionary Spirit and Work of the Early Church," led by Brother E. K. Sewell; "How the School of Missions and the Every Member Canvass Was Put on in My Church," led by Mr. Ed McCuiston of Wilson; "The Place of the Missionary Committee in the Local Church," led by Brother Hamilton. The full work and scope of the missionary committee was fully discussed. All felt that the result of the day's work was the clarifying of the place and work of the Missionary Committee in the local church.—J. F. Simmons.

#### FOLSOM TRAINING SCHOOL OPENING

Folsom Training School, our mission school at Smithville, Okla., opened its seventh annual session on Tuesday, September 13, with the largest initial enrollment it has yet had. Tuesday was given over to registration and the work of the year opened with chapel exercise on Wednesday morning. The devotional program was led by Rev. C. E. Nisbett, dean. Prayer offered by Rev. J. A. Morgan of Howe. was followed by a short address by President Hubbell, in which he pointed out the possibilities for individual and group development in the year just beginning. Although the work of classification is not yet complete, classes are being met on a tentative schedule and the work of the year is getting well under way.

The faculty is well pleased with the advance in enrollment. The student body has been carefully selected and the dormitories are as full as can be cared for comfortably. In the selection of the student body preference has been given to worthy but poor boys and girls who could not be in school elsewhere. With limited dormitory capacity and limited work available many who were worthy of acceptance were necessarily turned away although about three-fourths of the students must work.

The new departments of agriculture and business have good enrollments and will make strong, helpful departments for those who are not seeking the literary course.

The first few days are given over largely to recreational and social activities that the students and faculty may learn to know each other quickly. Among the social features of the week were a "get together" meeting on the campus, an Epworth League social, and a "sing."

The organization for carrying on the work of the school which is all done by the students, although difficult, is beginning to take form with Mr. Hulse in charge of the farm, dairy,

and poultry; Mrs. Merrill, the girls' dormitory; Mrs. Fowler, the boys' dormitory; and other members of the faculty in charge of the other buildings, campus, and shop.

The opening has been an auspicious one and the year promises not only a good school year, but material improvement as well.—Reporter.

#### DALARK

Our revival meeting began August 21 with Bro. G. W. Warren, our pastor, doing the preaching. Miss Pet Atchley, from Arkadelphia, played the piano and led the singing. The meeting lasted until August 27. There were seventeen additions to the church, most of them by vows. Last week we made the last payment on our church piano.—Reporter.

#### A GREAT OPPORTUNITY AND A GREATER NEED

We have a vast amount of mission territory within the bounds of our church, but there is not a more inviting field than this great Ozark country, "The Land of a Million Smiles" and a billion outstanding needs along educational and religious lines.

To begin with, these people represent the purest Anglo-Saxon blood to be found anywhere. There are no foreigners here. There is no disloyalty to the government and no rebellion against authority. They are a contented, law-abiding people by comparison, and optimistic, affectionate and responsive in a wonderful way. I have held something like 150 meetings in this territory and I have never had to have the protection of an officer, never had anybody arrested and never found an audience that I could not interest with the gospel. I am just closing a five weeks' tent meeting in Green Forest, the eighth meeting I have held in this town. I have not had to speak to a single person about order, have not had to speak from the pulpit a single time only by way of appreciation and sometimes there have been twice as many people present as could get into the tent. These people have little money and experience has taught them to save. I have had a passion to do this work since I came here fourteen years ago. I employed a singer, have bought and worn out two tents and for a number of years the returns in church memberships from my meetings were larger than from all other sources. I spent something like \$5,000 more than I received while trying to do this work. When my resources were gone my health went too and the past three years have been years of anxious waiting. But health has returned like a glorious spring-time and with it renewed interest in the work which has always been nearest my heart—missionary evangelism.

If I could just raise \$2,000 a year, and that much has been spent in a day again and again on snake fights, terrapin races, swimming contests and the like, and now the American people are pledging three-million dollars to see Dempsey and Tunney contend for the mastery in pugilism. But if I could just raise \$2,000 a year I would get a tent, take my truck, my wife, and organ, my Bible and some hymn-books, and spend the remainder of my life, God willing, organizing Sunday Schools, planting churches and visiting these hungry, warm-hearted people, and out of it would come a half hundred strong churches which would eventually be self-supporting. A hundred preachers and missionaries would come on to make the future glorious for our God, and thus I would lay deep and firm the

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foundations for the millions who are on their way to put this whole country into orchards, vineyards, gardens and ranches.

Experience has taught me that a summer evangelism which is left to wither and die in the winter is a disappointment and sometimes a curse rather than a blessing. Churches and Sunday Schools no more flourish without constant care than will an orchard or a vineyard and an orchard or a vineyard constantly changing hands never amounts to anything.

Those who love this work, who have vision and who feel the "pull and urge" of it all, must stay with it and for every life thus incarnated the harvest would be a thousand fold.

I have gone to the Conference Board and to the General Board about it but in spite of all our drives the cry has been "No money"; "no money".

Money for automobiles, money for travel, money for splendid homes, money for elegant clothes, money for reunions and carnivals, money for people to risk their lives in daring exploits in the air, money for great church buildings, money for the overcrowded centers, but NO MONEY for that work which lies closest to the heart of the Master, the salvation of the common people. Will every earnest minded Christian who may chance to read these lines join me in prayer that God may give us eyes to see, ears to hear the call and hearts so fired that we must respond while it is called day for the night soon cometh.—Lovingly, W. Hardy Neal, General Evangelist, Green Forest, Ark.

#### PRAIRIE GROVE

We have started on the home run of this Conference year. Everything looks favorable for a good ending. This has been a very pleasant and profitable year in many respects. The people have been appreciative and have rallied to meet the call of the church. Only one thing has come in our life that caused sadness and that was the passing of our dear companion. But the entire community has been so thoughtful, kind, and sympathetic in our bereavement that it has endeared them to us and has helped to bear the sorrow.

Rev. A. E. Holloway, 1st Church N. Little Rock, came to us Aug. 14 to help in our revival meeting, continuing for two weeks. He preached to the delight of the entire town. The general verdict was that it was the best series of sermons that they had ever listened to. There were a number of professions and reclamations and the churches of the town were revived. There were nine accessions to the church.—Edward Forrest, P. C.

#### DR. FORNEY HUTCHINSON AT CENTRAL, HOT SPRINGS

In the early part of the year I began a correspondence with Dr. Hutchinson looking toward his coming and helping us at Central in a meeting. His answer was that he would not have time to stay long enough to have a sweeping revival throughout the community. My reply was that what I wanted was a revival in the church. I told him I could get all the people to join the church that I could look after, but I wanted my membership toned up, revitalized etc. So it was agreed that he would come Sept. 13 and so he did. He preached twice each day for ten days to the glory of God in the edification of the saints. In all my ministry, I have never before heard such a series of sermons. There was not an inappropriate subject, not a dull moment and such gospel messages! The meeting

had the greatest cumulative effect I have ever witnessed. The crowds grew until the last night there were no vacant spaces left in the building. I think it was about as genuine revival in the church as I have ever witnessed. Nothing sensational, but the genuine old gospel upon a high plane. How we all hung upon his messages, and how we all decided we must live higher and nobler lives. A goodly number came into the church and others will come as a result of the services, but we stressed the church and such a success only eternity can reveal. No man was ever loved and honored in Hot Springs as Dr. Hutchinson and his coming and laboring amongst us these days has only intensified this feeling. And I want to say, that no one in the church or city shares more of that sentiment than the pastor of this church.

Bro. A. M. Hutton, a lay singer from Van Buren, led the singing and he did it well. He not only knows how to sing and get others to sing, but he knows God and knows his part and place in a meeting. We all learned to love and appreciate Bro. Hutton and I am glad to commend him to any needing a singer.

Blessings upon these brethren and we all, pastor and people, shall be happy to have them come this way again.—W. C. Watson.

#### McGEHEE

We have just closed a good meeting at McGehee. Rev. Sam Yancey, Conference Evangelist of the North Arkansas Conference, who has just recently been elected Superintendent of Mount Sequoyah, did the preaching for two weeks and it was well done as was testified by the large crowds who came daily during the entire meeting. The pastor took charge of the song service and trained a booster choir which was a special feature in every night service, and he also had the assistance of members of some of the other church choirs of the city.

Brother Yancey denounces sin and worldliness in no uncertain terms, and yet deals tenderly with the erring ones, and he has a vein of humor that is very attractive and helps to drive home the truth. His sermons on the "Christian Home" were about the best that he preached, and his deliverances on "Atmosphere," "The Jerusalem Window," and "The Trial of Jesus," will be long remembered.

The pastor received eight new members at the last Sunday morning service, six by baptism, but this does not in any way measure up the value of the meeting. Our people needed heartening after the floods, bank failures and other calamities they have passed through, and I believe they have got this as well as a new vision that will give them courage to go forward meeting life's difficulties more bravely. We are glad Brother Yancey came to us, and we feel that the Mount Sequoyah Commissioners are to be congratulated in securing his services as Superintendent of his services as Superintendent of that important work. McGehee is looking up and her face is towards the light.—W. T. Wilkinson.

#### CENTENARY PAYMENTS NORTH ARKANSAS CONFERENCE

I give below the individual payments received on the Centenary since the last conference. No statements have been sent to subscribers this year. A statement is now being prepared to be mailed to all subscribers. This list and the one published last week show that many people are determined to have the joy of making their pledges good.

Rev. R. E. L. Bearden .....\$ 25.00

Rev. L. E. Mann .....	50.00
E. F. Kimbrough .....	10.00
Mrs. W. T. Ramsey .....	5.00
Mrs. Vivian Hare Roe .....	10.00
Mary Jane Hare .....	10.00
Leon Hare .....	10.00
Mary Hare .....	10.00
Mrs. I. D. Hare .....	10.00
Ernest Peniger .....	199.00
Rev. G. A. Burr .....	21.00
Mrs. Lillian Cook, Treas. ....	1500
Mrs. A. G. Rivers .....	30.00
Jerry Patterson .....	10.00
Mrs. Gladys Harris .....	80.00
Mr. & Mrs. C. A. Griffith ....	5.00
Mrs. J. A. Arnold .....	14.00
Clara, Edith & Mildred Patterson .....	25.00
F. A. Gray .....	100.00
M. H. Hill .....	10.00
Rev. C. W. Lester .....	50.00
Eleanor Neill .....	50.00
Total .....	\$709.00

—J. F. Simmons, Treas.

#### MEETING AT MILO

The Methodist revival, which was held last week by the Rev. B. K. Bass, pastor, and the Rev. J. Decamp of Fayetteville, was a great success. Bro. Decamp being a singer, led the choir. The singing was greatly enjoyed by splendid crowds throughout the entire week. Bro. Bass's discourses were all exceptionally good. There were forty-four confessions.—Ashley Co. Leader.

#### LECTURE RECOMMENDED

Former Senator John J. DuLaney of 22nd District has a very fine lecture on the "Imperial Book." It gives me pleasure to give my cordial indorsement to this lecture of Senator DuLaney. He has delivered this lecture sixty-two times mostly in Methodist Churches, and this good man is there by rendering genuine service to the Kingdom. Any pastor absent from his pulpit at any time would do well to have Senator DuLaney deliver to his membership this fine lay-sermon.

Brother DuLaney's address is Ashdown, Ark., and no expenses for his services are asked except traveling and hotel expenses while engaged in the service.—J. F. Taylor.

#### NEW PROFESSOR OF RELIGIOUS EDUCATION AT HENDRIX COLLEGE

A professorship in Religious Education in one of our Church colleges is an important office. Not only is this person responsible for offering courses in the college which measure up to the educational standards of the college and which must command the interest and respect of the student body, but this office has a relationship to the religious education program in the Conferences served by the college. It is exceedingly important, therefore, that the professor of Religious Education in one of our Church colleges should be a man who has by experience and training secured an intelligent understanding and appreciation of the Sunday School program being promoted in the Annual Conferences.

Mr. P. J. Rutledge, who has recently been elected as Professor of Religious Education at Hendrix College, is such a man. Mr. Rutledge secured his undergraduate work in the University of Texas where he also completed his graduate work for the Master's degree in the School of Education. He became interested in religious education through his work in the Sunday School and more particularly in the leadership of local training classes in his church. Seeing the possibilities in this field, he resigned his position as superintendent of Public Schools

in one of the towns of Texas and became director of Religious Education in Epworth Church, Oklahoma City. He later went to this important position in Boston Avenue, Tulsa, Okla. Three years ago he began his work in the University of Chicago for his Doctor's degree in the field of religious education. Being a layman and, therefore, not having the background in theological training which the preacher has an opportunity to secure, Mr. Rutledge enrolled in the Divinity School and completed the course for the Bachelor of Divinity degree in addition to his studies more particularly in the field of religious education. During the time of his stay in Chicago, he was engaged in work in one of the local churches there.

Mr. Rutledge taught in a number of standard training schools in Oklahoma and during the past two years has represented the General Sunday School Board in pastors' schools in Western Virginia and in the Northwest Conference.

Having consecrated his life to the service of the Church in this field and having this background of training and experience and having a fine spirit of fellowship and cooperation, he will be able to render Hendrix College and the Church in Arkansas fine service.—J. Q. Schisler.

#### SUPERANNUATE NOTES By J. H. Glass, Commissioner At Highland Church

I preached for Rev. J. H. Cummins at Highland Sunday Sept. 18, 11 a. m. The congregation was large for the hot day, and very responsive. Without high pressure, one hundred dollars was contributed quickly for Superannuate Endowment. More will follow. Brother Cummins is an ardent friend to the old preachers and their cause. Mrs. T. L. Adkins is his efficient assistant as collector and treasurer of this fund.

#### At Pulaski Heights

Sunday evening, Sept. 18, was given to Pulaski Heights. Rev. J. C. Glenn, the pastor, zealous for the veteran preachers, had very carefully planned the program. Maj. J. J. Harrison, Little Rock District chairman for Superannuate Endowment, delivered a short but very effective address. A sermon-lecture, illustrated with thrilling pictures of the old soldiers of the Cross, the battles they fought and victories won, was given by the commissioner. Brother Glenn briefly addressed the audience and took the collection, amounting to \$505, which is \$45 more than the annual quota for Pulaski Heights. Mr. Lewis G. Moses is the efficient chairman of the endowment fund committee.

#### Blevins

Rev. R. P. James, pastor, sends check for \$195 to apply on Superannuate Endowment quota for Blevins church. Mrs. Bostick and Mrs. Nelson are his worthy assistants in this work. Mr. H. M. Stephens is the treasurer.

Rev. L. W. Evans and wife are happy in the superannuate home we have secured at Pine Bluff. This home will be occupied by Brother and Sister Evans as long as they desire it. Then

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it will be a home for some other superannuate and his wife. This is made possible by the good people of Pine Bluff.

Rev. and Mrs. Hugh Reveley have been assigned to an apartment in the J. C. Penney Memorial Home Community at Penney Farms, Fla. He writes that this is permanent on condition of his good behavior, which condition he will strive to meet. He and Mrs. Reveley are very happy in their new environment, though the health of both is bad.

Rev. E. F. Wilson and family now occupy the Riggin Home at Arkadelphia. It is our plan to remodel this home, making two cottage homes of it for superannuate preachers. This is very much needed, and is a worthy cause for a contribution.

We need five additional homes for superannuates in the bounds of the Little Rock Conference. This can be made possible by the good people of five good towns. How beautiful to provide a shelter for an old preacher and his wife, and what a blessing he would be to the town. "I was a stranger, and ye took me in."

If your heart is moved to help the retired preachers of the Little Rock Conference, write Rev. J. H. Glass, 407 Exchange Bank Building, Little Rock, Arkansas.

## OBITUARIES

**MILLER.**—The death angel came into the home of Rev. Ira Roads Miller and claimed their little son Ira Roads, Jr., one of the most precious jewels of their happy home. Little Ira was born May 15, 1924, died Aug. 28, 1927. The first link from the family altar was ready for heaven, so Jesus has taken the sweet little bud to himself. This bud will blossom in glory and his going will make heaven nearer and is destined to make us more anxious to live ready for the transfer. Funeral services were held by Rev. L. F. Lafavers, their pastor, assisted by Bro. Threlkild and the precious little "once suffering" body was laid to rest in the family cemetery near James Creek to await the resurrection morn where all who are pure in heart will live with him through all eternity.—His Aunt, Eliza Edwards.

**ROBERTS.**—On the morning of June 14, Mr. L. H. Roberts, a faithful member of the First Methodist Church in Jonesboro, suffered a stroke of paralysis from which he died that afternoon at 4:30 o'clock. While Mr. Roberts had not been well for some months, on the day of his death he felt much better than usual, and insisted that he was quite well enough to make a business trip to Hoxie unaccompanied. It was while enroute, on the Sunnyland, that he suffered the stroke from which he never recovered, though he was immediately rushed back to Jonesboro, where he received every attention that St. Bernard's Hospital, physicians, and loved ones could provide. Mr. Roberts was born near Huntington, Tenn., Jan. 15,

## 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.

1874. When a mere lad he moved with his parents to Gainesville, Ark., where he grew to young manhood and on September 11, 1898, married Miss Etta McFall, daughter of the late J. A. McFall, of Gainesville. A few years after their marriage Mr. and Mrs. Roberts moved to Marmaduke, where Mr. Roberts engaged in business, some ten years before coming to Jonesboro. It was among these old friends at Marmaduke that his funeral was conducted, in the absence of his pastor, by the Rev. R. E. L. Bearden, and there his body rests in the sleeping place of the dead. Mr. Roberts was a good neighbor, a kind husband, and a golden-rule business man. He is missed by the church where he worshipped last on Easter morning, his wife who so tenderly cared for him during his long illness, his two brothers, H. K. Roberts of Little Rock and W. R. Roberts of Marmaduke, who were as thoughtful as brothers could be, and many, many friends.—J. Wilson Crichlow, Pastor.

**CRAVENS.**—Dorothy Lee Cravens was born August 27, 1914, and died at the home of her mother and stepfather, Mr. and Mrs. E. C. Bennett, in Siloam Springs, Ark., Aug. 19, 1927. When Dorothy Lee was yet an infant, she was given to the Lord for service and dedicated by holy baptism. On Sunday, Oct. 24, 1926, this writer received her into the church. She was one of those children who is a star in the home and an outstanding character among her play mates. Her going has left a shadow in the home, the Sunday School and League, which can be driven away by the Sun of righteousness. But because of her going heaven seems nearer.—Her pastor, A. L. Cline.

**SOWELL.**—Mrs. Sarah E. Jones Sowell was born in Madison County, Tenn., Jan. 13, 1848. At the age of nine she moved to Arkansas with her parents. She was married to Thomas Green Sowell at the age of twenty-two. To this union five children were born, three boys and two girls of which only one child and eight grandchildren remain. She professed faith in Christ at the age of sixteen, joined the M. E. Church at Cypress Valley. Afterwards moved her membership to Mount Carmel Church, where she remained until her death, which was July 29, 1927. She was laid to rest in the Cypress Valley cemetery, her pastor holding the service. The song which she selected to be sung was, "Hark, from the Tomb." As a mother she was devoted and true to her children. She was a friend to all who knew her. The church has lost a good member. She was always ready to help the poor. May her going only bring sweet remembrance of the one who waits on the other shore.—R. L. Wharton, Pastor.

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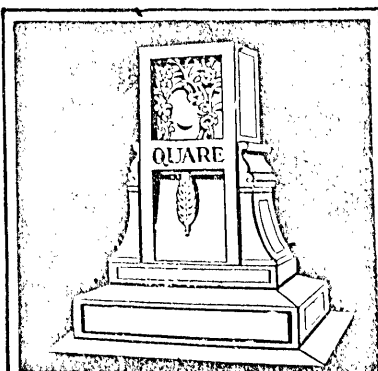
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foundations for the millions who are on their way to put this whole country into orchards, vineyards, gardens and ranches.

Experience has taught me that a summer evangelism which is left to wither and die in the winter is a disappointment and sometimes a curse rather than a blessing. Churches and Sunday Schools no more flourish without constant care than will an orchard or a vineyard and an orchard or a vineyard constantly changing hands never amounts to anything.

Those who love this work, who have vision and who feel the "pull and urge" of it all, must stay with it and for every life thus incarnated the harvest would be a thousand fold.

I have gone to the Conference Board and to the General Board about it but in spite of all our drives the cry has been "No money"; "no money".

Money for automobiles, money for travel, money for splendid homes, money for elegant clothes, money for reunions and carnivals, money for people to risk their lives in daring exploits in the air, money for great church buildings, money for the overcrowded centers, but NO MONEY for that work which lies closest to the heart of the Master, the salvation of the common people. Will every earnest minded Christian who may chance to read these lines join me in prayer that God may give us eyes to see, ears to hear the call and hearts so fired that we must respond while it is called day for the night soon cometh.—Lovingly, W. Hardy Neal, General Evangelist, Green Forest, Ark.

#### PRAIRIE GROVE

We have started on the home run of this Conference year. Everything looks favorable for a good ending. This has been a very pleasant and profitable year in many respects. The people have been appreciative and have rallied to meet the call of the church. Only one thing has come into our life that caused sadness and that was the passing of our dear companion. But the entire community has been so thoughtful, kind, and sympathetic in our bereavement that it has endeared them to us and has helped to bear the sorrow.

Rev. A. E. Holloway, 1st Church N. Little Rock, came to us Aug. 14 to help in our revival meeting, continuing for two weeks. He preached to the delight of the entire town. The general verdict was that it was the best series of sermons that they had ever listened to. There were a number of professions and reclamations and the churches of the town were revived. There were nine accessions to the church.—Edward Forrest, P. C.

#### DR. FORNEY HUTCHINSON AT CENTRAL, HOT SPRINGS

In the early part of the year I began a correspondence with Dr. Hutchinson looking toward his coming and helping us at Central in a meeting. His answer was that he would not have time to stay long enough to have a sweeping revival throughout the community. My reply was that what I wanted was a revival in the church. I told him I could get all the people to join the church that I could look after, but I wanted my membership toned up, revitalized etc. So it was agreed that he would come Sept. 13 and so he did. He preached twice each day for ten days to the glory of God in the edification of the saints. In all my ministry, I have never before heard such a series of sermons. There was not an inappropriate subject, not a dull moment and such gospel messages! The meeting

had the greatest cumulative effect I have ever witnessed. The crowds grew until the last night there were no vacant spaces left in the building. I think it was about as genuine revival in the church as I have ever witnessed. Nothing sensational, but the genuine old gospel upon a high plane. How we all hung upon his messages, and how we all decided we must live higher and nobler lives. A goodly number came into the church and others will come as a result of the services, but we stressed the church and such a success only eternity can reveal. No man was ever loved and honored in Hot Springs as Dr. Hutchinson and his coming and laboring amongst us these days has only intensified this feeling. And I want to say that no one in the church or city shares more of that sentiment than the pastor of this church.

Bro. A. M. Hutton, a lay singer from Van Buren, led the singing and he did it well. He not only knows how to sing and get others to sing, but he knows God and knows his part and place in a meeting. We all learned to love and appreciate Bro. Hutton and I am glad to commend him to any needing a singer.

Blessings upon these brethren and we all, pastor and people, shall be happy to have them come this way again.—W. C. Watson.

#### McGEHEE

We have just closed a good meeting at McGehee. Rev. Sam Yancey, Conference Evangelist of the North Arkansas Conference, who has just recently been elected Superintendent of Mount Sequoyah, did the preaching for two weeks and it was well done as was testified by the large crowds who came daily during the entire meeting. The pastor took charge of the song service and trained a booster choir which was a special feature in every night service, and he also had the assistance of members of some of the other church choirs of the city.

Brother Yancey denounces sin and worldliness in no uncertain terms, and yet deals tenderly with the erring ones, and he has a vein of humor that is very attractive and helps to drive home the truth. His sermons on the "Christian Home" were about the best that he preached, and his deliverances on "Atmosphere," "The Jerusalem Window," and "The Trial of Jesus," will be long remembered.

The pastor received eight new members at the last Sunday morning service, six by baptism, but this does not in any way measure up the value of the meeting. Our people needed heartening after the floods, bank failures and other calamities they have passed through, and I believe they have got this as well as a new vision that will give them courage to go forward meeting life's difficulties more bravely. We are glad Brother Yancey came to us, and we feel that the Mount Sequoyah Commissioners are to be congratulated in securing his services as Superintendent of that important work. McGehee is looking up and her face is towards the light.—W. T. Wilkinson.

#### CENTENARY PAYMENTS NORTH ARKANSAS CONFERENCE

I give below the individual payments received on the Centenary since the last conference. No statements have been sent to subscribers this year. A statement is now being prepared to be mailed to all subscribers. This list and the one published last week show that many people are determined to have the joy of making their pledges good.

Rev. R. E. L. Bearden .....\$ 25.00

Rev. L. E. Mann .....	50.00
E. F. Kimbrough .....	10.00
Mrs. W. T. Ramsey .....	5.00
Mrs. Vivian Hare Roe .....	10.00
Mary Jane Hare .....	10.00
Leon Hare .....	10.00
Mary Hare .....	10.00
Mrs. I. D. Hare .....	10.00
Ernest Peniger .....	199.00
Rev. G. A. Burr .....	21.00
Mrs. Lillian Cook, Treas. ....	15.00
Mrs. A. G. Rivers .....	30.00
Jerry Patterson .....	10.00
Mrs. Gladys Harris .....	80.00
Mr. & Mrs. C. A. Griffith ....	5.00
Mrs. J. A. Arnold .....	14.00
Clara, Edith & Mildred Patterson .....	25.00
F. A. Gray .....	100.00
M. H. Hill .....	10.00
Rev. C. W. Lester .....	50.00
Eleanor Neill .....	
Total .....	\$709.00

—J. F. Simmons, Treas.

#### MEETING AT MILO

The Methodist revival, which was held last week by the Rev. B. K. Bass, pastor, and the Rev. J. Decamp of Fayetteville, was a great success. Bro. Decamp being a singer, led the choir. The singing was greatly enjoyed by splendid crowds throughout the entire week. Bro. Bass's discourses were all exceptionally good. There were forty-four confessions.—Ashley Co. Leader.

#### LECTURE RECOMMENDED

Former Senator John J. DuLaney of 22nd District has a very fine lecture on the "Imperial Book." It gives me pleasure to give my cordial indorsement to this lecture of Senator DuLaney. He has delivered this lecture sixty-two times mostly in Methodist Churches, and this good man is there by rendering genuine service to the Kingdom. Any pastor absent from his pulpit at any time would do well to have Senator DuLaney deliver to his membership this fine lay-sermon.

Brother DuLaney's address is Ashdown, Ark., and no expenses for his services are asked except traveling and hotel expenses while engaged in the service.—J. F. Taylor.

#### NEW PROFESSOR OF RELIGIOUS EDUCATION AT HENDRIX COLLEGE

A professorship in Religious Education in one of our Church colleges is an important office. Not only is this person responsible for offering courses in the college which measure up to the educational standards of the college and which must command the interest and respect of the student body, but this office has a relationship to the religious education program in the Conferences served by the college. It is exceedingly important, therefore, that the professor of Religious Education in one of our Church colleges should be a man who has by experience and training secured an intelligent understanding and appreciation of the Sunday School program being promoted in the Annual Conferences.

Mr. P. J. Rutledge, who has recently been elected as Professor of Religious Education at Hendrix College, is such a man. Mr. Rutledge secured his undergraduate work in the University of Texas where he also completed his graduate work for the Master's degree in the School of Education. He became interested in religious education through his work in the Sunday School and more particularly in the leadership of local training classes in his church. Seeing the possibilities in this field, he resigned his position as superintendent of Public Schools

in one of the towns of Texas and became director of Religious Education in Epworth Church, Oklahoma City. He later went to this important position in Boston Avenue, Tulsa, Okla. Three years ago he began his work in the University of Chicago for his Doctor's degree in the field of religious education. Being a layman and, therefore, not having the background in theological training which the preacher has an opportunity to secure, Mr. Rutledge enrolled in the Divinity School and completed the course for the Bachelor of Divinity degree in addition to his studies more particularly in the field of religious education. During the time of his stay in Chicago, he was engaged in work in one of the local churches there.

Mr. Rutledge taught in a number of standard training schools in Oklahoma and during the past two years has represented the General Sunday School Board in pastors' schools in Western Virginia and in the Northwest Conference.

Having consecrated his life to the service of the Church in this field and having this background of training and experience and having a fine spirit of fellowship and cooperation, he will be able to render Hendrix College and the Church in Arkansas fine service.—J. Q. Schisler.

#### SUPERANNUATE NOTES

By J. H. Glass, Commissioner At Highland Church

I preached for Rev. J. H. Cummins at Highland Sunday Sept. 18, 11 a. m. The congregation was large for the hot day, and very responsive. Without high pressure, one hundred dollars was contributed quickly for Superannuate Endowment. More will follow. Brother Cummins is an ardent friend to the old preachers and their cause. Mrs. T. L. Adkins is his efficient assistant as collector and treasurer of this fund.

#### At Pulaski Heights

Sunday evening, Sept. 18, was given to Pulaski Heights. Rev. J. C. Glenn, the pastor, zealous for the veteran preachers, had very carefully planned the program. Maj. J. J. Harrison, Little Rock District chairman for Superannuate Endowment, delivered a short but very effective address. A sermon-lecture, illustrated with thrilling pictures of the old soldiers of the Cross, the battles they fought and victories won, was given by the commissioner. Brother Glenn briefly addressed the audience and took the collection, amounting to \$505, which is \$45 more than the annual quota for Pulaski Heights. Mr. Lewis G. Moses is the efficient chairman of the endowment fund committee.

#### Blevins

Rev. R. P. James, pastor, sends check for \$195 to apply on Superannuate Endowment quota for Blevins church. Mrs. Bostick and Mrs. Nelson are his worthy assistants in this work. Mr. H. M. Stephens is the treasurer.

Rev. L. W. Evans and wife are happy in the superannuate home we have secured at Pine Bluff. This home will be occupied by Brother and Sister Evans as long as they desire it. Then

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it will be a home for some other superannuate and his wife. This is made possible by the good people of Pine Bluff.

Rev. and Mrs. Hugh Reveley have been assigned to an apartment in the J. C. Penney Memorial Home Community at Penney Farms, Fla. He writes that this is permanent on condition of his good behavior, which condition he will strive to meet. He and Mrs. Reveley are very happy in their new environment, though the health of both is bad.

Rev. E. F. Wilson and family now occupy the Riggin Home at Arkadelphia. It is our plan to remodel this home, making two cottage homes of it for superannuate preachers. This is very much needed, and is a worthy cause for a contribution.

We need five additional homes for superannuates in the bounds of the Little Rock Conference. This can be made possible by the good people of five good towns. How beautiful to provide a shelter for an old preacher and his wife, and what a blessing he would be to the town. "I was a stranger, and ye took me in."

If your heart is moved to help the retired preachers of the Little Rock Conference, write Rev. J. H. Glass, 407 Exchange Bank Building, Little Rock, Arkansas.

## OBITUARIES

**MILLER.**—The death angel came into the home of Rev. Ira Roads Miller and claimed their little son Ira Roads, Jr., one of the most precious jewels of their happy home. Little Ira was born May 15, 1924, died Aug. 28, 1927. The first link from the family altar was ready for heaven, so Jesus has taken the sweet little bud to himself. This bud will blossom in glory and his going will make heaven nearer and is destined to make us more anxious to live ready for the transfer. Funeral services were held by Rev. L. F. Lafavers, their pastor, assisted by Bro. Threlkild and the precious little "once suffering" body was laid to rest in the family cemetery near James Creek to await the resurrection morn where all who are pure in heart will live with him through all eternity.—His Aunt, Eliza Edwards.

**ROBERTS.**—On the morning of June 14, Mr. L. H. Roberts, a faithful member of the First Methodist Church in Jonesboro, suffered a stroke of paralysis from which he died that afternoon at 4:30 o'clock. While Mr. Roberts had not been well for some months, on the day of his death he felt much better than usual, and insisted that he was quite well enough to make a business trip to Hoxie unaccompanied. It was while enroute, on the Sunnyland, that he suffered the stroke from which he never recovered, though he was immediately rushed back to Jonesboro, where he received every attention that St. Bernard's Hospital, physicians, and loved ones could provide. Mr. Roberts was born near Huntington, Tenn., Jan. 15,

## 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.

1874. When a mere lad he moved with his parents to Gainesville, Ark., where he grew to young manhood and on September 11, 1898, married Miss Etta McFall, daughter of the late J. A. McFall, of Gainesville. A few years after their marriage Mr. and Mrs. Roberts moved to Marmaduke, where Mr. Roberts engaged in business, some ten years before coming to Jonesboro. It was among these old friends at Marmaduke that his funeral was conducted, in the absence of his pastor, by the Rev. R. E. L. Bearden, and there his body rests in the sleeping place of the dead. Mr. Roberts was a good neighbor, a kind husband, and a golden-rule business man. He is missed by the church where he worshipped last on Easter morning, his wife who so tenderly cared for him during his long illness, his two brothers, H. K. Roberts of Little Rock and W. R. Roberts of Marmaduke, who were as thoughtful as brothers could be, and many, many friends.—J. Wilson Crichlow, Pastor.

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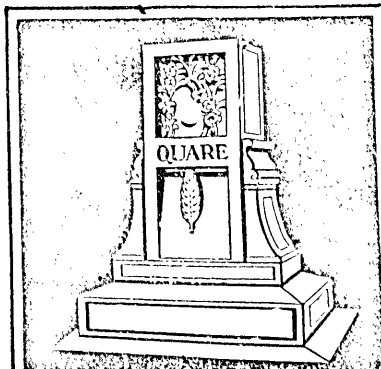
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**LYDIA OF THE PINES**

By Honore Willsie

(Continued from last week)

After the supper dishes were washed she sat on the steps in the dusk with Adam's head in her lap when a carriage rolled up to the gate. A man came swiftly up the path. Lydia with a gasp recognized Billy Norton. Billy, wearing a dress suit and carrying a bouquet of flowers!

"Good evening, Lydia," he said calmly. "Will you go to the senior ball with me?"

Lydia was too much overcome for speech. She never before had seen a man in a dress suit! It made of Billy a man of the world. Where was the country boy she had snubbed?

"Here are some flowers I hope you'll wear," Billy went on, formally. "Would you mind hurrying? It's pretty late."

"Oh, Billy!" breathed Lydia, at last. "Aren't you an angel?"

In half an hour the two were seated in the carriage, an actual, party-going, city hack, and bumping gayly on the way to the ball.

Lydia's first dancing party! Lydia's first man escort and he wearing a dress suit and there were only two others in the hall! Who would attempt to describe the joy of that evening? Who would have recognized Billy, the farmer, in the cool blond person who calmly appropriated Lydia's card, taking half the dances for himself and parceling out the rest grudgingly and discriminatively.

For three hours, Lydia spun through a golden haze of melody and rhythm. Into three hours she crammed all the joy, all the thrill, that she had dreamed of through her lonely girlhood. At half after eleven she was waltzing with Billy.

"We must leave now, Lydia," he said. "I promised your father I'd have you home by midnight. I want to get a stand-in with your dad because I want to take you to more parties."

"Oh, Billy! Do you!" breathed Lydia. "Well, I don't think there's any one in the world has nicer things happen to them than I do! Oh, Billy, just this waltz!"

At the end, Lydia looked up with a wondering smile. "I didn't know any one could be so perfectly happy, Billy. I shall always remember that of you—you gave me my happiest moment."

On the way home in the bumping hack, Billy seemed to relax. "Well, did I give you a good time, miss, or didn't I? Could Kent or Gustus have done better?"

"Billy," said Lydia, "last summer I was just a silly little girl. Now, I'm grown up. You were the swellest person at the ball tonight. You just wait till I tell your mother about it."

Billy went up the path with Lydia to the steps and held her hand a moment in silence after he said, "It's a wonderful night!"

A wonderful night, indeed! The moon hung low over the lake and the fragrance of late lilac and of linden blooms enveloped them. Youth and June moonlight and silence! A wonderful night indeed!

"You are very sweet, Lydia," whispered the young man. He laid his cheek for a moment against her hand, then turned quickly away.

**CHAPTER XIII****The Indian Celebration**

It was three or four days later that news came that the Levine bill had passed. It was a compromise bill as John had intimated it would be to the half breeds in the woods. Only the mixed bloods could sell their lands.

nevertheless there was great rejoicing in Lake City. Plans were begun immediately for a Fourth of July celebration upon the reservation. Kent to his lasting regret missed the celebration. Immediately after school closed he had gone into Levine's office and had been sent to inspect Levine's holdings in the northern part of the state.

Levine returned the last week in June and took charge of the preparations. Amos, who never had been on the reservation, planned to go and Levine rented an automobile and invited Lydia, Amos, Billy Norton and Lizzie to accompany him.

As they neared the reservation John halted the car.

On all sides but one were pine woods. The one side was bordered by a little lake, motionless under the July sun. On the edge of the pines were set dozens of tents and birch-bark wick-i-ups. In the center of the meadow was a huge flagpole from which drooped the Stars and Stripes.

Already the meadow was liberally dotted with sightseers of whom there seemed to be as many Indians as whites.

"Isn't it great!" cried Lydia. "What do we do first?"

"Well," said Levine, "I'm free until three o'clock, when the speeches begin. There'll be all sorts of Indian games going until then."

"This is just a celebration and nothing else, John, isn't it?" asked Amos.

"That's all," replied Levine. "We thought it was a good way to jolly the Indians. At the same time it gave folks a reason for coming up here and seeing what we were fighting for and, last and not least, it was the Indian agent's chance to come gracefully over on our side. He's done more of the actual work of getting the celebration going than I have."

"I wonder why?" asked Billy, suddenly.

"All there is left for him to do," said Levine. "Lydia, before the speeches begin, go up in the pines and choose your tract. I'll buy it for you."

"The whole thing's wrong," muttered Billy.

Levine gave him a quick look, then smiled a little cynically. "You'd better go along with Lydia and take a look at the pines," he suggested.

"I'd like to look at the pines again," said Lydia. "Come along, Billy."

They entered the woods in silence and followed a sun-flecked aisle until the sound of the celebration was muffled.

Billy leaned against one of the great tree trunks and stared thoughtfully about him.

"I'm all mixed up, Lydia," he said. "It's all wrong. I know the things Levine and the rest are doing to get this land are wrong, and yet I don't see how they can be stopped. I came up here last month to see how bad off the Indians were. And I saw the poor starving, diseased brutes and I cursed by white breed. And yet, Lydia, I saw a tract of pine up in the middle of the reservation that I'd sell my soul to own!"

There was understanding in Lydia's eyes. "Oh, the pines are wonderful," she exclaimed. "If one could only keep them forever! And I suppose that's the way the Indians feel about them, too!"

"It's all wrong," muttered Billy. "It's all wrong, and yet," more firmly, "the reservation is doomed and if we don't take some of it, Lydia, we'll not be helping the Indians—but just being foolish."

"To have it and hold it for your children's children," exclaimed Lydia, passionately. "You and yours to live on it forever. And yet, I'd see a dead Indian baby and starving squaws behind every tree. I know I would."

(Continued next week)

**SUNDAY SCHOOL.****Lesson for October 2****ELIJAH ON MOUNT CARMEL**

LESSON TEXT—I Kings 18.

GOLDEN TEXT—Choose you this day whom ye will serve.

PRIMARY TOPIC—God Hears Elijah's Prayer.

JUNIOR TOPIC—Standing Alone for God.

INTERMEDIATE AND SENIOR TOPIC—Standing for God Against the Crowd.

YOUNG PEOPLE AND ADULT TOPIC—The Courage of Conviction.

1. Elijah's Message to Ahab (vv. 17, 18).

When Jezebel became the wife of King Ahab, she waged a savage warfare against God's prophets, killing all she could find, and thus seeking to abolish the true religion and set up idolatry instead. Elijah suddenly appeared, announcing the suspension of moisture (I Kings 17:1) as a judgment upon the people for their idolatry. He sounded three striking notes in his message:

1. "As the Lord God of Israel liveth." He knew that he represented the living God, therefore did not fear to come into the presence of the king.

2. "Before whom I stand." His standing before God indicated his constant readiness to go on His errands.

3. "There shall not be dew nor rain these years, but according to my word." This suspension of moisture continued for three and a half years, and rain came in answer to Elijah's prayer (Jas. 5:17).

II. A Challenge to Baal Worship (I Kings 18:17-46).

As soon as Elijah had delivered his message concerning the drought, he retired from the king's sight.

1. Elijah shows himself to Ahab (vv. 17, 18).

(1) Ahab's question (v. 17). His aim in this question was no doubt to intimidate Elijah.

(2) Elijah's answer (v. 18). He denied the charge and boldly declared that the calamity which had befallen the nation was caused by the idolatry of Ahab and his family.

2. The bold challenge (vv. 19-24).

(1) The people assemble (vv. 19, 20). At the urgent request of Elijah the king convened the people.

(2) The ringing call to decision (vv. 21-24). a. The question asked (v. 21). Many of the people had not wholly forsaken God. They attempted to worship both God and Baal. b. The silence of the people (v. 21). This may have been because of fear of the king or ignorance, for many were of the opinion that to be religious was the only thing necessary, irrespective of the being worshiped. c. The method of decision (vv. 22-24). Two sacrifices were to be provided, one to be offered to Baal, the other to God.

3. The test applied (vv. 25-39). (1) Offering by the prophets of Baal (vv. 25-29). Elijah gave the prophets of Baal the first opportunity to prove whether Baal was a real God.

(2) The Offering by Elijah (vv. 30-39). a. The people invited near (v. 30). His object in inviting the people was to see clearly in order that they might grasp the genuineness of the test. b. The altar repaired (vv. 30-32). Elijah took twelve stones, representing the united nation. c. The offering on the altar (vv. 33-35). After the bullock was in place he had four barrels of water three times emptied upon the sacrifice and the wood so as to fill the trench about the altar. So sure was Elijah that God's power was sufficient that he heaped difficulty upon difficulty. d. Elijah's prayer (vv. 36, 37). This was a model prayer. (a) It was based upon covenants (v. 36). All real prayer rests upon covenant relation-

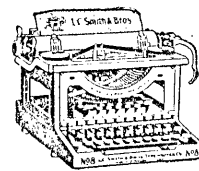
ships. (b) Its object was God's exaltation (v. 36). Elijah was jealous for God's glory, but the only thing that he asked for himself was to be known as God's servant. (c) It was for the salvation of the people (v. 37). e. The result (vv. 38, 39). (a) The fire of the Lord fell and consumed, not only the sacrifice, but the wood, stones and dust, even licking up the water in the trenches. (b) The people fell on their faces and confessed that the Lord was the God.

4. The execution of Baal's prophets (v. 40). Israel's government was a theocracy. God was their king. Idolatry was treason against the King. These false prophets were traitors to God and therefore should die.

5. Elijah vindicated (vv. 41-46). The proof that Elijah was God's prophet was incomplete until rain came.

III. Elijah Taken Up Into Heaven (II Kings 2:1-15).

Not only was the prophet vindicated in that the offering was consumed and rain came, but God took him to Himself when his work was done.



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