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"SPEA

THINGS THAT BECOME SOUND DOCTRINE"

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ARKANSAS, THURSDAY, AUG. 23, 1928

No. 34

PUNGENT PARAGRAPHS.

Many church-members are merely Christian courtesy and not by character and conduct.

Scholarship is good; Christian character is best; but scholarship with Christian character is best.

The pride of humility is bad; the humility of pride is good; while the pride of pride is worst and the humility of humility is best.

When a man joins the church he is almost sure to backslide unless he reads good literature and engages in Christian activity, because Satan fills an empty head and palsies an idle hand.

If you are serious when you are funny and funny when you are serious, you may pass for either a fool or a philosopher and really be a mixture of both, because some men are philosophers in thought and fools in action.

WOULD PAY LARGE DIVIDENDS.

From a good layman, who was renewing his subscription, comes the following opinion of the church paper:

"We just could not think of giving up the church paper. If a layman expects to become a trained worker in the Kingdom he must read the church papers. The pastor who neglects his church organ neglects one of the largest things in his pastoral work. It should be the objective of every pastor to place the church paper in every home. If it were put in the budget of the church it would pay large dividends."

Then he adds the following, which is similar to expressions contained in almost every letter received: "Your attitude on the presidential campaign suits me exactly. I am as loyal a Democrat as anybody, but I can no more support Al Smith than I could any other saloon advocate. He drinks regularly and wants to see it possible for every person who wants liquor to get it just as conveniently as in the old days. I could not make myself easy as to the day of atonement if I voted for such a man."

JUSTIFIES THE CHURCH IN POLITICS.

In his very interesting book, "Pressure Politics," Dr. Peter Odegard, commenting on certain criticisms of the activity of some of the churches in politics, says: "The evident conclusions of such people seem to be that the church has no right to engage in politics. Individual persuasion, not legislation, should be the method employed to advance God's Kingdom. The church should confine its attention to the future life and not meddle in mundane matters. Such a view is of very doubtful validity. Life cannot be rigidly categorized. Business, religion, club life, politics are not so many distinct entities. They are parts of a full social personality. The business man does not lay aside his economic philosophy when he considers a political problem. Churchmen do not divest themselves of their religion when they turn to vote. To protect the state from influences of church, business, labor and other associations is to leave it a meaningless void. To say that the members of business organizations or religious groups shall not take an active part in politics is to say that they shall have no voice in the determination of the legal arrangements governing their lives. It is not a sufficient answer to say that their influence should be individual and not corporate. Corporate activity is the rule of the day. Without organization, in the modern state, the individual is lost and his influence is negligible. If he goes to Washington or Albany as a private citizen in an effort to influence legislation, it is improbable that he will so much as be given a hearing. If he goes as a member of the United States Chamber of Commerce, the Association Against the Prohibition Amendment, or the Ku Klux Klan, his influence will be considerable. Representative government is not adequately pictured when viewed as the mere selection of a number of political servants. It embraced also the representatives of voluntary association who advise, coerce, or cajole those servants. To deny the churches representation in this latter sense is not only to defeat real representative government but to deny our real public servants the counsel of an important body of opinion."

ST YE NOT IN A FRIEND, PUT YE
T CONFIDENCE IN A GUIDE; KEEP
E DOORS OF THY MOUTH FROM HER
HAT LIETH IN THY BOSOM. FOR THE
SON DISHONORETH THE FATHER, THE
DAUGHTER RISETH UP AGAINST HER
MOTHER, THE DAUGHTER IN LAW
AGAINST HER MOTHER IN LAW; A
MAN'S ENEMIES ARE THE MEN OF HIS
OWN HOUSEHOLD. THEREFORE I WILL
LOOK UNTO THE LORD; I WILL WAIT
FOR THE GOD OF MY SALVATION; MY
GOD WILL HEAR ME.—Micah 7:5-7.

A FUTURE FOR THE SMALL COLLEGE.

Dr. Frank Glenn, who was a successful journalist before he became president of the University of Wisconsin, is quoted as follows: "Pronouncing college lecture classes as a factory system and a travesty on education, he predicted that the future would see a reorganization of colleges and universities into small groups, each unit of five hundred to have its own faculty. Colleges and universities have, generally speaking, almost broken down as educational institutions. The increase in common knowledge in the last century has been so fast that there is no coherent notion of what a college course should consist. As a result the student comes out of college with a lot of knowledge which never jellied and which does not focus on anything. The factory system of lecturing before a large group of students is a travesty on education."

Coming from such a man as Dr. Frank this is very significant. He, along with other university presidents, is beginning to realize that their very bigness is becoming a menace to the effectiveness of the universities. If the ten thousand students registered in one institution were all mature men and women, who were specializing on that which they had chosen to be their life work, it would be different. But now, more than formerly, the students in the academic department are very young and intellectually and morally immature. To throw 3,000 to 5,000 such students into one mass and leave them, without moral and intellectual guidance, to regulate their own lives, is positive tragedy. Before the end of two years a considerable percentage will drop out because they cannot do the work expected and another large percentage will be forced out because of moral delinquency. This is too much waste, and it is the worst kind of waste, the wreckage of human life, the stunting or deforming of immortal souls. It need not be; for with careful personal guidance practically every one of these youths could be saved and become what God intended him to be. But that kind of soul-culture can not be done at long range by mere lectures. It must be done by personal contacts by teachers who not only have university degrees but who have hearts and conscience and a deep sense of responsibility for their students. The university with its mass of undergraduate students cannot do this work unless the mass is divided into small more or less segregated groups and when you have thus subdivided the mass you have just about such groups as should be in the strong small college, and, if the college is separated from the university by miles instead of blocks, the educational process can be carried on more successfully because there is less distraction and interference.

In Hendrix, Galloway and Henderson-Brown Colleges Arkansas Methodism has a fine beginning for just such groups. As far as they go their plants are good, and only need certain additions. Some of their buildings are as good as those of any university. Each has a good faculty and a fine body of students. If they were thrown together, the overhead cost would be only slightly reduced, and, in order to keep the classes as small as good management now suggests, they would have to have about the same number of classrooms and teachers. Then, why should any of them be disturbed? Each has its friends. Each has a good location. Each has an honorable tradition. If Dr. Glenn's forecast is correct, if they were all thrown together, it would become necessary to sub-divide the students into practically the same number of groups. Let us then be patient and bend our efforts to making each of

these groups strong with faculty, endowment and plant. We need the three schools, and if we develop them along slightly different channels they will supply a distinct need and give us a system of which we may always be proud. We can do it, and we will.

THE SARDIS HOME-COMING.

As a former presiding elder I had a desire to meet with the good folk of the Sardis neighborhood in their home-coming on August 12. I arrived in Bauxite in time to take a small part in the Sunday School, making a brief address to the Adult Class. On account of the change in the hour the attendance was less than usual, but I could see that it was a well regulated school. The beautiful little church building is well adapted to use in hot weather with its many windows and electric fans. The surroundings are very attractive, as the town has been wonderfully improved in recent years, and is one of the cleanest little cities in the state. This is in marked contrast with what it was 22 years ago when as presiding elder I saw it for the first time. Then it was rough, ragged, and untidy. Now churches, school house, club house, theater, and hospital are models.

Rev. T. O. Owen is the happy pastor of Bauxite and has as an afternoon appointment old Sardis about five miles southeast. Most of the road is good, and in Bro. Owen's car with Mrs. Owen the trip was quickly made over a road that was formerly at times almost impassable. Sunday School under the superintendency of Mr. A. C. Miller was just closing. The attendance was large and the work seemed to be fine. It was as handsome a looking crowd of youngsters as one will see in a day's travel. After a short intermission, a congregation filled the house to overflowing. Fortunately a good breeze was blowing and it was not uncomfortable. Rev. S. K. Burnett, our pastor at Stamps, who had spent his boyhood at Sardis, was the special preacher. He preached on "The Need of Power," an edifying sermon, which was greatly enjoyed.

At noon a bountiful repast was spread on long tables in the old camp-shed, and 500 or 600 people ate a wonderful dinner such as Sardis housekeepers know how to prepare. It was truly a feast of fat things and a season of hearty goodfellowship, as old friends and neighbors met socially.

At 2:00 p. m. the church was again occupied, and the older men, with Judge T. M. Mehaffy presiding, spoke of pleasant and sacred events in connection with their early days at Sardis. At three I preached on "Prohibition," and the meeting closed after having effected an organization to perpetuate the "Home-coming," and taking a \$140 collection to paint the church. It was a pleasant occasion, and I was glad that I was there, although, of course, many old friends were missing and the youth had grown up since I had been there last about sixteen years ago. The neighborhood is a fine farming community; most of the people are religious, and many fine men have come from there. They are a progressive people. Perhaps a hundred automobiles were seen and not a single horse-drawn vehicle.

The first time I visited Sardis was about 30 years ago. Rev. J. B. McDonald, now of Florida, had been a student at Hendrix College a year, and invited me to spend a Sunday at the campmeeting. That was before the Rock Island R. R. was built and there was no town of Bauxite. Bryant was the nearest railroad station. When I got off there, I noticed a large crowd observing me curiously. A man approached and said: "Are you 'Cyclone' Davis?" When I refused to qualify as that Texas Populist, I was told that he was expected and that Hon. Wm. Baldrige, just elected to the Legislature, was there to meet him. Soon Bro. McDonald came up in a buggy and we drove over to Sardis, where I found a big camp-meeting in progress, and heard Rev. H. D. McKinnon, the P. E., for the first time and discovered that he was noted for his short but satisfying sermons. Rev. C. A. Bayless was the preacher in charge. I made an educational address and met a number of prospective students and others whom I learned to

(Continued on Page 3, Third Column.)

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PERSONAL AND OTHER ITEMS

In the Democratic Party the contest seems to be between the solid South and the liquid North.—American Lumberman.

After September 1, when Rev. M. T. Steel leaves for study at Union Seminary, Rev. Hugh Hart, who has given three months to DeWitt, will be the pastor at Carlisle.

The blind evangelist, Rev. Jeff Smith, and his wife have just returned from Des Moines, Iowa, where they have been for the past ten days. They are now in a meeting at Princeton.

In the absence of the pastor, Bishop Boaz last Sunday morning preached a strong sermon to a large congregation at First Church, this city. Our people enjoy the preaching of our very active resident bishop.

Dr. and Mrs. James Thomas returned last week from a delightful vacation spent in New York City. They enjoyed hearing Dr. Pool, a very distinguished English preacher, who was filling the pulpit of the Marble Collegiate Church.

Announcement has been received from Dr. and Mrs. Marion Nelson Waldrip of the marriage of their daughter, Martha, to Mr. Overton Harris, at Columbia, Mo., on August 7. The young couple will live at 3409 Fifteenth Avenue, Birmingham, Ala.

After spending ten weeks in study in Union Seminary, New York City, and visiting a number of other seminaries, Rev. P. W. Quillian returned last week and on Sunday filled his pulpit at Winfield Church to the delight of his large congregations.

Miss Annie Winburne, our efficient secretary-treasurer, is taking her vacation largely at her home. Her joys have been increased by the arrival, on Aug. 19, of a nephew, Henry Jr., little son of Mr. and Mrs. Henry Wood, at 1402 Chester Street, this city.

Announcement has been received of the approaching marriage of Mr. Geo. Bell Workman, son of Dr. and Mrs. J. M. Workman, of Conway, and Miss Eliza McGavock, daughter of Mr. and Mrs. Thomas Tally Harris, of Gallatin, Tenn. The date is August 28.

The Home Quarterly for October, November, and December carries excellent articles by Bishop Candler, Dr. E. L. Pell, Dr. H. B. Trimble, Dr. J. A. B. Fry, Dr. N. B. Harmon, and Nanew Smith Krusekopf, and The Workers' Council for September contains helpful articles on Training Day, Promotion Day, and Rally Day.

Married, at Pine Bluff, Aug. 19, Mr. Tom M. Conquette and Miss Margaret Elizabeth Rairigh, both of Pine Bluff, Rev. D. H. Colquette, father of the groom, officiating. The couple have gone on a motor trip through the Ozarks, and will be at home after Sept. 1.

Last week Rev. D. H. Conquette was in Dallas, Texas, attending a conference of representatives of the American Bible Society. He reports a satisfactory occasion, and found much Anti-Smith sentiment. There is a strong feeling that Smith will be repudiated in Texas in November.

You ought to have Garrison's Catholicism and The American Mind, highly recommended by Bishop Mouzon as a book for the understanding of a great present-day issue. The price is \$2.50. Order of D. H. Colquette, agent of American Bible Society, 714 1/2 Main Street, Little Rock.

The Anti-Saloon League Year Book for 1927 is an encyclopedia of facts and figures dealing with the liquor traffic and temperance reform. If you want facts on the prohibition question get this book. The price is 75 cents for the paper binding. Order of Anti-Saloon League, Westerville, Ohio.

Rev. J. M. Williams, superannuate of N. Ark. Conference, who has been living in Morrilton, has been appointed pastor of the Opele Community Church, which is about six miles south of Morrilton, and has already entered upon his work. He is quite hopeful of good results in that interesting community.

We are getting letters of approval of our editorial policy in every mail, and an occasional protest. The amusing thing about the protests is that those who protest against our discussing political questions almost invariably urge that the paper should come out for Smith. If the paper were for Smith there would be no protests from the present protestants.

SPECIAL OFFER.

IN ORDER THAT MANY WHO ARE NOT SUBSCRIBERS MAY HAVE THE OPPORTUNITY TO GET THE TRUTH IN CONNECTION WITH THE PRESIDENTIAL CAMPAIGN, WE WILL PERMIT PASTOR OR FRIEND WHO SENDS IN TEN SUBSCRIBERS AT ONE TIME TO TAKE THEM AT FIFTY CENTS FOR SIX MONTHS. LET FRIENDS OF PROHIBITION AND RIGHTEOUSNESS GET BUSY AND SEND IN LISTS AT ONCE. MANY WHO ARE NOT METHODISTS MIGHT LIKE TO READ THE PAPER DURING THE CAMPAIGN. PASTORS, PLEASE ACT ON THIS SUGGESTION, AND DO IT NOW BECAUSE SOME OF THE BEST CAMPAIGN LITERATURE WILL BE IN THE EARLY ISSUES.

On Wednesday of last week Rev. and Mrs. T. M. Lee of Benton called. Bro. Lee is the new pastor, having recently transferred from Florida. He expressed himself as well pleased with his charge, and Mrs. Lee, who had just returned from Mt. Sequoyah, had thoroughly enjoyed her sojourn there. We are pleased to have these good people become identified with us and trust that they will find Arkansas congenial and their work successful.

Rev. B. A. McKnight, pastor of Gregory and McClelland, is holding his own meetings this year with good results. He recently closed a meeting at Gregory and is now conducting one at McClelland with good prospects. This charge is in the region affected by the late floods, but the church survives and tries to meet its obligations. The temperance sentiment is strong, and will express itself in the November election.

Commenting on the party platforms, The World's Work, which obviously favors Smith, says: "Consider a plank that includes a 'dry' plank so out of harmony with the opinions of the man who is to stand upon it that he must declare his intention of working for a revision of the prohibition laws. The plank means nothing; the words of Smith form the only plank on prohibition to be considered, and they are 'wet,' as they should be."

Dr. Geo. McGlumphy, treasurer of N. Ark. Conference, writes: "Mammoth Spring, Paragould District, Roy M. Black, pastor, Cloy Culver, treasurer, sends in a fine check that puts that church ahead of any previous year this long before Conference. Brother Black doubtless will make the best report of his quadrennium on the Conference claims. Pleasant Grove Church, Brookland Circuit, Jonesboro District, Griffin Hamilton, pastor,

J. L. Murray, treasurer, has already remitted more than the whole amount that the Circuit paid in 1927. The Brookland Circuit is now in advance of its total record of any year since I became treasurer. Fine! More is sure to follow."

The cry of politics in the pulpit has grown old and stale. The mission of the church is to right wrongs and to establish the Kingdom of Heaven among men. Whatever tends to these ends, it is the business of the church to promote, and the part which the pastor should play is that of leadership. If the leadership compels him to take an active part in movements of civic reform, his duty may be in the political arena as well as in the pulpit.—American Issue

Rev. Irvin B. Manly of Houston, Texas, closed a thirteen days' union meeting in Beaumont, Texas. There were many professions. The results will be far-reaching through the family-altars that were established. Large crowds attended and people from all churches took active part in the revival. The meeting was held in a down-town section in a temporary tabernacle erected for union meetings. Bro. Manly was formerly a member of White River Conference.

Can anybody find a righteous defense for a presidential candidate who nonchalantly, not to say brazenly, stands upon a platform calling for the enforcement of a law which he personally violates, which he proposes in the same breath to change and also to enforce, and with whose purpose he has never had, and has not today, the slightest sympathy? Such a situation is a perfect hodge-podge of moral inconsistency and contradiction.—Pittsburgh Christian Advocate.

The Peabody Journal of Education, published bimonthly by the Faculty of George Peabody College for Teachers, Nashville, Tenn., has just completed its first five years. It is edited as a labor of love by this group of busy self-sacrificing teachers in order that they may give expression to the matured educational thought of the South. They are to be congratulated. It is a worthwhile journal, and teachers in our colleges and high schools should read it. The subscription price is only \$2.00.

All our readers in Paragould District are requested to read the appeal for Sloan-Hendrix Academy found on page 12. It is a worthy institution, and is much needed in that section of the state. Its friends at Imboden have assumed a heavy burden to save it. Others should help. Let all be ready to respond. Parents who have children who must leave home for their preparatory education should send them to Sloan-Hendrix. It can give the care that is needed for young students away from home.

Hon. Josephus Daniels, secretary of the Navy under President Wilson, spoke wisely, when recently he is reported to have said that he sympathized with all conscientious men and women who are sorely troubled this year as to their political action. "I have no part or lot," he said, "with those who would apply the party lash to such honest citizens, and, without attempting to convince their judgment, demand that they shall either vote the party ticket as a matter of course or leave their political home because of their deep conviction, because of the attitude of one candidate upon one issue about which voters in all parties are divided."

Rev. A. B. Barry, our enterprising pastor at Piggott, called on Wednesday of last week. He is enthusiastic about the progress of his new church building. The basement and first story are almost completed and the corner-stone will soon be laid. It will have 41 rooms besides the auditorium. Bro. Barry hopes to preach in it before Conference meets. Some good work has also been done on the parsonage. When the church, which will cost about \$35,000, is completed, the pastor believes it will be the best church property for the size of the town in the state. A fine spirit prevails among the people. Fifteen new members have been added this year.

Rev. Francis Asbury Buddin, pastor of Asbury Methodist Church, Little Rock, Arkansas, with his family, is spending his vacation in South Carolina. After spending a few days in Spartanburg, Brother Buddin and family went to Kingstree and Charleston. They expect to return to Arkansas about August 13. We know no young man who more worthily or efficiently serves his church whether as a pastor, as a chaplain in the Army, or back at home or in Arkansas after his war service than Francis A. Buddin. South Carolina can ill afford to let such men go from us but rejoices in the good work he is doing in Arkansas.—Southern Christian Advocate.

After visiting nearly all of our District Conferences and many in Oklahoma, preaching or lecturing almost every day for many months, and keeping in close touch with all his Conferences in

their activities, Bishop Boaz took a brief vacation in the mountains of Colorado in July, as the guest of one of his former students, Mr. W. B. Hamilton of Wichita Falls, Texas. He caught the limit of fish almost every day. He tells some pretty big "fish" stories, but that is always the privilege of fishermen away from home. He returned greatly refreshed and is spending August at home, resting by preaching every Sunday. He is a busy man and sets all of us a good example.

There are those who accuse the Anti-Saloon League with being partisan; but this is what the Pittsburgh Liquor Dealers' Journal thought about it in the saloon days: "It is the Anti-Saloon League which is chiefly responsible for the big conquests which liquor exclusion has been making in recent times. The League has no politics. It works as effectively in Democratic as in Republican communities. All parties look alike to the Anti-Saloon League." In Ohio when Governor Herrick, a Republican, had vetoed a prohibition measure, the League supported and helped to elect Governor J. M. Pattison, president of the Union Central Life Insurance Co. Two years ago the League helped to defeat Senator Wadsworth, Republican, of New York, because he was wet. His Democratic opponent was also wet, but not regarded as influential.

Fabian Franklin, author of "What Prohibition Has Done to America," writes: "Nothing is more unanimously acknowledged by all except those who labor under an obsession, than that the evil of drink has been steadily diminishing. . . It is unnecessary to appeal to statistics. The familiar experience of every man whose memory runs back twenty, or forty, or sixty years, is sufficient to put the case beyond question." And yet the "wets" who are supporting the outstanding leader of the "wets," try to make people believe that more liquor is sold and drunk now than in pre-prohibition days. They certainly 'labor under an obsession.' John J. Raskob, who has deserted the Republican party and gone to work for the Smith Democrats, says, 'Because I see an opportunity of performing some constructive service by helping relieve the country of the damnable affliction of prohibition.'

The Tenth Annual Bulletin of the Board of Finance, issued by Dr. L. E. Todd, secretary, is interesting reading. It shows the work done by our Church in behalf of the Superannuate Endowment and the need for that work. It shows that we have 1,096 superannuates who have given 33,447 years of service, and 1,557 widows who represent 32,887 years of service. It shows that on March 31 the following charges in North Arkansas Conference had paid their quotas in full: Cabot, First Church, Jonesboro and First Church, Batesville. At that date it showed none for Little Rock Conference. Of course, the present record is better, but still is not what it should be. At that date there were 55 charges in Little Rock Conference that had paid less than \$100, and nine that had paid nothing, and 82 in North Arkansas that had paid less than \$100 and 34 that had paid nothing. We must do better before the books are closed for this sacred cause.

Commenting on the activities of a certain Anti-Saloon League worker, the Roman Catholic Archbishop Hayes, in 1920, said: "This sinister figure in American politics, a sower of strife, who sinks so low as to play the un-American role of a brewer of bigotry. He seems but little concerned about protection against unlawful search and seizure, religious freedom, free speech, free press and free legislatures. Fomentor of distrust and breeder of mischief! Better for America that he had never been born!" That has a familiar sound, and might serve for a model for some things that we read and hear today. The man criticized replied: "If it makes me a sinister figure, a sower of strife, a brewer of bigotry, to state the truth about the attitude of some leaders of the Catholic Church with respect to the enforcement of the Prohibition Amendment, then so much the worse for the leaders. Not even the Archbishop of New York can obscure an issue by talking about something else. . . . What I did say is that most of the officary of the Roman Catholic Church in this state are in sympathy with Tammany efforts to destroy the prohibition victory." It is but fair to say that some Catholics were for prohibition. In 1923, Father Zucher of N. Evans, N. Y., wrote, "as a priest and a Catholic requesting Governor Smith not to sign the bill repealing the state enforcement law."

The editor decided he would take his vacation by staying at home for two weeks; hence last Sunday he had no out-of-town appointments. He rested by preaching only twice. In the morning he was with Rev. C. D. Meux at Twenty-Eighth Street. The Sunday School superintendent, Mrs. G. M. Matthews, was in Colorado, and the weather was threatening, consequently the attendance was slightly off. Otherwise the school

was good. Brother Meux had a class which had doubled in enrollment. The congregation was small, but appreciative. Brother Meux is loved and appreciated and is doing good work in the south end of the city. This will never be a big church, but it fills a need in a growing section. At night the editor was with Rev. B. F. Musser and preached to the largest congregation he has seen in Forest Park Church. Because of the shifting character of the population in that vicinity this little church in the extreme northwest section is hard to maintain; but Brother Musser is popular and under severe handicaps is doing excellent work. The little church, admirably located for this growing suburb, needs the sympathy and encouragement of the stronger churches. It is hardly strong enough to stand alone, but to abandon it would be to leave Methodism without needed outpost in our expanding city. Brothers Meux and Musser are two of our best young pastors, and it was a pleasure to be with them and their flocks.

DEATH OF REV. J. H. BARRENTINE.

The secular press reports the death of Rev. J. H. Barrentine at a hospital in Memphis on August 17, as the result of a heart attack, at the age of 63. Because of a break in health Bro. Barrentine had to retire from active work nearly two years ago and has since then lived at Holly Grove. This year he was in good spirits and wrote several interesting communications for this paper, the last being in this issue. He was a good man and faithful preacher, for many years a member of old White River Conference, and at the time of his death a superannuate member of North Arkansas Conference. He served circuits and small stations, held meetings, had great revivals, and brought many souls to the Master. Going to the Helena District Conference, this editor had a long brotherly talk with Bro. Barrentine and was pleased to find him cheerful and happy in spite of the afflictions through which he and his wife had recently passed. The invalid wife who survives him will have the prayers of many who loved and honored him.

DEATH OF REV. H. A. ARMSTRONG.

A brief letter from Rev. O. M. Campbell, pastor at Lincoln, announces that on August 11, Rev. H. A. Armstrong, a superannuate of N. Arkansas Conference, who has long made his home at Lincoln, passed away. Funeral services were conducted at the Lincoln Methodist Church by Dr. F. M. Tolleson, P. E. of Fayetteville District, assisted by Rev. O. M. Campbell and Rev. Edward Forrest of Prairie Grove. Bro. Armstrong was admitted into full connection in the old Arkansas Conference in 1890 and for many years served charges in that Conference. As most of his work was done in the Northwest and as he retired about the time the two Conferences merged, he was not well known to the present membership of the N. Arkansas Conference. He was a very modest man, but earnest and faithful, always meeting the expectation of those who trusted him. His services were not conspicuous, but on the smaller charges which he served his work was well done and he was loved and trusted by all who knew him. The older members of the Conference can testify to his worth and loyalty, and his loved ones will be remembered by them.

MY COLLEGE-MATE.

While we lived only four miles apart, I did not become acquainted with William S. Rooker (I learned to call him "Billy") until we became seat-mates in the high school of Brookfield, Mo., in 1878. He was nine years my senior and a licensed local preacher, but we soon learned to love one another. The next year I was preparing to enter the University of Missouri, but Billy was going to Central College, the Methodist College, at Fayette, and after studying its catalog, I decided that I would like to go with him. My father, although a Presbyterian, was pleased, as I was only eighteen and he feared the secular influences in the University, and Billy was mature. We roomed together in the dormitory of which his sister was matron. In less than three weeks, coming under unusual Christian influences, my homo training culminated in my conversion and joining the M. E. Church, South. Returning to my home, I united with my father's church, but a few years later, when I felt called to preach, I studied the doctrines and polity of the two churches and decided that I could work better in the Methodist Church.

Billy did not finish college, but joined the Missouri Conference the year I graduated. I saw him only occasionally, but he was with me when I married in 1887, and I often heard from him, although we did not keep up a regular correspondence. The last time I saw him was in September, 1921, when I visited the Missouri Conference and ran over to Fayette to see him, because he was not well enough to go to Conference. And now through the St. Louis Advocate, I learn that he passed away July 26, at Las

Cruces, N. M., where he had been living for several years.

Dear Billy! What a friend he was! Sweet-spirited, fun-loving, loyal to his friends and to his Master, he was a large factor in my early life. If I had gone with the other boys from the high school and fallen under secular influences, how different my life might have been! His life supplemented my Christian home training, and, if I have been of any value to the Methodist Church, South, Billy Rooker, my high-school seat-mate and my college room-mate, is entitled to much of the credit. He came into my life just when I needed him. I thank God for his holy companionship and, by the grace of God, hope to meet him again, and continue our friendship through eternity.—A. C. M.

A DUD.

Candidate Smith's long heralded reply to the charge that he had made a legislative record favorable to the saloon interests, was given to the public through the press Tuesday morning. It is a dud. The record is such that he cannot deny a single vote. He attempts simply to explain his votes. To the innocent and uninitiated in the ways of the politician some of the explanations sound plausible; but the fact remains that every vote was in the interest of the liquor traffic. He cannot get away from that. The smell of liquor is on his record from start to finish. He has not yet attempted to explain how he is able to "drink from four to eight highballs a day," as claimed by the writer in The Nation in a character sketch, and keep the law. He himself is a violator of the laws which he as governor took an oath to maintain. His name is very properly Ale Smith. His record is written. He cannot explain it away. His attempt to sanctify the unholy alliance with the saloons cannot expunge his votes. They stand.

He may seek to explain his votes, if he will; But the odor of liquor will cling to them still.

BOOK REVIEW.

How to Sleep on a Windy Night; by Joseph Bentley; published by Henry Altemus Co., Philadelphia.

In writing of this book Dr. F. W. Norwood of the City Temple, London, England, says: "Mr. Joseph Bentley was a man of God. . . . He knew life and understood human nature. Better still, he knew God. . . . He had a gift for talking to his fellows of the deep things in terms which they understood. These are excellent stories. The breath of the moors is in them. They have a genuine salty flavor." In Mr. Bentley's hands, being the man he was, the stories were told for the sake of their moral. All that Mr. Bentley says is good, sound common-sense, and calculated to do quite a lot of good. One cannot fail to enjoy reading this collection of stories where a happy spice of humor blends with strength and simplicity.

CIRCULATION STATEMENT.

Lamar, by L. W. Evans, 2;
Russellville, by L. W. Evans, 1;
Plumerville, by L. W. Evans, 13;
Lewisville, J. A. Sage, 2;
Murfreesboro, J. D. Montgomery, 1;
Conway, J. M. Workman, 13;
Humphrey, R. C. Walsh, 12;
Piggott, A. B. Barry, 1;
Beebe, W. J. LeRoy, 1;
Mineral Springs, A. W. Hamilton, 3;
Clarksville, by L. W. Evans, 18;
Winfield, by Miss F. Hamilton, 5;
Mabelvale, F. R. Harrison, 4;
Plainview, W. A. Baldwin, 1;
Fayetteville, H. K. Morehead, 1;
Twenty-Eighth Street, C. D. Meux, 11;
Leslie, T. C. Chambliss, 11.

Let the good work continue. Many new subscribers should be secured during the revival season. New members need the paper.

THE SARDIS HOME-COMING.

(Continued From Page 1.)

know well in later years. Judge Mehaffy was there, a young lawyer, just elected to the state Senate, who, according to his neighbors, gave promise of a successful career. That was the first camp-meeting that I had attended after my coming to Arkansas.

Three years before that I had attended one at Newtonia, Mo., where I had preached. I had preached then very few sermons. As I lay in a tent I overheard an old brother in an adjoining tent commenting on the effort of the young brother, and he said that I had evidently not had much experience, but did fairly well for a beginner. Years before that I had been in the habit of attending the camp-meeting at Laclede, Mo., where General Pershing lived; but it had not impressed me favorably. The one at Sardis did, and I shall never forget it. At the close of the services, I had the pleasure of riding home in a car with Rev. J. F. Simmons and his brother, Estes. It was a pleasant trip.—A. C. M.

WHEN CARPET-BAGGERS MOVE SOUTH AGAIN.

(This editorial appearing in the Northwestern Christian Advocate of Chicago, was written by Dr. Dan B. Brummitt, who once was a pastor in Little Rock and knows the spirit of the South.)

Some of the Republican politicians declare that they can't get the point of view of those Southern dries who reluctantly state that they will vote for Smith. This is because the average politician has a short memory.

This paper believes, of course, that a Southern dry who casts his vote for Governor Smith will be untrue to himself and to his section. Nevertheless, the thing will be done, by tens of thousands of such voters, and any Northerner who expects an easy break in the solid South over Smith is as lacking in historical memory as are the politicians.

It is more than fifty years ago since the last of the carpet-baggers was chased out of the South; more than fifty years ago since the brutal and blighting curse of political reconstruction raged like a pestilence below Mason and Dixon's line.

But, if politicians forget, peoples do not. The South came out of that experience with a sectional memory which later events could not efface, though the attempt was often made to show that the impossible had happened and that no trace of bitterness remained.

The Spanish-American War produced the Spanish-American military leaders who as young men had fought against the Union, and this led to much talk about the wiping out of old differences by reason of blood shed in a common cause.

But the South remembered reconstruction.

In the World War no Americans offered themselves to the national service more readily than the sons and grandsons of Confederate soldiers. And the orators were thereby moved to speak endlessly of a new America, unified, forward-looking; a nation which could cherish without distinction the memories of the Blue and the Gray.

But the South did not forget the nightmare of reconstruction.

And it remembers it today, not so much individually, as sectionally. For reconstruction was a sectional thing—the overrunning of a proud though helpless people by a plague of corruptionists, oppressors and extortioners, who traded on the blind support and collusion of a race recently freed but as yet unready for citizenship.

The point of all this is that reconstruction as a policy and a program was the device of hide-bound politicians in that long-gone day. There was nothing Republican about the thing they did except its name; it had no kinship with the spirit of Lincoln or that of those who founded the Republican party.

But it had the name; and the name stuck, so that for half a century real and public-spirited Republicans have been unable to erase it from the traditions of those whose forbears lived through the dreadful years. The evil that men do lives after them, and there is something in a name.

In our time, when the dries of all parties desperately need to unite against the menace of liquor's return to power in American politics, one whole section of the country, normally dry, is agonizing between two opinions. It is pathetically eager to save Prohibition, but squarely in the way of its desire stands that race memory of reconstruction days, potent and restraining.

People who are not touched by the realities of this mental conflict quite naturally think it foolish, and worse. Maybe; but thinking so does not get rid of it.

It is a clear case of the sins of the fathers being visited upon the children, and upon the children of victors and vanquished alike.

A single leader like Lincoln, far-

seeing and generous, had he lived in the ten years after the Civil War, could have prevented the thing so grimly called reconstruction. And it says something for the long view in national affairs, that the man who could have averted in the South the war after the war, would also have made impossible, fifty years later, the South's invasion by the carpet-baggers of Tammany, who, though Democrats in name, are as alien to the real South as were those "Republican" plunderers of the early seventies.

Even so, the South need reckon herself neither bound by tradition nor held to a despairing party loyalty. If she can separate the name from the thing, they who today would outrage her conscience will be given shorter shift than their prototypes of the old bad days. The liquor forces are today's carpet-baggers!

In this year's struggle one consideration, and only one, need have any weight with Southern dries. Their freedom from the legalized liquor traffic is threatened by a new irruption which cares nothing for their civic traditions. Their instinct of deep distrust toward the intruder who makes insolent demand for tribute is as valid against a liquor invasion as it was once against an invasion of grafters. They have the same right to resent a demand for "regularity" by these raiders as they had to resent the old demand for the control of their civic affairs by the raiders of that day.

Once more the South is threatened by the carpet-bagger. The Smith forces who would break down Prohibition have no part in the South's tradition of Democracy, nor any claim on its political allegiance. To the South, so far from being in accord with its ancient loyalties, they represent an element as remote and offensive as that other raid in force whose hordes wore the Republican label no less cynically than the liquor raiders now flaunt the badge of party Democracy. There is nothing Democratic about this invasion but the name.

Under whatever name they travel, they come from the outside to menace hard-won rights and liberties which millions of Southerners cherish as vital and inviolable.

Let the South once see the wet forces—which are the Smith forces—for the carpet-baggers which they are, and it will not be afraid of labels. It will know how to vote when November comes.—Northwestern Christian Advocate.

A PLEA FOR THE PARTY.

I was born a Democrat and have never known anything else. I love the Democratic Party and for that reason appeal to my brethren to go to her rescue.

Alfred E. Smith was not nominated by the States that are Democratic. Their solid opposition greeted him when the Convention opened in Houston. They opposed him to the last. Especially is that true of the "Solid South," the stronghold of Democracy. Smith's strength came from States that are Republican and that will give their electoral vote to the Republican nominee under normal conditions. For instance, my State of California, overwhelmingly Republican, gave a solid wet and Catholic delegation to Smith. Al Smith was forced on the Democracy of the Nation and over the protest of that Democracy.

No sooner had these Republican States nominated Smith than Al Smith bolted the platform that real Democracy had demanded. His telegram can not be otherwise construed. That telegram was an act of defiance of party unprecedented in the annals of political assemblies.

What shall good Democrats do? There is but one thing they can do. Let them go to the rescue of the party. Let them notify Republican States that they can not force a candidate on the genuinely Democratic

section of the Republic. Let them assure Al Smith at the ballot box that real Democrats will not follow a leader who bolts his party platform and defies the Democracy that is supposed to have chosen him.

There will never be a better opportunity to say to the whole Nation that American Democracy will not become the dumping ground for malcontents, who fret at law and the provisions of our Federal Constitution. We have our opportunity to let the Republic understand that after this Democrats who are Democrats and who control their States for the party will nominate such candidates and will nominate such candidates as are acceptable to the law-abiding citizenship that makes up the great bulk of the Democratic Party. It may be Providential that the "old party" has her chance to refuse victory at the price of perfidy and thus recommend herself to the Nation at large.

We Methodists, both of pulpit and pew, are citizens. We are not disfranchised, thank God. Let us vote. Let us vote our convictions. Let us vote as Jesus, our Captain, would have us vote. Let us vote for the Constitution and the Flag. If in thus voting, we must repudiate and rebuke that scheming and iniquitous machine that has forced Al Smith upon the party we love, by declaring our independence of all party in the November election, well and good.

If Al Smith is elected in November, the Democratic Party, with its heritage of glorious principles, becomes the party of Rome and Rum for the next one hundred years. For once, success means annihilating failure. Victory in November will bring defeat and shame until our children's children sleep with their fathers in the communities of the dead. The only way to save Democracy is deliberately to refuse the pot of potage that may be smoking at our feet. The Republicans may still keep the postoffices, but Democracy will retain her heritage.—R. P. Shuler.

ARKANSAS DEMOCRATS NOT OBLIGATED TO SUPPORT SMITH.

A Democratic government is "Of the people, by the people, and for the people." The selection of delegates to the National Convention was

not democratic. The people of Arkansas had nothing whatever to do with their selection, therefore the people of Arkansas were not represented in the Houston Convention that nominated Smith. Under such circumstances there can be no moral nor party obligation on the Democrats of Arkansas to support him. If a few men under the guise of a "State Central Committee" can, without the knowledge or consent of the people,

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hand pick the delegates to a National Convention to nominate a candidate for president and by this action obligate the Democrats of the State who were in no way consulted, then democracy is dead in Arkansas, and Tammany politics is already operating. We had nothing to do with Smith's nomination, and we will have nothing to do with his election.—B. H. Greathouse.

PARTISANISM, OR PERSONALITIES?

Shall governments be administered by political parties, or by persons? Such an unhappy political outlook as the United States, particularly the Southern section of it, faces today will cause some hard thinking on this question.

On Jan. 20, 1926, Hon. John W. Summers, representative from Washington, made a telling speech in Congress for the strengthening and enforcement of our prohibition laws. Among the sanest and best things he said, were these: "Every citizen can help reduce crimes relating to liquor by setting the example of voluntary obedience to law. There are comparatively few criminals in the United States, probably not more than one per cent. The 99 per cent of the people who believe in the enforcement of law can suppress crime. To do so they must select men for office who believe in the law and its enforcement. No business concern would place at its head a man who did not believe in the business, even though he stated that he would honestly try to earn his salary and make it a success. Men opposed to a law are not proper selections as officers to enforce it. They are apt to take the position that the law is a failure and cannot be enforced. They are too prone to surrender upon the appearance of difficulty. They thus encourage those who are violating the law. They discourage honest officials who are endeavoring to do their duty. They embolden the minority who are seeking an excuse or defense for their criminality."

Who will be brazen enough to challenge the truth of a single statement of Mr. Summers as above quoted? If he had uttered them but yesterday they could not have voiced a more timely appeal to Christian citizenship.

Has the Democratic nominee for president ever set the example of "voluntary obedience" to the prohibition law? Is he of the 99 per cent who believe in the enforcement of the law? His record, as good authorities have found it written in the officials of New York State, does not prove it.

Knowing what Gov. A. E. Smith stands for with respect to the traffic in intoxicating liquors, it is impossible for me to see how any consistent prohibitionist can vote for him. As a Christian minister, I would expect to be regarded by my people as a "wolf in sheep's clothing," should I do so.

It is the last word in the catalogue of follies to say that one who votes for party is voting for great principles; but he who votes for mere per-

sons is a victim of personal prejudice. No man can be a good, loyal partisan who is not a good, loyal citizen. If he be untrue to the commonly accepted ideals of manhood and citizenship we can hardly expect a man to be true to any party principles or ideals that happen not to suit him.

We are likely always to have political parties. But it will mark the beginning of the end of any democracy when its best citizens put party loyalty above loyalty to country, home, and God.—J. M. Cannon.

BISHOP CANDLER ON POLITICS.

Much ado is being made over Bishop Candler's recent utterance on preachers taking a hand in politics. Politics is a term of many definitions, but they all center in this: "The science and art of government." Are preachers subjects of government and yet forbidden by God and man to open their mouths as to what kind of government they are to live under and who shall administer it? There are three institutions in this world, all of divine appointment—the family, the Church and the State. To two of these, if not the third, every one belongs by birth and if he is not a born member of "the household" of faith, it is at least his birthright, yea it is his duty to so become, he cannot escape condemnation if he neglects it. It is entirely optional with him as to whether he connects himself with any of the brotherhoods or not. He must belong to these three. The acme of human happiness and human prosperity are to be acquired through these three organizations. Two of them belong solely to this world so far as we know. They seek man's happiness and well-being through obedience to God in this life. After death he is no longer a citizen of the state, nor so far as we know of the family. The third contributes to his happiness and well-being here and hereafter. Hence we are necessarily a part of the state and our happiness and prosperity are in no small measure dependent upon the policies and management of the state, so we are most vitally interested in and necessarily affected by its rulers.

A man's becoming a member of the invisible kingdom does not void his citizenship in the visible. His duties to the visible kingdom are as peremptory and as positive as those he owes to the invisible. "Let every soul be subject to the higher powers . . . for they are ministers of God to thee for good." This is just as binding and comes from the same high authority as "thou shalt worship the Lord thy God and Him only shalt thou serve." Are preachers then to have no interest and no voice as to the human powers that rule him—whether a Mohammedan, Mormon, heathen or Christian, infidel or believer, black or white, rules over the kingdom in which he is to live? Does the Bishop mean to say that it should make no difference with a preacher whether Caesar or Nero, Ingersoll or Gladstone rules—that he transcends his rights to raise his hand or cast his vote for the election of the one or to prevent that of the other? Is a preacher to be silent when he sees atheism about to get possession of the state and turn God's own institution against him—when he sees the forces of sin and Satan about to get possession of the ship of state and steer it off into foreign and rebellious waters? Is the preacher to stand silently by and not even raise the cry of alarm? As a matter of fact, is not human government as much a divine institution as the Church? God is no anarchist, but as Sam Jones says, "He don't vote; he has committed that duty to us." Is not the officer of the law God's minister as well as we? St. Paul says, "He is the minister of God to thee for good." The officer of the law has no more right to be wicked than the minister of the Gospel. Christianity is intwoven through all the machinery of the

state. The president and all the judges of our courts are inducted into office by an oath taken on the Bible. The state recognizes the Christian Sabbath and the Christian religion as an institution by the God of the Bible.

So it would seem, nominally at least, we live under a Christian government. Does any one suppose that Jesus Christ is indifferent as to what kind of civil rulers we have? And are his ministers to be indifferent? St. Paul exhorts us to "pray for kings and all who are in authority," that we may lead quiet and peaceable lives in all godliness and honesty," and since so much depends on "kings and all who are in authority," is it not reasonable and right that we should have some voice and vote as to who these kings and rulers should be? Are we to believe that when Jesus said: "My kingdom is not of this world," he meant to express his supreme indifference, unconcern and irresponsibility as to the character of civil rulers? This is the way the newspapers and a certain class are interpreting the Bishop. They are making him say it is no concern of mine whether a thief or an honest man, capable or incapable, infidel or atheist, black or white, wields the civil scepter. The newspapers and little top-waters all over the land are attributing with much satisfaction and delight this position to our Bishop Candler.

I can never believe that Jesus meant for his ministers to sit on the fence with perfect indifference as to who the civil rulers should be. If that be so there can be no such virtue as patriotism for a minister. When war breaks out he is to sit off as a disinterested spectator with no concern as to which side wins. When two parties are contending for domination—the one for saloons and license, the other for curbing human license and enacting wholesome laws for the protection of life and the promotion of human happiness, because he is a minister he must hands off and play the indifferent.

It is agreed that partisan politics should have no place in the pulpit, and I am sure that this was all that the Bishop meant. But the pulpit has a right, yea, a duty to inculcate moral truth. The temperance question is moral, and prohibition runs all through the Bible. "Thou shalt not" is on almost every page. Nothing could please the godless more

than for preachers to let up on prohibition. Good government is as essential to the prosperity of the Church as the water is to the life of the fish. The author of Acts informs us when persecution ceased, "then had the churches rest throughout all Judea . . . and were edified and multiplied." "When the righteous are in authority the people rejoice, but when the wicked beareth rule the people mourn." Does it then make no difference with a Christian minister whether the righteous or wicked reign? Would Bishop Candler sit down and fold his hands and not raise his voice or cast his vote to elect the one nor prevent the other? To do so would be to place himself in the category of the Laodiceans to whom the Lord said: "I have somewhat against thee." I don't believe that one so wise and good as Bishop Candler would take such an illogical and irrational position.—J. C. Hooks.

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FOR YOUTH

TOMORROW.
 Today may be dark and forbidding;
 our hearts may be full of despair;
 But tomorrow the hope that was wan-
 ing will prompt us to do and to
 dare;
 Today we may feel that life's sor-
 rows outweigh all the joys that
 we crave,
 But tomorrow will teach us the les-
 son that life is worth while to
 the brave.
 Faint heart is forerunner of sadness;
 despondency robs us of health;
 The man who is chock full of glad-
 ness is the man who makes most
 of life's wealth.

Today may be all that is mournful—
 our paths cannot always be
 bright;
 But tomorrow we'll somehow take
 courage, and trustingly enter
 the fight.

Tomorrow the sun will be brighter;
 tomorrow the skies will be
 fair;
 Tomorrow our hearts will be lighter;
 we'll cast aside sorrow and
 care;
 Remember when heartsick and
 weary; the sunshine comes
 after the rain;
 Tomorrow is time to be cherry; to-
 morrow we take hope again!
 —Selected.

MAN WANTED.

Wanted—A man for hard work
 and rapid promotion, a man who can
 find things to be done without the
 help of a manager and three assist-
 ants.

A man who gets to work on time
 in the morning, and does not imperil
 the lives of others in an attempt to
 be first out of the office at night.

A man who is neat in appearance
 and does not sulk for an hour's over-
 time in the emergencies.

A man who listens carefully when
 he is spoken to, and asks only enough
 questions to insure the accurate car-
 rying out of instructions.

A man who moves quickly and
 makes as little noise as possible
 about it.

A man who looks you straight in
 the eye and tells the truth every
 time.

A man who does not pity himself
 for having to work.

A man who is cheerful, courteous
 to everyone and determined to make
 good.

A man who, when he does not
 know, says, "I don't know," and when
 he is asked to do anything says, "I'll
 try."

A man who does not make the
 same mistake twice, who is not a
 goody-goody, a prig, or a cad, but
 who does the very best he knows how
 with every task intrusted to him.

This man is wanted everywhere.
 Age or lack of experience do not
 count. There isn't any limit, except
 his own ambition, to the number or
 size of the jobs he can get. He is
 wanted in every big business from
 Maine to California.—Exchange.

BABE RUTH AT BAT.

Babe Ruth makes a new home run
 by way of the bleachers. This is
 what he says:

"There's entirely too much curs-
 ing from the bleachers at ball games.
 Out there in the bleachers is where
 the kids sit and watch their ball
 games. They haven't money to buy
 grandstand seats and they have to
 pack themselves into the bleachers,
 along with the grownups who go
 there day after day. The kids are
 taking up the same cuss words that
 the big fellows use. They hear some
 big fellow swearing and they think
 it's smart to do the same thing. The
 result is that instead of baseball be-

FOR CHILDREN

THE LITTLE CHILDREN OF JAPAN.

The little children in Japan
 Are fearfully polite.
 They always thank their bread and
 milk
 Before they take a bite
 And say: "You make us most con-
 tent,
 O honorable nourishment!"

The little children in Japan
 Don't think of being rude.
 "O noble, dear mamma," they say,
 "We trust we don't intrude,"
 Instead of rushing in to where
 All day their mother combs her
 hair.

The little children in Japan
 Wear mittens on their feet;
 They have no proper hats to go
 A-walking on the street,
 And wooden stilts for overshoes.
 They don't object at all to use.

The little children in Japan
 With toys of paper play
 And carry paper parasols
 To keep the rain away;
 And when you go to see, you'll find
 It's paper walls they live behind.

The little children in Japan
 They haven't any store
 Of beds and chairs and parlor things;
 And so upon the floor
 They sit and sip their tea and smile,
 And then they go to sleep awhile.
 —Harper's Magazine.

TERRIFIED TERRY.

It was October. There had been
 three heavy frosts. Terry knew that
 the nuts were falling. So, on a still,
 bright Saturday morning, he took a
 meal sack and a bite of lunch and set
 out to gather his winter supply. He
 walked along the winding path that
 led through the deep woods. Dead
 leaves rustled under his feet. A lit-
 tle squirrel now and then scampered
 across his path and whisked up a
 tree out of sight. A bob-white called
 cheerfully to his mate. Terry was
 entirely happy. He came at last to
 the scaly bark hickory trees. He
 kicked through the leaves on the
 ground, under the tree, and found
 that there were plenty of nuts. He
 began picking them up. The hulls
 were loose. It was no trouble to shell
 them off. The sack began to get
 nice and heavy after a while, as
 Terry kept putting in nuts, a handful
 at a time. A bold squirrel came out
 on a high limb and began scolding.
 Terry laughed. "Don't you worry,
 mister!" he said. "I'll leave plenty
 for you!"

After a while a small clock inside
 told Terry it was noon. So he sat
 down and ate his sandwiches and his
 tea cakes, and presently the warm sun
 filtering through the bare branches
 made him very drowsy. He lay down
 and looked across the fields and wood-
 ed hills. A haze like soft blue smoke
 filled the air. It was Indian sum-
 mer. Terry could see the shocks of

ing a good thing for them, they're
 learning a lot of stuff that isn't good
 for kids to know.

"You'd be surprised at the sort of
 language that is used by the bleacher
 fans every day. Some of the things
 that are shouted from the bleachers
 make me blush for the fellows who
 yell them. It's terrible. I've got a
 hunch that if most of those fellows
 who do the cussing knew how it
 sounded, or stopped to realize what
 it meant, they'd cut it out. After
 all a man can watch a ball game, he
 can cheer all he pleases or razz a
 player as much as he likes without
 using language that's entirely out of
 place.

"It isn't good sportsmanship. It
 isn't fair to the kids who like their
 baseball games and who have just
 the price of a bleacher seat."—Jour-
 nal of Education.

corn in a field near by. They looked
 like rows of small brown tents. How
 jolly it would be, he thought, if they
 were tents and brave Indian chiefs
 lived in them. Terry sighed. He
 wished he had lived sooner, when
 men killed deer and wild turkeys to
 eat and little boys could help fight
 Indians.

Terry lay and watched the corn-
 stalk tents slowly change into tepees
 made of skins. An Indian chief, tall
 and brown, with war paint on his
 face and a war bonnet of feathers
 on his head came to the door of the
 first tent. He pointed to where
 Terry lay under the scaly bark tree.
 He gave a loud and warlike yell and
 leaped upon a buckskin pony. At
 once other Indian braves, all very
 tall and brown and brightly painted,
 came out of other tents. They leap-
 ed upon other ponies and, led by the
 big chief, came galloping toward
 Terry.

On they came, a yelling band, wav-
 ing tomahawks wildly. Terry tried
 to get up and climb the tree. But
 he found he could not move a muscle.
 Big drops of sweat came out on him.
 The Indians were upon him now. They
 grabbed him and wanted to know
 what he meant by taking all their
 scaly barks. Terry told them that
 they could have them back and wel-
 come! But they said no. They must
 punish him, or other little boys would
 raid their nuts. The big chief lifted
 him upon his pony and away they
 went. They stopped at last and de-
 cided they would burn him at the
 stake. Terry's teeth chattered so that
 he couldn't even beg for mercy. He
 saw the stake ahead with brush all
 piled around it, ready to burn him
 up.

At that minute something soft
 whisked across his face. Terry's
 eyes opened. It was the cross old
 squirrel. He'd been trying to get
 back some of his nuts! Terry gave a
 big happy shout. It was just a dream,
 a very bad dream, the worst dream,
 in fact, that Terry had ever had.
 Perhaps he had eaten too many paw-
 paws on the road that morning. The
 tents were there in the field as be-

fore he went to sleep, but they were
 made of cornstalks again. And in-
 stead of painted Indians Terry saw
 a flock of friendly blackbirds circling
 around them. At last he sighed.
 "I'm glad I live nowadays. I don't
 reckon a massacre's all it's cracked up
 to be!"

The sun was getting low. The
 cows at home would be waiting to
 be milked. Terry took a handful of
 nuts and threw them down for the
 old squirrel. "You did me a good
 turn, old fellow, when you waked
 me up," he said. Then he shouldered
 his bag of nuts and went down the
 winding path toward home.—Chris-
 tian Observer.

THE TOWNSEND HOTEL
 "One of the Best"

Centrally Located
 Modern in every respect.
 Accommodations and Service
 "As you like it."
European, Moderate Rates
 J. A. Townsend, Prop.
 Hot Springs, Ark.
 Free Garage.

Silver Anniversary
METHODIST BENEVOLENT ASSOCIATION
 Organized August 27, 1903
 Insurance at cost to Methodists from 1 to 60.
 Ordinary Life, 20 Pay, Endowment, Disability-An-
 nuity, Juvenile.
 We are observing the Silver Anniversary, by increas-
 ing membership. Will you cooperate?
 If interested, write for literature and application
 blanks giving exact age.
 REV. J. H. SHUMAKER, General Secretary.
 REV. R. S. TINNON, Field Secretary.
 Mail This Coupon To-Day

METHODIST BENEVOLENT ASSOCIATION.
 Dept. 3 808 Broadway, Nashville, Tenn.
 Dear Brethren: I am interested. Send me booklet
 explaining your policies, plans, and methods.
 My age is.....
 Name.....
 Address.....

**"The Small Christian Colleges"
 Are Spiritual Power Houses**

In such institutions are generated the moral energy that goes
 into the making of the well-rounded character and spells real suc-
 cess in life. Each class that is graduated is another transmission
 line taking morally directed intelligence into the four corners of
 our state and nation. They bless every community represented
 by these girls and boys who are the leaders of tomorrow.

Many of our great educators are now agreed that intellectual
 training that neglects the moral or religious phase of the student's
 nature constitutes a menace rather than a benefit to society.

Churchmen are unanimous in the belief that knowledge with-
 out the wisdom that comes from spiritual training is fraught with
 danger. Then, the mental and spiritual should go hand in hand in
 our halls of learning.

What better place can you put your boys and girls than in one
 of Arkansas' church colleges? Give them the benefit of a college
 course under moral and spiritual guidance; then they will be safe
 in the great realms of science which they inevitably will explore.

Religious education at Henderson-Brown permeates all its
 courses and is specially correlated with those of philosophy and
 education. We would impress it on our prospective students that
 religious education means preparation for Christian citizenship,
 church leadership, and the life to come. There is joy in it at col-
 lege and joy in it out in the wide life after graduation, because
 it fits one for harmonious living with his or her fellows and envi-
 ronment, and gives a contentment that cannot be gained any other
 way.

The professors in the Department of Religious Education at
 Henderson-Brown are competent. One of them is the pastor of
 the Arkadelphia First Methodist Church. These courses specially
 fit the students for Christian discipleship and to teach in the Sun-
 day Schools of their own communities at home. The daily ex-
 pression of practice of religious training at the college is found in
 the chapel exercises held briefly every morning on school days.

HENDERSON-BROWN COLLEGE
 ARKADELPHIA, ARKANSAS

H. C. COUCH, President Board of Trustees.
 JAMES W. WORKMAN, President.

Woman's Missionary Department

ZONE MEETING AT WALDO.

Zone meeting of the Woman's Missionary Society was held in Waldo June 22.

Mrs. L. K. McKinney, the district president, was in the chair.

Mrs. L. H. Harrison read the Scripture lesson.

Prayer, Mrs. L. K. McKinney.

Mrs. J. W. Rhea gave the welcome address which was responded to by Mrs. Fred Couch.

Mrs. McKinney also spoke a few words of appreciation of the gracious hospitality of the Waldo W. M. S. and in praise of their beautiful church and parsonage.

Responses to roll call showed an attendance of 35.

Reports were given by the societies represented.

Mrs. Henry Stevens read the president's message, given at the Pine Bluff meeting.

"Woman's Place in the Church," was very ably discussed by Mrs. J. G. Brown.

The ladies of the Waldo Society served a delicious luncheon in the basement of the church. Those present were entertained at luncheon by two clever readings by Miss Polly Owen, and a piano solo by little Miss Dorothy Couch. After a few moments of friendly talk, and getting acquainted, the afternoon session was called.

Mrs. S. A. Reasons gave the Scripture lesson with helpful comments.

Prayer, Rev. F. F. Harrell; vocal solo, Miss Francille Rhea.

Mrs. McKinney gave some wonderful ideas on work of W. M. S. and stressed sending of full report on time.

Mrs. W. E. Rushing, president of the Woman's M. S. of El Dorado, gave a very helpful talk on the subject, "An Ideal Missionary Society."

Voice solo, "Some Morning, O Some Morning," Miss Jewel Stevens.

"Missions," was Mrs. McKinney's subject for a very helpful and inspiring talk.

Gleanings from Jubilee Council, by Mrs. T. A. Monroe.

The committee on courtesy read their report and it was accepted. Committee—Mrs. L. C. Marshall, Mrs. J. G. Brown, Mrs. T. A. Monroe.

Motion carried to have next zone meeting at Buckner and visitors to carry picnic lunch.

Mrs. J. W. Rhea was chosen as zone leader for next year.

Prayer, Mrs. F. F. Harrell. Adjournment.

Mrs. Chas. A. Overstreet, Reporter.

NEW W. M. S. AT SARDIS.
A Woman's Missionary Society was recently organized at Sardis Church, on the Bauxite-Sardis Charge, Little Rock District, with officers elected as follows:

President—Mrs. J. H. Green;
Vice-President—Mrs. T. R. Hogue;
Cor. Secretary—Mrs. H. H. Tull;
Rec. Secretary—Mrs. Emma Baxley;

Treasurer—Mrs. A. C. Miller.

We are very glad to welcome this new Auxiliary into the Little Rock District band of missionary women.

—Mrs. James Thomas, Dist. Secy.

Grove's Tasteless Chill Tonic
Stops Malaria, Restores Strength and Energy. It Purifies and Enriches the Blood. You can feel its Strengthening, Invigorating Effect. 60c. (Pleasant to Take)

Sunday School Department

MISSIONARY OFFERINGS FROM NORTH ARKANSAS CONFERENCE FOR JULY.

Batesville District.

Batesville, First Church	\$ 16.66
Batesville, Central Ave.	6.11
Guion	1.00
Charlotte	1.00
Gassville	2.80
Mountain Home	8.22
Newark	6.96
Oak Grove	1.24
Stranger's Home	1.30
Moorefield	21.19
Alicia	8.40
Swifton	4.07
Previously reported	452.79
Total	\$531.74

Booneville District.

Belleville	\$ 2.05
Ola	1.50
Danville	4.46
Oak Grove	1.00
Liberty Hall	1.00
Bluffton	1.00
Gravelly	2.00
Hartford	6.08
Huntington	1.95
Mansfield	7.37
Paris	10.65
Olive Chapel	.50
Adona	.74
Perry	1.80
Plainview	5.00
Prairie View	1.65
Bigelow	.85
Previously reported	545.05
Total	\$594.65

Conway District.

Atkins	\$ 16.77
Conway	19.31
Knoxville	1.29
Greenbrier	1.42
Union Grove	.55
Jacksonville	2.00
Concord	1.00
Lamar	1.63
Morrilton	21.90
Pottsville	4.55
London	2.40
Quitman	2.27
Mt. Pleasant	1.50
Rose Bud	1.52
Salem	2.13
Vilonia	2.00
Mt. Carmel	1.50
Previously reported	687.65
Total	\$771.39

Fayetteville District.

Alpena	\$.54
Council Grove	3.00
Oakley Chapel	1.70
New Home	2.00
Berryville	2.43
Harmon	4.82
Eureka Springs	4.09
Gentry	8.00
Centerton	1.43
Lincoln	2.79
Morrow	1.15
Pea Ridge	2.05
Springdale	8.75
Springtown	3.06
Winslow	3.33
Previously reported	558.82
Total	\$607.96

Fort Smith District.

Alma	\$ 1.10
Cecil	3.24
Charleston	12.00
Hays Chapel	3.15
Ft. Smith, Midland Heights	4.70
Ft. mSith, Second Church	1.51
Bethel	1.00
Altus	1.52
New Hope	1.92
Lavaca	1.44
Ozark	25.00
Gar Creek	2.34
Pleasant Grove	.56
South Ft. Smith	1.00
Van Buren, First Church	3.81
East Van Buren	3.94
City Heights, Van Buren	1.00
Previously reported	425.45
Total	\$495.68

Helena District.

Brinkley	\$ 9.25
Colt	1.31
Smith Chapel	.47
Wesley	1.48
Crawfordsville	2.15
Earle	6.00
Elaine	8.25
Haynes	2.16
Helena	29.45
Holly Grove	10.16
Hughes	3.40
Hulbert	3.61
Hunter	2.13
Turner	2.17
Widener	2.05
Previously reported	939.33
Total	\$1,023.37

Jonesboro District.

Blytheville, First Church	\$ 25.03
Trinity	.72
Shady Grove	2.15
Fifty-Six	1.20
Brookland	2.70
Jonesboro, First Church	23.06
Jonesboro, Fisher St.	16.63
Lake City	3.00
Leachville	9.14
Dell	3.11
Lepanto	3.84
Rosa	.50
St. John	1.88
Monette	9.59
Macey	1.75
Tyronza	4.29
Gilmore	1.97
Previously reported	1,006.45
Total	\$1,117.01

Paragould District.

Liberty Hill	\$.45
Success	1.48
Biggers	6.07
Black Rock	2.08
Portia	1.33
Oak Grove	1.03
Hoxie	4.81
Mammoth Spring	3.55
Marmaduke	3.71
East Side Paragould	18.50
Knobel	1.90
Salem	2.66
Jesup	1.14
Lynn	1.00
Walnut Ridge	5.31
Previously reported	432.49
Total	\$487.49

Searcy District.

McClelland	\$ 1.00
Harrison	7.50
Heber Springs	8.10
Leslie	5.04
Marshall	6.00
Fakes Chapel	1.20
McRae	1.59
Copperas Spring	2.79
Lebanon	1.95
Searcy, First Church	16.11
Bradford	1.40
Valley Springs	4.34
Previously reported	406.04
Total	\$463.06

Received on Valley Springs Special from Batesville, First Church, \$50.

ATTENTION, S. S. SUPERINTENDENTS.
You will be ordering your fall supply of Sunday School Literature and class books, etc., right away. Before ordering your record books consider the new Cokesbury Records just off the press.

These Cokesbury Records and reports are a new creation supervised by the Central Office and are the best system of reports and record system in the fall check up. Order a supply and put them into use beginning with the first Sunday in October, 1928, as the Sunday School year begins then.

The cost of a complete set of records for a school of 100 members is only \$2.20. The total cost of a complete set of records for a school of 200 members is only \$5.80. The total cost of a complete set of records for a school of 300 members is only \$7.15. The total cost of a complete set of records for a school of 400 members is only \$8.50.

All schools of 400 members and less will find it greatly to their advantage to use this new Cokesbury Record system.—S. T. Baugh.

MISSION SUNDAY.
Next Sunday, August 26, is Mission Sunday. See that your School has a good, live, interesting, helpful Missionary Program. By the law of the Church the entire offering goes for Missions. Have your treasurer send this offering of next Sunday direct to Mr. C. E. Hayes, Box 118, Little Rock, Arkansas. Every school in the Little Rock Conference should observe Mission Day next Sunday.

SUNDAY SCHOOL DAY OFFERINGS.

Little Rock Conference.

Pullman Heights	\$30.00
Prescott (additional)	20.00
Hicks	3.05
Bethany	4.75
Blackland	2.00
Schaal	1.60
Walnut Springs	10.00

Standings by Districts.

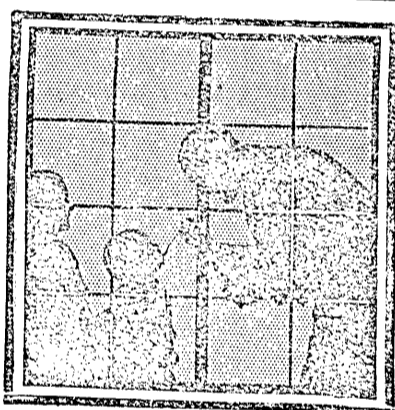
Monticello District	\$ 411.14
Prescott District	548.95
Camden District	660.03
Arkadelphia District	663.45
Texarkana District	678.45
Little Rock District	778.16
Pine Bluff District	782.02

Total \$4,522.20
—C. E. Hayes, Chairman

THREE MORE PASTORS GO ON CONFERENCE HONOR ROLL.

During the week three more pastors' charges paid their Sunday School Day apportionment in full and thus placed their Pastor's name (Continued on page 11.)

For PILES
PAZO OINTMENT FOR PILES
Guaranteed
Any druggist will refund your money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. In tubes with pile pipe, 75c; or in tin box, 60c.



In Five MILLION HOMES TONIGHT

There are times when all a mother's love can't soothe a fretful baby. No way of telling just what's wrong, yet something must be done. Castoria time! A few drops, and Baby has dropped off to sleep. Yet this marvelous means of quieting a restless infant is utterly harmless. There is not one ingredient but what all doctors know and approve, and would let you give your baby every day in the week. In fact Castoria is a purely vegetable product. Gas pains, constipation, even diarrhea can be dispelled in this same manner. Castoria is older than you are, but physicians still say "nothing better for babies." An old-fashioned remedy if you count its years, but parents are old-fashioned who still raise babies without its aid! And at least five million modern mothers keep it handy day and night, for twenty-five million bottles were bought last year! Buy yours now; don't wait until you need it.

Children Cry for **CASTORIA**

SILOAM SPRINGS, ARK.

SILOAM SPRINGS is located on the main line of the Kansas City Southern Railway, with four passenger trains daily. Excellent service, through Pullmans to all parts of the country, is 229 miles due South of Kansas City, and 70 miles north of Fort Smith; a mile from the Oklahoma state line, and 30 miles from the Missouri state line.

Hard surfaced highways, maintained by the State Highway Departments of the states mentioned; come from all directions, and the roads are good all the year around. North and South and East and West National Highways cross here.

Traveling by automobile, Siloam Springs is located a day's drive from St. Louis, two and a half hours from Tulsa, three hours from Muskogee, ten hours from Dallas, eight hours from Paris, Texas, three hours from Fort Smith, six hours from Little Rock, three hours from Joplin, and all intermediate points in proportion. Tourists have no trouble in visiting a large number of surrounding points of interest any day they wish. It is easy to follow the signs.

Siloam Springs is a city of 4,000 inhabitants. It is rightfully called the City of Homes, being laid out over a large territory it is not crowded, and the large well-kept lawns make it home-like. The greater number of the families own their own homes and take pride in keeping them up. It is a "City Beautiful," indeed.

Siloam Springs is located in the center of the Ozarks, the Western Gateway for the Ozark Playground Association, and the Eastern Gateway for the Eastern Oklahoma Playground Association. It never has featured itself especially as a health resort but there is not a more healthful spot on the globe, and people keep well here and live well. Many residents are ready to bear witness to regaining their health in this climate, and from drinking our pure waters, and possibly many would find such relief here if they came. Pure water and pure air and a pleasant climate, do wonders toward maintaining and bringing health.

Siloam Springs is a modern city, all the utilities being municipally owned and operated, which supplies its citizens with the most essential commodities, such as water, light, power, etc., at costs far below those of most places. Not only does the city own its light and power plant, water works system, and sewer disposal plants, but owns its city hall, steel auditorium, library, hospital, lake and dams, bridges, and its system of parks is the finest in the state, and kept in order for the enjoyment and comfort of the whole public and no one denies their beauty.

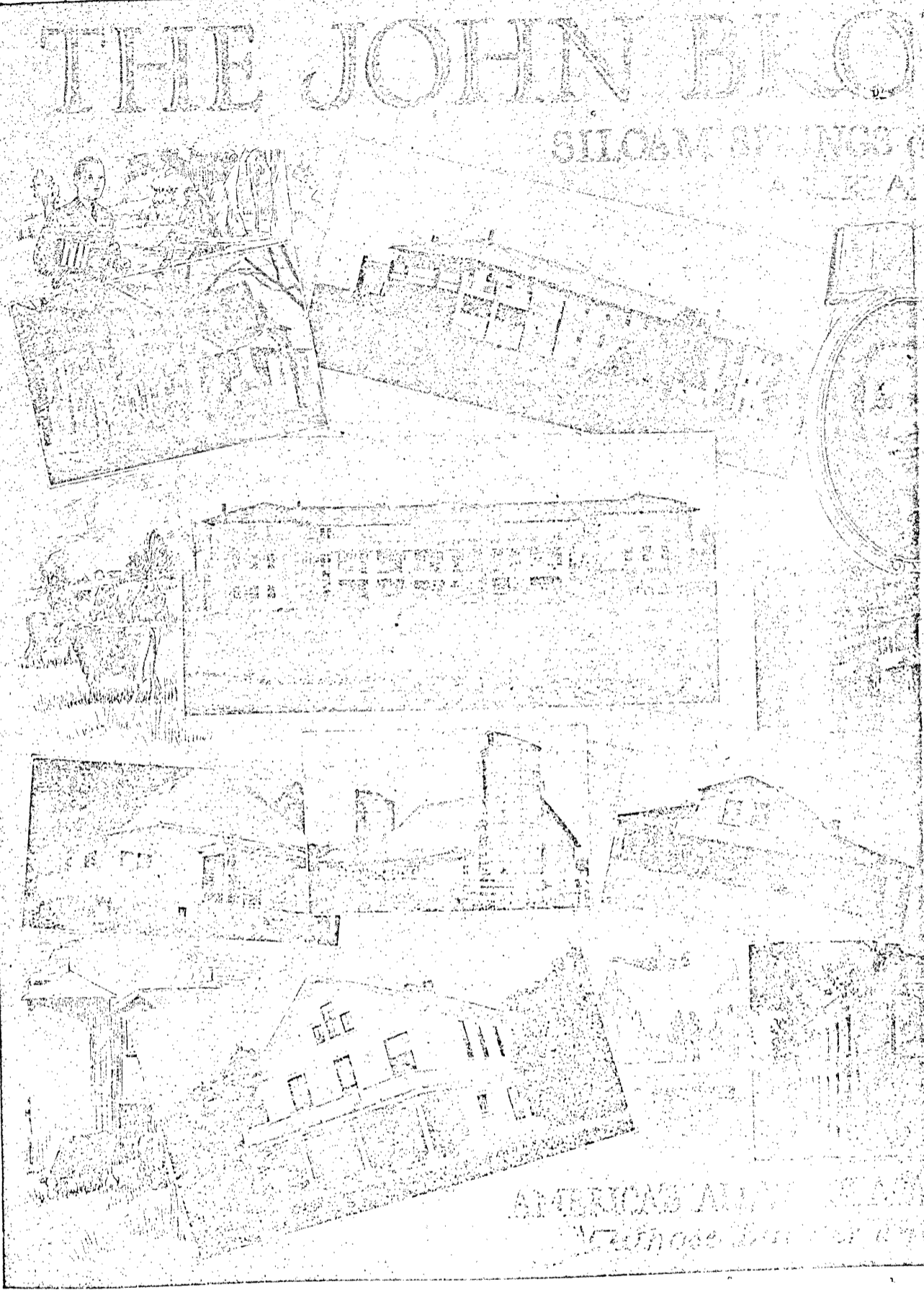
Camp ground, modern, with all conveniences, is maintained free for the use of legitimate tourists, water, lights, fuel, shower baths, and is close to the business part of the city.

FISHING

Adjacent to Siloam Springs are streams of water that contain any amount of game fish. The Illinois River, four miles south, is the largest stream in this section, and from time to time the Isaac Walton League has "planted" thousands of fish therein, some as long ago as ten years. The Flint Creek is three miles north and is a cold spring water stream, always swiftly flowing toward the Southwest, where it flows into the Illinois. This is like any other mountain stream, alive with smaller game fish. Osage River is nine miles to the east. Grand River to the west. Lakes or back-up ponds are numerous along the rivers and these fill with fish every spring from overflow and are pleasant places to while away the time and some fine catches are made.

This Publicity is made possible by the following liberal business firms:

- JOHN BROWN SCHOOLS
(John E. Brown, President.)
- PRODUCERS STATE BANK
(Paul Martin, President and Cashier.)
- PYEATT'S (The Right Place.)
- YOUREE HOTEL (European Plan.)
- SEAMAN STORE
- ED. C. McCULLOUGH (Merchant.)
- SISCO DRUG COMPANY
- A. L. SMITH (Mayor.)



THE JOHN E. BROWN COLLEGE seeks to help a few choice young men and women from each county of Arkansas who are not financially able to attend other schools.

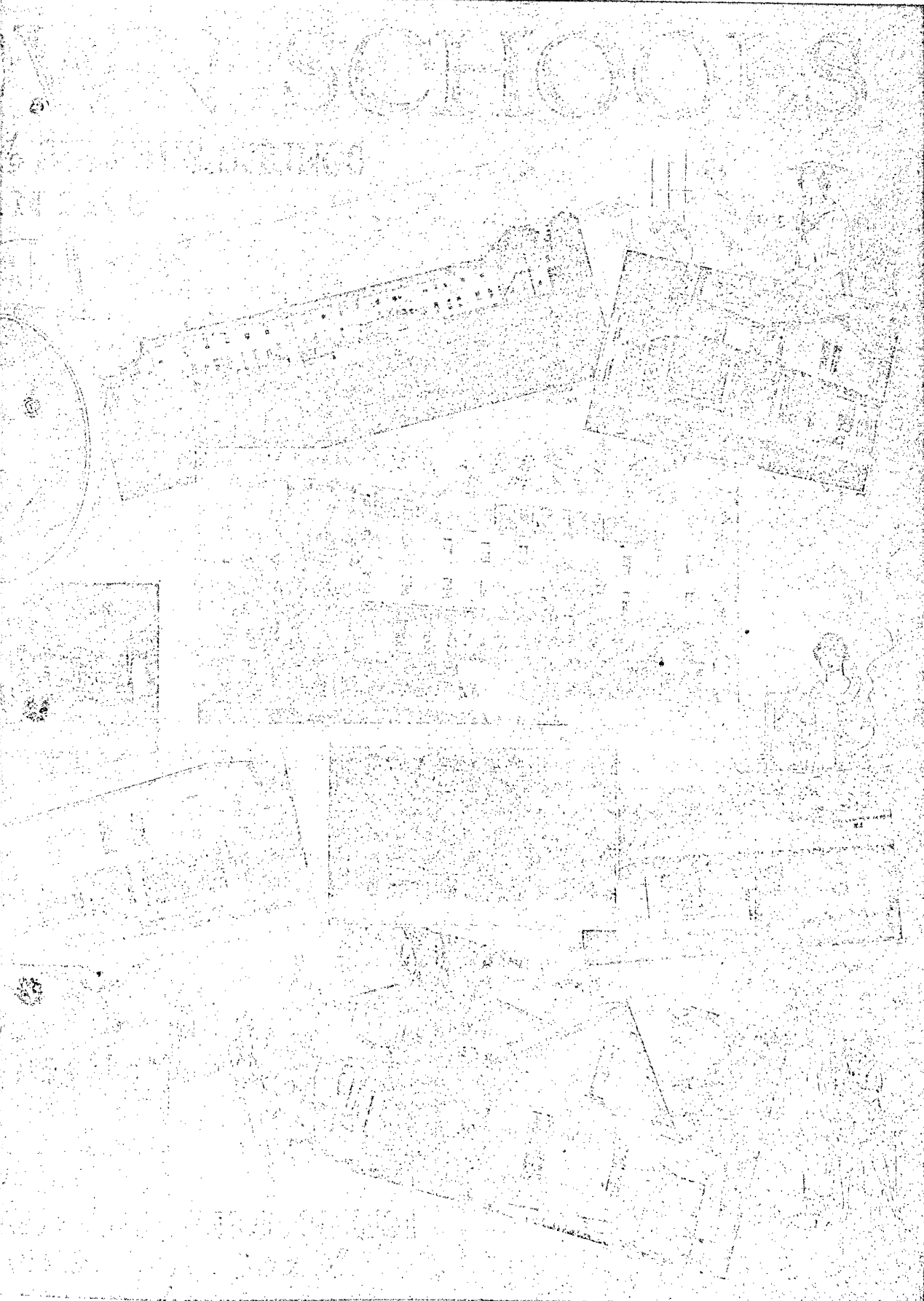
When John E. Brown established his college at Siloam Springs, Ark., seven years ago, he was actuated by a desire to help the poor boys and girls from the country districts who had a desire to secure an education but had no money to pay for it. The school has grown and has become one of the best known institutions in all America. The fact that the leading journals and newspapers all over the United States have given publicity and praise to the undertaking is evidence of the great good the school is doing. Its primary aim in working with these young people is to train them for leadership in their respective districts.

The training is directed along three special lines, namely, the head, the hand, and the heart. The school stands strongly for the training of people to do some kind of useful labor and to do it well. Then it trains its students in sane, sensible, righteous living. In this school there is no cigarette smoking, no drinking, no dancing, no profanity, and no environment of any kind to corrupt the young people who are there to be trained for good citizenship.

While the school works along several lines of industrial training, it is now proposing to place special emphasis upon Rural Life Development with the view to training young men and young women to understand and appreciate the possibilities in country life to the extent that they will be willing to go back to the country and take a leading part in staying the decay of our

Center of the Ozark Playgrounds
"The Land of a Million Smiles"

ARKANSAS



THE SURROUNDING COUNTRY.

Now comes the great story that makes Siloam Springs the community metropolis she is. The real backbone of the whole country, the farming and fruit raising industry.

The soil of most of the land is a sort of flint loam with a clay subsoil. The bottom lands are a rich deep silt loam. Nearly all the land, no matter how rough, is adaptable for the raising of grapes and strawberries and the records being made in this section are astonishing.

Strawberries.—Right around this vicinity are more acres of bearing strawberries than any other shipping point in the Ozarks. The fields are set with a system, with choice berries which ripen at the same time, and careful packing and shipping in carload lots nets the grower a better profit than any other crop. The Commercial Club has records of profits from \$200 to \$600 per acre. Hundreds of acres are set out every year under the direction of the Ark.-Okla. Berry & Grape Growers Association. With an assured market no risk is taken. Very few failures of crops are recorded. The Aroma and the Klondyke are the leading varieties for shipping.

Grapes.—Just recently has the grape growing jumped into prominence in this section of the Ozarks. From experiments by nurseries and growers it is found that grapes do well here. They are a sure crop bearer and never produce less than three tons to the acre and from that to six, and the lowest price ever paid is \$50 per ton by the grape juice factory.

Fruit of all kinds does well here. Blackberries are a commercial crop and an acre highly cultivated will bring an average of \$300 a year. Cherries, plums, peaches, apples, etc., are raised in large quantities, and more are being set out yearly. This is a great fruit country.

Green Beans.—Growers and shippers of green beans find this crop very profitable and easy to handle and it comes at a time when they have little else to do. You get them canned at the factory or ship them fresh.

Sweet Potatoes.—There has never been a failure of the sweet potato crop in this section. The past few years the acreage has been increasing until it became necessary to build large storage houses, which today cure and hold the crop over until the spring prices. \$200 to \$300 per acre is not uncommon profit for farmers to make on sweet potatoes.

Garden Truck.—Nearly every kind of garden truck does well. Some big profits have been reported from raising Bermuda onions. Radishes find a good market and come early. All during the summer there is a growing demand for all truck of this kind, and the increasing number of tourists makes the price good.

A small truck garden, with poultry and a cow or two and a hog, maybe a few turkeys, makes a living easy and the joy of having and doing is worth all the inducements of a permanent home here in these Ozarks.

Peanuts, Pop Corn.—In fact, all the small grains and vegetables are profitable crops. It is a matter of taste for the small farmer. He can take a small patch of strawberries, a blackberry patch, few raspberries, garden, some hens, and he has an independent living. The energy applied is the limit of money you can garner.

CANNING FACTORY.

There is located at Siloam Springs the largest canning factory in the country and it is able and does take care of a large amount of fruit, and contracts for a large acreage of tomatoes, paying the highest market price. Hundreds of farmers are interested in it and profit from its liberality.

Please address all communications to the United Realty Co. They have all the data in regard to the real estate of the city and county.

UNITED REALTY COMPANY
Successors to Crow & Hogg Realty Co., and Sherman, Trowbridge Realty Co.

rural society. The girls are taught the science and practice of making a beautiful country home, and the boys are taught how to develop and maintain a country home. They are shown and made to understand that there is as good or even a greater chance to become prosperous and useful and happy on the farm than in the city. They are taught the value and honor of honest toil, for the idea of the John Brown schools is that there is as much cultural and educational value in the study of pigs and chickens and berries and fruit as there is in the study of Latin and ancient history—yes, and a thousand times more.

In every county there are a few unusually bright boys and girls hidden away back in the rural districts. Such young people are really the hidden wealth of the nation, and to find these young people and give them

a chance is the greatest piece of constructive work that can be done.

For just that purpose the John E. Brown college was started and for that purpose it is going on.

BIG CHEESE FACTORY SECURED

At a meeting of the Commercial Club recently it was unanimously voted to raise the necessary money for the purchase of a site and letting the contract for the immediate building of the largest cheese factory in Northwest Arkansas. The amount necessary for the site is oversubscribed. The whole-hearted support of this enterprise by the business men indicates interest that will encourage the farmers to get good milk cows and join the fellows who will make money. It is the starting point of a new prosperity in this community.

SILOAM SPRINGS, ARKANSAS

"The City of Fountains"

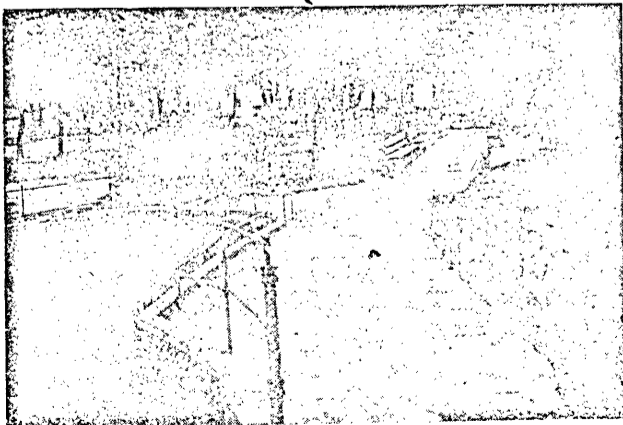
"The Hub of All Playgrounds"

CITY PARK SYSTEM.—

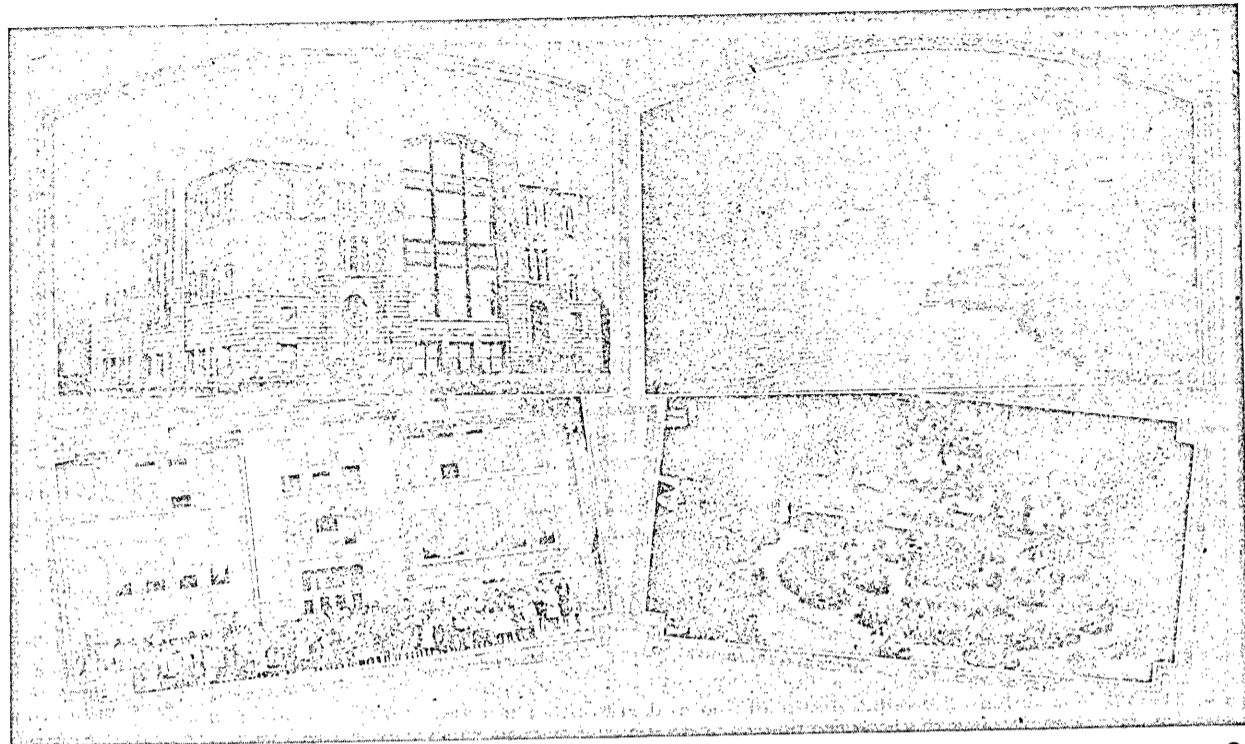
Something to be proud of. Commencing at the very lower end of the city, around the Spout Springs, past which Sager Creek runs, the park begins, and protects every spring through the city, clear out to the big park where the city water comes from. The Free Camp Grounds at the side of Legion Park is next, and it reaches to the Siloam Springs and the cement bridge and walk leading to the top of the hill. Then comes the little seating place in front of the Siloam Springs which is shady and cool. Then starts the Siloam Park, the oldest of the down-town playgrounds, bordering the big lake and from which the dam stretches to the bluff on the West. This park reaches clear to the Municipal Building and the City Hospital, beyond which is the Natatorium. On up the creek is the "Isle of Patmos." The flower garden opposite the Twin Springs. The fountain and the Gold Fish pond. The Municipal Christmas Tree, forest trees, etc. From both sides of this park a walk way runs to the Ewin Springs Park, one being a suspension bridge and the other a rustic walk way that makes loitering a delight over the bubbling brook on which the flock of "municipal" ducks makes its home. Then comes the bridge, a new cement structure with two-way passage for automobiles, and sidewalks on each side. Above this is planned a series of lakes and dams, terrace form, in which it is proposed to establish fish hatcheries, to restock the larger streams near the city. These lakes will reach to the park surrounding the Seven Springs. This is the largest city park system in the state, right through the center of the city, always kept in sanitary order with flower beds, swings and children's playgrounds and seats in the shade and everything to make it pleasant for anyone who desires to spend time therein. Band stands at intervals through these parks and sweet music evenings during the summer season.

Surrounding the steel auditorium on the hill on the south of the Twin Spring Park, is another park of no mean size, and this is fixed up as a playground for the "kiddies" in that neighborhood and is a block each way, and the auditorium is used for large public gatherings, Chautauquas, union meetings, or any other use for the general public. It is enclosed and seated and has a large stage. It is the largest and best auditorium building in the Ozarks.

Stilwell Park is the large park and grove surrounding the Box Springs, from which the city water supply comes, is safeguarded for health, but



Walk Through the Park, Siloam Springs.



Top—Left, High School right, Illinois River at Forest Park. Bottom—Left, Grade School; right, Twin Springs Park,

much of it is open to the public and is a favorite close-in place for picnics.

FOREST PARK.

Three miles south of Siloam Springs, incorporated into one body is over a thousand acres which has been platted and formed into a resort, and is called Forest Park. The lot owners are stockholders in this company and there are over 1,800 lot owners. Forest Park is destined to be the largest and best resort in all the Ozarks. The park lies in both Arkansas and Oklahoma and the hotel site is located on the state line overlooking the valley of the Illinois River and the large lake that is formed from the dam. There are over two miles of river frontage giving natural beach for swimming, boating and fishing right in the domain. A children's playground has been provided with all the paraphernalia for the amusement and healthy exercise of the little tots. A high power electric line has been built to the center of the vast park, where they have established a distributing station. A large cave is being prepared for investigation and pastime. The land lies in the hills and the valleys with every kind of a building place. The finest golf course in the state is a part of Forest Park. Tennis courts for all. Bridle paths and hiking paths are installed over the beautiful vales and ragged mountain sides. Modern bath houses and modern boats for the lake. A complete playground with all the desires of those seeking a place to spend a vacation. Bus and train service make Forest Park easily accessible from all directions.

Natural Scenery.

The Natural scenery beggars description, and nowhere in all the world can you find more beautiful views than are right here in the Ozarks.

Springs, caves, swimming holes, camping grounds, parks, and playgrounds everywhere. Distance is not reckoned any more, for

the modern transportation system which weaves in and out of every place, makes traveling easy. You don't have to leave the city to see the loveliness of nature. The bluffs bordering the lake right down town, with their winding walks and flower beds, satisfy most people who are seeking rest and quiet. The parks are a pleasant place to sit and enjoy this view.

DRIPPING SPRINGS.

A most wonderful work of nature, located nine miles west of Siloam Springs. It is a little resort all of its own. A good hotel is maintained the year round, where parties go for meals. A natatorium, rustic walks, camp grounds, etc. It is the most beautiful piece of scenery in Eastern Oklahoma playgrounds. It is on highway No. 11 to Tulsa.

PURE WATER

This most important commodity which you draw from your hydrant in your kitchen never sees daylight from the time it leaves the big spring, a mile and a half above the city, until you use it. The source of water supply is inexhaustible, and comes from a big spring in the center of a large park, and the land surrounding it is all owned by the city for the express purpose of protecting this water supply. The one hundred and sixty acres of park is kept at all times, clean, and in accordance with the State Board of Health rules. The water is pumped by electricity, the current furnished by the city's light and power plant; it is distributed over the city from a stand-pipe near the power house.

There is no better water system in the state, nor any purer water.

There is never shortage of water. The city is taken care of in a sewer system which is adequate for a city much larger.

THE PUBLIC SCHOOLS.

The public schools of Siloam Springs are rated by the State High School Inspector as "Class A," which is the highest credit. The High School course conforms with all requirements of colleges and universities. The grade and grammar school follows the state course of study, students passing from the eighth grade into the High School. The district owns two substantial brick buildings, one on the north side of town and the other on the south side. The latter has a campus of several acres, which affords ground for all athletic sports connected with school work. Competent teachers are employed nine months of school each year.

A CITY OF HOMES.

Siloam Springs is a "City of Homes." The most of the residents own their property, and take pride in keeping it up to conform with the civic improvement activities which makes it a "City Beautiful" indeed. Most of the homes are surrounded by large shady lawns, dotted with flower beds, and the clinging vines to the porches often cause this to be referred to as the "City of Roses."

Siloam Springs is a good substantial business town. Every line is ably represented. The business houses are of brick and stone and the stores well stocked. It is the best trading point between Fort Smith and Joplin.



Lake at the Natatorium, Siloam Springs.

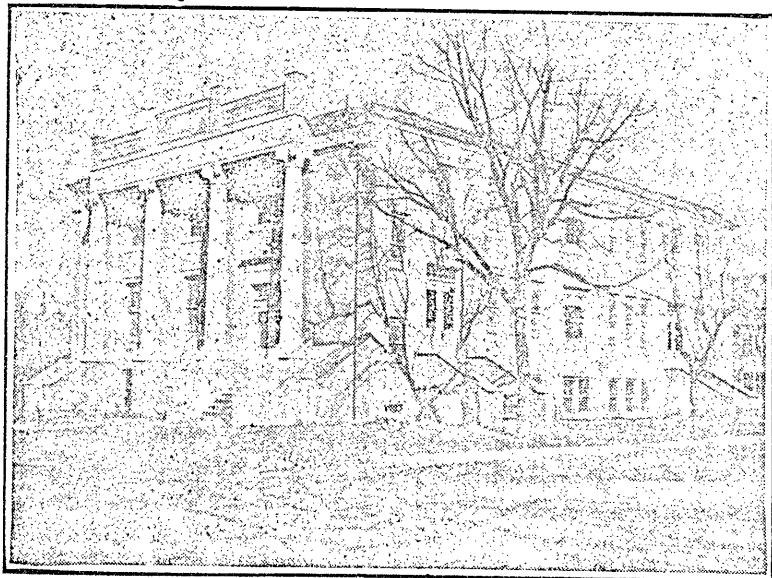
CHURCHES OF SILOAM SPRINGS

Most church denominations are represented in Siloam Springs. The Methodist Episcopal Church, South, has just completed a \$50,000 new brick building. The Christian Church will build one this fall. The Presbyterian Church has just finished a fine substantial edifice. The M. E. Church has just finished fixing up their large building. The Baptists, the United Presbyterians, the Episcopalians, and some others have substantial houses of worship. This city is known as the "Home of Evangelists," many successful men having their residences here where the surroundings are so ideal to rear a family.

Half way between Siloam Springs and Forest Park is the State Baptist Assembly Grounds.



C. M. SISCO,
Chairman Board, M. E. Church,
South, Siloam Springs.



Methodist Church, South, Siloam Springs, Ark.

Epworth League

MT. SEQUOYAH COMMITTEE MEETS.

Drove to Mt. Sequoyah Thursday, August 16, to be present at the meeting of the Epworth League Building Committee the next day.

Most of the members of the committee were present, and the reports show that nearly three thousand dollars have been raised and paid into the treasury during the past year.

The permanent roof has been placed on the building, the porch completed, and the chimney built. The Washington County E. L. Union built the chimney.

Some of the old bills have been paid, the insurance paid and renewed and the other outstanding bills and notes have the interest paid to date.

We still owe around \$7,000.00 in notes and unpaid bills. The committee agreed to retire these notes as rapidly as possible to stop interest. When they are retired, then we propose to raise an additional \$7,000.00, or thereabout, to complete the interior of the building. Now only wood partitions and a temporary floor are in use. We propose to lay nice floors and plaster the walls and complete the building in first-class style.

This is a beautiful building, harmonizes well with the surroundings, and will be useful as long as the Assembly is used. It is a worthy piece of work.

The committee appreciates very much the business-like way in which Dr. D. L. Mumpower has handled the funds and managed the construction.—S. T. Baugh.

MT. SEQUOYAH ATTENDANCE.

As usual, Texas was bragging about having so many people present at Mt. Sequoyah. Of course, they have a large territory to draw from. But I did feel a little ashamed of the fact that we had such a small number present.

The quality was all right, but we didn't have the quantity. Located within a day's drive of any part of the Little Rock Conference we ought to have more people there for each School or Assembly.

For the Epworth League Assembly the following were in attendance from the Little Rock Conference: Dr. W. C. House, who is a member of the faculty, and Mrs. House of Pine Bluff; Mr. and Mrs. Elder from El Dorado; Mr. and Mrs. Cyrus Nelson and baby from Little Rock; Rev. and Mrs. George E. Williams and two children from Ashdown; and my family from Little Rock.

The work being done was fine and I hope that next year we will have not less than two young people from each District in our Conference.—S. T. Baugh.

FALL EFFICIENCY INSTITUTES.

We are organizing our fall Efficiency Institutes for the Little Rock Conference Unions. We will give places and dates in an early issue of *The Methodist*. Watch for them and work for a large attendance.—S. T. Baugh.

WASHINGTON CO. UNION.

The Leaguers of Washington County League Union have just finished a beautiful piece of work on the League Building at Mt. Sequoyah. They were desirous of doing something for the building to show their appreciation of the Assembly that meets yearly in their territory, and also to show their loyalty to the work that the Leaguers of this region have planned and are endeavoring to bring to completion—that is, the erection of the League Building.

As the next step to be made was the building of the chimney and hearth, they decided to do that, and do it before time for the League Assembly to convene. The work has

been done and is their donation toward the completion of the building. They hope that their effort will inspire the rest of the Leaguers to do their part and finish the building this year.

The Assembly at Mt. Sequoyah.

The League opened Wednesday night, Aug. 15, on Mt. Sequoyah. The Fayetteville League had charge of the program and entertainment of the opening night.

After a short program, at which the faculty was introduced, a welcome address made and a response to it given, the Washington County League Union presented to the Assembly their gift of the erection of the chimney and hearth in the League Building. Then followed a Playlette presented by the Fayetteville Leaguers, after which everyone adjourned to the League Building for an informal reception and refreshments.—Mary Burton, Pres. of Fayetteville League.

TIRED EYES Dickey's old reliable eye Water refreshes and strengthens a tired eye. Has been used by thousands for nearly half a century. Always comes in red folding box. Does not burn or hurt. Price 25c. DICKEY DRUG CO., Bristol, Va.

666

is a prescription for
**Malaria, Chills and Fever,
Dengue or Bilious Fever.**
It kills the germs.

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Fayetteville, Tenn.

Located in Middle Tennessee. Excellent climate. Standard Four Year Liberal Arts College for young men and women. Music and Commercial Courses. University trained faculty, good athletics, Christian environment. Expenses for the year including board in dormitories, \$332.00.

For catalogue write,
A. J. RANSON, President,
E. A. SLOAN, Dean.

HYSTERICAL

South Carolina Lady Then
Tried Cardui and Says She
Noticed Remarkable
Improvement.

Anderson, S. C.—"I suffered a long long time, before I tried Cardui, and my only regret is that I did not know about it sooner," says Mrs. Lillie Pruitt, 130 "K" Street, this city.

"I was badly run down in health. My nerves 'went to pieces', and I had to go to bed. I was not able to do my house work for many months.

"I got so bad off, I could not bear to have anybody walk across the floor of my room. The least little thing upset me. Sometimes I became hysterical. I had bad pains in my back and sides, and my head and limbs would take spells of aching, which almost set me wild.

"One day I was reading and I saw where a woman, who had a trouble like my own, had been relieved by Cardui. I decided at once to try it; so I began on a course of the 'Home Treatment'.

"It began to help me from the very first. I took Cardui regularly, for several months, and my improvement was so remarkable, that my family and friends were delighted.

"Cardui has no equal, in my opinion. I gladly recommend it to others."

For sale by druggists, everywhere.
Get a bottle today! NC-194



(Continued from page 7.)
on the Honor Roll. The names are:
Rev. B. F. Fitzhugh, Pullman Heights Charge, Hot Springs.
Rev. L. J. Ridling, Horatio Circuit.
Rev. A. W. Hamilton, Mineral Springs Circuit.
—Clem Baker.

FOURTH SUNDAY MISSIONARY OFFERINGS, LITTLE ROCK CONFERENCE.

Fourth Report for July.
Arkadelphia District.

Manchester \$ 1.60
Previously reported 139.90

Total \$141.50

Camden District.
Harrel (2 mos.) \$ 2.10
Previously reported 354.73

Total \$356.83

Little Rock District.
Dermott (July-July) \$ 12.86
Previously reported 38.33

Total \$ 51.19

Pine Bluff District.
Whitehall \$.50
Previously reported 83.62

Total \$ 94.12

Prescott District.
Antoine (June-July) \$ 3.00
Previously reported 60.06

Total \$ 63.06

Texarkana District.
Stamps (4 mos.) \$ 40.00
Dallas (2 mos.) 2.50
Previously reported 84.82

Total \$127.32

Standing by Districts.
Arkadelphia District, 14

GOOD POSITIONS are secured by Fayetteville Business College graduates. Fall term opens September 3 to 10. Write H. O. Davis, President, for bulletin.

Schools \$141.50
Camden District, 14 Schools 356.83
Little Rock District, 18 School 101.22
Monticello District, 12 Schools 51.19
Pine Bluff District, 24 Schools 94.12
Prescott District, 13 Schools 63.06
Texarkana District, 20 Schools 127.32

SUNDAY SCHOOL DAY OFFERINGS FOR N. ARK., FOR WEEK ENDING AUG. 18.

Batesville District.
Alicia \$ 30.00
Previously reported 618.82

Total \$648.82

Booneville District.
Perry \$ 7.50
Previously reported 355.84

Total \$363.34

Fayetteville District.
Lincoln \$ 12.50
Previously reported 353.09

Total \$365.59

Helena District.
Parkin \$ 10.00
Previously reported 690.00

Total \$700.00

Searcy District.
Searcy, First Church \$ 45.00
Previously reported 286.63

Total \$331.63

Standing by Districts.
Helena \$ 700.00
Batesville 648.82
Jonesboro 625.26
Fort Smith 542.17
Conway 485.22
Paragould 436.46
Fayetteville 365.59
Booneville 363.34
Searcy 331.63

Total \$4,498.49

News of the Churches

HAMBURG'S QUOTA COMPLETE.

Mr. Robert H. Baird, chairman of the board of stewards of Hamburg Methodist Church, has just remitted \$104 to Rev. L. E. Todd, D. D., secretary of the Board of Finance. This check covers the entire quota balance of this loyal congregation for Superannuate Endowment. If other churches of its strength would send in a like amount, \$2,025, the old veterans of religion would not suffer for the direst necessities of life after superannuation.

We are especially indebted to Brother Baird, the chairman, and the popular and faithful pastor, the Rev. M. O. Barnett. This church is blessed with an adequate leadership, men who know and love God and are willing to support His Church.

We are hoping that a large number of churches will complete their quota balances by or before the next session of the Annual Conference, which meets at Winfield in November.—John C. Glenn, Conference Director

HELENA DISTRICT MISSIONARY COMMITTEES RALLY.

Forrest City, Aug. 30.

The first District meeting of Missionary Committees of the local congregations will be held in the Helena District, Dr. Jas. A. Anderson, presiding elder, at Forrest City, Thursday, Aug. 30, beginning at 9:30 a. m. It is the aim to have a similar meeting in all the Districts in the two Conferences during the year. The chairman and members of all the Missionary Committees of all the churches in the District are expected to attend. We are expecting a large number of the pastors to attend also. This meeting will be during the standard Training School and should enable those who are attending the school to take part in the meeting. Let the pastors urge the attendance of the committees or those whom they expect to place on this committee at the Fourth Q. C. A good program is being arranged, a part of which is as follows:

"The Missionary Spirit and Work of the Early Church," by Dr. Jas. A. Anderson.

"How the School of Missions Was Put On in My Charge," by Rev. W. L. Oliver.

"How the Every Member Canvass Was Put On in My Charge," by Rev. E. T. Wayland.

"How the Laymen Can Help the Pastors in Making the Church Missionary Minded," by Hon. A. L. Hutchins, Conference Lay Leader.

Some of the other subjects discussed will be: "The Place and Opportunity of the Missionary Committee in the Local Church," "Securing Attendance On the Missionary Institutes," "The Growing Value of the Missionary Voice," "The Distribution of Missionary Literature." In fact, this will be a meeting that no one who is responsible for the missionary program of his church should miss.—J. F. Simmons, Secretary.

SLOAN-HENDRIX HELPERS' CLUB

Dear Brother Pastor: We are asking every pastor in Paragould District to make Sunday, Sept. 9, "Sloan-Hendrix Day" and take a free-offering for our school.

All the indebtedness of \$14,000 has been paid except \$2,200. Friends in Imboden have guaranteed payment of this balance of \$2,200. Will you help us? We will appreciate even a small donation from each individual in each charge. We feel that it is your interest as well as ours.

We are depending on you to remember Sloan-Hendrix Sept. 9 (second Sunday in September). Send all money to our secretary, Mrs. H. J. Miller, Imboden, Ark. Any one sending \$10 will be enrolled as an Honorary Life Member of our organization. Thanking you for anything you

may do for Sloan-Hendrix, we are, Sloan-Hendrix Helpers Club.

Lilly Steadman, President.

Paragould, Ark., July 25, 1928.

Dear Brother: I have read the above appeal from the Sloan-Hendrix Helpers Club, and wish to give it my hearty endorsement. Sloan-Hendrix has made a great contribution to this part of the state and more especially to our Methodism in the Paragould District.

This appeal should, therefore, meet with a liberal response from our people.

Let September 9 be a high day for Sloan-Hendrix.

William Sherman, P. E.

ANOTHER SIDE TO THE WORLD.

Dear Cousins: Well, Tom, our teacher was right. There is another side to the world. After our boat had plowed through the Atlantic for eight and a half days, we pulled in to shore—sure enough dirt. Where we stepped off the boat there is a town called Plymouth.

They say wonderful things about this town—"city," some say. They claim the charter of Plymouth is 500 years old, and that the town is the mother of more than forty other Plymouths scattered through the world. They say this is the place from which the Mayflower set sail in 1620, carrying that multitude of first families to America. They say it is the point at which the British fleet rallied under Drake, Howard and Hawkins for the defeat of the Spanish Armada in 1588.

That's what our teacher told us, you know. They boast, too, that Plymouth is the principal gateway to England. I think that is because they want visitors to come by and lunch with them at so much per.

Anyway, we walked right through the gate. A great bunch of the king's men met us and asked to see what we had brought with us, so we had to let them see before we could eat. They seemed really disappointed when they didn't find in my grip anything they wanted.

We were in a hurry to come on to town, so we got on the train and lit out. Now, folks, talking about something pretty, we saw it. After being on water so long, land just looked good to me anyway; but the land we saw was just pretty besides.

It was a farming country, with towns scattered along—Bristol, Teignmouth, and many others.

For five hours we ran through the loveliest country I ever saw, where every foot of land is carefully cultivated or pastured with beautiful cattle, sheep, hogs and horses. I was surprised to see so much livestock. It is a hilly country, and our train passed through a dozen tunnels. The little fields, separated by stone walls or hedges, looked like carefully kept gardens. The farm houses were usually two-story brick or stone. Most of them looked old, and doubtless had come down through several generations; but they were in good repair and set in attractive premises. There was nothing ragged and tumbled-down about them, as around so many American farms.

We could see beautiful roads and bridges. There were no railroad grade crossings. The roads were bridged over or tunneled under. Everything seemed substantially built of brick or stone, as if they were to be used by future generations.

The little towns were much alike—groups of two-story red brick, with the typical English steep roof of slate or tile.

Flowers everywhere—gardens, meadows, hedges, along railroad right-of-way. Small groves of beautiful woods where every tree is valuable and cared for like a member of the family. The greenest grass you ever saw.

I am told this is the time of the year to see England. Nature is at her best in May and June. This is a small country; but, if it is all like the several hundred miles of country-

side I have rolled up and put in the pigeon-hole of my memory, it is a veritable jewel of the seas.

We rolled into town about six o'clock in the afternoon. When we drove up to the Ambassador Hotel, I set my grip on the steps and walked over to a church I saw nearby. As I went in I discovered a service was going on. It was an old church, and an old man was telling the old story to a handful of old folks, while a world of people swept like a river down Kingsway.

It was fine to get some mail and cablegrams. I noticed Dan T—— got some. I hope he heard that his courtship is having better weather and smoother seas.

After I eat something, I am going to walk around the town before bedtime, and I'll tell you all about it tomorrow. Seems like a good town, but I haven't seen any street cars yet.

Just want to hurry this letter off to let you know that there are sure-enough two sides to the world; but as far as I have seen this side is as flat as the side where we live. I can't quite figure out how they can make a round world out of two flat sides. "Live and Learn" is the motto our teacher gave us, you know, Tom.—W. P. Whaley, Ambassador Hotel, London, June 24.

WESTERN METHODIST ASSEMBLY.

The annual business meeting of the trustees of the Western Methodist Assembly was held at Mt. Sequoyah, July 26-27. Twenty-two of the thirty-three trustees were present.

The session continued two days and a careful review was had of the year's business. The assembly was opened in June, 1922, and in these six years has steadily grown and increased in attendance and interest.

The attendance last year was approximately 15,000. Indications are favorable for an increase this year. Six different sessions or schools will be held this year. Those already held were conducted by the Board of Temperance and Social Service, the Sunday School Board and the Commission on Evangelism. Those to be held are a regional conference by the Woman's Missionary Societies, a school of missions conducted by the General Board of Missions and the Sunday School Board and the Epworth League Conference.

Each year new cottages and other buildings for assembly service have been added. The League and Women's buildings are recent additions and add much to the substantial appearance, beauty and utility of the assembly. The total property holdings of the assembly are now in excess of \$200,000. The cottages privately owned represent a value approximating \$100,000 more.

The weather on the mountain has been pleasant this summer and many persons desiring rest and quiet with pleasant fellowship and religious inspiration are in their own or rented cottages. No more pleasant place in the Southwest Ozarks can be found for a quiet retreat from enervating heat and life's turmoil.

In the many trustees' meetings held within the past six years the business of the assembly has never been so carefully and extensively considered. The increased property investments and the enlarging interests of the assembly demand close attention. The ministers and laymen composing the directing board give their time without charge to the assembly. In their own conferences they cooperate in encouraging attendance and participation in the assembly activities.

Under the superintendency of Rev. Sam M. Yancey the assembly has had a good year and he was re-elected. The following officers were also re-elected: Dr. A. C. Millar, Little Rock, president; G. S. Sexton, Shreveport, vice-president; T. L. Hart, Fay-

etteville, treasurer, and C. O. Ransford, secretary.

At the time of the directors' meeting the conference on evangelism was being conducted. Dr. W. A. Shelton of Emory University preached twice daily and Evangelist Luther Bridgers preached each afternoon. Dr. Bridgers also directed the singing and sang many inspiring solos.

Mt. Sequoyah grows in beauty, attractiveness and interest each year. It is destined to be one of the great religious assemblies and resorts in the Southwest. Its inspirational benefits are being felt throughout all our churches in the patronizing conferences in the desire for trained leadership and enlarging church programs.—C. O. Ransford, in St. Louis Christian Advocate.

HENDRIX COLLEGE NOTES.

Building operations now in progress on the Main Hall at Hendrix College illustrate strikingly some of the differences between construction practices of the present and the methods in vogue in 1890-92 when the old structure was erected.

All plaster used in the old structure was hand mixed, a back-breaking process, perhaps, for a dozen or more laborers. The plaster for the new building will be machine mixed. Another point of difference is to be found in the brick. All of this material in the old building was the highest class product of the old-style brickyard, where handwork comprised the chief part of the process. In this day, bricks are shot rapidly through machines and prepared for the kiln in a fractional part of the period formerly required. Fortunately for Hendrix, the brick salvaged from the old building was sufficient for the reconstruction. Brick of that type could not be obtained on the present market.

Modern construction uses steel where the old style called for heavy timbers. For instance, the supports above the double windows on the first floor of the old structure were made of heavy timbers. George Wittenberg, architect of the new building, has specified steel beams to replace these timbers, and other heavy steel will also find its way into the new structure.

It would require an adding machine



MOST people know this absolute antidote for pain, but are you careful to say Bayer when you buy it? And do you always give a glance to see Bayer on the box—and the word *genuine* printed in red? It isn't the genuine Bayer Aspirin without it! A drugstore always has Bayer, with the proven directions tucked in every box:



Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

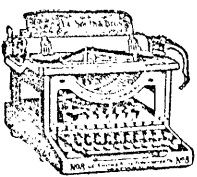
to total the number of decisions required of Mr. Wittenberg and G. I. Bahner, treasurer of the College and representative of the Executive Committee on the job. All construction is being carefully checked and exacting tests are being made on such parts of the old structure as are retained in the new. Each new problem requires a ruling all its own, and the finest co-operation has been established among the builders. The College is fortunate in securing the services of A. J. Stolz, an experienced construction man, who has organized the day and night crews into an effectively functioning unit.

While construction activities occupy the thought of Mr. Bahner and also require much time from Dr. J. H. Reynolds, the president, other College affairs are being capably handled and the staff will be thoroughly prepared for its duties when the new session is opened. For the young women students, an announcement of great interest relates to the Department of Physical Education. Miss Elizabeth Reynolds, a Hendrix alumna and also a graduate of the University of Illinois, will direct this department, which last year was capably led by Miss Beulah Marie Willis. These classes have proved deservedly popular at the College.

The Hendrix program of student activities does not by any means neglect the young women, who have their own literary society, social organizations, physical education classes and choral club. The Hypatia Society has always been favored by the greatest of interest, and the Choral Club under direction of Dr. Robert L. Campbell promises to add a delightful feature to campus life. The young women are also accorded representation on the staffs of the Bull Dog and Troubadour, and among the officers of the student body. This recognition has been extended with readiness in recognition of the splendid records made in Hendrix by the young women.

Within the next ten days, the Hendrix faculty members enrolled for graduate study will have returned from the Universities, and the College Community will begin to take on its wonted color and appearance. The way of the new session has been made smooth by the officers who remained on duty during the summer months. However, Hendrix long ago banished the gloom which ordinarily hangs over a college campus during the vacation, and replaced it with a full program of activities. Certainly during the present summer there has been no idleness, with the Summer Session, building activities and the Conference of County Superintendents as the main elements of the program.

The high academic standing attain-



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

ed by Hendrix has been given due consideration by parents in selecting the college for their children. The most important point in the Hendrix standing was made evident recently when the North Central Association placed the College on the list of members requiring inspection only once every three years. The bulk of the Association's list, of course, is scheduled for annual inspection by the Association to make sure that its requirements are met in full.—Reporter.

GALLOWAY COLLEGE NOTES.

To understand the relation of such an institution as Galloway College to the Church and State at large, it is necessary to know something of the historical background and the manner in which its leaders have carried out the purposes of its founders.

Galloway was chartered May 3, 1888, for the purpose of training young women under the most favorable Christian influences, and its sponsors and owners were the Little Rock, North Arkansas, and White River Conferences. When the White River Conference was merged, the College became the property of the Little Rock and North Arkansas Conferences.

Rev. Dr. Erwin was elected as the first president, but his death occurred before he assumed the office, and Rev. S. H. Babcock, member of a family long prominent in Arkansas Methodism, became in 1889 the College's first president. He served until 1892 when Dr. John H. Dye, long an honored figure in the State, became president. He was succeeded in 1897 by Dr. C. C. Godden, who perhaps more than any other man, gave the College its high character and inspiration for service. This administration was also marked by the disastrous fire which removed the Main Hall and made the College's future a matter of speculation.

With the College's future hanging in the balance, the citizens of Searcy and the Methodists of Arkansas rallied in splendid fashion, and Godden Hall arose from the ruins.

To say that Dr. Godden left his impress upon the institution is to express it mildly. He was a stalwart believer in high ideals and high standards, and he had the ability to make his ideas effective in Galloway education. Any sketch of Galloway's early years would be totally incomplete without mention of his years of service and the inspiration which he gave the College.

Dr. Godden served ten years at Galloway and then yielded the leadership to Dr. J. M. Williams, now head of the College. Dr. Williams has charted his administration exactly in line with the policies of Dr. Godden and has also added a building program. When he assumed the presidency, Godden Hall was the only large building on the campus, and now the list includes the Science Hall, Gymnasium, Dormitory, Power Plant and Music Hall, and a Swimming Pool is under construction.

However, Dr. Williams more than any other person, is willing to give to Galloway Alumnae a large part of the credit for the several building enterprises. The Federated Gallo-

way Clubs have been active in support of the College, and they have an investment of \$92,000 in the Science Hall, not to mention the other contributions. Even a superficial glance at Galloway would convince the observer of the worth and loyalty of Galloway Alumnae in the upbuilding of the College.

Summarizing the College's history, it might be said that Galloway received high ideals from its founders and that its responsible officers since 1888 have worked capably and successfully to make these ideals live in the students who have been educated there.

Galloway is preparing for a new session and its advance arrangements are being completed with the customary Galloway thoroughness. Dr. Williams and his associates are confident that another fine student body will be enrolled. However, Galloway has at no time placed the emphasis on numbers, and therefore no phenomenal increase in patronage is expected. The size of the present faculty and physical plant limit the College to an enrollment of from 250 to 300, if the traditional standards are to be maintained, and radical increases will not be sought until more resources are given.

Thus far this brief article has mentioned only the assets to be found on the Galloway campus and in the Federated Galloway Clubs. Reinforcing these are the widespread confidence won by the College through years of devotion to high standards and ideals. The public at large appreciates the worth of the College and the service it renders.

The College trustees and officers have won commendation in guiding Galloway along practical lines. Lofty ideals occasionally inspire an institution to attempt to go beyond its natural limits and a disaster follows such efforts. However, Galloway has been sensibly directed and its foundations placed with thoroughness. Therefore, its accumulated strength has been passed on to the students in the form of better training and better equipment for the duties of life.—Reporter.

MEETING AT MT. CARMEL.

A real old-time revival was held at Mount Carmel, by Bro. C. L. Franks and Rev. G. W. Tippin.

Bro. Tippin, a local preacher, has been preaching some at Mount Carmel for the last year. He employed Rev. C. L. Franks to hold the meeting, which was a decided success.

Mount Carmel is an old abandoned church and not much has been done there for a long time. The church was reorganized with 17 members at the close of the meeting. There were 23 conversions, and a goodly number helped spiritually. This was the greatest spiritual uplift in this community for years.

The people appreciate Rev. C. L. Franks very much and say that he is the strongest preacher ever there, and that he knows how to hold and manipulate a revival. The most of the converts were adults.—Reporter.

HOLLY GROVE.

Not long since, my good old friend and old yoke-fellow in the ministry, Rev. Jas. F. Jernigan, asked me in a letter if our church at Holly Grove had any sure-to-goodness old-time religion, and if so he wanted to make us a visit. Well, yes. Come on, Bro. Jernigan, for we have it in fairly good quantity and a fine old-time brand if you wish to call it that. I think a better name is: It is a good all-time kind.

Holly Grove is a church wide awake to every interest of the church; and while I do not see much said of the great things doing in Dr. McGlumphy's reports, yet you will see it when the tally sheets are balanced up at our Conference. Holly Grove will read in full on all lines, including the Superannuate Endowment Fund. Not only has our church a good brand of the good all-time religion, but we have one of the very best preachers in the North Arkan-

sas Conference. He never misses a single opportunity to preach. He never feels too indisposed to turn his services into a short talk or something else. He brings to us a Gospel message that always feeds the flock of God. I, as a worshiper from the pew, have yet to hear him make what we sometimes call a failure. Both his sermons Sunday were masterpieces. I doubt if we have any among us, not even our Bishops, who could get by them; and I am not saying anything to the detriment of our great Bishops, either. His sermon Sunday morning, on "The Supernatural in the Christian Religion," from Mark 8:31, emphasizing the resurrection and Peter's denial of it, was sublime. We were lifted into the mystic realm and some of us had a foretaste of the unseen. It was sublime. "Paul Before Felix" was the theme Sunday evening. I think the unsaved who heard that message, as our pastor reasoned to them of righteousness and of temperance and of "the Judgment," might, like Felix, tremble under that great heart-searching message. Yes, Bro. Jernigan, with such preaching from a great religious pastor as Bro. Gray brings to our church, we must be religious. So come on over to see us. We have a great prayer meeting, and, oh, such inspiring prayer-meeting sermons as we are blessed with hearing. We have a fine Sunday School, led by the efficient superintendent, Bro. Nolen, a fine Young People's League, a good W. M. S.

Don't you see we are pressing on the upward way, gaining new heights, getting new visions, really enjoying the experience; "that the way of the righteous grows brighter and brighter unto the perfect day."—J. H. Barentine.

MULBERRY.

The work on Mulberry and City Heights, Van Buren Charge, is progressing nicely. At both places we have some fine loyal people, who stand by the church and the pastor, and keep things moving on. The Sunday Schools and Leagues are holding up fine during the hot summer months. We have just closed a ten days' meeting at City Heights. The church was greatly revived, and has started in to wind up the year's work in good shape. We received six members into the church, which makes a total of nine additions at that place for the year, most of them by vows or baptism. We baptized one lady seventy years old. We might add that City Heights has, during the year, paid its entire quota on Superannuate Endowment. Our third quarterly Conference was held at Mulberry two weeks ago. Our presiding elder, Brother Wade, delivered a very fine sermon, strong, inspiring, encouraging. He left a spirit of good feeling in all the members of the official board to do their dead level best to see that the very best report possible is brought up at the fourth Quarterly Conference.

Rev. W. L. Evans, field agent for the Arkansas Methodist, was with us at Mulberry last week, and we did some good work for the paper, securing new subscribers, renewing old ones, and collecting back payments.—J. B. Stewart, P. C.

CARLISLE CIRCUIT.

I have just closed my second revival on the Carlisle Circuit. The first meeting I held was at Snake Island. We don't know how many conversions we had, but we had forty-seven additions to the Methodist church. We held our next revival at Shiloh. We had a wonderful meeting, taking in twenty-two there. We

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have taken nine Baptists into the Methodist church and up to present I have taken 83 people into the church, 77 by baptism and vows. I have two more revivals to hold, and we are praying for at least 17 more to make our 100. I am starting a revival Wednesday night, August 15, with Brother Whiteside at Plainview. Will be there ten days, and we are praying for a great revival there.

We desire the prayers of God's people that God will bless us in this revival.—J. B. Hoover, P. C.

A SHOT AT LIQUOR.

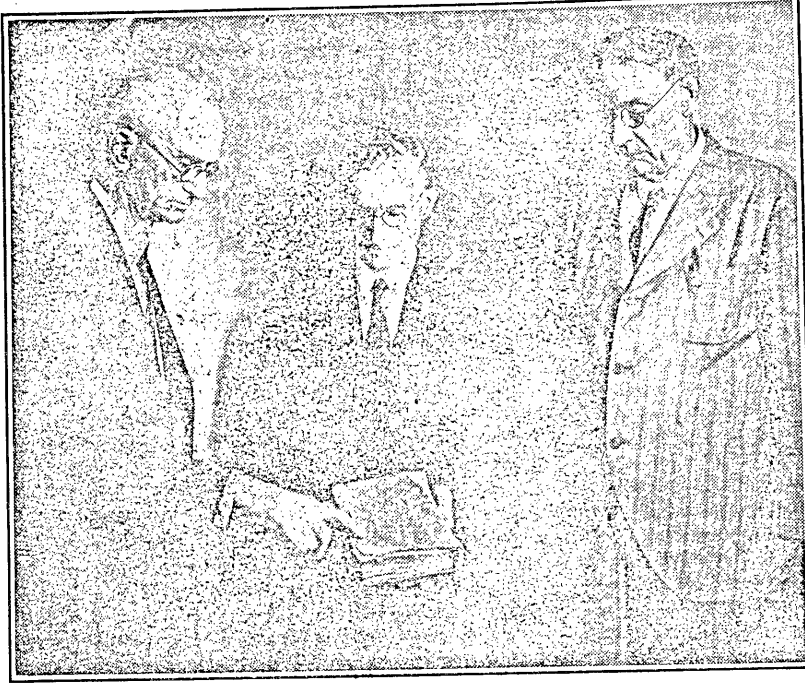
I am at Flat Rock, IZARD County, with Rev. L. R. Ruble for a 10 days' battle. Had a fine spiritual service Sunday night. Outlook is good for an "old-timer," sin-killer, soul-saver—the kind needed from A to Z in Southern Methodism.

If Dr. Knickerbocker made a mistake his boards have made a bigger one. Liquor has come to the parsonage door and to our church doors, with its bloody, crime-stained hands, and says: "Parson, I want you to keep quiet, while we put it over." We are on the defensive. Down with the "damnable stuff," and bury Al Smith head foremost under its crushing fall. I expect to vote as I pray, for the suppression of all evil; hence, I'll vote for the prohibition electors.—Jes. F. Jernigan.

OBITUARY

Pulley.—Mary Malvina Aldridge was born April 16, 1854; professed faith in Christ in 1866, under the ministry of Rev. R. G. Brittain, and joined the M. E. Church, South, at Smith's Chapel, Cross County, Arkansas, the same year. She was married to J. G. Pulley January 1, 1874, with whom she lived happily until the day of her death, August 5, 1928. She was a consistent Christian and a faithful worker in the church as long as her health would permit. She had been in poor health for many years, and for several weeks before her death was confined to her bed most of the time. She told the writer only a short time before she passed away that she had no dread of death, and spoke of the matter in such a manner as to show clearly that she thought of it as only a small matter not worth bothering about. She was a good neighbor, and will be greatly missed by her relatives and friends. It is a beautiful thing to so live as to have no dread of death.—W. J. Faust, Her Pastor.

Gilmore.—Some can preach great sermons; some can perform spectacular deeds; and some can command the attention of great masses; but the person we like to use as an example is the one who can live a great life. Such a life did Mrs. Y. A. Gilmore give to the world. Having stayed with her three years while in college, I feel that I know something of the great character she was. The sermons she preached in those three years with her life have become a part of my life. I am thankful more than I am able to express for what she did for me. She made it possible for me to remain in college, whereas, otherwise I would have had to drop out. She made personal sacrifices that I might remain in Hendrix. I am glad that such lives do not cease when they quit the walks of men. Her character will continue through the lives of all who knew her, for one could not be the same after having known her. She spoke no harm of any one, but saw the good in all. Never could one encourage in the hour of need like Mrs. Gilmore. Never did any one send out three greater boys than she has. This alone is testimony enough to show that she was what God expected her to be. I wish the state were full of such neighbors and mothers as Mrs. Gilmore was. Will not heaven be great filled with such characters? So well did she live that I know better what



Reading from left to right: Mr. G. A. Perkins, agent for the American Bible Society of Louisiana; Rev. J. J. Morgan, agency secretary of the S. W. Agency, A. B. S.; Rev. D. H. Conquette, agent of A. B. S. in Arkansas. The Bible in the picture was obtained from the overflow at Kelso, Ark., and presented to the Society by Rev. O. L. Cole of McGehee. During and after the great flood of 1927 the people in the refugee camps were visited by A. B. Society agents and supplied with the Gospel of John. After the flood, when the people had returned to their homes, many Bibles were furnished free, and that work has continued to the present. In Arkansas, Louisiana, and Mississippi, some 35,000 Gospels were distributed and 50,000 Bibles. For these no extra assessments nor special money campaigns were made. Bro. Colquette, "the Man with the Bible," thinks that this is the best possible work that this Society could have done. He is very appreciative of all the assistance that he has received as he has carried forward his part of this work. The above picture was taken in Dallas, Texas, last week while representatives of the Society were in conference.

Christ meant when He said, "God is Love," "greater love hath no man than this, that he lay down his life for a friend," and "love one another." Bryant must have had in mind such people as Mrs. Gilmore, when he wrote the famous passage in his Thanatopsis.—H. S. Anglin.

Harris.—Rev. H. M. Harris was born October 3, 1843; died on December 8, 1927, and was buried in Morning Star Cemetery, near Hot Springs, Ark. Sixty years before and after he had served the South in the Civil War, he settled in this vicinity and began preaching the Gospel of Christ to the people. His field was the hills and valley of this section. Sixty years ago there were no automobiles, no paved highways and very few means of communication. He was accustomed to the disadvantages of pioneer life. His horse and saddle, with saddle bags, with his lunch on one side and the Holy Bible on the other, were his equipment. Hardships were to be endured. With little compensation save to serve God whose cause he had undertaken, into the hills and mountains he went preaching to the little and often disappointing congregations that had gathered to hear him. He served in the Arkadelphia District as a supply for many years, and in the Little Rock District for four years. He received no financial reward, but was laying up his reward for days to come. About sixty years were spent in this great work, before Jesus called him home. He was a true, and loving husband, and noble father. May the God of heaven keep and sustain all his friends and loved ones, and may we all live so that when this warefare is over we can meet him in that home where there will be no more parting.—His Son.

Roberson.—Mary Ruth, the beloved wife of Mr. G. W. Roberson, of Bradley, Arkansas, was the daughter of Mr. and Mrs. Joseph D. Rogers, and was born near Plain Dealing, La., October 28, 1889. She was married January 23, 1910. Four sons were born to this union: Morris, Murray, Jack and James. All of them with their father are still living. Besides the husband and children, Sister Roberson leaves two brothers and four

sisters to mourn her untimely death. They are: W. F. Rogers of Bastrop, La.; Rev. J. D. Rogers, of El Dorado, an honored member of the Little Rock Conference; Mrs. Dora Lynn of Plain Dealing, La.; Mrs. Lizzie Thomas of Oklahoma City; Miss Mattie Rogers of High Point, N. C.; and Mrs. C. T. Matlock of El Dorado, Ark. Mrs. Roberson died at her home near Bradley, Ark., July 22, 1928, after a lingering illness of typhoid fever. In her death our Methodist Church at Bradley has lost one of its most faithful and beloved members. She was vice-president of the Woman's Missionary Society and an active worker in every enterprise of the church. Her associates in the work of the church loved and trusted her always. Mrs. Roberson was converted in very early childhood and joined the Methodist Church in which she was reared. Her parents were devout Christians and she was brought up in the atmosphere of a truly religious home. A few days before her death, and after she realized there was little hope of recovery, she talked freely of her approaching end and expressed herself as being perfectly ready to meet her Lord. She lived a beautiful life and died a beautiful death. She is sadly missed in her home, her community, and her church, but the influence of her saintly life abides, and her loved ones cherish the blessed hope of meeting her again in that land where there is no sickness, sorrow or death.—J. A. Sage, Pastor.

Pannel.—The little five-months-old infant son of Mr. and Mrs. Ike Pannel died at the home of its parents at Mulberry, July 31. A precious little budding soul, transplanted from earth to glory. The hearts of father and mother and brothers and sisters are lonely since he went away, but they know where to find him in the sweet bye and bye. We cannot bring him back, but we can go to him. Jesus loved the children. He took them in His arms and blessed them, and said: "Of such is the kingdom of heaven." Loving hands covered the little casket with flowers, so hopeful of the resurrection. Farewell, little one. We will see you in the better world.—J. B. Stuart, Pastor.

QUARTERLY CONFERENCES.

BOONEVILLE DISTRICT. (Fourth Round.)

Branch, Sept. 1-2, a. m.
Booneville, Sept. 2, p. m.
Paris Ct., Sept. 8-9, a. m.
Paris, Sept. 9, p. m.
Magazine, Sept. 15-16, a. m.
Plainview, Sept. 23, p. m.
Rover at Wing, Sept. 23, 3 p. m.
Dardanelle Ct., Sept. 29-30, a. m.
Dardanelle, Sept. 30, p. m.
Scranton, Oct. 6-7, a. m.
Prairie View, Oct. 7, p. m.
Gravelly, Oct. 13-14, a. m.
Belleville-Ola, Oct. 14, p. m.
Adona, Oct. 20, a. m.
Perry, Oct. 21, a. m.
Oppello, Oct. 21, p. m.
Waldron Ct., Oct. 27-28, a. m.
Waldron, Oct. 28, p. m.
Waltreak, Nov. 3-4, a. m.
Danville, Nov. 4, p. m.
Hartford, Nov. 11, a. m.
Mansfield, Nov. 11, p. m.
Huntington, Nov. 18, a. m.
F. E. Dodson, P. E.

CONWAY DISTRICT (Fourth Round)

Conway, Aug. 26.
Morrilton, a. m., Sept. 9.
N. L. R., First, a. m., Sept. 16.
N. L. R., Washington, p. m., Sept. 16.
Lamar, a. m., Sept. 23.
Atkins, a. m., Sept. 23.
Dover, a. m., Sept. 30.
Russellville, p. m., Sept. 30.
Cato-El Paso, a. m., Oct. 7.
Vilonia, p. m., Oct. 7.
Greenbrier at Greenbrier, a. m., Oct. 14.
Scotland at Scotland, a. m., Oct. 21.
Springfield at Lanty, p. m., Oct. 21.
Rosebud at Rosebud, Oct. 27-28.
Quitman at Quitman, Q. C. 3 p. m., Oct. 28.
Cabot, a. m., Nov. 4.
Jacksonville, p. m., Nov. 4.
Salem at Salem, a. m., Nov. 6.
Holland at Oakland, a. m., Nov. 7.
Pottsville at Pottsville, a. m., Nov. 11.
Plumerville, p. m., Nov. 11.
Springfield at Springfield, a. m., Nov. 18.
N. L. R., First, Q. C., p. m., Nov. 12.
N. L. R., Gardner, Q. C., p. m., Nov. 13.
Russellville, Q. C., p. m., Nov. 14.
Atkins, Q. C., p. m., Nov. 15.
Morrilton, Q. C., p. m., Nov. 16.
Conway, Q. C., p. m., Nov. 17.
J. M. Hughey, P. E.

LITTLE ROCK DISTRICT (Fourth Round.)

Hazen-DeVall's Bluff at DeV. B., 11 a. m., Sunday, Sept. 2.
Lonoke Station, 7:30 p. m., Sunday, Sept. 2.
Hickory Plains Ct., at Hickory Plains, 11 a. m., Saturday, Sept. 8.
England Station, 11 a. m., Sunday, Sept. 9.
Twenty-Eighth Street Church, 7:30 p. m., Sunday, Sept. 9.
Carlisle Ct. at Walter's Chapel, 11 a. m., Saturday, Sept. 15.
Winfield Memorial Church, 11 a. m., Sunday, Sept. 16.
First Church, 7:30 p. m., Sunday, Sept. 16.
Des Arc Station, 11 a. m., Sunday, Sept. 23.
Asbury Church, 7:30 p. m., Sunday, Sept. 23.
Bryant Ct. at Congo Church, 11 a. m., Saturday, Sept. 29.
Keo-Tomberlin, 11 a. m., Sunday, Sept. 30.
Hunter Memorial Church, 7:30 p. m., Sunday, Sept. 30.
Austin Ct. at Mt. Zion Church, 11 a. m., Saturday, Oct. 6.
Mabelvale-Primrose, 11 a. m., Sunday, Oct. 7.
Henderson Church, 7:30 p. m., Sunday, Oct. 7.
Forest Park Church, 7:30 p. m., Wednesday, Oct. 10.
Raukite Station, 11 a. m., Sunday, Oct. 14.
Capitol View Church, 7:30 p. m., Sunday, Oct. 14.
Highland Church, 7:30 p. m., Wednesday, Oct. 17.
White River Ct., 11 a. m., Saturday, Oct. 20.
Geyer Springs & Douglasville at D., 2 p. m., Sunday, Oct. 21.
Pulaski Heights Church, 7:30 p. m., Wednesday, Oct. 24.

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SUNDAY SCHOOL

Lesson for August 26

PAUL IN A ROMAN PRISON

LESSON TEXT—Acts 16:16-40.
GOLDEN TEXT—Rejoice in the Lord always; and again I say, Rejoice.
PRIMARY TOPIC—Paul in Jail.
JUNIOR TOPIC—Paul in Prison.
INTERMEDIATE AND SENIOR TOPIC—The Source of Paul's Joy.
YOUNG PEOPLE AND ADULT TOPIC—Paul As an Evangelist.

1. Paul and Silas in Jail (vv. 16-20).
1. The occasion (vv. 16-21).

As the missionaries went out from day to day to the place of prayer they were accosted by a young woman possessed by a spirit of divination. She was owned by a syndicate of men who derived large gains from her soothsaying. Her utterances as she followed the missionaries became a great annoyance to Paul, who in the name of Jesus Christ commanded the evil spirit to come out of her. The spirit in this maid testified that these were serv-



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ants of the Most High God and that they proclaimed the way of salvation. But Paul, like Jesus (Mark 5:7), would not have Satan's testimony. The evil spirit immediately obeyed Paul's command. When the demon was cast out, the supernatural power of the maid was gone, therefore the source of revenue was dried up. This so exasperated her owners that they brought Paul and Silas before the magistrates on the false charge of the changing of customs. It was not custom but their unlawful gain which was interfered with. There is always trouble when the unlawful business in which men are engaged is threatened.

2. Their behavior in jail (v. 25).

Paul and Silas prayed and sang hymns to God. It seems quite natural that they should pray under such circumstances, but to sing hymns is astonishing to all who have not come into possession of the peace of God through Christ. Even with backs lacerated and smarting, and feet fast in the stocks compelling the most painful attitude, in the dungeon darkness of the inner prison with extreme uncertainty before them, their hearts went up to God in gratitude.

3. Their deliverance (v. 26).

The Lord wrought deliverance by sending a great earthquake, which opened the prison doors and loosed their bands.

- II. The Conversion of the Jailer (vv. 27-34).

The jailer had small sympathy for the prisoners, for as soon as they were made secure, he went to sleep. Being suddenly aroused from slumber by the earthquake he was about to kill himself, whereupon Paul assured him that the prisoners were all safe. What he had heard of their preaching and what now he experienced caused him to come as a humble inquirer after salvation. He was convicted of sin and felt the need of the Savior. Paul clearly pointed the way to be saved, saying, "Believe on the Lord Jesus Christ." The word "believe" means to trust and fully obey. The proof that the jailer was saved is three-fold:

1. Transformation from brutality to tenderness (v. 33).

He who a little while ago could with impunity lay on the cruel lashes is now disposed to wash their wounds.

2. Confession of Christ in baptism (v. 33).

Those who have really been convicted of sin and have experienced the saving grace of God delight to confess their faith in Him under all circumstances.

3. He set meat before them (v. 34).

4. His whole household, baptized (v. 33).

When a man's family is willing to follow him, you may be sure that his conversion is genuine.

- III. The Magistrates Humbled (vv. 35-40).

1. Orders to release the prisoners (vv. 35, 36).

The earthquake brought fear upon the magistrates and thus moved them to give leave for the prisoners to go.

2. Paul's refusal to go (v. 37).

The ground of his refusal was that their rights as Roman citizens had been violated. They demanded public vindication.

3. Brought out of prison by the officers (vv. 38, 39).

Because they were Roman citizens they were released, the magistrates fearing what they had done.

4. Returned to the house of Lydia (v. 40).

Upon their public vindication they left the prison and entered the house of Lydia, and after ministering comfort to the brethren, they departed.

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J. M. WILLIAMS, President.

High Points at Hendrix College for the Coming Year

NEW BUILDING

The Main Building, burned June 19, now being restored, will be ready for the opening next month, a better and more efficient plant. The building, already under cover, is being plastered, floored and painted.

EFFICIENT WORK WITH FRESHMEN

The same efficiency shown in restoring the building pervades all departments. Equally strong men head up all departments. Freshman fatalities, or failures, large in many institutions, have always been reduced to the minimum at Hendrix. This summer the faculty has added new means of helping freshmen. Freshman week is one of these measures. Freshmen this year are called in three days ahead of the regular opening. During these three days, the faculty and freshmen through talks by officers, personal conferences, and informal social gatherings, will get well acquainted with each other and the freshmen will learn how to make their college life a success.

Other measures are improved management of the dormitories and additional plans for co-operation between faculty and upper classmen in helping the freshman to get the most out of his college opportunities.

INCREASED RELIGIOUS EMPHASIS

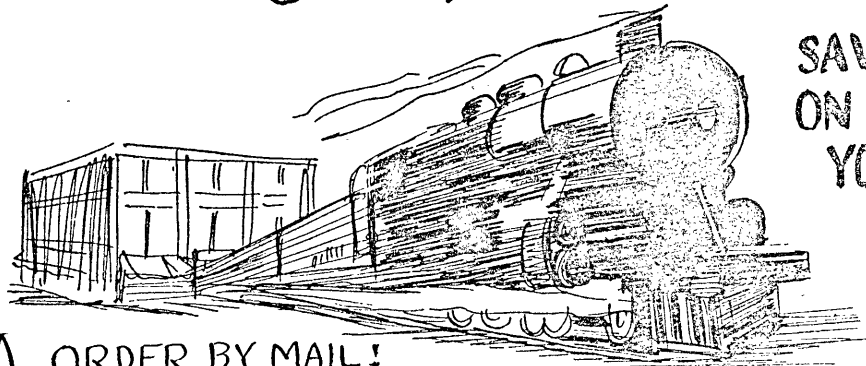
Another important forward step is the big emphasis being placed by Hendrix upon Religious Education and religious activities. Always noted for the high moral standards, Hendrix is now assigning two full-time men to teaching Bible and Religious Education and to stimulating religious activities among students. These men are among the ablest and best trained men in the church—Dean C. J. Greene, an able Bible teacher, and Professor P. J. Rutledge, highly trained in religious education. Their teaching schedule is so arranged that they can give time to spiritual advice and to stimulating religious life and activities among students.

SCIENCE BUILDING

The coming year will witness the erection of the long desired Science Building. Most of the money for the building is in the bank drawing interest. This is to be a fire-proof building. When this building is completed the physical equipment of Hendrix will then be equal to that of the best small college of the South. The list of buildings constructed in recent years is impressive: Martin Hall, Millar Hall, Stadium, Hospital, Biology, Gymnasium, Library, Main Building, and Science Building. The physical properties will approach three-quarters of a million in value.

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