

ARKANSAS METHODIST

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

"SPEAK THOU THE THINGS TH AT BECOME SOUND DOCTRINE"

Vol. XLVIII.

LITTLE ROCK, ARKANSAS, THURSDAY, AUG. 22, 1929

No. 34

PUNGENT PARAGRAPHS.

The safe way out of trouble is the upward way through prayer.

The best luck is to like labor and love, and the worst luck is to hate holiness.

A strong intellect that is not moved by a pure heart may blast rather than bless humanity.

Many a modern youth is covered by a screen of cigarette smoke rather than by a cloud of glory.

If you are wrapped in yourself, you are like a pig-hickory nut, hard to crack and bitter when cracked.

If you fail, it is not because you lack gifts and opportunity; for everyone has at least one talent and one opportunity; but because you have been misusing or hiding your talent and dodging your responsibility.

OUR COUNTRY'S CRIME.

Much is said about the crime wave which is passing over our country, and it is cause for alarm. President Hoover has appointed a commission to investigate and suggest a cure, and we believe that, led by our preachers and other moral leaders, we shall soon overcome this evil.

But there is another crime which has received little attention, and if it is not stopped, our children and children's children will suffer. That is the crime of robbing the soil. We have allowed our fields to wash into gulleys and the fertility to be carried away to the Gulf of Mexico, and in a few years we shall leave to our children a depleted soil that will be incapable of producing what they need. It is a terrible crime, not of one individual against another individual, but of pioneer generations against succeeding generations. It can be stopped and must be if we are to have the respect of those who follow us. Texas is beginning to do its duty.

On July 1 a movement began in twelve counties of North Texas to terrace the farms. It is said that it was the greatest organized terracing program ever conceived in the world. On the first two days of July a demonstration of terracing was put on, and farmers were given instruction in the methods and value of terracing.

If terracing is necessary on the almost level black lands of Texas, still more is it necessary on our rather poor uplands. Our farmers are beginning to practice terracing, but the number is small. We should try to get all interested. It will do two things worth while—conserve the soil and hold back the water and thus decrease the floods which have become so destructive. Let us become enthusiastic advocates of terracing and help to end the crime of robbing posterity of its rightful inheritance.

THE LOCAL PREACHER.

Formerly our Church had many local preachers who had no thought of entering the itinerancy. They were men who worked all week at some profession or trade or other occupation, and then preached on Sunday at some place where the preacher in charge could not preach. Thus his work supplemented the labors of the itinerant preacher, and many places had regular preaching two or even four times a month, which, otherwise, would have had only one Sunday. In this way the country churches were better served than many of them today.

Now few men are licensed as local preachers unless they expect ultimately to become traveling preachers. Only a few of the old-fashioned local preachers remain, and most of them feel that they are not wanted except to serve as supplies on poor charges where the presiding elder would be unwilling to send a member of the Conference. Does this mean that the Holy Spirit is no longer calling men to be preachers of the Word unless they intend to preach as pastors? Or does it mean that the men who are called of God to preach

A SOWER WENT FORTH TO SOW HIS SEED; AND AS HE SOWED, SOME FELL BY THE WAY-SIDE, AND IT WAS TRODDEN DOWN, AND THE FOWLS OF THE AIR DEVoured IT. AND SOME FELL UPON A ROCK; AND AS SOON AS IT WAS SPRUNG UP, IT WITHERED AWAY, BECAUSE IT LACKED MOISTURE. AND SOME FELL AMONG THORNS, AND THE THORNS SPRANG UP WITH IT, AND CHOKED IT. AND OTHER FELL ON GOOD GROUND, AND SPRANG UP, AND BEAR FRUIT AN HUNDRED FOLD. AND WHEN HE HAD SAID THESE THINGS, HE CRIED, HE THAT HATH EARS TO HEAR, LET HIM HEAR.—Luke 8:5-8.

APPEAL TO PASTORS

* The Fall of the year is coming and I hear
* the rumblings of another Annual Conference.
* A program and organization are key words.
* The Commissioner has tried to put on a
* program for the Arkansas Methodist and
* organize to carry out that program.

* The program is one subscriber for every six
* Church members in every Charge in Arkansas.

* The plan is for the pastor and his local committee to put it over, sending the cash and list to the Arkansas Methodist. The Commissioner has worked hard to assist in doing this. Fifty five Charges are 100 per cent. (See the list on page 3.)

* If your Charge is not 100 per cent, will you strive to make it such at once?

* There are two reasons why you should work hard to put the Arkansas Methodist in every home.

* First, your people should be reading Christian Literature. You can lift a people no higher than their information. They should know what is being done in the Kingdom of God, and especially in their own Church. How can they know without their Church journal?

* Second, the 126,000 Methodists in Arkansas ought to support a state-wide Church paper, and you and your people should give it your hearty support.

* I appeal to you, my faithful brother pastor, to put your Charge over 100 per cent now. Will you do it?

Your co-laborer,

J. J. Galloway, Commissioner.

are no longer responding to the call? We are inclined to think that the latter is the case, because the people have so-educated themselves that they expect the preacher to be better prepared than local preachers usually are.

Men called to preach, doubtless, often satisfy conscience by engaging in various church activities; but most of them stifle conscience and do little or nothing in the church. We are depending now largely on the laymen's movement and lay leaders do what the old-fashioned local preacher did; and these laymen are not measuring up to the needs. Occasionally a gifted layman will run out to a country church and deliver a lecture, but that does not satisfy. The people want real preaching, and will not often return to hear a mere moral lecture.

There are today more men who are able to speak well than ever before. We hear them at the various civic, commercial, and fraternal meetings. Many of them are really eloquent. We have scores of lawyers, teachers, merchants, and farmers who could preach if they would only put themselves under the Spirit's guidance and give themselves to the blessed work of preaching. We urge devout laymen who have the gift of speech

to listen for the call of the Spirit, and, if called, to answer and render the Church a needed service.

It will be argued that lay leaders can and will do as much as local preachers. We have tried them for nearly twenty years, and are getting very meager results. Let us co-operate with the Spirit and send forth men to preach rather than to lecture, men who feel the burden of souls and not merely a call to instruct in methods of conducting a Sunday School or of raising money.

The English Methodists still have many real local preachers. The three leading branches of English Methodism have 15,367 churches; only 4,354 pastors; but 36,924 lay or local preachers. Most of these lay preachers have regular appointments, and their labors supplement the work of the pastors. In English Methodism local preachers are still highly honored, and men of distinction, members of Parliament, men of wealth and influence, are often local preachers.

We are wondering if we have been pursuing the right course in recent years. Wesley used many local preachers, and the Church prospered under their ministry. We have pushed the local preacher aside, and may be suffering as a result. This matter is worthy of careful consideration.

THE IGNORANCE OF THE CITY DAILY.

Commenting on the daily newspaper, The Christian Advocate (New York) mentions the fact that the successful party in the last English election had only one daily newspaper backing its cause. This comment is highly suggestive: "It is well to remember that newspaper support does not insure election success. They have just had a national election in Great Britain. The Labor Party had but one London daily on its side. The Liberals had three, and all the rest were Conservative. Yet the party which lacked editorial support had the most votes at the polls. The people did not take orders from the editors or from anybody else. A good example of the failure of a newspaper to understand and represent the mind of its constituency is afforded by a recent incident. Mr. Harvey E. Simmons, a well-known Methodist layman of Brooklyn, who was for twenty-one years General Secretary of the borough, was in Savannah, Ga., last spring, and became disgusted with the attitude of the leading dailies toward the Eighteenth Amendment. He called on the editor of the Morning News and urged him to give more space to law observance instead of playing up infractions of the law. The editor expressed the belief, so prevalent in wet circles, that everybody breaks the law. He told Mr. Simmons that if he would canvass the persons living on a certain city square and found that twenty per cent or more had not taken a single drink within a year, that would be news, which he would publish. Mr. Simmons thereupon made a canvass of every house, and of every person, including servants, in each house, and was able to report to the editor that only one per cent were breaking the law. Some, who had served alcoholic beverages before the Volstead Act was passed, declared that they did so no longer. On May 4 the Morning News gave full publicity to the facts which astonished the editor. The trouble in too many newspaper offices is that the editors and writers for the press come in contact with so many people who treat the law as a farce, that they forget the inconspicuous multitudes of law-abiding people of whose habits and opinions they have no more knowledge than the editor of the London Times had of the way the English voter was going to mark his ballot."

Sir William Osler, the famous physician, says: "For a young man, the privilege of browsing in a large and varied library is the best introduction to a general education."

PERSONAL AND OTHER ITEMS.

Miss Annie Winburne, our faithful bookkeeper and treasurer, is taking her two weeks' vacation at Mt. Sequoyah. She will return Sept. 2.

It should be remembered that out of the 27,000 sermons which will be preached tomorrow in British Methodist churches at least 15,000 will be preached by laymen.—London Times.

At the home of his son, J. T. Umsted, in Newport, Rev. M. B. Umsted, a superannuate of N. Arkansas Conference, was, on Aug. 16, married to Miss Elvira Majors, Rev. B. C. Few officiating.

The Epworth Leaguers, some 200 strong, are holding their Assembly at Mt. Sequoyah. The editor expects to be with them Saturday. They are a wonderful body of young people, worthy of the confidence of their elders.

Rev. S. K. Burnett, our pastor at Ashdown, is spending this month at Hot Springs, drinking the mineral water and taking the baths, and hopes to return to his charge re-invigorated and ready for the hard work of the last quarter of the year.

Dr. F. M. Tolleson, P. E. of Fayetteville District, writes thus of the Laymen's Conference which was held on Mt. Sequoyah: "The program was one of the best it has ever been my good fortune to enjoy, and I have been to Chautauqua, Winona Lake, and Junaluska."

Passing through on their way to Piedmont, Mo., to visit relatives, Mr. and Mrs. H. E. Newton and daughter, Margaret Elizabeth, and Mr. W. H. Robins, all of Muskogee, called last Saturday. Mr. Robins and Mrs. Newton are children of the late Mr. and Mrs. W. E. Robins.

Granted a year's leave for special study at Columbia University, Mr. Fred McQuiston, state supervisor of negro education, will leave in September, and his post in the department of education will be temporarily filled by Mr. F. T. Mitchell, now vocational supervisor in the negro education division. Mr. McQuiston is a graduate of Hendrix College.

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Thursday of last week Dr. W. P. Whaley, presiding elder of Searcy District, called and reported conditions fair in his District. In much of his territory the long continued drouth has done much damage. Several good meetings have been held with considerable ingatherings.

Brother Pastor, if you failed to observe Mt. Sequoyah Day, it is not too late. Speak briefly of the work of the Assembly and allow your people to make a freewill offering. They expect you to do it and will cheerfully respond. The publicity and money are needed. Remit to Supt. S. M. Yancey.

William Lyon Phelps says: "I do not know how wicked American millionaires are, but as I travel about and see the results of their generosity in the form of hospitals, churches, public libraries, universities, parks, recreation grounds, art museums and theaters, I wonder what on earth we should do without them."

Some people say that Big Business is responsible for the Eighteenth Amendment. Not so. Big Business did help when it got ready. But the Christian churches gave us prohibition. If they should cease their agitations for enforcement, the amendment would go to the discard pile within a year.—Bishop J. F. Berry.

The Southern Advance, published at Houston, Texas, is a weekly paper launched by the independent Democrats of Texas, who opposed the election of A. E. Smith last year, and are determined to fight for clean politics and independence of the voter on moral questions. The price is \$2.

The editor of a newspaper wheeled his chair around and pressed a button on his desk. The office boy entered. "Here," said the editor, "are a number of suggestions from outsiders telling how to run our paper. See that every one is carried out." And the office boy, gathering them all in a large waste-basket, did so.—Ex.

On August 6, at her home in Muskogee, Okla., Mrs. Elizabeth Robbins died and was buried at Tulsa. Mrs. Robbins, widow of the late W. E. Robbins, and mother of the late Mrs. O. E. Goddard, was a noble Christian, loved and honored by all who knew her. The sympathy of many friends will go out to the bereaved relatives.

Dr. G. F. Winfield, former president of Lon Morris Junior College, now president of Whitworth Junior College, has been appointed pastor of the Brookhaven (Miss.) Church to fill the vacancy caused by the death of Dr. A. F. Watkins. Dr. Winfield will serve the church till Conference meets in connection with his educational work.

It is announced that the Mountain Home College will not open this year on account of lack of sufficient funds. It was founded by Baptists in 1891 and after many vicissitudes was made a junior college in 1922. It has done a good work, but like many other denominational institutions established about the same time without endowment, has been compelled to succumb to the inevitable.

Rev. J. W. Campbell, superannuate of the North Arkansas Conference, living at Conway, is still confined to his home. He had a stroke of paralysis in the early spring. His wife scalded an ankle and foot Aug 1 and is just able to be up. Mrs. Campbell's mother, Mrs. Burton (89), recently fell and broke her hip and was taken to the Faulkner County Hospital. The many friends of this afflicted family sympathize with them.

There will be a camp-meeting at Mt. Sequoyah beginning Aug. 26 and running to Sept. 1. Such preachers as Dr. Forney Hutchinson, Dr. C. C. Sealeman, and Dr. Paul B. Kern, all episcopal possibilities, will be the preachers. The superannuate preachers and their wives will be given free rooms, and the cost of their meals will be very moderate. It is hoped that many will attend. Supt. Yancey extends to them a hearty invitation. Let those who expect to attend notify him in advance of their purpose so that rooms may be reserved. Pastors who have not had their vacation, and laymen who can take a week off should go to Mt. Sequoyah for this camp-meeting. It will be an opportunity to enjoy some of the things of the good old days with modern surroundings.

Be sure to heed Commissioner Galloway's Appeal on the first page. He has done his work of organizing, and pastors and leading laymen know exactly what his plans are. It is now their privilege to co-operate in closing up the work of the year. His report shows that fifty-five charges have 100 per cent lists. That means that only one charge in seven has met expectation. We are patiently waiting for the other six. Will they disappoint us? Surely not.

Last Saturday Pres. W. W. Jackson of Wesleyan Institute, San Antonio, Texas, called as he was passing through on his way to New Haven, Conn., where he and his wife, daughter of Dr. O. E. Goddard, will enter Yale University for a year of graduate work in religious education. Miss Virginia Goddard, who graduated from Vanderbilt this year, will accompany them and enter the university also. President Jackson has been granted a year's leave of absence.

The churches of America are enthusiastically supporting President Hoover's disarmament plans, and in particular his proposal to suspend the construction of new cruisers pending a new agreement with Great Britain. In a telegraphic referendum conducted by the Christian Herald and announced in the current issue of that magazine, the elected heads of fifteen of the largest Protestant denominations, expressed their complete approval of Mr. Hoover's position. The churches represented have combined membership of 15,881,943.

The No-Tobacco League of America will hold its annual convention at Winona Lake, Indiana, August 26-27. One of the chief matters to be considered will be arrangements for a campaign to secure signatures on petitions to Congress to pass the Smoot Bill, the purpose of which is to amend the Pure Food and Drugs Act by extending its provisions to tobacco and tobacco products. Organizations interested in counteracting efforts to increase the use of tobacco among women and youth, are invited to send delegates.

Government cannot go bankrupt as long as it has the taxing power and while the people have anything left to tax. Government units, particularly state and municipal, are levying constantly greater tax burdens on the people. Bureaucracy tends to launch governments into experiments and pass the costs on to the taxpayers who cannot escape the bill. Government must be maintained, but it must be protected from bureaucratic control which extends its activities outside the sphere of governing, encourages inefficiency and adds numberless employees to the public payroll. The taxpayers, to foot all political bills, must be ever watchful and take decisive action when necessary.—Bulletin.

In order that Rev. J. E. Cooper, the pastor, might preach at El Dorado, Sunday morning, Aug. 11, the editor preached at Fordyce. It was a hot day, but the church was cooled with electric fans and was comfortable, as every modern church should be. It was a pleasure to speak to the fine class of women in the Sunday School of which Mr. T. D. Wynne is the capable teacher. This is a strong church in a splendid community, and Bro. Cooper is in the midst of a satisfactory year. Entertainment was in the new Kilgore Hotel, which is modern in every respect and well managed. It was a great pleasure to eat dinner with the Caplingers, old friends whom the editor appreciates. Mr. Caplinger's grandparents, Capt. and Mrs. J. M. Jenkins of Quitman, were two noble Christian people at whose home the editor often had beautiful hospitality.

Dr. T. L. Hulse, who has been editor of the Central Methodist, organ of the Kentucky and Louisville Conferences, has declined re-election, and Dr. B. C. Horton, pastor of W. Broadway Church, Louisville, has been elected to the editorship. He is an experienced pastor and presiding elder and was at one time business manager of the Central. He will doubtless make a good editor, but it is to be regretted that Dr. Hulse declines to continue in the work for which he seems to be peculiarly fitted. Not many men are prepared to edit a church paper, and it is almost a tragedy when one who is demonstrating his ability, as in the case of Dr. Hulse, feels compelled to quit. One who has never been a denominational editor cannot realize the difficulties of the thankless task of "making bricks without straw" on faithless promises and a meager salary. We part with Dr. Hulse with re-

gret, and welcome Dr. Horton to the fraternity with the hope that he may have a sufficiency of straw to make good brick.

ARKANSAS LORD'S DAY ALLIANCE.

The members attending the Institute of Temperance and Social Service held at Mount Sequoyah, Arkansas, August 7-9, 1929, adopted the following resolution:

Resolved, That this Conference, appreciating the presentation of the Cause of the Sabbath by Dr. H. L. Bowlby, general secretary of the Lord's Day Alliance of the United States, and realizing the need of an Auxiliary of the Alliance in Arkansas, as in other States, suggest for your approval the following to be members of a conveners' group of the Auxiliary to be enlarged and completed in November or early December after the religious bodies have held their State meetings:

Dr. A. C. Millar, Mrs. John P. Almond, Dr. J. H. Fuller, Dr. J. S. Compere, Dr. Ben M. Bogard, Mrs. W. I. Moody, Dr. J. F. Lawson

And it is the sense of this body that the denominational conferences, conventions, and synods in State meetings in Arkansas be requested to appoint at least one minister and one layman for membership in the Arkansas Auxiliary of the Alliance.

B. A. Few, Presiding Officer,
Eugene L. Crawford, Secretary.

CHARGES REPORTING 100 PER CENT FOR THE ARKANSAS METHODIST

Carthage and Tulin, Sparkman and Sardis, Batesville, First Church, Batesville, Central Avenue, Cotter Ct., Evening Shade Ct., Mountain Home, Mountain View, Newark, Pleasant Plains, Salem, Sulphur Rock, Tuckerman, Wiseman Ct., Umsted Memorial, Branch Church, Danville, Magazine Church, Plainview, Prairie View, Rover, Stephens, Atkins, Berryville Mission, Prairie Grove, Clarksville, Hughes, Hulbert, Luxora, Marion, Trumann, Arkansas City, Dermott, Eudora, Hamburg, Lake Village, McGehee, Montrose and Snyder, Portland and Parkdale, Wilmoth, Hoxie, Mammoth Spring, Piggott, Pochontas, Salem, Mt. Ida, Sheridan, Sherrill, Beebe, Marshall, Richmond, Hunter Memorial, Blevins Church, Bethesda, Ola, Mineral Springs Church.

Several charges have reported 100 percent lists which have not yet paid; others promise that they will be 100 per cent, but have sent in no lists; while certain circuits have churches that are 100 per cent, but the circuits as a whole are not yet 100 per cent. If there are errors in this list, pastors are requested to make corrections.

SUNDAY AT EL DORADO AND JUNCTION CITY

I usually try to arrange my appointments in Northwest Arkansas during the summer, but Dr. J. D. Hammons, pastor of First Church, El Dorado, is taking his vacation in the N. W., and, responding to his call, I preached in his fine church last Sunday to a splendid congregation for a hot day with the pastor away. I had attended the Sunday School of which Co. Supt. J. L. Bond is the capable superintendent and after a brief address to the school had spoken before Mrs. Bond's Women's Class and Hon. J. J. Craig's Men's Class, both fine, serious groups.

Our church at El Dorado is one of the great churches of Arkansas Methodism, and although it is in the rich and progressive oil city, it has not been hurt by prosperity. It was fortunate in having a substantial membership upon which to build.

After dinner, Rev. J. D. Rogers carried me to the Southside to see his beautiful new church, Vantrease Memorial, which was erected last year, and starting with nine members now has over two-hundred. The building of this church and increase of its membership is one of the phenomenal events in our church activity during the past year, and Bro. Rogers deserves great credit. I promised to return and preach for him and shall then more fully describe the situation. Pres. J. P. Womack of the Teachers College at Arkadelphia spoke in his pulpit Sunday night.

My former student and good friend, Mr. A. P. Reynolds, who is now in business at El Dorado after many years of splendid service in county farm-agency work, carried me down to Junction City and waited for preaching so that he might bring me back to El Dorado that night.

We found the pastor, Rev. C. M. Thompson and

wife, in the old parsonage, which had been sold last year, but they are expecting in a few weeks to move into a very beautiful and serviceable parsonage which is nearing completion just north of the church. It is a bungalow with four big rooms, and kitchen, breakfast room, sleeping porch, hall, bathroom, and broad veranda. It is nicely finished and has an unusual number of windows. The cost will approximate \$2,500, and it will be almost paid for when finished. This is a notable achievement for Bro. Thompson and his little flock of less than 100 members, and they are justly proud of it. As Junction City, so far, has had little benefit from the oil fields and the population is shifting, the work of maintaining the church is not easy. The church building, a substantial brick, built in the pastorate of Rev. F. E. Dodson, needs some repairs and remodeling to meet present needs. The lot is large and well located, and, on the whole, we have a good piece of church property.

As I was only there for a few hours I did not see much of the town, but the prospect for oil near by is heartening the people, and if good wells are brought in there will be wonderful change. One of the difficulties is the fact that the town is on the state line, part in Louisiana and part in Arkansas.

Bro. Thompson is a hard worker and is doing good under somewhat unfavorable circumstances. He has two small country churches to which he gives one Sunday. One is at Wesson, formerly a thriving mill town, but now practically deserted because of the abandonment of the mill after it had used its trees. This is one of the tragedies of the lumber business, and should not occur, and would not if we had begun a forestry policy forty years ago. In many places now the forests are on fire, and it is pitiful to observe the wanton waste that could be so easily prevented if the politicians were all dead or sleeping. Bro. Thompson is an authority on bee culture and a few years ago when he lived in Jefferson county he produced more honey than any one else in the state. The flood of 1927 destroyed all his bees, but he has started again in a small way.

I was entertained in the home of the Bonds. During the winter I hope to visit the schools of Union County, which have had marvelous development since Mr. Bond became superintendent, and then I shall write the story of this remarkable educational growth and transformation. El Dorado is a magic city of some 35,000, growing from 4,500 in seven years. Everything is so new and clean that it shines.—A. C. M.

"OUR SUMMER CAPITALS"

Under the caption above the editor of the *Christian Advocate* (Nashville), who himself is a trustee of the Western Methodist Assembly at Mt. Sequoyah, comments on our summer assemblies, in part, as follows: "One is fortunate if he can see both Lake Junaluska and Mt. Sequoyah in the same summer. These places have that rare quality called charm. They are in the mountains. The Southern Methodist Assembly grounds at Lake Junaluska are in the valley, overtopped by lofty summits. The Western Methodist Assembly grounds are on the top of a mountain which a valley encircles. The scenery is not similar at the two assemblies. There is no agreement as to which is the more beautiful, but there is unanimity as to the fact that both are very attractive. The altitude of these assembly grounds affords relief from the heat of the cities and the plains. There are many bodily comforts to be had. But the important feature of these institutions is their contribution to religious education. Already they have rendered a vast service in training Sunday School teachers, Epworth Leaguers, missionary leaders and pastors. Without the part they have played our young people, our laymen, and our Christian women would have been denied much of the inspiration and instruction which they have received these late years. These assemblies are of incalculable value. They must be esteemed for their work's sake. Already they have acquired an essential position in our Church plans, and the indications are they will be more and more relied upon. . . . The persons who have in charge the affairs of Lake Junaluska and Mt. Sequoyah are performing a great service. As time goes on their work will count more and more. They are conducting summer rallying centers for the Lord's forces and are supplying the means of better equipment for the workers of the Kingdom."

This is a sane and wise appraisal of these in-

stitutions, and our people would do well to get in their thinking that the Assemblies are an essential part of our educational system, and must be considered in the financial plans of the Church.

THE CIRCULATION CAMPAIGN

Since the last report the following have been received: Conway, J. M. Workman, 1; Elaine, C. H. Bumpers, 100 percent, 21; Altus, L. A. Alkire, 3; Springfield Ct., W. T. Bone, 6; Mabelvale-Primrose, Fred R. Harrison, 5; DeQueen, R. H. Cannon, 15; Berryville Misn., M. F. Johnson, 100 percent, 8; Lakeside, Pine Bluff, by L. W. Evans, 1; Grand Ave., W. T. Wilkinson, 1; Harrisburg, J. L. Shelby, 4; Belleville, S. O. Patty, 6; Booneville Sta., L. E. Mann, 11.

Commissioner Galloway is doing some fine work at Conway this week, and it is probable that it will be 100 percent soon. Let all pastors heed his call on the first page. He has planned and organized, it is now time for the pastors to execute. If they do not, both he and the editor will be greatly disappointed, because pledges of diligent campaigning have been made and should not be disregarded. Several Districts are almost 100 percent. Let them now finish their task and set standards that will stimulate others.

BATTLING FOR RIGHTEOUSNESS.

A contributor to The Methodist Protestant, discussing "The Church Paper," makes the following significant observation: "It is becoming apparent to most thoughtful people that a very serious situation is developing throughout the country with respect to the attitude of the daily press toward moral and religious questions. Nothing seems sacred any more to the great dailies published in the large cities. There is a flaunting of ridicule upon everything the church stands for, and only now and then do we find a great daily that is fair to the church or to any moral reform. Everything is garbled and twisted and stretched, and mountains become mole-hills, and mole hills mountains, as may be necessary to produce thrilling headlines and sensational reading for the public. . . . The church paper may be the last line of reserves for the forces of righteousness in the battle for the right. The religious press is the last resort of moral issues when they seek a hearing before the people. Nowhere else can they secure a fair hearing. If our children are to get the right perspective toward life; if the people are to hear the other side of the great moral issues when great issues are at stake in both church and state, then the religious press must come into its divine right to give the people a wholesome outlook upon life and be saved from the damning materialism of our times."

The South is fortunate in having great daily papers which are usually on the right side of moral issues editorially; but even these dailies admit to their news and story columns much that is morally objectionable, and when moral issues become political, it is practically impossible even for the editorials to be impartial in respect to party, and for them to admit to their news columns and correspondence matter that is unfavorable to the party toward which the editors lean. This was clearly in evidence in the campaign of last year. It is high time that our church leaders realized this situation.

It might be profitable for conscientious secular editors to recall the fact that forty years ago practically no city daily was advocating prohibition and fighting the saloon; but all of the religious papers were fighting an unpopular fight, and because they won, the secular papers are now free to take the same side when not influenced by political considerations.

BOOK REVIEWS

Planning Modern Church Buildings; by Mouzon William Brabham, A. B., A. M.; published by Cokesbury Press, Nashville, Tenn.; price \$2.50

In this book the work and life of the entire church are considered and the buildings planned to take care of each age group within the organization. The author is a graduate in the field of religious education and has for several years been chairman and advisor for successful architectural organization. The book is thorough, simple and practical. It contains more than one hundred illustrations showing exteriors and interior floor plans and should be of great interest and help to architects, building committees, and pastors in planning beautiful and adequate churches.

THE QUESTION: TO PLEDGE OR NOT TO PLEDGE

"To pledge or not to pledge—that is the question:

Whether 'tis nobler in a man to gather

The church's blessings free, and leave the others

To foot the bills and spread the gospel tidings,

Or to take pen, to sign a weekly pledge.

And share the cost. To write—to sign—to pledge—

To pledge—perchance to pay! Ay, there's the rub;

For in six months I may have lowered salary;

Stocks may have sunk, or had investments swat me.

And then beside the increased cost of living

Must give me pause; then, too, there's the respect

I owe myself to run a costly motor; The dues of clubs, the children off at college!

Why not content myself with casual giving

On pleasant Sundays when I journey churchward

And not commit myself to certain moneys?"

WHY NOT? BECAUSE I DO NOT PROPOSE TO BE A SLACKER!

—Oklahoma City Chimes.

A STORY OF THE OLD DAYS
(This is a chapter out of the life of Former Governor G. W. Donaghey, as related in the Donaghey News).

After a good long period of restraint, father had commenced indulgence in the fault that made him a failure in life. Our crops had been harvested, and he and I had been to Ouachita City, La., a steamboat landing twenty-seven miles from our home just across the state line in Arkansas, to take the last load of our cotton. Our wagon was drawn by four mules, with father as driver sitting on the saddle mule at the near wheel.

Along the road that afternoon as we neared home, father would occasionally stop to talk to friends, and I remember that he would now and then remark:

"I don't know what Betty will say about it."

We arrived at our house after dark, and father was so much under the influence of liquor that he could scarcely walk. A negro boy came out of a tenant house with a pine torch-light so that we might see how to unhook the team and feed it. But when mother met us, she was holding a lighted candle. She soon saw the condition of father and was much crest-fallen about it. Then she walked around to see what was on the wagon and saw a cask containing about twenty gallons of liquor. She became so enraged at the sight of it that she threw the candle on the ground and ran towards the house weeping.

Father, seeming to be conscious of guilt, said, "Betty! Betty! Please be composed; there shall no harm come of this."

But mother answered, "You shall not bring that abominable stuff into this house." And she slammed the door.

The negro boy and I unhooked the mules and put them into the lot and fed them. Then we went back to father and found that he had taken his camp bedding, already on the wagon, and spread it down in the wagon box by his liquor and had gone to sleep, or at least appeared to have done so. Mother had me to come in the house and go to bed, while from her window she watched

to see that no harm befell father.

The convivial spirit of that period of the South as expressed by a writer was, "They sat at a shrine where confidences were spoken and habits confessed." Whiskey was the popular drink and almost every respectable house maintained its sideboard. If a traveler stopped to ask direction to a place, before a question was answered he was invited to take a drink.

But the drinking habit that father had formed took him out of the class of respectability. After commencing a "spree" he was incapacitated for weeks at a time, until nature would revolt in protest of her physical and mental abuse. But father often went for six months at a time without touching liquor; yet after harvesting his always plentiful crops, he would often go on a "spree" and remain so for a long time.

And mother knew that this was the beginning of one of those awful periods which would last for weeks, and in which she would be overwhelmed with heartbroken grief, besides more or less exposing this gruesome "skeleton in the family closet" to the eyes of the neighbors a thing she always concealed to the greatest possible extent; and the sight of the beginning of this ordeal so unnerved her that she could not restrain her emotional protest. She was of Scotch blood, and when something greatly displeased her she took the most direct way of expressing her objections. Father, though American by birth, was as truly Irish in all the attributes of that race as though he had been a native of Cork or Killarney.

But the next morning when I awoke, father had been moved into the house and had been given, all to himself, the best room, while all the rest of the family were bowed in grief. And soon it was known throughout the neighborhood that "Lum Donaghey" had been to Ouachita City and had brought home twenty gallons of "good liquor"; and it was also known that he more than welcomed any of the neighbors to come and drink heartily with him as long as there was a drop left.

So, on the second day, there were two, Billy Foster, and Dave Watkins, who came over to sample father's liquor. It had been deposited in a store room detached from the main part of our residence, and after father and these neighbors had passed the greetings of the day, I was told to take the decanter and bring out a fresh supply. It so happened that by the side of the cask of liquor there also rested at about the same level a barrel of clear apple vinegar, but having faucets of about equal ease of accessibility. Without any thought of mischief, I reasoned that it would greatly improve the flavor if the flask was filled with about half and half of apple vinegar and whiskey; so I carried out the idea and returned to the room with the full bottle. Naturally, father had Mr. Foster, the elder visitor, to drink first. After he had swallowed down about "three fingers" of the mixture I expected praise for its flavor, but while Mr. Watkins was drinking Mr. Foster rather sourly looked out the window until Mr. Watkins had swallowed down his; then both of them looked at each other inquiringly without speaking. But while father was making ready to swallow his, Mr. Foster said:

"Lum, where did you get that liquor?"

Before drinking the portion held

in his hand, father answered: "From Parker Cook; you know we all store our cotton in his warehouse and he got a large supply of liquor on the 'Governor Allen' when she passed up the river the other day and let me have twenty gallons." And, as he finished these words, he drank down the half glass of glowing mixture held in his hand with this compliment, "Here's luck to you, boys."

Then there fell for a moment absolute quietude, father still holding the empty tumbler in his hand, while each of the three men looked at one another. Then, as though each had been told to do so, all opened and closed their mouths many times in tasting the liquor remaining therein.

Then Mr. Watkins broke the silence and asked: "What kind of cask did Cook give you, Lum, to put that liquor in?" Father said, "A new one." Mr. Foster remarked, "Must have at some time been filled with the juice of Black Strap."

Father replied: "Was all right yesterday."

"Mr. Foster then said: 'Probably it would take until today for the absorption to become so noticeable.' But father, with the flash of suddenly and widely opening eyes, said, as he looked at the glass receptacle called a decanter: 'Maybe some kind of medicine has been in that decanter since it was last used; it has been a long time since any liquor was in it.'"

At this time I thought best, without making my departure too noticeable, to get out of the room; and I took hold of the tongs, readjusted the sticks of burning wood in the fireplace, and went out as though I were going to get more fuel; but as a boy could not be blamed for changing his mind between the sitting room and the wood pile, I reasoned that little notice would be taken of my failure to promptly return. I was gone a good while, and during my absence the decanter was emptied and thoroughly washed out and refilled with liquor which did not have the "black strap" flavor, and father always thought it was his quickness of mind to solve a difficult problem that discovered the bad taste of that liquor.

After the settlement of this incident and after many more "whiffs" from the original and unadulterated brand of liquor had been imbibed, the legs of fancy became untangled and the minds of these three friends became so liberated that confidences could be freely spoken. Father then related some of the "handicaps he had to live under." He said, that his "personal liberty" had been interfered with, that as an American citizen he had been deprived of the freedom to which he had a just right, that only the night before the last, his own door had been slammed in his face and that he was forced to sleep out of doors; that he was told that because he had taken a drink or two he had no right to go into his own house and that things had come to a pretty pass when a gentleman could not take a drink without being forced to sleep out in the cold November night air.

And in that confidential discourse between these three farmer friends, when I was a ten-year-old boy, I heard every argument in favor of "Personal Liberty" that either Senator Bruce, Governor Ritchie or Clarence Darrow or that any of the other "personal liberty" advocates have set forth sixty years later. But in all the years since, I have believed and I believe now that no conditions have since arisen which justify modification of my mother's

mind as then formed about it.

MOUNT SEQUOYAH TEMPERANCE AND SOCIAL SERVICE INSTITUTE

The annual Institute of the Board of Temperance and Social Service at the Western Methodist Assembly grounds was held this year, August 7-9.

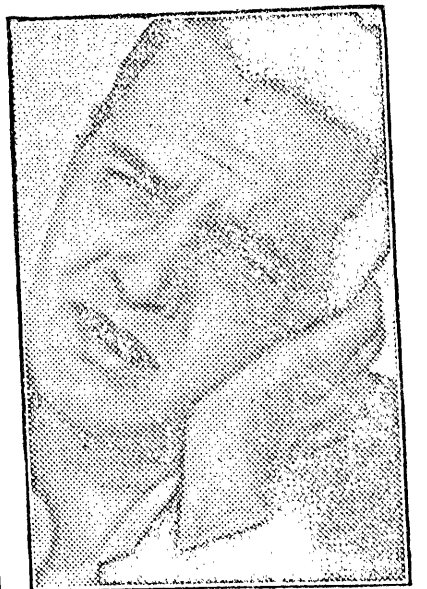
The board had chosen four topics for consideration: World Peace, Sabbath Observance, Prohibition, and the Work of the Board. A corps of able speakers had been secured, and they were all present and on time.

World Peace

Dr. Sydney L. Gulick, secretary of the National Committee on the Churches and World Peace, which organization is affiliated with The Federal Council of Churches, and Dr. Elam F. Dempsey, presiding elder of the Oxford District, North Georgia Conference, who had attended the Second Study Conferences on the Churches and World Peace held at Columbus, Ohio, last March, led the discussion on this subject.

Dr. Gulick spoke on "Christianity and the Movement for World Peace." This indicates the broad scope of the address. He developed the ideas lying back of the desire for peace amongst the peoples of the world and showed that the Church was the main factor in all this, and centered the movements in the teachings of the Old Testament and Jesus Christ.

Dr. Dempsey followed with an address on the work of the Second Study Conference of Churches and World Peace and the findings of that body and the relation of our own Church group thereto. Later it was brought out that this Conference had taken, under the leadership of our own Church group, a more advanced position on the League of Nations than had yet been taken by any such body when it made the



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declaration that it believed "The position of the United States in world affairs makes eventual membership in the League (of Nations) desirable and inevitable." The findings of this Study Conference can be had by addressing a letter to Dr. Sydney L. Gulick, 105 East 22nd Street, New York.

At the night service Dr. Gulick spoke on the Problems of the Pacific. He was well qualified to make this address as he was born on one of the Caroline Islands in the Pacific Ocean, his father being a missionary, and he himself a missionary to Japan for twenty-five years. In addition to this he was educated on the Pacific Slope. He had lived for brief seasons in other Asiatic countries and in Europe and had spent over half a score of years in the great metropolitan city of New York, spoke ten modern languages, and had all his life been considering questions of this nature and had put his thoughts into several books.

The next morning Dr. Gulick concluded the discussion of this topic by making a comprehensive address on the Peace Pact of Paris. In these addresses the speakers charmed and thrilled the hearers and gave them solid ground upon which to plant their convictions that under the leadership of Jesus Christ this present generation would probably enter into International Peace.

This concluded the presentation of the subject of World Peace, and the Institute adopted a paper expressing gratitude to God for the "Briand-Kellogg Peace Pact," pledged their own efforts and called upon the pastors and Christians to give wholehearted support to this pact, and urged them to give practical support to the concrete proposals to make the Peace Pact effective, such as the Root Formula, The Pan-American Arbitration Treaty, Measures for the Reduction of Armies and Navies of all lands and the proposals to make it the policy of the United States to withhold, unless expressly provided otherwise by Congress, exportation of armaments and munitions of war to any nation that violates its solemn pledges of the pact. The resolution further urges each congregation to make education for peace a regular part of its teaching program.

Prohibition

Prohibition had a place in each day's program. Its discussion was given over to leaders of the Anti-Saloon League and of the W. C. T. U. The first address was by Hon. H. T. Laughbaum, superintendent of the Anti-Saloon League of Oklahoma, on the subject, "Wets Well Financed and Their Systematic Program to Destroy Prohibition." On Thursday morning Hon. W. J. Losinger, superintendent of the Anti-Saloon League of Arkansas, discussed another phase of the Prohibition Movement, and that evening was devoted to a discussion of "Prohibition in the West" by Dr. Marvin T. Haw, President of the Anti-Saloon League of Missouri.

Friday was largely devoted to this question. Mrs. John P. Almand, vice-president of the W. C. T. U. of Arkansas, spoke on "Twentieth Century Crusaders." Dr. Atticus Webb, superintendent of the Anti-Saloon League of Texas, delivered an address on "Loyalty to Country Rather Than to Party," and Mrs. W. I. Moody of Little Rock, Arkansas, and Hon. H. T. Laughbaum reinforced what had been said by the other speakers in a vigorous advocacy of Prohibition and Law Enforcement.

It would be impossible to make anything like a review of the various points made by these speakers. However, there was one outstanding thought that ran through the entire discussion, viz: that the day for servile adherence to party organization had passed in the South, and, while the Southern prohibitionists were still loyal to the principles of Jeffersonian Democracy and were deeply desirous that the party organization return to them, they did not propose to subordinate their convictions on moral questions to party regularity and that the sooner the party leaders accepted this fact the better it would be for the party.

Resolutions were adopted from which we present the following: "We warn our people against being influenced by the attacks now filling our newspapers which aim to curtail the influences of our dry leaders." "We congratulate our nation on the fact that its Supreme Executive, President Herbert Hoover, not only observes these laws himself, but exerts the powerful influence of his office in a quiet, dignified, yet effective manner to secure the observance and enforcement of these laws." "Our ambassador to Great Britain, Charles G. Dawes, is congratulated for the courageous stand he has taken before all the world in the observance of our National Prohibition Policy."

The resolution further urged that the pastors preach often upon the subject of Prohibition, and that they have the representative of Temperance Organization present this great cause to their people. There was also a resolution requesting the Sunday School authorities of the Church to give again, as in former years, four temperance lessons a year, and that some method be adopted whereby the children in the graded departments be given adequate temperance instruction. Further, a call was made upon the leaders of the Churches and the temperance organizations to see that our public schools give thorough instruction on the effects of alcohol upon the human system, and that the youth be urged to observe the laws of our land, with stress at this time laid upon the observance of the Prohibition Laws.

Sabbath Observance

The question of Sabbath Observance is acute in at least two sections of the territory in which our Southern churches have a large influence—one is the state of Arkansas and the other is the District of Columbia. Only the states of Oregon and California and the District of Columbia have no Sabbath laws. It is not an unusual sight to see buildings under construction on the Sabbath Day in the city of Washington, or other forms of Sabbath desecration. And recently, Little Rock, Arkansas, was granted the privilege of having commercialized Sunday baseball. So at the request of Dr. A. C. Millar this question was given a prominent place on the program.

Dr. Millar, editor of the Arkansas Methodist, delivered an address on "The Sabbath Situation in Arkansas" and Dr. Harry L. Bowlby, general secretary of the Lord's Day Alliance, delivered two addresses. The first was on the subject "Two Great Christian and American Institutions: (The Sabbath and Sunday): Why We Should Guard and Keep Them," and the second "A Call to the Colors."

A convening committee was formed to organize an Arkansas auxiliary of the Lord's Day Alliance so that the ground lost to the desecrators of

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the Sabbath in the state of Arkansas may be retrieved.

The resolutions went further and rejoiced in the efforts that were being made to secure legislation for an uncommercialized Sunday in the City of Washington. They heartily commended those who were working for such a measure and complimented especially Hon. W. C. Lankford, a Congressman from the State of Georgia, and the leader of Congress in this matter. The United States senators and representatives in Congress in the territory from which the Western Assembly draws its support were urged to lend their support to the adoption of such a law.—Reporter.

THE CHURCH CLASS PLAN

Especially in the country, there are many groups of Methodists too weak to be called "churches." They cannot build church houses, and a dozen such groups cannot support a competent pastor. At present, they have to meet in school houses or union houses, and are served by pastors who cannot do much for them. Many such groups are dying and being deserted.

Such weak groups should not be called "churches" and left to die. They should be called "classes," and attached to churches that can keep them alive. These classes should be enrolled in separate sections of the church register as "The Western Grove Class," "The Union Class," "The Providence Class," etc.

The church to which these classes are attached should welcome them to its fellowship, and do everything possible to promote mutual goodwill and helpfulness. The pastor of the church should be the pastor of the classes. The pastor should use his church talent—local preachers, lay leaders, good workers in his S. S., E. League, and W. M. S.—to work with these classes. The pastor should consider such classes as part of his church should visit the members, see that the classes get competent service, preach to them himself as he may be able, and promote evangelistic services for them.

Advantages of the Class Plan

1. It gives adequate supervision and help to weak rural groups.
2. Avoids the expense and inadequacy of poor little church houses. The groups can hold their meetings in school houses, but they know that the good church building at the center is theirs, too.
3. It gives efficient pastors and strong churches access to rural communities that need help.
4. Provides a way to cover rural mission territory without the use of missionary money. It is a plan by which each community may work out its own salvation.
5. Makes opportunity for service for many workers in our good churches.
6. Strengthens the church by making it the center of a large territory in which there may be several classes.
7. Takes care of the weak groups, protects them against "isms" and other destructive influences, prevents the annual loss of membership.

Pastors in the Searcy District are asked to study this plan, and to determine whether it is applicable around any of their churches. Some pastors are already working the plan. As far as possible, get into rural communities and hold a few days' revival. Receive members into your church—as individuals or as "classes." There are a number of detached Methodist groups which we have not been reporting to Conference. Let's not lose them. Enroll them as "classes" in the most con-

venient church, and report them in your statistics to next Conference. Please try to work this plan with the places adjacent to your charge: Report to me what you find.—W. P. Whaley, P. E.

CHURCH FINANCE.

In a recent article in the *Arkansas Methodist*, the editor, after pointing out the fact that present plans and methods are both inadequate and unsatisfactory, asks the question, "What are we going to do about the whole scheme of Church Finance?"

The editor made no attempt to answer the question, but stated that he was asking it for the reason that Methodist people should begin a careful study of the whole subject.

It is not the purpose of the writer to attempt to answer the question in full. A complete answer will require the most painstaking study and effort on the part of the wisest leaders of the Church. I shall endeavor therefore to point out a few specific lines toward which our study of the whole problem may be directed.

Under our present plan, we have the General, Conference and District assessments. Under the head of "Specials," we have Missions, Superannuate Endowment, Education, Hospitals and Sunday Schools. In our Departmental work we have the Epworth League, Women's Missionary Society, Sunday Schools and Miscellaneous askings.

What are the defects of this plan? Several have been pointed out by various groups who have studied the question.

1. Spasmodic education in giving.
2. Too many campaigns for money.
3. Too much time given to campaigns.
4. Too many unco-ordinated promotion agencies.
5. Lack of proper incentive to study and initiative.
6. It makes the pastor more of a promoter than a prophet.
7. It hinders the evangelistic program.

Some remedies that have been suggested:

1. Change from the assessment to the voluntary system.
2. Revised basis of asking.
3. Unified approach.
4. Continuous stewardship education.

In one of the classes in the School of Missions at Mt. Sequoyah the other day, the writer was named on a committee to draft a suitable memorial to be presented to the next General Conference relative to taking some action in the matter, and the following resolution was returned and unanimously adopted by the class:

"Whereas, it is evident that there is widespread dissatisfaction with the present financial policy of the Church because of the assessment plan and the multiplicity of 'Specials,'

"Therefore, Be it resolved, that it is the sense of this Class;

"First, That all askings may be on a voluntary rather than an assessment basis;

"Second, That steps be immediately taken to unify all benevolent interests of the Church to the end that there may be one stewardship cultivation period, one budget for all annual askings, and one campaign to secure the needed funds."

Practically none of the great evangelical bodies, except our own Southern Methodism, hold to the old "assessment plan" as a means for fixing the general askings of the Church.

Our sister denomination, the M. E. Church, discarded it five years ago. Why call it an assessment from the

top, all the way down the line until you reach the individual member, when for lack of any means of enforcement, it of necessity becomes voluntary?

The inequalities of the assessment plan are too well known to deserve mention here. One of the harmful effects of the plan, is to lay upon the pastor and church in many cases, the stigma of "failure" which is too often undeserved, and serves to alienate such churches from whole-hearted participation in our general program.

If the "assessment plan" is right, then the present conception of stewardship as set forth and emphasized by the Educational Training Department of the Sunday School Board, is all wrong. This Board has insisted that "Legalism" and anything that smacks of compulsion, must give place to "Motive," and that love alone should prompt all worthy giving. In this view of the Board, we heartily concur.

It should be apparent, from the standpoint of fairness, that all general agencies of the Church, should participate in the sums received from the churches in proportion to their several needs. Certainly none should be given a monopoly of either time or money. If this is true, then why should not all join in one unified approach, unified cultivation and education?

Coming down to the local congregation, much the same defects, but in a far more aggravated form, are found. This basic principle should apply in all local churches.

No subsidiary organization in the local church should have any primary money-raising functions. All should have representation on the general Finance Committee, and should share in the total receipts in proportion to needs.

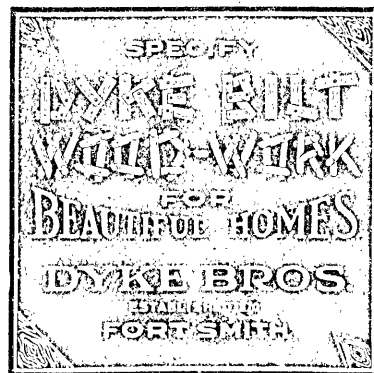
Dues for missionary organizations and the penny habit in the Sunday School and Church have done much to fix small and inadequate habits of giving upon present church members. Women's work around the world for women and children is a part of the Kingdom's task, and, as such, belongs to the whole church of Jesus Christ. Women's church and mission work should therefore be included in the general church budget. One of the great objectives of the women's work in the future will be educational and therefore fundamental. To accomplish this, their efforts should be unhampered by money goals.

Enough churches have tried out the plan of a Church Unified Budget to prove that it works well when it is well worked. It is simple and will produce the needed resources if a thorough every-member canvass is made each year on a proper spiritual basis.

Experienced church workers would probably agree that the various approaches of many small units in the church have been responsible for a large part of the excuses given by non-paying members of the church. When met by the church committee they say, "Oh, I gave already." "Not to the church expense or beneficence fund?" "No, but to the women's organization," or "the Sunday School," or "the Epworth League." So the giving of some small sum has furnished an excuse to many members for not participating in the larger stewardship of the whole church. The constant nagging approaches for cash have driven many a woman from the whole life of the Church as well as from the missionary society.

The assertion is made by some that you can get more money through a number of appeals for small sums than you can through one appeal for a large amount. This is the psychology of ignorance. Experience has shown that the average church members have more sense than some of us give them credit for.

The matter of properly financing a church is not purely one of business efficiency. Any organization or plan will ultimately break down when applied to the matter of church finance unless it is shot through with a goodly measure of spiritual grace. We sometimes forget this, and place on our boards men of large financial means because they are such, instead of men who love God and whose devout daily prayer is for the coming of His Kingdom.—J. S. M. Cannon.



Galloway Woman's College

The coming year promises to be one of progress and advancement at Galloway College. The institution this Conference year will advance its endowment by perhaps \$175,000. The student body gives promise of being larger than last year, and the best equipped faculty ever employed here will be ready to give these young women direction and guidance.

The Management and the Board of Trustees are making every endeavor to get the institution in line for standardization by next March.

Galloway is by far the largest, the best equipped and the best endowed college for women in this section of the Southwest. It is the only school featuring particularly a B. S. degree in Home-Making and Mother-Craft. It is well prepared in every way to train young women scientifically and thoroughly in all those subjects in which most women ultimately find their life work.

Watch Galloway! She is training and will train the greatest mothers for Arkansas.

For information address

J. M. Williams, President
SEARCY, ARK.

FOR YOUTH

TO FIELD AND WOOD AWAY.

Oh, leave apart the crowded mart,
To field and wood away!
The pimpernels are all aflame,
And brightly glows the day.
A pungent breath from lifted hills
Is wafted on a breeze
That stays a moment in its course
To kiss anemones.

To rest beside a singing rill
Blue violets invite,
And throbs the air with melodies
The meadow-larks recite;
The wind—a filching vagabond—
From dawn till even's close,
Disseminates the sweet perfume
Of eglantine and rose.

The lake—a gleaming emerald—
Is cupped within the vale,
Float o'er its waves the rhapsodies
Of lark and nightingale;
A bark is moored beside the shore
Whose turf of living green
Is shaded by the tamaracks
Above its edges lean.

Oh, bide no longer in the town,
Bid every care good-bye,
And know the joy of gypsying
Beneath an open sky!

—Cora Barber Crary, in
Conway News.

TUNE IN.

Bob Farwell twirled the knob on the radio set swiftly, impatiently, and at full force. A woman's voice, shouting instructions about the flakiness of biscuits, was cut short. A man's voice bellowing gardening instructions was cut off in the middle of a roar to let a squeaky child's voice make a futile attempt to spell the word rhinoceros.

"Bunk!" muttered Bob, glum as a thundercloud. He snapped off the radio and slumped into the depths of a chair. "Always the same old howls. Thought the radio was going to be some fun."

"It is," said David, blowing in, cheerful as a sea breeze, in time to hear Bob's complaint. "All you've got to do is tune in what you want."

"What I want? I have to take what I get, don't I? Do I make the radio programs?"

David, not so much as listening to his older brother's fussing, was sitting in front of the radio, turning the knob slowly, hair by hair.

"Nothing there," said Bob "I tried 'em all."

"No, you didn't," said David. "Not by a long shot. You never do. Keep still a minute, will you Bob? This set's a wizard, if you've got a little patience for sharp tuning."

David, it soon appeared, did have the patience necessary for sharp tuning, and presently a violin, played by a master hand, rewarded his efforts.

"Like that?" he asked affably.

"It's all right," admitted Bob grudgingly. "Bet you can't get any-

thing else, though, except my howlers."

"What do you let 'em howl for?" demanded David indignantly. "You ought to know enough to run a prize set like this so it sounds right." As he spoke he reluctantly cut short the violin playing, and slowly, carefully, turned the knob till a military band played a march calculated to cheer the gloomiest feelings.

"How's that?" demanded David. "All you've got to do is tune in. That stuff's there, either kind you want."

Mother, resting on a couch on the porch, smiled into the summer dusk, and sighed as she smiled. The smile was, as usual, for David. The sigh, as usual, was for Bob.

"What does make them so different?" she thought. "It isn't training, because, hasn't one had just as much home training as the other? David has the secret, bless him, that makes the whole world a sunny place, for himself, for every one else. Bob makes everyone feel like a thundercloud. And now for the job of telling them we can't go away for August."

Mrs. Farwell kept still as a mouse and listened to the gay and spirited band until that program ended.

"Now, what'll you have?" demanded David in the voice of one sure he could supply anything in reason. But before Bob could answer, their mother called.

"Come here, boys," she bade them. "I've been listening, too, out here on the porch. We all ought to feel so cheered up by that band music that we can take an unexpected blow without whimpering."

"Blow?" said David, in swift concern, running out to his mother as if to defend her from an actual blow.

"Now what's happened?" asked Bob morosely, following slowly. "Nothing's upset vacation plans, has there?"

"Just that," said Mrs. Farwell. "We'll have to stay home all summer this year. Father told me, last week, just before he went off on his last trip. He wanted me to wait till he got home, to tell you. I mean he knew you'd be disappointed, and he wanted to tell you himself. It has been a hard year, and the expense of the shore cottage is something we can save. I preferred to tell you before Father came home, so you'd get over the edge of your disappointment. Let's show Father we can march in step with that band."

David, curled on the couch at his mother's feet, said: "Father doesn't get much fun out of being at the beach anyway. Spends about half his summer on the train, commuting. Is Father awfully disappointed?"

"Can't we go for even half the summer?" asked Bob.

"No," said Mother firmly. "Not for half, not for a quarter, not for any at all." To David she said: "He isn't disappointed for himself. He is, for you boys."

"How about you, Mums?" asked David.

"Me? I don't care where we are, if only we're all well and happy," said Mother, with a suspicious little catch in her voice.—The New Outlook.

"Keep your eyes open and be ready to see what the other man overlooks," is the advice given by the Index-Journal, apropos of a dough boy's finding a stone in Florida which was discovered to be trevertine. The boy bought the farm which abounded in the stone, and sold that farm later for \$1,000,000. After all "seeing" is what makes the difference in men.—Ex.

For Children

THE ROBIN'S SERMON.

The robin has a sermon
He preaches all the year,
His pulpit is the tall tree-top,
His text is "Cheer-up! Cheer!"

He floods our whole broad country
Just everywhere he goes—
If North or South, or East or West—
With sweetest songs he knows.

He sings them in the raindrops,
And through the sunshine, too,
From dawn to dark, all times of day—
"Cheer-up, Cheer-up," anew.

"Cheer-up," he says to children,
And to the older folks,
For being bright and merry
Is just the best of jokes.

—Annie W. Meek in
Normal Instructor.

SNAKE STORIES.

Karl P. Schmidt, of the Field Museum of Natural History, gives interesting facts in the August number of the Scientific American, in his article, "The Truth About Snakes," from which the following is culled and condensed:

Ever since Eve was tempted by a snake, snakes have been accused of various evils; some are founded on fact, but a majority on imagination. It is generally believed that fear of snakes is humanly instinctive, but no children are afraid of snakes unless the fear has been given them by their associates.

The sovereign remedy for snake bite is said to be whisky, but, on the contrary, whisky aids the poison in its progress through the body and weakens the heart just when it needs strengthening. Very few North American snakes are poisonous, and since whisky by itself is not always fatal, it may be that after the remedy had been used, not unwillingly, for harmless bites, this statement was accepted.

Anti-venins are being produced which destroy the poison; but since a separate one must be used for each species difficulties in its use are increased.

Rattlesnakes have an extensive amount of folklore connected with them. Their age is supposed to be told by the number of rattles they have, but since they seldom reach maturity without losing a few, this is not a sure way of telling their age. Many believe that a rattlesnake in torment will bite itself and commit suicide; but experiments indicate that they are immune to their own poison, although when excited they lash out in every direction and sometimes catch one of their coils in their fangs. Two other beliefs are disproved: That they have no aversion to horse-hair rope and that they live with prairie dogs.

The "Joint Snake" story is that a certain species will unite with its tail after it has been broken off. There is a basis of fact for this, for a type of lizard can have its tail snapped off, and, by contraction of muscles, prevent loss of blood; later a new tail sometimes appears, but it is never the same one that he lost.

Snakes are thought to charm mice and small birds, but mice have been observed to be completely indifferent to the presence of a snake. There are several theories about snakes themselves being charmed. It is generally conceded that they are attracted by the rhythm of the dancer rather than the music, for they seem to be

deaf. The charmer may protect herself by having the fangs removed, although they soon grow back; sewing their mouths up; or by gradually becoming immune through small inoculations of the poison.

The "spreading adder," called by other names as well, is a harmless snake much feared in some sections, because when disturbed it puffs up, spreading its jaw bones, and filling up with air. It is a bluffer, however, for it will not bite, and has no poison whatever.

The hoop snake that rolls with his tail in his mouth and has a stinger in his tail is a fabulous character. The impossibility of his rolling is easily seen; and no snake has poison in his tail, no matter how horny it is in appearance.—Mary Brown McSwain.

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burns, bruises, cuts and
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What of My Boy's Future?

Many parents are asking this question. Their boy comes first and his training for the future is of vital concern. Prof. Robt. K. Morgan knows and loves boys. For thirty-five years he has devoted his life to them. It has been a life of dedication to the young manhood of America. He understands and helps them. All his former pupils can attest to this.

He wishes to train your boy, prepare him for college and life. He recognizes in every boy possibilities which if developed will make him a leader. He loves to develop that trait in boys. His faculty is a strong one. The price is very moderate and the climate is ideal. A postal addressed to Mr. L. I. Mills, Secretary, Morgan School, Petersburg, Tenn., will bring catalogue and full information.

From Youth to Age

There are three trying periods in a woman's life: when the girl matures to womanhood, when a woman gives birth to her first child, when a woman reaches middle age. At these times Lydia E. Pinkham's Vegetable Compound helps to restore normal health and vigor.

**LYDIA E. PINKHAM'S
VEGETABLE COMPOUND**

Woman's Missionary Department

MISSION STUDY ON MT. SEQUOYAH

Our Mission Study class was taught by Miss Estelle Haskins in such an inspirational and spiritual way that we all came away feeling that we had really been on the mountain top. We came away with a desire and determination to impart this wonderful message to others.

Our intensive study for October will be "Roads to the City of God" by Basil Mathews. It is based on the Great Jerusalem Conference that was held in the Mount of Olives at Eastertide in 1928.

Our Study Superintendents in the Little Rock Conference have gone from our School of Missions prepared to hold Leadership Schools of Mission Study for auxiliary Superintendents of Mission Study and for presidents of the Auxiliaries on Sept. 24.

In every District in the Little Rock Conference on that day, Sept. 24, this School for Leaders of Mission Study will be held.

Let every Auxiliary leader of Mission Study get her book, "Roads to the City of God," and read it and become familiar with it before attending the District meeting, that she may enter into the discussion of it.

Let every leader of Mission Study and the president of each Auxiliary make preparations to attend this Leadership School held in her District that she may be better prepared to conduct her class in Mission Study in October. Let each one come with the determination to put her class on to meet the requirements for Council recognition.

The places these Leadership schools are to be held will be sent each leader and also published in the *Arkansas Methodist*.

Let us pray that in this united effort, we may have a stronger and more zealous urge for the cause of Mission Study and to promote the Kingdom of Heaven here on earth.—Mrs. A. R. McKinney, Conference Supt. of Mission Study.

Arkansas Golfers' Supply House

Golf and Fishing Supplies, Typewriter Ribbons, Carbon Paper, Mimeograph and Neo-style Stencils, Ink and Paper, Wholesale and Retail. Try our Re-enameled Golf Balls, at \$1.65 and \$3.00 per dozen.

Representatives Wanted.

511 Louisiana St. Little Rock, Ark.

Takes Pleasure in Recommending BOND'S K. AND B.

TO BLADDER SUFFERERS

"For several years I had suffered with bladder disorder—had severe pains in my back and was forced to get up at night frequently. I had tried all kinds of remedies seeking relief: I purchased a large bottle of Bond's K. and B., formerly Kidney and Bladder Remedy, and much to my surprise, I was completely relieved after taking one-half of the bottle. I am 58 years of age but I now get around as though I was 20. I take much pleasure in recommending Bond's K. and B. prescription to those who need an honest, meritorious remedy of this character.

"As for Bond's Pills; I have used them for several years—they are my one standby. I think that they are indispensable." Signed, Rev. J. Jack Wolfe, Stillwell, Okla.

Sunday School Department

ANOTHER FULL-TIME WORKER

At a recent meeting of our Sunday School Board it was planned to put on another full-time worker who would give most of her time to the Elementary work. This will enable us to give special direction to several phases of our work which has been needing supervision. Miss Elizabeth Workman has been selected to fill this place and will begin her work September 1. Miss Workman has special qualifications for this type of work and we expect large returns from her labors.—G. G. Davidson, Conf. Supt.

TWO BIBLE CONFERENCES

We have arranged for two Bible Conferences: One to be held at Ft. Smith, September 22 to 25, and the other at Jonesboro September 26 to October 1. Dr. Smart of Emory University will deliver six lectures on the Bible in each of these conferences. The purpose of these conferences is to acquaint our people more fully with the Bible as a book and to deepen the interest in real Bible study. These conferences are sponsored by the Adult Bible Classes of these cities and we expect large attendance as a result of their activities in this matter. Rev. M. Leo Rippey who is in charge of the adult work in the Nashville office will be with us in these conferences and will speak at each service on some phase of our adult work. We are fortunate in having these two outstanding leaders with us for these conferences.—G. G. Davidson, Conf. Supt.

PLACING OUR PROGRAM OF WORK

We are now about ready to begin placing our new Programs of Work. We have about 100 who will be approved to officially interpret and place these programs. Definite information will go out at once to all our pastors and superintendents concerning the plans for this work. We confidently expect the hearty cooperation of every pastor and superintendent in placing these programs. No greater piece of work is before us and it is very necessary that it be done right. Programs will be furnished to pastors and superintendents free. We urge a careful study of these in preparation for the official adoption in each school.—G. G. Davidson, Conf. Supt.

MISSIONARY OFFERINGS NORTH ARKANSAS CONFERENCE For July

Batesville District	
Batesville, 1st Church	\$ 49.98
Cave City	2.21
Gassville	1.69
Desha	.85
Oak Grove	1.18
Newark	2.15
Pleasant Plains	2.50
Previously reported	412.18
Total	\$472.74

Booneville District	
Adona	1.15
Belleville	3.10
Booneville	10.00
Branch	4.11
Centerville	.48
Hartford	2.41
Huntington	1.87
Magazine	1.50
Mansfield	4.87

Paris	9.22	Bay Village	1.33
Caulksville	1.08	Brickeys	2.00
Houston	1.28	Holly Grove	4.23
Salem	2.00	Hughes	5.00
Previously reported	437.64	Hulbert-West Memphis	4.14
Total	\$480.66	Hunter	2.46
Conway District		Marianna	25.00
Cato	\$.95	Heth	1.00
Knoxville	1.85	Birdeye	1.60
Union Grove	.58	West Helena	3.75
Jacksonville	3.00	Previously reported	706.20
Concord	.40	Total	\$782.09
Lamar	1.53	Jonesboro District	
Morrilton	11.20	Yarbro	\$ 1.72
North Little Rock, 1st Ch.	15.58	Fifty-Six	1.04
N. L. R., Gardner Memorial	10.00	Jonesboro, 1st Church	19.42
London	1.49	Lake City	3.00
Quitman	2.10	Leachville	4.82
Mt. Pleasant	1.60	Luxora	3.59
Sulphur Springs	4.59	Rosa	.50
Russellville	10.00	Monette	4.53
Lanty	.75	Osceola	15.94
Vilonia	2.25	Trumann	1.50
Mt. Carmel	1.50	Tyroneza	4.33
Previously reported	854.71	Gilmore	1.45
Total	\$915.08	Wilson	6.75
Fayetteville District		Previously reported	854.68
Berryville	1.50	Total	\$923.27
Cincinnati	1.57	Paragould District	
Springtown	2.25	Liberty Hill	\$.50
Eureka Springs	3.46	Black Rock	2.24
Green Forest	1.82	Corning	27.70
Centerton	1.78	Hoxie	9.79
Lincoln	3.07	Mammoth Spring	2.60
Morrow	1.02	East Paragould	6.22
Viney Grove	1.65	Shiloh	3.25
Winslow	14.24	Portia	1.32
Previously reported	397.60	Smithville	.57
Total	\$429.96	Ravenden Springs	3.30
Fort Smith District		Walnut Ridge	11.67
Alma	\$ 1.90	Previously reported	339.58
Spadra	2.33	Total	\$408.74
Ft. Smith, Midland Heights	4.44	Searcy District	
Greenwood	2.72	Augusta	\$ 3.90
Hackett	1.84	Sixteenth Section	.83
Bethel	.75	Alpena	1.03
Denning	.60	Judsonia	3.06
New Hope	1.84	McCrory	4.86
South Ft. Smith	1.25	McRae	2.51
Van Buren, 1st Church	3.00	Garner	2.15
East Van Buren	3.00	Lebanon	1.98
Previously reported	351.31	Searcy	12.46
Total	\$374.98	Valley Springs	2.76
Helena District		Weldon	7.52
Moro	\$ 2.40	Higginson	3.00
Brinkley	3.11	Previously reported	397.62
Clarendon	5.00	Total	\$443.68
Colt	1.43	G. G. Davidson, Sec.-Treas.	
Crawfordsville	2.82		
Earle	5.62		
Elaine	5.00		



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NEW MUSIC SCHOOL AT CONWAY

**Hendrix - Henderson College
Adds Courses in Piano, Pipe
Organ, Violin, Voice.**

Distinguished Faculty Chosen.

One important result of merging Hendrix with Henderson-Brown College at Conway is the opening of a Department of Music next September, offering a four-year course leading to the Bachelor of Music degree. The curriculum will be of the same high standard as the other departments, which have won nation-wide recognition.

Prof. Clem A. Towner, the director, has a notable record. He holds a Bachelor of Music degree from Nebraska Wesleyan University, and a Master of Music degree from the Cincinnati Conservatory, and has had graduate training in Stern's Conservatory (Berlin) under such music masters as Herr Martin Krause (pupil of Liszt), Professors Kritch and Pohlig, and the famous Polish pianist, Mieczyslaw Munz, and also under the widely known American composer, Dr. Edgar S. Kelley, formerly of Yale but now of Cincinnati.

For over twenty years Mr. Towner has been eminently successful as teacher and director of Piano departments in Pennington Seminary (N. J.), Christian College (Mo.), Arizona School of Music (Phoenix), Miami University, and in Oxford College for Women (Ohio).

Mrs. Bernice Horrell Towner (B. S. and B. M., Miami University and Macomb Conservatory), will be assistant instructor in Piano and Pipe Organ. She has had graduate work in Cincinnati Conservatory and other schools and a brilliant record as teacher and organist.

Miss Katherine Lincoln (B. Mus.) will give instruction in Violin. She received her training under master musicians in conservatories of Chicago, Cincinnati, Washington, New York, and the University of California. She has had eminently successful experience as Concertmeister and Director of the Violin Departments in Heidelberg University and in the Little Rock Conservatory since 1922.

An instructor in voice culture will be announced soon. Additional emphasis is to be placed on dramatics and public speaking in the English Department.

**Hendrix-Henderson College,
Conway, Ark.**

Epworth League Dept

A FRANK QUESTION TO YOUNG PEOPLE

The editor recently read in the paper of a church which stresses the "Second Blessing," the statement that the young people of "Holiness" or "Second Blessing" churches were more appreciative of their preachers and preaching services than the young people of other churches. The writer of that article said that these "Holiness" churches had very little trouble with their young people in the matter of church attendance.

We have been thinking about it. Many of our young people are disposed to regard themselves as superior to these "Second Blessing" folks who meet in little dingy church houses on the other side of the railroad and may have felt a pity for these other young people because they attended preaching services. (It is apparently taken as a sign of modern freedom and proud superiority to despise preaching services).

Well, who is the wiser, after all? Down in the little "Holiness" church, nine times out of ten, the preacher is better informed than any Sunday School teacher and has given a great deal more time to the preparation of his sermon than the teacher has to the lesson. Their preaching service probably has a finer quality throughout than any other. And all this may be true in your own church.

It is no unfavorable reflection upon our lay workers when we say that our ministers are better educated than they. It is a rare thing to find a layman who knows as much about the Bible and religion as the minister. The teaching to which most careful preparation is given, in the program of any church, is the sermon. Our young people who do not let the preacher bring a blessing to them by his preaching are robbing themselves of the best the church can offer them.

It might be well for us to consider how much time we can give to God and the church on the Lord's day. Must we rush away at the first intermission, grasping the first excuse to get away from the house of God? Does that promote religion and glorify God? There is a disposition to do something just a little bit holy for just a little while on the Sabbath day, and thereby ease our conscience to make the rest of the day an occasion for worldly pleasure. If we will look at this thing squarely and clearly, some of us will do differently.

It is not strange that the young people who are most easily kept in Epworth League and Sunday School are the ones who attend the preaching service. Preaching services will help you appreciate every other service and, if you slip from preaching services, you may find that you have given a momentum to something in your life which will give you trouble. You need the preaching service to give you stability and loyalty.

And the preaching services are usually your one and only opportunity to join with your family in public worship. Your Christian father and mother want to sit with you in public worship. Sitting with other members of your family in the house of God will bring you a blessing which your soul should have.

We are ready to say that it doesn't sound well when you say, "I just don't enjoy the preaching, so I won't go." Don't you think you will

News of the Churches

UNION REVIVAL AT NEW EDINBURG

A union revival sponsored by the Presbyterian and Methodist Churches of New Edinburg came to a most successful close Friday night, August 2. Rev. Joseph C. Johnson and Rev. W. M. Willis, pastors of the Methodist and Presbyterian Churches respectively, were in active charge of the meeting. Rev. Jesse L. Leonard of Tillar did the preaching. The special song services were in charge of Mr. Goine Hinson of El Dorado. The meeting opened July 23.

A beautiful spirit of harmony prevailed. Excellent co-operation, delightful fellowship and forceful messages characterized the revival. It was said, "Never have we had a more helpful evangelistic campaign in this community. It was far-reaching in its influence. The memberships of the participating churches were strengthened; several new members received into the church, and a large number made public profession.

Brother Leonard is a good singer, an appealing speaker and an unusually good mixer. He soon won the hearts of the people. Large crowds attended every night. The day services were complimentary. One of the delightful features of the revival was the Junior choir, composed of about forty voices, and directed by Mr. Hinson. The spiritual life of the community was quickened. We are happy over the results and recommend Bro. Leonard and Mr. Hinson. They rendered helpful and faithful service.

A successful revival has been held at Wagon, on the New Edinburg charge and we are now engaged in a meeting at Wheeler Springs, near Warren.—J. C. Johnson, P. C.

THE ADONA REVIVAL

We have just closed an 18 days' revival campaign at Adona. The meeting was held at the Methodist Church. Rev. C. J. Wade, our pastor at Scranton, did most of the preaching. Bro. Wade preached the plain, simple, but powerful Gospel, with wonderful effect. The Church was greatly strengthened and the spiritual life deepened. There were 14 conversions and 13 additions to the Church.

Brother Wade is a safe and powerful preacher and no pastor will make a mistake in securing his help in a meeting.—R. B. Howerton, P. C.

WHAT OTHERS SAY ABOUT "THE IRON GATE."

"My Dear Brother Crozier: Please accept my thanks for a copy of 'The Iron Gate.' It is pleasant to be thus kindly remembered. I hope your book will have a good sale.—J. E.

have to learn to do some things that may not be the most enjoyable at the time. You will be greatly cheated if you do only those things which offer the greatest pleasure of the moment. School work can hardly compete with the movies and your father might better enjoy fishing than earning a living for you. Wouldn't it be well to think of preaching services as an opportunity to do good? Would it not be well to accept it as part of our Christian duty to attend the services?

Let us do it.—St. Louis Christian Advocate.

Godbey."

"It's on vital and important things." "It strikes vigorous blows against current evils."

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"Your generous free gift to our superannuates, is commendable, and will do good."

"Your book is fine and did me good. Find 50 cents for two more copies."

"I send one dollar for four copies more, to give away in a good cause."

The price of the book is 25 cents. Send orders for any number of copies to Rev. John H. Glass, Donaghey Building. Pay when sold. Return any unsold. All booklets will be sent prepaid.

AN APPEAL FOR HELP.

I do not like to present my own cause like this, nor would I do so at all under any ordinary circumstances, but I believe I will be allowed to be in order under the necessity of the case, and that my brethren who know me will forgive me if I am not.

During the past four years I have served as Conference evangelist of the West Oklahoma Conference, during which time I held several meetings in Arkansas. I joined Little Rock Conference when I entered the Southern Methodist ministry in 1908, and I had served as supply in our Church two years before. I was transferred to the West Oklahoma Conference by Bishop Mouzon (his own choosing) in December, 1918.

During the past two weeks I have been appointed pastor of our church at La Grande, Oregon, a mission charge in the Northwest Conference of our Church, and I am now on the ground at work, but my family is still in Oklahoma, at 417 North Stewart Avenue, Norman, where we have made our home since I was appointed Conference evangelist four years ago. I am unable at the present to bring

QUICKEST RELIEF FROM HEADACHES

Capudine is the logical medicine to relieve pain and high nerve strain because it soothes the nerves and is not narcotic.

Being liquid Capudine relieves quicker and is easier on the stomach than other forms. Neuralgia and women's pains also relieved promptly. 30c and 60c bottles at all drug stores. (Adv.)

**Relieve
PILES**

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Many report being completely cured of itching, bleeding piles without a surgical operation. Just using UNGUENTINE RECTAL CONES, which doctors everywhere endorse, gives quick relief, checks dreadful bleeding. At all druggists, 75¢. Write for FREE trial. Where a laxative is needed, use NOROL-AGAR, too. It is an effective lubricant, so gentle doctors even prescribe for children. The Norwich Pharmacal Company, Dept. A-2, Norwich, N. Y.

them to my new charge. And it will cost me as much to move them here as I will get from the charge for more than half the year.

Early last November I had a severe case of influenza and the effects of it kept me constantly from work till the first of March. Then I had to lay off all during June on account of ill health. My wife's health was poor also during most of the year. And I had to account for the funeral expenses of my wife's invalid mother who made her home with us during her helpless old age and who died the day before Thanksgiving. All these things put me in arrears financially and make it all but impossible for me to move my family the 1,800 miles from Oklahoma to Oregon.

I have many friends in Arkansas, whom, I think, would be delighted to assist me if they knew the circumstances, not only for their own pleasure but in the name of the Master. It requires the strain of modesty for me to personally offer them the opportunity, but the fact that I am talking to my own brethren and people gives me boldness to do it. And to all such who may desire to offer that assistance, which will be greatly appreciated, you may address your communication to my wife, Mrs. Mary Hopkins, 417 North Stewart Avenue, Norman, Oklahoma, or to me at 2101 Fir Street, La Grande, Oregon. In either case you will be assisting us in moving our family to Oregon. Mrs. Hopkins was born and reared in Arkansas, and I migrated there when a youth and spent a large part of my ministry there. Four of our children were born there, and I have a baby girl buried there.

Pardon the length of this letter, which I have made as brief as possible. Kindly remembering my many friends in Arkansas and asking an interest in your prayers, I am, fraternally yours.—Frank Hopkins.

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THE LEOLA REVIVAL.

Sunday night, Aug. 11, Rev. J. H. Mathews closed a two weeks' revival. The crowds were so large in attendance that it was necessary to borrow more seats from the Parent-Teachers Association to accommodate the people. The weather was hot and uncomfortable, but crowds came out at each service at night. We had good crowds at the morning services. Interest was good. Fine singing services. The choir was led by Mr. Frank Crowson of Leola. He rendered good service, spiritually, and his leadership of young people was excellent. Mr. Crowson organized a junior choir of 34 children. The singing was good. The senior choir was fine. Miss Lois Riggan, the pianist, rendered excellent service, and especially for the organization of the junior choir.

Brother Mathews organized the Bible reading in the revival under a blue captain and a red captain, some 116 people taking part. The losing team entertains the winning team at a supper. There were 4,471 chapters read, the red team winning by a wide margin of 1,917 chapters. The five persons reading the most chapters were: Mrs. Natt Reer, 205; Miss Montez Beeson, 200; Mrs. Beulah Massey, 193; Miss Muriel Naylor, 188; Mrs. Cook, 111. Many read the Bible in the revival who had not taken time to read it before.

Brother Mathews did the preaching. He launched the keynote of victory from the beginning until the benediction. He touched upon every phase of sin, exposing the carelessness of the Christians of the world. He stressed the fact that people are often satisfied with the vow they have taken in the church and cease to work to gain closer relations with God. Brother Mathews preached to the church illustrating the dangers of neglect of the membership of the church, by being satisfied with themselves being members. He stressed the reality of religion, and not formality.

During the revival 43 people came forward and rededicated their lives to the work of Christ; five adults were baptized, three children baptized, all out of the Sunday School Department; two adults were baptized previously and received into the church, one adult transferred membership to Leola; one member was received into the church from Thornton Baptist Church by vows.

The Lord was working graciously in the meeting. We feel that we had one of the best meetings held at Leola in the Methodist Church for some time. Brother Mathews preaches the Word of God as a two-edged sword, rebuking sin, and pleads for righteousness. He will go from Leola to Butterfield to assist Rev. Mr. Hefley in a week's meeting, then to help Bro. Rorie in a week's meeting. The Baptist Church and the Methodist Church of Leola all combined to fight sin.—W. L. Harrison.

REVIVAL AT BREWER.

We have just closed our revival at Brewer on the Swan Lake-Bayou Meto Circuit. We had six additions to the church, two by vows and four by baptism. On last Sunday morning we baptized ten babies. Brother Warren did the preaching and Prof. Charles Jacobus was our pianist. Brother Warren brought us some very fine messages and there were quite a few who reconsecrated their lives to God. We are planning to have a Cokesbury School out at Brewer in the near future. I am beginning a campaign next Sunday to put the

Methodist in every home.—Gilbert F. Hyde, P. C.

REVIVAL AT KILGORE'S CHAPEL.

Our revival at Kilgore's Chapel, Buckner Circuit, closed August 9. We had a wonderful meeting. God blessed our efforts. Had three conversions, four reclamations, two additions by profession of faith, and Miss Hazel Owen made a definite decision for life service. The power of the Gospel was felt. The people gave a love offering which was gratefully appreciated by the pastor and his wife. Preaching was done by the pastor.—Otto W. Teague, P. C.

MEETINGS AT HAYNES AND LA GRANGE

We have had our meetings at Haynes and LaGrange, both proving successful. Rev. H. K. Morehead of Marianna did the preaching at Haynes. He did some splendid preaching. We had one accession, two renewed their allegiance to the Master and the church was revived.

At La Grange Rev. Jimmie Randle did the preaching and also did splendid service in leading the singing. The meeting resulted in two conversions and three additions. The church is in better working condition than it has been for some time.—C. H. Harvison.

REVIVALS AT BELLEVILLE-OLA

We started our revival at Ola July 14. Rev. W. M. Edwards of Newport came to us the 16th and did the preaching until the close, July 28. As a visible result 17 professed faith in Christ and 14 joined our church.

On July 29 we went to Belleville and continued there until Aug 11. God blessed Bro. Edwards' preaching here in a wonderful way. The church was revived, 75 sinners were converted and 62 joined our church. Bro. Edwards won a place in the hearts of our people with his strong sermons and by his hard work. We hope that he may come this way again. May God bless his efforts wherever he goes.—S. O. Patty, P. C.

DALLAS BRANCH MANAGER

The following announcement has been made relative to a recent change in the Dallas Branch of the Publishing House. P. L. Turner, who was formerly manager, resigned, effective July 1, to enter a private business. Mr. Turner had served the Publishing House in many capacities, over a period of twenty-five years. He was devoted to its work and labored unceasingly that its ideals of service might be maintained. Lovick Pierce, Mr. Turner's successor, comes to the Dallas House from the Richmond House. Mr. Pierce has a splendid record of service and comes well prepared for the task that lies before him. He is an unusual type of young man. A man with vision and determined to carry the Publishing House standard to even greater heights.

CHURCH PAPERS

Recently a Presbyterian paper, producing week by week a very creditable paper, carried this comment on an incident with the movies: "They (the editors) know perfectly well that while the periodical they produce in the effort to advance the kingdom of God is not given the slightest consideration by over ninety per cent of church members, yet a large number of Christian families spend liberally of time and money on the crude "funnies" of the secular press and on inane, if not vulgar and harmful, shows of many kinds. Even the cultural magazines are also "in the same boat" with church papers and real artists on the stage—appreciated by a very small portion of our population. Isn't it time there was a marked change in the trend of our so-called "Christian civilization"?"

LAW-ABIDING CITIZENS COMMENDED

About three weeks ago a negro in Barbour County, Alabama, committed one of the most horrible crimes in the history of the state. Meeting a young white couple who were riding in their car, he halted them, and at the point of his gun, made them drive to a secluded spot, shot the young man to death, and criminally assaulted the young woman twice. One may imagine how infuriated the citizens of that section were. The negro was finally captured, confessed to his foul crime, and was then rushed to jail. A grand jury was convened, he was indicted, and was given a fair trial. Of course, he was convicted, and was sentenced to die in the electric chair on August 23rd. The Advocate wishes to commend most heartily the law-abid-

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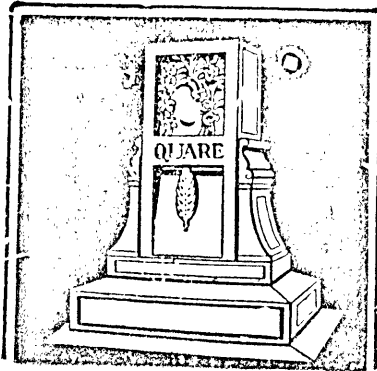
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ing citizens of Barbour County. Only Southern people, reared under the finest traditions of the old South, realize how great the provocation to a lynching was involved in this crime. And yet, the good people of Barbour County were resolved to uphold the majesty of the law. If there were any indications of lawlessness they did not materialize. We commend the father of the young man who was murdered and the father of the young woman who was so foully assaulted, for appealing to the people to let the law take its course. We commend the courage and the precautions of the sheriff to see that the law was upheld. We commend the trial judge who acted so speedily, and who gave no occasion for impatience on the part of the people. It is infinitely better for all concerned that a lynching did not take place. The law has been satisfied; the negro will pay for his foul crime with his life; the fair names of the county and state have not been besmirched; no citizen has had any hand in lawlessness, except the negro who will pay for it dearly. It is a thousand fold better that the tragic case has terminated as it has than it would have been had the negro been lynched.—Alabama Christian Advocate.

"DID NOT KNOW A NOUN FROM A VERB"

I do not remember ever to have given this incident to the public; but it is all human gospel truth.

Rev. Frank Ritter is the hero, and one he was, and no joke. Sixteen of us boys knocked at the door of the old lamented White River Conference at one time for admission on trial. We were all admitted, "nouns and verbs" to the contrary.

We were examined on reading, 'ritin', 'rithmetic, spellin' and grammar. That was the bill of educational fare, and it need not be grinned at today by a man with no teeth. When it came to grammar, Bro. Ritter said: "You need not ask me a single question, for I do not know a noun from a verb."

Now do not you B. A.'s and Ph. D.'s throw a fit. Keep still till I tell you what God did with this man; and who knows best about a man, God or men?

Brother Ritter went to his charge, Cache Mission, and to his books and his Bible, and on his knees prayed and worked through to the fountain of all wisdom. He grew, and grew, as a faithful and efficient pastor and presiding elder filling acceptably some of the best places in our dear old Conference.

In 1884, ten years from the time he "did not know a noun from a verb," our Conference met in the classic town of Batesville. On Sunday night he was appointed to preach in the Old-School Presbyterian Church. The pastor of this church was Dr. I. J. Long, a college and university man, and a brilliant preacher.

I confess I had a little curiosity to hear a man, who ten years before "did not know a noun from a verb," preach to the Presbyterian congregation, and, especially, before a scholarly pastor who did not think a man could preach who had not had a finished theological education.

Bro. Ritter preached; my, how he preached! Not a blunder or a break in anything. "Nouns and verbs" went a-kiting that night. When we were dismissed we all went to the old stone church to hear the appointments read. I purposely fell in with Dr. Long. As we walked arm in arm, I said: "Doctor, how did you like the sermon?" "Why," he re-

plied, "it was fine, faultless, strong, and grand." "Well, Doctor," said I, "when that preacher joined the Conference ten years ago, he 'did not know a noun from a verb.'" He lowered his arm, and said: "You shock me! You shock me!" He turned around twice as he said it. "Well! well!" said the Doctor, "How in the name of common sense did he learn to preach?" My reply was: "Doctor, he learned to preach by preaching, just like we learned to walk by walking." "Indeed," was the reply, "he must be a rare case."

Granted; but who is the best judge, God or man? This question may be asked at our next Conference at Russellville.—Jas. F. Jernigan.

A FINE COMMUNITY.

The city council of Mound Bayou, Miss., all-negro town of 3,000 inhabitants, has ordered the jail closed, as a useless and unnecessary institution. According to the records, only one arrest has been made in the community during the past six years and for more than twenty years the town has not had a murder. There are no uniformed officers in evidence and many of the oldest inhabitants have never seen a policeman in uniform. Such a record would be significant in any community, but it is particularly so in this case, as indicating the capacity of negroes for good citizenship.

Mound Bayou was established in 1887 as an all-negro community by Isaiah T. Montgomery, former slave in the family of Jefferson Davis. President of the Confederacy. Purchasing a large tract of delta land, he subdivided it into town lots and sold them exclusively to colored people. This was the beginning of Mound Bayou, which was incorporated in 1895 with its founder as the first mayor. Montgomery died some years ago at an advanced age, after a successful and useful life that gained him respect and confidence of all.

GETTING TOGETHER AT MOUNT SEQUOYAH

In a leading editorial devoted to the Popular Science Monthly article on "Beating the Evolution Law," the Baptist Advance sideswipes the Gazette, which reproduced the salient passages of this article. The purpose of the Gazette was to inform the Arkansas public of the result of an investigation made in this state, and in Tennessee, by Orland Kay Armstrong, just as we should tell the result of an investigation that might be made of the Arkansas income tax or of our prison system or some other matter.

But we pass from the Baptist Advance's evolution law editorial to mention another leading article in that paper. It deals with the conference held on three days of last week at the Methodist Assembly grounds at Mount Sequoyah near Fayetteville. The discussions were concerned with such problems as prohibition, Sunday observance and world peace, and while the conference was held under the auspices of the Southern Methodist Board of Temperance and Social Service, the Baptist Advance notes that there was "nothing denominational" about the gathering, and that people of all denominations and no denominations were invited to come, and did come, to go away with clearer ideas and deeper convictions on the subjects discussed.

The Arkansas Methodist also referred to this aspect of the gathering at Mount Sequoyah, and noted that on the second day of the conference the Rev. Dr. J. S. Compere, editor of the Baptist Advance, showed him-

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It is a fine and encouraging thing when men and women devoted to the moral and spiritual welfare of our state can disregard any denominational differences that separate them into groups, and get together as they did on this occasion to take counsel and seek inspiration together.—Arkansas Gazette.

PROHIBITION AND THE METHODIST CHURCH.

(Read by Bishop Mouzon before a session of the Western North Carolina Conference at Charlotte, N. C., and ordered by unanimous vote to be printed in the Conference Journal.)

During the past few months complaint has repeatedly been made that the Methodist Church has gone into politics. But the situation is exactly the reverse. Politics has unfortunately invaded territory belonging to the Church. The Church is interested in religion and in morals. This sphere belongs by divine right to the Church of Jesus Christ. The Church will not now be driven from its rightful field just because the major political question of the hour has to do with morals and religion. For morals and religion cannot be divorced the one from the other. Religion concerns itself with morals, both public and private. Religion has to do with human life in all its relations. Christianity is concerned not only in the salvation of individual souls beyond the grave, but in the redemption of human society from the evils that afflict mankind in this present world. No evil greater than the liquor traffic has ever afflicted the race. It has always brought in its train poverty, ignorance, lust, crime.

By all our past history the Methodist Church is committed to the cause of prohibition, and we have no notion of abandoning that cause at

the crucial time when prohibition has been made the chief issue in a national campaign.

In order that everyone may see at a glance exactly what the record of the Methodist Episcopal Church, South, is; and in order that our own church members may see how Methodism has through the years been committed to the cause of prohibition, I set down here some of the important actions taken by the General Conference of the Methodist Episcopal Church, South. It will be understood that the General Conference, which meets every four years, is composed of ministers and laymen in equal numbers representing all the annual conferences of the Church, and is the one law-making body of the Church.

The General Conference meeting in Asheville, North Carolina, in 1910 adopted unanimously the following:

"The Methodist Episcopal Church, South, has ever gone before the world as the unalterable foe of the liquor traffic and is a prohibition Church that will never consider a compromise with this heinous sin." (Journal of the Sixteenth General Conference, Page 167.)

The General Conference meeting in Oklahoma City in 1914 unanimously adopted the following:

"We condemn the liquor traffic as the greatest menace of our day to the welfare of business, society, and the Church; we regard it as a public nuisance which must be abated if our civilization is to be saved; we demand that the rights of sober, peaceful, law-abiding citizens be respected and that they be protected from the dangers to property, family, happiness and life which always accompany the open saloon. We insist that men have no right in the exercise of so-called personal liberty to continue a traffic which infringes ruthlessly, persistently and destructively upon the rights of others; we declare that the time has come when the protection of the law of the land must be taken from this horrible traffic in the bodies and souls of our children. And the man who insists upon gratifying his greed by the destruction of his neighbors shall be branded as a criminal to be dealt with as all other offenders against the peace and order and uplift of society."—(Journal Seventeenth General Conference, Pages 325-326.)

It will be observed that the above quoted actions were taken before the adoption of the Eighteenth Amendment.

The General Conference meeting in Atlanta, Georgia, in 1918, during the World War took action insisting that—

"Both the manufacture and the sale of intoxicating liquors should be promptly prohibited as a war measure without waiting for the ratification of the constitutional amendment." And urging as a reason for the adoption of prohibition as a war measure

"The fact that the government, itself, is earnestly and persistently appealing for the conservation of food and fuel and for additional labor for shipyards, munition plants and farms; practically all business has been suspended for days at a time, schools and colleges and even churches have been closed for lack of fuel; our people have been requested to have heatless days, meatless days, wheatless days, and to eliminate waste in every possible way; and yet the brewers and saloons of the country have continued to waste foodstuff and fuel and to impair the efficiency of labor in mines, fac-

ories, munition plants and shipyards, so that during the present year while England has reduced her output of beer from 36 million to 12 million barrels and Germany has reduced her output to seven million barrels, the United States has increased its output to 60 million barrels."—(Journal Eighteenth General Conference, Pages 277-278.)

It will be seen from the above action that during the World War, at a time of national crisis, the liquor business was, as ever, a criminal and a traitor. And, as always, the Methodist Church was in the battle for the destruction of this enemy of mankind.

The General Conference meeting at Hot Springs, Arkansas, in 1922, adopted the following:

"Since the meeting of the last General Conference the Federal Prohibition Amendment has been adopted, forbidding the sale, the importation, the exportation, the transportation of intoxicating liquors for beverage purposes in the United States and insular possessions. This amendment became law of the land on January 16, 1920. By the adoption of this amendment, the partnership of the United States with the traffic in intoxicants was forever dissolved, and the traffic became an outlaw. 'Earthly, sensual, devilish,' it still lives. But it lives as the outlaw lives, desperate and defiant. Branded by the law of Christian love as criminal, it is now branded by the law of our country also. We rejoice in the overthrow of this, the giant evil of our modern times. And we especially rejoice that Methodism has, from the beginning of the conflict, led the vanguard of the conquering army. It is an acceptable tribute to our efficient activities that the liquor interests throughout the world denounce Methodism as one of the most potent factors in securing American prohibition. We remember that the beloved disciple said, 'Marvel not, my brethren, if the world hate you,' and we are pleased to be hated by the enemies of righteousness."—(Journal Nineteenth General Conference, Page 240.)

At the General Conference meeting in Memphis in 1926, the Bishops of the Methodist Episcopal Church, South, in their addresses to the General Conference (a message similar to the president's message to Congress) spoke as follows:

"The national prohibition law is the most remarkable social enactment of any great nation to promote the general welfare by the restriction of the activities of the individual. The full effect of such a law will not be secured immediately, or even in a decade. That the results already secured are exceedingly beneficial is evident to any impartial observer, and there is good reason to expect greater benefits in the future. The practical question today is whether the prohibition law shall be nullified or shall be properly enforced. The industrial, social, educational, moral and religious forces of the nation, led by its Christian citizenship, overthrew the legalized liquor traffic and secured national prohibition. The same great forces must unitedly fight with equal vigor and persistence the outlawed criminal traffic and the would-be nullifiers of the law. Adequate appropriations should be made by state and nation to provide a sufficient number of men with salaries commensurate for such important, dangerous work. Prosecution of offenders should be speedy; penalties by judges and jury should be adequate; violators of the prohibition law, how-

ever prominent, should be branded as criminals. Above all, there must continue ever-increasing emphasis upon the educational process in the press, in the pulpit, and in the school, setting forth the evil of alcoholism and the destructive results of lawlessness upon the entire fabric of the national life."—(Journal Twentieth General Conference, Page 322.)

In harmony with the suggestion of the Bishops in the paragraph quoted above, the General Conference created a Board of Temperance and Social Service charged with the duties of carrying forward in the Church and nation the work of education along the lines indicated. This Board is now actively at work. (See Pages 235 and 237.)

The above quotations will show the consistent record of the Methodist Episcopal Church, South, during the past 18 years. The public at large may be sure that from this record the Methodist Church will never recede. By this record the Church now stands, and by this record we shall ever stand.

Let it be reiterated that in sounding a note of alarm the Methodist Church cannot now be charged with going into politics. At a time of national danger the Church and her ministers cannot consent to be silent. The Church cannot be silent without betraying a trust. The Church could justly be charged with going into politics if the Church, as such, were to unite with some particular political party, or if the Church should seek the assistance of some particular party to further its ecclesiastical interest. The Methodist Church seeks no political preferment and desires the aid of no political party. Indeed, at the present time the Church, if necessary, stands ready to suffer if only the cause of righteousness shall

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thereby be advanced. It seeks no political advancement and stands detached from all political parties. But it does stand, as always in the past, committed to moral and religious principles, and from these principles the Church will not now be driven. As we have seen from the records of General Conference action quoted in this paper, the Methodist Church through her ministry and her membership did her full share in having the prohibition amendment written into the Constitution of the United States. By our own actions we stand. And we rise up now in defense of the Constitution of our nation.

So far from forsaking the principles for which Methodism has always stood, we have now begun with renewed energy to fight for those principles. We have begun anew to rally our forces for a persistent and nation-wide campaign which shall make it forever impossible for any considerable group of men to lead in a movement, to acquiesce in a scheme, to lift the ban of outlawry from that arch criminal, the liquor traffic. We admit that following the adoption of the Eighteenth Amendment, we took too much for granted and became somewhat inactive and lost the spirit of the crusader. But now once more our spirits have been stabbed broad awake. The path of duty lies plain before us, and without turning back, we shall steadily follow it till we reach the desired goal. We call to our side all like-minded men to cooperate in saving America from a return of the liquor business in any form whatsoever.

100 Years From Now

Wouldn't it be a comforting thought to know that a century from now, or two centuries from now, the final resting place of those who are near and dear to you will be marked by the unmarred token of your thoughtfulness and loving care? The selection of a monument is the last service which you are privileged to perform for those loved ones who have been taken away. At such times, when life seems empty and dreary, and it is hard to bear your burden of grief, there is a measure of solace in knowing that all has been done that could be done. There is consolation in feeling that the visible expression of your everlasting devotion and respect is worthy of the sentiment which it represents. The monument which you erect is no mere lifeless thing of stone and mortar. It is a living symbol, bearing witness to the beauty of the life that has departed, and to memories that are undying. Carved into imperishable Winnsboro Granite, your message to the world will stand for all the world to see throughout ages to come.

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QUARTERLY CONFERENCES

ARKADELPHIA DISTRICT

(Fourth Round)

Carthage Ct., at Carthage, Sept. 1.
Leola Ct., at Leola, Sept. 8.
Dalark Ct., at Rock Springs, Sept. 15.
Arkadelphia Ct., at Hollywood, Sept. 22.
Arkadelphia Station, 7:30, Sept. 22.
Sparkman-Sardis, at Sparkman, Sept. 29.
Princeton Ct., at Macedonia, Oct. 6.
Friendship Ct., at Magnet Cove, Oct. 13.
Malvern Station, 7:30, Oct. 13.
Traskwood Ct., at Traskwood, Oct. 20.
Benton, 7:30, Oct. 20.
Holly Springs Ct., at Mt. Carmel, Oct. 26-27.
Pearcy Ct., at Friendship, Nov. 2.
Hot Springs Ct., at New Salem, Nov. 8.
Grand Ave., 7:30, Nov. 3.
Oaklawn, 11 a. m., Nov. 10.
First Church, 7:30 p. m., Nov. 10.
Pullman Heights, 11 a. m., Nov. 17.
—J. W. Mann, P. E.

BOONEVILLE DISTRICT

(Fourth Round.)

Perry-Houston, at Perry, Sept. 1, a. m.
Huntington, Sept. 8, a. m.
Booneville, Sept. 8, p. m.
Scranton, Sept. 15, a. m.
Prairie View, Sept. 15, p. m.
Waldron Ct., at Mt. Pleasant, Sept. 22, a. m.
Waldron, Sept. 22, p. m.
Dardanelle Ct., at Centerville, Sept. 29, a. m.
Dardanelle, Sept. 29, p. m.
Gravelly, Oct. 6, a. m.
Rover at Whitely, Oct. 6, p. m.
Plainview, Oct. 13, a. m.
Belleville-Ola, at Ola, Oct. 13, p. m.
Adona, Oct. 20, a. m.
Magazine, Oct. 20, p. m.
Hartford, Oct. 27, a. m.
Mansfield, Oct. 27, p. m.
Paris Ct., at Branch, Nov. 3, a. m.
Paris, Nov. 3, p. m.
Waltreak, at Bethel, Nov. 10, a. m.
Danville, Nov. 10, p. m.
Pastors and Lay Leaders will meet at Ola, Nov. 4, at 10 o'clock, to check up. Do not fail to be present.—F. E. Dodson, P. E.

CAMDEN DISTRICT

(Fourth Round.)

Buena Vista Ct., at B. V., Sept. 1
Bearden, Sept. 1, 7:30 p. m.
Strong Ct., at Strong, Sept. 8.
Huttig, Sept. 8, 7:30 p. m.
Buckner, at Kilgore, Sept. 15.
Waldo, Sept. 15, 7:30 p. m.
Camden, Sept. 22.
Chidester Ct., at Whelen Spgs., Sept. 22, 3:00 p. m.
Emerson Ct., at Atlanta, Sept. 29.
Stephens, Sept. 29, 7:30 p. m.
Smackover, Oct. 6.
Thornton Ct., at Thornton, Oct. 6, 3:00 p. m.
Fredonia Ct., at Fredonia, Oct. 13.
Junction City, Oct. 13, 7:30 p. m.
Kingsland, at Kingsland, Oct. 20.
Hampton, Oct. 20, 3 p. m.
Taylor, at Sharman, Oct. 27.
Magnolia, Oct. 27, 7:30 p. m.
El Dorado, First Ch., Nov. 3.
El Dorado Ct., at Wesley, Nov. 3, 2 p. m.
Fordyce, Nov. 10.
Louann, Nov. 10, 7 p. m.
—J. J. Stowe, P. E.

FAYETTEVILLE DISTRICT

(Fourth Round.)

Sept. 1, Green Forest, 11 a. m., Q. C. 2 p. m.
Sept. 1, Huntsville, Presley's C., 7:30 p. m.
Sept. 8, Berryville, 11 a. m., Q. C. 2:30 p. m.
Sept. 8, Berryville Mis., P. V. 7:30.
Sept. 15, Eureka Springs, 11 a. m., Q. C. 2:30 p. m.
Sept. 15, Pea Ridge-Brightwater, 7:30 p. m.
Sept. 22, Siloam Spgs., 11 a. m., Q. C. 2:30.
Sept. 22, Decatur-Springtown, at D., 7:30 p. m.
Sept. 29, Rogers, 11 a. m.
Sept. 29, Elm Springs, at Harmon, 7:30 p. m., Q. C. 3:00.
Oct. 6, Elkins, 11 a. m.
Oct. 6, Springdale, 7:30.
Oct. 13, Fayetteville, 11 a. m.
Oct. 13, Winslow, at Winslow, 7:30, Q. C. after service.
Oct. 20, Prairie Grove, 11 a. m., Q. C. 2:30.

Oct. 20, Viney Grove, at V. G., 7:30 p. m.
Oct. 27, Lincoln-Farmington, at L., 11 a. m., Q. C. 2:30.
Oct. 27, Cincinnati, 7:30 p. m.
Nov. 3, Gentry, 11 a. m., Q. C. 2:00 p. m.
Nov. 3, Gravette-Centerton, at G., 7:30, Q. C. 3:30.
Nov. 10, Bentonville, 11 a. m.
Nov. 10, Bentonville Ct., 7:30, Q. C. 2:30.
—F. M. Tolleson, P. E.

LITTLE ROCK DISTRICT

(Fourth Round.)

First Church, 11 a. m., Sept. 1.
Pulaski Heights Church, 11 a. m., Sept. 8.
Douglassville-Geyer Springs, at D., 2 p. m., Sept. 8.
28th Street Church, 7:30 p. m., Sept. 8.
England, 11 a. m., Sept. 15.
Keo-Tomberlin, at Keo, 3 p. m., Sept. 15.
Henderson Church, 7:30 p. m., Sept. 15.
Carlisle Circuit, at Walter's Chapel, 11 a. m., Sept. 21.
Asbury Church, 11 a. m., Sept. 22.
Highland Church, 7:30 p. m., Sept. 22.
Winfield Church, 11 a. m., Sept. 29.
Capitol View Church, 7:30 p. m., Sept. 29.
Austin Ct., at Concord, 11 a. m., Oct. 5.
Carlisle Station, at Rogers Chapel, 11 a. m., Oct. 6.
Hunter Memorial Church, 7:30 p. m., Oct. 6.
Bryant Ct., at Congo, 11 a. m., Oct. 12.
Bauxite Station, 11 a. m., Oct. 13.
Forest Park Church, 7:30 p. m., Oct. 13.
Hickory Plains Circuit, at Cross Roads, 11 a. m., Oct. 19.
Mabelvale-Primrose, at M., 11 a. m., Oct. 20.
Lonoke Station, 7:30 p. m., Oct. 20.
Hazen-DeValls Bluff, at Hazen, 11 a. m., Oct. 27.
Des Arc Station, 7:30 p. m., Oct. 27.
Maumelle Circuit at Cross Roads, 11 a. m., Sunday, Nov. 3.
—Jasem Thomas, P. E.

PRESCOTT DISTRICT

(Fourth Round)

Spring Hill, at Bethlehem, 11 a. m., Sept. 1.
Bingen, at Pump Springs, 2 p. m., Sept. 8.
Mt. Ida-Oden, at Oden, 11 a. m., Sept. 15.
Washington, at Ozan, 11 a. m., Sept. 22.
Blevins, at Friendship, 7 p. m., Sept. 22.
Amity and Norman, 11 a. m., Sept. 29.
Glenwood-Roseboro, 7 p. m., Sept. 29.
Okolona, at Center Ridge, 11 a. m., Oct. 6.
Gurdon, 7 p. m., Oct. 6.
Mineral Springs, 11 a. m., Oct. 13.
Prescott, 7 p. m., Oct. 13.
Center Point, 11 a. m., Oct. 20.
Hope, 7 p. m., Oct. 20.
Murfreesboro, 11 a. m., Oct. 27.
Nashville, 7 p. m., Oct. 27.
—J. A. Henderson, P. E.

TEXARKANA DISTRICT

(Fourth Round.)

Lockesburg, at Lockesburg, Sept. 1.
Ashdown Circuit, at Allene, Sept. 7-8.
Ashdown Station, Sept. 8, at 7:30 p. m.
Texarkana, First Church, Sept. 15, 11 a. m.
Richmond-Wilton, at Orden, Sept. 15, at 7:30 p. m.
Stamps, Sept. 22, 11 a. m.
Lewisville-Bradley, at Lewisville, Sept. 22, at 7:30 p. m.
Texarkana, Fairview, Wednesday night, Sept. 25, at 7:30 p. m.
Mena, Sept. 29, 11 a. m.
Horatio-Gillham, at Horatio, Sept. 29, at 7:30 p. m.
DeQueen, October 6, at 11 a. m.
Texarkana Circuit, at North Heights, October 6, 7:30 p. m.
Doddridge Circuit, at Doddridge, October 12-13.
Fouke Circuit, at Pleasant Hill, October 13, at 3:30 p. m.
College Hill, October 13, at 7:30 p. m.
Foreman, October 20, at 11 a. m.
Paraloma Circuit, at Paraloma, October 20, at 7:30 p. m.
Umpire Circuit, at Liberty Hill, October 26-27.
Dierks, October 27, at 7:30 p. m.
Hatfield Circuit, at Hatfield, November 3.
Let all pastors give careful attention to all disciplinary questions. See that the report of the trustees is correct and in proper form.—John Hoover, P. E.

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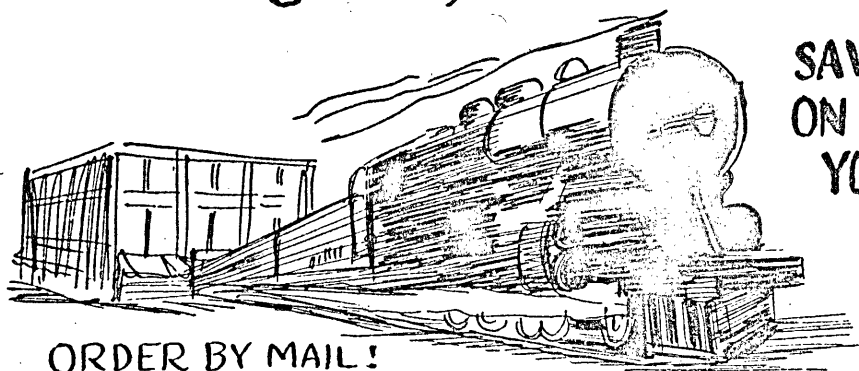
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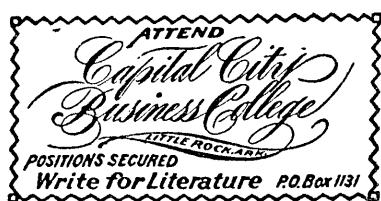


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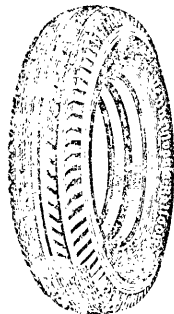
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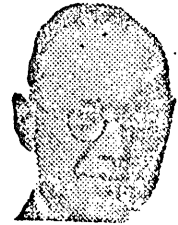
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SUNDAY SCHOOL

Lesson for August 25

REBUILDING THE TEMPLE

LESSON TEXT—Ezra 3:10-13; 6:14-
16, Psalms 84:1-4

GOLDEN TEXT—I was glad when
they said unto me, let us go unto the
house of the Lord.

PRIMARY TOPIC—Rebuilding God's
House

JUNIOR TOPIC—Rebuilding God's
House

INTERMEDIATE AND SENIOR TOP-
IC—Building God's House.

YOUNG PEOPLE AND ADULT TOP-
IC—Builders of God's House.

After becoming settled in the towns
surrounding Jerusalem, the people
were called together for the purpose
of establishing the worship of the
Lord God. The leaders in this move-
ment were Jeshua and the priests,
and Zerubbabel, the governor. In
view of the fact that the clearing
away of the debris of the old city and
temple and the erection of the new
temple would take a long time, an
altar was erected where sacrifice
might be offered at once unto God.
Upon this newly erected altar were
offered the regular sacrifices com-
manded by Moses, including those of
the Feast of Tabernacles (Ezra.
3:1-7)

1. The Foundation of the Temple
Laid (3:8-13).

This was an auspicious occasion
and was celebrated with most impres-
sive ceremonies.

1. The priests' apparel (v. 10). These
garments symbolized their consecra-
tion to the Lord's service.

2. The priests with trumpets (v.
10). The trumpets were used in call-
ing together the people.

3. The Levites with cymbals (v.
10). This was according to the ar-
rangement made by David (1 Chron.
15:16-21).

4. They sang together by course
(v. 11). This means that they sang to
one another responsively. The one
company sang, "The Lord is good," the
other responded, "For His mercy en-
dureth forever."

5. Mingled weeping and sighing (vv.
12, 13). Some of the older men who
had seen the magnificent temple of
Solomon, which had been destroyed,
wept much when they saw how far
short the present foundation came of
the former temple. Others were glad
of the favor of God which had brought
them back, and that a beginning was
made in the new house of worship.

II. The Building of the Temple
Hindered (ch. 4).

The leading adversaries were the
Samaritans, a mongrel people—the off-
spring of the poor Jews who were left
in Palestine and the foreign people
who were sent into Palestine after
the Jews were taken captive. The
three perils which delayed the build-
ing of the temple for about fourteen
years revealed the persistent methods
which the enemy uses to hinder the
program of God's people in every age.

1. An unintelligent pessimism (3:
12).

Under the circumstances, a glorious
beginning had been made. Many to-
day, because things are not quite
what they should be, do not go for-
ward with a constructive program, but
even hinder those who have the hope-
ful outlook. In spite of all the evil
forces at work to thwart the purpose
of God, the Christian church should
push forward its program of evan-
gelization.

2. Wordly compromise (4:2, 3)
"Let us build with you, for we seek
your God." This is Satan's most com-
mon and effective method. God's chil-
dren should not seek the world's pat-

ronage in building churches and carry-
ing on His work. The leaders should
declare with Zerubbabel, "Ye have
nothing to do with us to build an
house unto our God."

3. Opposition by word (4:4-24).

When refused a part in the work
intimidation and political scheming
were used by the enemies to defeat
the building plan of God's people.

III. The Temple Finished (5:1-6).

Through the ministry of the proph-
ets Haggai and Zechariah, people
were encouraged to resume enthusi-
astically the work of building the
temple. When the temple was finished,
it was dedicated to God.

IV. The Blessedness of Dwelling in
God's House (Ps. 84:1-4).

1. The longing of the soul for God's
house (vv. 1, 2).

It is refreshing when people long to
meet God in His house.

2. The sparrow and swallow find
protection in the sacred precincts of
God's house (v. 3).

3. Dwelling in God's house (v. 4).

Those who have a heart for God
find their chief delight in dwelling in
His house.

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