

OUR SLOGAN: THE ARKANSAS METHODIST IN EVERY METHODIST HOME IN ARKANSAS.

ARKANSAS METHODIST

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

SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE

Vol. XLIX

LITTLE ROCK, ARKANSAS, THURSDAY, AUG. 21, 1930

No. 34

THE STRATEGY OF THE WETS.

Recently Mr. Curran, president of the Association Against the Prohibition Amendment, wrote to a friend: "Our chief plan at present, in impressing our dry Congress with the fact that the country is mostly wet, is the holding of state-wide referendums such as were successfully carried on last year in Montana, Nevada, and New York. This year Massachusetts will come first, with other states afterwards as fast as we can reach them. For this will be required over a million dollars to be used this year, of which \$200,000 has already been subscribed by the du Ponts, Harkness, James, Raskob and others."

That it will be possible to get the money needed is indicated in a letter to another friend from W. H. Stayton, chairman of the Board of Directors of the above named Association. It is in part as follows: "On our board there are individuals who, either in the management of their own personal affairs or in the broad general direction of corporations in which they are interested, direct the management of forty billions of dollars."

The forces which oppose the wets are the Protestant Churches, the W. C. T. U., and the Anti-Saloon League, and when they try to raise money for any purpose, the cry arises that they are thinking of nothing but money. It is time for the money of the dries to talk against the money of the wets. Dear readers, what are you doing to meet the attacks of those who would overthrow the Constitution and bring back the saloon in a disguised form?

WHY BUSINESS MEN DO NOT GO TO CHURCH.

In a sermon on the text, "A day in thy courts is better than a thousand," Dr. John Snape, pastor of Temple Baptist Church, Los Angeles, gives six reasons why the business man does not go to church. They follow:

"1. Because he lacks the moral courage to set himself to the lifting of the lowered moral tone of his day.

"2. Because the extravagances of the present age require him to give his major time and thought to money-making.

"3. Because he places sensuous (I do not say 'sensual') pleasures above spiritual privileges.

"4. Because he has never seriously given the church its proper rating as a vital factor in civilization.

"5. Because he undervalues his influence over his neighbor.

"6. Because he has lost the sense of God."

Then Dr. Snape adds: "The only organization on earth engaged in an eternal mission is the church of Christ. A man may find a mode of life elsewhere; here he finds life. The church has life to offer—it is the life of Christ. The business man wants light for life's duties; the church can give it. The church has a three-fold mission—evangelism, consolation, indoctrination. He seeks love; the church offers it—love expressed in comradeship, in sympathy, in practical helpfulness."

To this he adds the eight reasons for going to church which were given by Hon. Claude Weaver of Oklahoma, which were reproduced in this paper some twenty years ago. They are:

"1. I go to church because I find peace there.

"2. Because I love music.

"3. Because I delight to hear the teachings of the preacher.

"4. Because 'the way is dark and I am far from Home.'

"5. Because the church ministers not only to the spiritual but the the material needs of life.

"6. Because in the atmosphere of the church vice and crime die.

"7. Because I hear the teachings of the philos-

A MAN THAT HATH FRIENDS MUST SHOW HIMSELF FRIENDLY; AND THERE IS A FRIEND THAT STICKETH CLOSER THAN A BROTHER.—Prov. 18:24.

ophy of Jesus, the incomparable Man.

"8. Because I find there consolation and hope."

Let the business man who reads this, decide whether the reasons given by Dr. Snape are keeping him away from church, and whether the reasons given by Mr. Weaver should not induce him to attend.

THE ATHEIST USES OUR METHOD.

The atheistic editor mentioned in an editorial in our issue of July 31 is especially venomous in his attacks on Methodists and the Anti-Saloon League. He refers to our Bishop Cannon as a "potentate of pious politics," "this powder-puffed bishop," and "this strutting, fuming and successfully defying Methodist bishop, standing a little man himself but with a new colossus of church tyranny at his back—for the theocratic design of 'God in government'."

He is constantly insinuating that Methodists are trying to run this government and he is proposing, with his periodicals, to put them out of business. As his papers, with circulation running up into the hundreds of thousands, are reaching a vast number of people in our midst and our religious papers are neglected, it is easy to see what an influence he may have on the public mind.

Is it not time that our preachers were waking up to the fact that the forces of evil are using the printing press and the forces of good are neglecting to use this powerful agency? If our people are not reading our church papers, what resources have they to resist these insidious attacks? Let our pastors neglect the circulation of the denominational paper and the resistance of the church against the evils of the day will be feeble. If our pastors will use half of the zeal and energy to circulate our papers that this rampant, raging atheist is using to circulate his literature, the church will be armed against the vicious attacks of atheism and secularism.

"UNEDUCATED DEVOTEES" OF SCIENCE

Today many notions held by scientists in the past are being reconstructed, and there are those who think that science is a menace to morality. It is refreshing to read after Dr. Robert A. Millikan, one of the greatest physicists of the age, who writes:

"Am I myself a broadly enough educated man to distinguish, when I am engaged in the work of reconstruction, between the truth of the past and the error of the past, and not to pull them both down together? Am I sufficiently familiar with what the past has learned, and what it therefore actually has to teach, and am I enough of a statesman not to remove any brick from any man's progress until I see how to replace it by a better one? I am sorry to be obliged to admit that some of us scientists will have to answer that question in the negative. Such justification as there may be for the public's distrust of science is due chiefly to the misrepresentation of science by some of its uneducated devotees. For men without any real understanding are, of course, to be found in all walks of life."

These "uneducated devotees" are usually men who, without sufficient foundation of general knowledge, have specialized until they cannot see subjects in their proper relation to other subjects. The students of our small colleges, who usually lay a broad foundation of general study before they begin to specialize, are in less danger of being "uneducated devotees" of some particular subject. The student who begins to major in his freshman year and takes a minimum of other

su' is in grave danger of being so prejudiced subject that he sees little in any other.

f need our small denominational colleges so we may train men with broad foundations who will later become specialists knowing relations and able to see things whole. Let us make of Hendrix-Henderson and Galloway Colleges institutions in which the students have a complete and safe foundation. How better can we invest our money? The difference in the price of a serviceable and a showy fashionable automobile may make possible the education of a youth who will be an honor to his church and state. Let us avoid extravagance and invest in noble manhood and womahood.

UGH!

It is amusing and nauseating to read some of the stuff in the Outlook and Independent on the subject of prohibition. In the August 13 issue comment is made on an ocean voyage described as "The Cruise to Nowhere." It was a six-days' voyage on the Atlantic Ocean conducted so that the passengers might have the opportunity to "drink what and when they wished."

It seems that the bar was not patronized as much as was expected, and the editor thus expresses himself: "When liquor is accessible and of good quality the chances are that the average person will not misuse it. The Cruise to Nowhere should be kept in mind. Before headlines announce that the Eighteenth Amendment has been repealed, before champagne appears on chain-grocery-store shelves, this idea will come handy. There will be young Americans who have never tasted good liquor and who will have neither the palate for it nor patience with it—a generation which will be awkward at drinking openly, which may even pour whiskey or straight alcohol into good wine to get the familiar effects. Let these children of prohibition be gathered into groups and sent (at government expense, if necessary) on Cruises to Nowhere. There, between sea and sky, let them have opportunity to develop a civilized attitude toward drinking. Let them learn to drink moderately, appreciatively, and with taste."

Then, reporting the plans of the new director of the Bureau of Prohibition in the Justice Department, the editor adds: "All of which might have been interesting ten years ago. Today it comes too late. The primary aim now is not how to enforce prohibition decently, effectively, and in popular fashion, for that cannot be done. Today the aim is to get rid of prohibition and substitute something that will work."

BOOK REVIEW.

The New Preaching; by Joseph Fort Newton, LL. D.; published by The Cokesbury Press, Nashville, Tenn.; price \$2.00.

Dr. Newton has given us a most helpful work on the art of preaching. It is full of the spirit of optimism, yet he fully recognizes the difficulties which today confront the preacher. He holds that the most thorough training available is every preacher's duty and at the same time points out the great truth that the most perfect intellectual equipment is not sufficient to make a preacher. Preachers will find this a most worthwhile book and the layman will read it with equal interest. The subjects discussed are: "In the Vestry;" "The Sermon;" "The Preacher;" "What Is Preaching?"; "The New Keyboard;" "The New Congregation;" "The New Strategy;" "The Music of Preaching;" "My Master." The writer holds that three qualities are essential to every preacher—intellect, sympathy, insight, and that the greatest of these is the gift of vision which casts a white light over a dim, gray world of fact.

THE ROMANCE OF METHODISM

By Paul Neff Garber
Enforcing Discipline

The pioneer Methodists felt that they were not of this world. Otherwordliness and self-denial were two of their outstanding characteristics. Numerous passages of Scripture gave them this viewpoint. Jesus had said that it was impossible to serve both God and mammon. In I John 2:15 these words were found: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." The Apostle Paul in writing to the Colossian Church advised the members to set their affections on heavenly things, not on earthly pursuits. The early Methodists further believed conversion to mean both an inward and an outward change; that a loyal Christian had no desire for worldly things. Did it not say in II Corinthians, v. 17: "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new?" The literal interpretation of Scripture caused the Methodists to adopt a policy of strict morality. Strickland describes the first American Methodists as a peculiar people in their personal

appearance and manners, who could be distinguished from the world at a single glance.

To enable his first followers in England more easily to keep themselves unspotted from the world, John Wesley had in 1743 published "The General Rules," a series of practical daily regulations. Although general in nature, these rules pointed out the things which were to be avoided by those who really desired "to flee from the wrath to come, and to be saved from their sins." About the same time, Wesley prepared a manual for his preachers, entitled "Rules for a Helper." At the Christmas Conference of 1784 the American Methodists accepted Wesley's General Rules as their guide for Christian conduct. The "Rules for a Helper" were included in the first Methodist Book of Discipline. Every convert to Methodism promised to abide by the General Rules. Each Methodist preacher was required to read them once a quarter in each Society and once a year in every congregation.

The pioneer Methodists could not conscientiously participate in the amusements and recreations of the world. John Wesley's attitude was that a Christian should show his Chris-

tianity in every act of life. He followed the advice of the Apostle Paul, who in writing to the Corinthian church had said: "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." Wesley knew that the Methodists could not engage in the gross and sinful sports of Eighteenth Century England without lowering or destroying their spirituality. The topic of amusements was therefore mentioned in the General Rules. The members of the Methodist societies were instructed to avoid "The taking of such diversions as cannot be taken in the name of the Lord Jesus." This was Wesley's official statement on the subject of amusements. It was adopted by the American Methodists at the Christmas Conference of 1784. The American Methodists agreed with Wesley that there were very few sports and amusements of that day that could be taken in the name of the Saviour or be done to the glory of God.

Dancing was banned. It was a diversion that could not be taken in the name of the Lord because it was so often associated with intemperance and immorality. It was denounced because it tended to destroy the spirituality of its devotees. As Hiram

Mattison once asked: "Who ever knew a votary of the ballroom to pray in his family, or in prayer meeting, or attend class meetings? Who ever saw one laboring in a revival to bring sinners to Christ?" Many dances were stopped by the appearance of a Methodist preacher. On one occasion Hope Hull, a Methodist circuit rider, was visiting in a home where a ball was held. When he was invited to dance, Hull went upon the floor, but instead of dancing he said: "I never engage in any kind of business without first asking the blessing of God upon it, so let us pray." It is recorded that at the close of Hull's earnest prayer, "All present were amazed and overwhelmed; many fled in terror from the house, while others, feeling the power of God in their midst, began to plead for mercy and forgiveness." The dance floor became four weeks later a preaching place for Hull.

A loyal Methodist did not attend theatres, circuses or horse races. Methodist opposition to the theatre began when John Wesley denounced the English theatre of the Eighteenth Century as "the sink of all profaneness and debauchery." Again in 1764 when Wesley protested against the

PERSONAL AND OTHER ITEMS

Bishop Paul B. Kern is expected to preach at our First Church this city next Sunday morning. He will leave for his work in the Orient about the first of September.

Rev. J. B. Evans, a member of North Arkansas Conference who superannuated last year on account of ill health, has been nominated in the Democratic primary for representative of Pope County.

The article in the issue of August 7 on "The Problem of Narcotic Drug Addiction" should have been credited to The Biblical Review, but by an error of the printer was credited to the "Political Review."

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The editor's assistant, Miss Annie Winburne, with her mother, is taking her vacation by attending the Epworth League Assembly at Mt. Sequoyah. She will be in the Northwest until the last of the month.

To take the place of Bishop Arthur Moore at First Church, Birmingham, Dr. R. E. Goodrich, long pastor of First Church, Shreveport, has been appointed. It is not yet announced who will become the pastor at Shreveport.

Several men who would like to have nice rooms in a good home near the business section of Little Rock can get information about such rooms by writing the Arkansas Methodist office. None but men of good habits need apply.

The many friends of Rev. J. A. Sage will be gratified to learn that he is considerably improved in health since the report of last week. He has decided not to move from Blevins immediately, and may remain till Conference meets.

It is announced that because the active work of the new Board of Christian Education will not require his full time at present, Dr. W. F. Quillian, the general secretary, will continue his duties as president of Wesleyan College for Women.

Mr. and Mrs. S. A. Neblett, missionaries to Cuba, spent several weeks at Mt. Sequoyah this summer, and Dr. Neblett, who is editor of El Evangelista Cubano, the organ of our church in Cuba, writes in complimentary terms of the Assembly.

Last Sunday morning, in the absence of the pastor, the pulpit of First Church this city was filled by Rev. Walter A. Hearn who preached a very sane and helpful sermon on "The Tragedy of Undone Good." Brother Hearn, the son of Rev. Thomas A. Hearn, returned missionary, is a Hendrix-Henderson graduate and teacher in the School of Religion at the University of Mo.

At the June meeting of the new General Board of Christian Education, held at Lake Junaluska, July 8-9, the following were elected as the executive committee: Bishop E. D. Mouzon, chairman; Bishop P. B. Kern, W. F. Quillian, Miss Mabel K. Howell, Clem Baker, L. H. Estes, W. P. Few, and J. H. Reynolds. It was decided that the transfer of the assets of the three merged Boards should be made September 1.

The demands upon the Baptist Hospital of this city for the care of charity patients is increasing and is becoming burdensome. As practically half of these patients are Methodists, our people should do all they can to send pay patients so that in this way there may be a partial compensation. We should show our appreciation of the fine service this great institution is rendering the poor and helpless of our state.

Rev. W. Hardy Neal, general evangelist, who is a member of North Arkansas Conference, has spent a year working in the Springfield District, Southwest Missouri Conference. He has just closed a successful meeting in Springfield with forty conversions and thirty additions to the church, and is now in a meeting at Fair Grove. He has arranged for two other meetings in that District. His address is 462 Elm Street, Springfield, Mo.

Mr. W. A. Buck, a director of the Association Against the Prohibition Amendment, says: "The practical way to repeal the Eighteenth Amendment is to organize politically for the fight this fall in selected districts where we should be able to put a wet in place of a dry Congressman. Ultimately we should be able to cut off all appropriations to the prohibition unit of the federal government and sooner or later by such means will be able to get rid of the Amendment. I believe this the only way."

For seven months Dr. T. W. Croxton has been acting editor of the Baptist Advance, but, having accepted a place in the Ouachita College faculty, he has given up the editorship, and Dr. T. D. Brown, general secretary of the State Baptist Board, becomes acting editor. As Dr. Croxton was rendering fine service and seemed to have the making of a real editor in him, we regret his retirement; but we welcome Dr. Brown and wish him great success. He already has heavy work and will find the editorship no easy task; but in these strenuous days strong men must be willing to do double duty for the church and the cause.

There is one fact that should not be forgotten in all the controversies over regulation and valuation of electric utilities. They have actually provided us with the best electric service at the lowest average cost in the world. The industry represents an investment of more than 11,000,000 and employs 279,000 people. It has made American homes the standard of comfort and convenience. It has revolutionized industry and raised earning power and standards of living. It is now conducting an intensive campaign to electrify American farms. The problems of electric industry cannot be solved by either wholesale flattery or unthinking denunciation.—Ex.

CIRCULATION CAMPAIGN

Since the last report the following subscriptions have been received: Bellefont, R. L. McLester, 1; Elm Springs Ct., O. M. Campbell, 1; Stephens, R. A. Teeter, 4; Louann, O. W. Teague, 1; Berryville, L. B. Davis, 10; Rogers, J. A. Womack, 2. This is a good report, considering that many pastors are away and the weather conditions are bad for those who are at home. Pastors who are having good meetings should secure subscriptions from their new members. If a member begins to take his church paper when he joins the church, he is likely to be an informed and loyal member.

erection of a theatre at Bristol, he declared that "the present stage entertainments not only sap the foundation of all religion, but lead to drinking and debauchery of every kind, which are constant attendants on these entertainments." The branch office of the Methodist Book Concern at Cincinnati refused to sell the works of Shakespeare, for fear that such action might encourage the theatre and drama. Bishop Marvin favored agricultural fairs until they began to stress horse racing and gambling. He then stigmatized them as "schools of vice." Latta, a Methodist preacher of Illinois, is remembered for his unique statement: "There is a class of people who can't go to hell fast enough on foot, they get on their poor mean ponies and go to the horse race."

Card playing was condemned as being not only worldly but as also tending toward other evils. It brought virtuous youths into association with the evil men. Frontier America furnished many examples of pious men who developed into gamblers and even murderers because of the gaming table. Card playing was considered a waste of precious moments. It did not redeem the time. It was contrary to the advice of Wesley that Christians should buy "every possible moment out of the hands of sin and Satan, out of the hands of sloth, ease, pleasure, worldly business, etc."

Methodism also looked askance upon many of the social gatherings, because it was held that such meetings lasting late into the night were not in keeping with true spirituality. The following excerpt from the journal of S. B. Bangs, who was then in his twenties, and a graduate of the University of the City of New York, is somewhat typical of the attitude of some of the early Methodists: "Last evening I attended a social company—from which I could not retire till midnight, and I have not enjoyed a moment's sleep since. There is nothing to be said that can countervail the injurious and poisonous tendencies of these motley, flippant, and prolonged parties. They are either deadly to every religious feeling in those who mingle in the hilarity and partake in the sports, or they are irksome and painful to those who choose to be singular among many for the sake of dear principle. * * * I never go to one of those assemblies without forsaking it dissatisfied."

The General Rules forbade the wearing of fashionable and costly garments. It was not considered a Christian characteristic to have a fondness

for such things. It indicated pride. The Methodists felt that it was sinful to wear fine clothes when so many people lived in poverty. The early followers of Wesley therefore dressed in plain apparel. The women wore black bonnets without any trimmings. Their dresses were almost Quaker in style, destitute of ruffles and frills. Persons who joined the Methodist Church knew in advance that they must change their mode of dress. When Nathan Bangs was converted in 1800 he had his laundress remove the pleats from his shirt.

The Discipline of 1784 instructed the preachers to speak frequently and faithfully against the superfluity of dress. This they did, very often to the embarrassment of some of their listeners. Upon one occasion when Jacob Gruber was preaching, an unusually tall lady entered the church. Gruber paused abruptly and ejaculated: "Make room for that lady; one might have thought she was tall enough to be seen without the plumage of that bird in her bonnet." When a gaudily dressed lady once met Joseph Mitchell, an early circuit rider, the latter exclaimed, "Young woman, one flash of hellfire would burn off all those furbelows." Thomas Foster, a Methodist preacher in New York City, refused to allow the sisters to wear fringed shawls in his church.

The wearing of jewelry was also frowned upon. Had not Paul advised the women to adorn themselves with good works rather than with gold, or pearls, or costly array? The seriousness of this offense can be seen by this excerpt from the journal of Beardsley, an itinerant in Ohio: "My soul is deeply pained. O, my God, what will become of thy church? Several of our members wear earrings, some of them finger rings, etc. Lord, pity them! Give me grace and wisdom!" James Axley preached that if God had intended women to wear earrings he would have made holes in their ears.

The Methodists claimed that the hair should be dressed in the way nature intended it, and not after the fashion of the world. The testimony of Joseph Carson is very interesting on this point. He says: "My earliest recollections of Methodism in Winchester (Virginia) dates back to 1791, when I was but six years old. When about this time my brother, Brattie Carson, joined the church, and doubt not my youthful mind was more deeply impressed with the fact from my distress at his cutting his elegant suit of hair, which it was then fash-

ionable to wear in a queue; but there was not room for a man and queue both in the Methodist Church in those days."

The early Methodists could also be recognized by many other tests. They were strict observers of the Sabbath. On Saturday the cooking was done for Sunday. Drinking and cursing of course were never allowed. Neither could a man be a good Methodist and hold enmity against a brother. At the quarterly conference of the Chataqua Circuit, New York, held July 3, 1824, it was resolved that "Asa Smith's license (as an exhorter) be left with Brother Joseph Phillips to be delivered whenever a difference existing between him and Brother Picket is settled."

The Methodist rules against worldliness were actually enforced. Members were dropped from the rolls of the societies for breaches of discipline. It was not possible for a Methodist to gamble, play cards, wear stylish clothes, and at the same time remain in the church. Smith has described the strictness of the Georgia Conference in the early Nineteenth Century in this manner: "Three times absences from class, a ribbon, a ruffle, or a ring, and the preacher erased the name from the class book." A quarterly conference in pioneer Methodism which did not have at least one trial involving some breach of Methodist Discipline was a rare occurrence.

The Methodists soon won a reputation for high morality and for plain amusements. The Methodists' stand on any great moral issue was known in advance. A man in calling upon the people to debar the Methodists from a new vicinity said: "For no one might ever again dance at a 'hoe-down,' drink whiskey at a shuckin' or race hosses on Sunday, without a lecture from somebody." When Rhoda Laws joined the Methodists on the Somerset circuit in Maryland, her brother exclaimed: "And now she must give up gay dress, dancing and worldly amusements. She is ruined, and cannot be gotten away."

The stringent discipline of pioneer Methodism has not been continued by the modern Methodists. Late in life Bishop Asbury began to fear that the Methodists might not remain loyal to the discipline. In 1815 Bishop Asbury was at Springfield, Ohio. He stopped at a home known for its loyalty to Methodism. Upon the bishop's arrival, the fashionably dressed daughter of the house, who was playing the piano, made some flippant remarks about the funny looking preachers. When the grandmother came into the room Bishop Asbury took her hand, and, looking her in the face, said, as tears came to his eyes: "I was looking to see if I could trace in the lineaments of your face the likeness of your sainted mother. She belonged to the first generation of Methodists. She lived a holy life, and died a most happy and triumphant death. You and your husband," continued the bishop, "belong to the second generation of Methodists. Your son and his wife are the third, and that young girl, your granddaughter, represents the fourth. She has learned to dress and play on the piano, and is versed in all the arts of fashionable life, and I presume, at this rate of progress, the fifth generation of Methodists will be sent to dancing school."

CHRISTIAN EDUCATION: A MEANS OF EVANGELISM.

For more than fifteen years I was engaged in the field of public education. During this period, I thought, labored and lived in this field of work. My time was constantly employed in my efforts to solve local city and county school problems. I was saturated with the program of education for the masses.

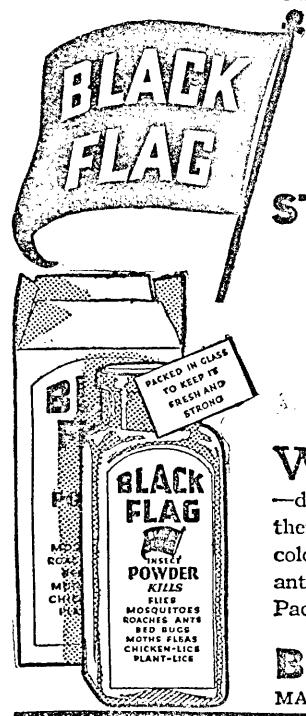
When I took up the work of the Christian College and began to think in the field of Christian education, I found it necessary to pull myself away from the common viewpoint of the masses, which usually fails to consider the Christian element in our American education. Since this is a fact, we see in it an illustration of the influence of public education upon the mind of the people. There is no legitimate way to use the public system of education as a means of propagating the gospel of Jesus Christ.

Really, there is little or no correlation between education, as we have it, and evangelism, as we advocate it. In public education we use the term citizenship—education for better citizenship. This means that the state seeks to educate her citizens in a way that will enable them to earn a better wage and to enjoy a higher social, ethical and economic life. Such training strengthens and supports the state, and no thinking man would want to discourage even the material well-being of our people. But the idea of promoting the Gospel, the ethical teachings of Jesus Christ, is removed, omitted, and foreign as an educational function of the state. This fact is conceded by both the Church and the State.

But the Church must recognize that education and life are synonymous. John Dewey says: "Education is a process of living." By this he does not mean that the present-day living of our youth does not prepare them for their future living, but he means that the process of education concerns itself primarily here and now with the life of the children who are being educated. If this philosophy is true, then the Church, if it would educate and evangelize its young people, must come to recognize this educational viewpoint and accept the fact that education of our young people is determined by the life they live; that as a child lives day by day, so is it being educated.

Jesus seems to teach that education is life. He makes clear His concept, that religion is life, that He came into the world to bring light and life to every man. Therefore, Christian education is necessary if the youth of the land is to have life more abundantly. The Church must assume more definitely its responsibility of directing the education and life of its youth, if it would evangelize them.

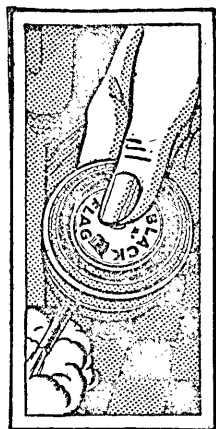
Since continuity in human progress and Christian living is desirable, Christian education of the young becomes a necessity. Children must be brought up and taught to recognize and embrace the best of our customs, institutions, beliefs, victories, defeats, recreations and occupations of our civilization. These can best be interpreted through Christian teachers and Christian institutions of learning which include the home, the church, and the State, with all their agencies. The very life of the race, the very best in the life of our people, must become the life of the young. Such evangelism is synonymous with education and living. It is the type of evangelism the leaders



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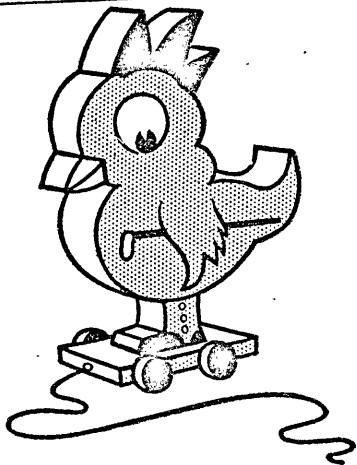
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
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Hiscox Chem. Wks. Patheogue, N. Y.

of the Church and State must recognize. We must share our best experiences with the young till they are brought to live the ideals of the Church and the race. Therefore, Christian education is a means of evangelism.

The local Church, however, must realize that it cannot teach character; that the home and college cannot teach personality; that it is impossible to create and maintain all the desired mental attitudes in our formal schools. But the Home, the Church, and our Colleges can develop right attitudes, noble character, and strong personality through the creation and the maintaining of a wholesome environment where young people can grow naturally into the enriched Christian life. The growth of a great redwood tree comes from within; so it is with these attributes we would have our young people possess.—Claude K. Wilkerson

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Renwar has relieved hundreds from the pains of rheumatism, gout, and lumbago. Used for 15 years. Try it. Send 75c to WARNER SALES CO., Nashville, Tenn.



Restless CHILDREN

CHILDREN will fret, often for no apparent reason. But there's always Castoria! As harmless as the recipe on the wrapper; mild and bland as it tastes. But its gentle action soothes a youngster more surely than a more powerful medicine.

That's the beauty of this special children's remedy! It may be given the tiniest infant—as often as there is need. In cases of colic, diarrhea or similar disturbance, it is invaluable. A coated tongue calls for just a few drops to ward off constipation; so does any suggestion of bad breath. Whenever children don't eat well, don't rest well, or have any little upset—this pure vegetable preparation is, usually all that's needed.



FOR CHILDREN

"THE NICEST WORDS."

The nicest words I know are these: "Excuse me," "Thank you," "If you please."

I find I need them every day, Whatever other words I say.

It helps me all the way along To say "Excuse me" when I'm wrong. No service rendered me so slight, But somehow "Thank you" seems just right.

I find that simple "Yes" agrees Not quite so well as "If you please." Such friendly little words, and bright With kindness and so polite. So learn to say these words with ease, "Excuse me," "Thank you," "If you please."

—Harold Williams in Loose Ends.

BEHIND THE COUCH

Winifred frowned. She usually did frown when there was any work to be done and this morning mother wanted her to mop the floors.

"I want to hunt for Jack," she pouted. "He has been gone since yesterday. I want to take him over to Susan's this afternoon."

"Well, perhaps Jack will turn up while you are working," mother said. "I don't see how he can turn up while I am working," Winifred said, pouting.

So she put off her work and went outdoors to hunt for Jack, but after searching everywhere he was still lost.

"Well," Winifred sighed, "I suppose I shall have to go in and get to work if I am going to Susan's this afternoon. All the other girls will probably have their dolls."

So she began to mop up the floor. When she came to the couch she hesitated, then walked away. "The floor doesn't show under the couch, so there's no use wiping it," she thought. "I want to hurry and get through."

Lunchtime came, but Jack was still to be found. Winifred ate lunch and changed her dress. "Well," she sighed "here I am all ready to go and I have not found Jack."

"Are you sure you are ready to go?" mother asked in a queer voice.

Winifred thought a moment. Then she remembered the couch, and she knew what mother meant, for mother had a way of seeing into corners. She got the duster and pulled out the couch. There lay Jack.

"Oh, Jack!" Winifred cried. "I have been hunting all over for you."

When the work was finally finished she started off to Susan's. "If I had just done my work first this morning and done it right," she said, "I should not have wasted most of my morning looking for you."

If Jack could have talked, he probably would have said: "Well, you will know better after this."—Florence Isaacson in The Sunbeam.

Woman's Missionary Department

Mrs. A. C. Millar, Editor.

Communications should be received Saturday for the following week. Address 1018 Scott St.

TILLAR 100 PER CENT.

Owing to the untiring efforts of Mrs. O. A. Zieman, agent for the Missionary Voice, and the hearty cooperation of the Missionary Societies for the Tillar Charge, the Tillar Auxiliary is among the six Societies listed in the Missionary Voice from the Little Rock Conference as 100 per cent Auxiliaries.—Reporter.

A STATEMENT CONCERNING CHILDREN'S WORK.

The General Epworth League Board asked to be relieved of its work with juniors. The request was granted by the General Conference. Following this, the General Conference adopted the report of the Educational Commission. This report calls for the setting up of a Board of Christian Education, which is to take over the functions of the General Sunday School Board, the General Epworth League Board, and the Board of Education. The General Conference delegated the religious and missionary training of the children of the Church to the new Board of Christian Education and to the Board of Missions, Woman's Work.

For the present no change will be made in the children's program except that with the gradual withdrawal of the Epworth League Board from their work with the juniors, superintendents of children's work in the Woman's Missionary Society will take charge of the whole program of junior societies. This will mean that the women will conduct not only the missionary program of the month as they have done before, but will have charge of all meetings. There are at present four programs published each month in Juniors. The missionary program and as many others as desirable can be used.

Programs which have been prepared by the Epworth League Board will be used through September. Those for October, November, and December have been planned by the Woman's Work, the topics being Manchuria and White Russia. Through her missionary experiences in these fields the new children's Secretary, Miss Constance Rumbough, will introduce herself to the children. These programs may be used for regular meetings or may be passed on to the children for general reading. We are also planning in December for an appropriate program to close the Children's Specials for the year, at which time final payments on the pledge may be made. We hope in this way to complete the year's work successfully.

There are no more record and report books. Mimeographed forms will be sent out until new blanks are ready.

The work with children has always been important, but now with an enlarging program a greater opportunity is to be ours. Let us pray that God will help us to be prepared to meet it.—Bulletin.

A SAFE PLACE FOR YOUR BOY

During July and August. Camp Sapphire, Brevard, N. C., located near entrance Pisgah Nat'l Forest, Pioneer Camp of the Carolinas. Christian but Non-sectarian. Has operated 17 years under same management. Illustrated booklet free on request. Address W. McK. Fetser, Camp Sapphire, Brevard, N. C.

Sunday School Department

IN PINE BLUFF DISTRICT.

Wednesday, August 13, Rev. J. Frank Simmons, the new presiding elder, and I drove to Pine Bluff, visiting Rev. J. A. Coleman, and the District parsonage. Mrs. J. M. Workman and George were moving to Conway that day. We were delighted to hear that Dr. Workman was much better.

We drove to Star City and met the leaders of our church there and talked over some matters with them.

Glendale, the new community around the gas-pumping station, about twenty miles south of Pine Bluff, was our next stop. We are looking toward providing Sunday School and church privileges for these people.

Rowell Circuit was our next stop. The new road, through the length of this circuit, makes it one of the most easily traveled circuits in the Conference, where a few years ago it was one of the most difficult.

We found Rev. A. E. Jacobs assisting the pastor, Rev. W. F. Campbell, in a meeting at Union Church. They report a fine meeting with about eight conversions the night before and several accessions to the Church.

We had a good day, traveling nearly two hundred miles, looking after the interests of the kingdom, returning tired but happy.—S. T. Baugh.

SUNDAY SCHOOL DAY OFFERING.

We have received a \$60.00 Sunday School Day Offering from Arkadelphia, Rev. R. E. L. Bearden, pastor. This puts First Church, Arkadelphia, and Brother Bearden on the Honor Roll.—C. E. Hayes, Chairman.

REPORT FOR JULY, 1930.

Field and Extension Secretary, Little Rock Conference.

Taught a Cokesbury School at Humphrey with seven credits.

Attended an Epworth League Group Meeting at Malvern.

Attended the Leadership School at Mt. Sequoyah July 17-31, and made a credit in it.

Organized a Cokesbury School to be held at Prairie Hall, near Monticello.

Worked in the following Districts: Pine Bluff, Monticello, Arkadelphia, Little Rock, and Fayetteville.

Visited the following pastoral charges: Humphrey, Carr, Hawley, Lakeside, Monticello, Prairie Hall, First Church, Hot Springs, Grand Avenue, Malvern, Pulaski Heights, Forest Park.

Wrote 12 articles for publication. Wrote 43 personal letters.

Read five goods books and 17 magazines.

Spent 22 days in the field.

Traveled 1,966 miles.

Travel expense \$18.02.

Expense to Mt. Sequoyah, \$43.93.

Dual Mission offerings for May, \$568.46.

Dual Mission offerings for June, \$586.50.—S. T. Baugh, Secretary.



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BLEVINS-FRIENDSHIP.

Sunday, August 10, was spent at Blevins and Friendship, where I had the pleasure of meeting old friends and serving those fine people. Was delighted to find Brother Sage much improved. Had a delightful visit with him and his family. His people love him and have been good to him during his illness.

The Sunday School at Blevins, under the superintendency of Mr. I. H. Beauchamp, is doing fine work. Every department of the Church is doing good work.

Rev. W. J. Whiteside, recently graduated from the School of Theology of Vanderbilt University, will finish out the year for Brother Sage. We are glad to have Brother Whiteside and his good wife back in Arkansas with us.—S. T. Baugh.

MISSIONARY OFFERINGS FOR NORTH ARKANSAS CONFERENCE FOR JULY.**Batesville District.**

| | |
|--------|----------|
| Desha | \$ 1.30 |
| Salado | 1.60 |
| Newark | 4.41 |
| Salem | 8.75 |
| Total | \$ 16.06 |

Booneville District.

| | |
|------------|----------|
| Adona | \$.74 |
| Booneville | 10.00 |
| Danville | 2.36 |
| Hartford | 5.60 |
| Huntington | 2.35 |
| Mansfield | 4.91 |
| Paris | 5.00 |
| Houston | 1.00 |
| Parks | 1.00 |
| Total | \$ 32.96 |

Conway District.

| | |
|---------------|----------|
| Cabot | \$ 15.57 |
| Conway | 15.00 |
| Ceto | 1.45 |
| Greenbrier | 1.72 |
| Dover | 1.45 |
| Knoxville | 1.65 |
| Lamar | 1.45 |
| Pottsville | 3.55 |
| Bell's Chapel | .90 |
| London | 1.17 |
| Salem | 1.55 |
| Russellville | 10.00 |
| Mt. Carmel | 1.00 |
| Vilonia | 2.41 |
| Total | \$ 58.87 |

Fayetteville District.

| | |
|---------------|---------|
| Berryville | \$ 1.18 |
| Bentonville | 5.50 |
| Council Grove | .70 |
| Decatur | 1.51 |

| | |
|-----------------------|-------|
| Oakley's Chapel | .86 |
| Springtown | 2.16 |
| Cincinnati | 2.95 |
| Eureka Springs | 3.50 |
| Elm Springs | 3.34 |
| Fayetteville, Central | 10.91 |
| Green Forest | 3.75 |
| Centerton | 1.25 |
| Morrow | 1.33 |
| Prairie Grove | 17.75 |
| Viney Grove | 1.09 |
| Springdale | 9.77 |
| Siloam Springs | 26.60 |

Total \$ 94.15

Fort Smith District.

| | |
|-----------------|---------|
| Spadra | \$ 1.04 |
| Midland Heights | 2.00 |
| Bethel | .75 |
| Hackett | 4.09 |
| Kibler | .59 |
| Van Buren, 1st | 2.82 |
| East Van Buren | 2.48 |
| City Heights | 1.65 |

Total \$ 15.42

Helena District.

| | |
|----------------|---------|
| Aubrey | \$ 1.83 |
| Brinkley | 5.00 |
| Clarendon | 6.00 |
| Crawfordsville | 2.11 |
| Earle | 7.67 |
| Elaine | 5.00 |
| Forrest City | 20.14 |
| Helena | 22.42 |
| Holly Grove | 5.06 |
| Hughes | 6.00 |
| Hulbert | 3.25 |
| Hickory Ridge | 1.62 |
| Vandale | 4.45 |
| Birdeye | 2.00 |
| Wheatley | 2.30 |
| Madison | 2.28 |
| Wynne | 21.99 |

Total \$119.12

Jonesboro District.

| | |
|------------------|----------|
| Blytheville, 1st | \$ 18.24 |
| Jonesboro, 1st | 15.60 |
| Fisher Street | 16.86 |
| Huntington Ave. | 6.02 |
| Leachville | 4.11 |
| Lake City | 3.00 |
| Luxora | 2.11 |
| Rosa | .50 |
| Dell | 2.46 |
| Marion | 6.94 |
| Monette | 5.43 |
| Osceola | 18.59 |
| Gilmore | 2.38 |
| Tyronza | 3.11 |
| Wilson | 5.00 |

Total \$110.35

Paragould District.

| | |
|------------------|---------|
| Beech Grove | \$ 1.00 |
| Hoxie | 3.33 |
| Mammoth Spring | 3.22 |
| Marmaduke | 6.09 |
| Pocahontas | 1.00 |
| Portia | 1.65 |
| Rector | 16.00 |
| Smithville | 1.06 |
| Ravenden Springs | 1.00 |
| Jessup | 1.35 |

Total \$ 35.70

Searcy District.

| | |
|----------|---------|
| Augusta | \$ 3.75 |
| Harrison | 10.00 |
| Judsonia | 1.76 |
| McRae | 5.10 |

Total \$ 20.61

Total By Districts.

| | |
|--------------|----------|
| Helena | \$119.12 |
| Jonesboro | 110.35 |
| Fayetteville | 94.15 |
| Conway | 58.87 |
| Paragould | 35.70 |
| Booneville | 32.96 |
| Searcy | 20.61 |
| Batesville | 16.09 |
| Fort Smith | 15.42 |

Total \$503.24

—G. G. Davidson, Conf. Supt.

Epworth League Department**SPARKMAN-ARKADELPHIA LEAGUE UNION MEETING**

This Union, which includes the devoted Leagues of Arkadelphia, Dalark, Dalark Circuit, Holly Springs, Leola, Carthage and Sparkman, met in Carthage Friday evening, Aug. 8, to enjoy the fellowship and hospitality of inspiring Leaguers and to rededicate our lives to carry on our work as loyal Leaguers in living up to our motto, "All for Christ."

Because of many reasons, candidates speaking in Princeton, long distances and others, only Dalark with a representation of three, Sparkman with 19, Carthage with nine and Leola with one were present at this meeting.

We remember Jesus words, "Where two or three are gathered together in My name there will I be in the midst also," and we wished every Leaguer of our Union could have joined us in the spiritual feast and received much help concerning League work, its benefits and also problems.

After a social hour and picnic lunch on the lawn, meeting of new Leaguers and enjoying the fellowship of one another, we assembled for an hour of real devotion and worship.

Brother Cagle, pastor at Carthage, welcomed us. After stating the purpose of the meeting, which was a deeper consecration, we sang the song of consecration, "Take My Life and Let It Be."

Prayer was led by Brother Johnson of Leola.

Our president, Miss Mildred Leonard of Sparkman, then took charge. We sang two Epworth League songs and an entertaining piano solo was given by Miss Jones of Carthage. A vocal duet was given by Misses

Frances and Ethel Blakley, both of Sparkman. Then a helpful talk was made by Brother C. B. Wyatt of Dalark which was the last number of our program before our business session.

Brother Wyatt's address was on "Manifestation of Power," that power within our lives which makes life a success. Many illustrations of power were used.

I wish every League in our Conference could have heard this talk because it made us see our individual lives and realize from whence all power of life comes. Our lives were enriched by hearing Brother Wyatt's talk, for it was full of power.

The business meeting was directed by the president. Minutes of the preceding Union, which was held in Leola, were read by the secretary, Mrs. C. B. Wyatt. The Union is purchasing a gold league pen which will be

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The students of 1930-31 will have a rare privilege, not to be enjoyed by American students again, for this is the last tour of America the Ben Greet Players will make.

Sir Philip Ben Greet is the greatest living authority on English Drama. In recognition of his distinguished service to Drama in Education King George honored him with Knighthood.

47th Session opens September 8, 1930

For reservation address

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awarded to the League having the largest representation at each Union. The points are decided by taking the number present and the mileage; add the two and multiply by two. After an indefinite time the League winning presents the pen to the president of that League. Come on, Leaguers, let's go! We all want our president to have it. Sparkman has won the last two times. Our next Union will be held at Dalark the first Friday night in November. "Come on, every League in this Union. Let's work and go." Closing song was the League song, "Till We Meet Again." We were dismissed by our League benediction.

May we continue to grow and help others.

Mildred Leonard, President
Mrs. C. B. Wyatt, Secretary

A Skin Disease Remedy That Has Been Proven a Good One—

If you suffer with a skin disease, Itch, Ringworm, Scalp Sores, Eczema, etc., try Bracy's Germ Destroyer. We receive many letters from people who have been cured, praising the quick results of this remedy, and we mail it out to all parts of the country. Price 50c. A 25c cake of Germ Soap free with the \$1.00 size for a limited time.

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News of the Churches

VILONIA CIRCUIT

We began our meeting at Cypress Valley on the third Sunday in July and ran it eleven days. Had a real meeting. Closed out with 25 conversions and reclamations. Eight joined the Methodist Church and others will join the other churches.

On Saturday after the meeting closed they came to the parsonage 65 strong in trucks and cars and gave us an old-time pounding. You know this made us feel good.—R. A. Robertson, P. E.

MEETING AT TRASKWOOD.

We began our revival meeting in Traskwood August 3. Rev. S. K. Burnett did the preaching, bringing some real old-time Gospel messages, reviving and stimulating Christian hearts to a more abiding love and duty to our Master, and sending conviction into the hearts of backsliders and sinners. Our hearts were made to feel "strangely warm" time and again under his inspiring sermons.

This writer has a love for Brother Burnett that began when I was a small boy and he was my first pastor. This love has ripened and will mature in God's beautiful eternity.

As a result of the above meeting, there were six conversions and two reclamations. I received three into the church, one by transfer, two by vows and baptism.—F. L. Arnold, P. C.

MISSIONARY ITEMS.

Missionary Offerings Received Since Last Report:

| | |
|------------------------------------|----------|
| Lakeside, W. A. Wilson | \$150.00 |
| Holly Springs, E. L. McKay | .55 |
| Winfield, G. H. Kimball | 100.00 |
| First Ch., Texarkana, R. E. Martin | 20.00 |
| Hope, N. P. O'Neal | 50.00 |
| Wabbaseka, W. C. Hilliard | 50.00 |
| Prairie View, Mrs. J. D. Knight | 2.84 |
| Conway, H. B. Whiddon | 59.60 |

Gaining on Last Year.

Although the above remittances do not total a very large sum yet by reference to the remittances during the same period last year I find it is a decided gain. Last year for the same period I received \$166.33 on Missionary Offerings and the above remittances total \$432.99.

June and July Better Than Last Year

I am also glad to report that the offerings throughout the whole church were \$15,000.00 larger during June and July than last year. However the total shortage this year over last to August 1 is \$95,000.00. We feel that this will be greatly reduced before the end of the year.

Maintenance Treasurer and the Pine Bluff District.

As is generally known, I suppose, Bishop Dobbs has appointed me to succeed Dr. Workman on the Pine Bluff District. We will move to Pine Bluff about August 28. My address will be 1402 Pine Street after this date. I will move my office at the same time. All missionary free-will offerings should be sent to my new address after August 28.

Dr. Workman Improving.

I am so glad to report that Dr. J. M. Workman is improving in health. He will be in Little Rock for several days yet according to his doctor's direction. Dr. Workman had made a great start on the Pine Bluff District. The pastors and officials speak in highest praise of him, and all regret that he could not finish on the District. All are hopeful that by

continued rest he may be restored to complete health in the near future.—J. F. Simmons.

WHITE HALL MEETING.

Over in the eastern side of Woodruff County is located a small community called White Hall or Hilleman. The church is known by the former name and the school and post office by the latter. In this peaceful community there are two churches, a Southern Methodist and a Missionary Baptist.

These two organizations have worked in harmony for the good of all concerned ever since their organization and for the past year have been under the inspiring leadership of two very devoted pastors, Revs. A. McKelvey and C. R. Stone. Realizing that the interest of all was being maintained, using Methodist literature and only one Young People's Auxiliary, a B. Y. P. U., using Baptist literature during the past year.

The two congregations and pastors, realizing the wonderful spirit of cooperation, decided to hold only one revival meeting this summer, beginning the last week-end in July. The ministers alternated in services. From the beginning the interest was very favorable and during the two weeks of consecration no less than twenty souls were converted and many Christians were brought closer to each other and to God. Seven additions were made to the Methodist Church, two by letter, two by sprinkling, and three by immersion. Thirteen new members were added to the Baptist Church, four by letter and statement, and nine by experience and baptism. The baptizing service was conducted on Bayou DeView about a mile from the church Sunday afternoon, August 10.

The last service was held at the church Sunday night and a great manifestation of God's presence was evident. About twenty of the finest young people came into the altar and pledged themselves to continue the young people's work and make the organization one of the best in the county. An interesting program will be given every Sunday night and the public is cordially invited to attend.—Curtis Hall.

WIDENER-MADISON REVIVAL.

Beginning July 27 and extending through August 10 we held a joint meeting between Widener and Madison under a tent at Widener. Rev. Aubrey Walton, who is a graduate of Hendrix-Henderson College and

has had two years in Duke University, did the preaching. It was forceful and convicting. I think he was at his best while here and the people are highly elated with his work. I have had him with me before, but he has done no better work than he did for the church here. His work is practical and solid, not the purely emotional or catch proposition type.

The services were well attended. The morning services were attended by 60 to 70 people and the evening services reached the 500 mark.

Mr. Noble Gill who is a student in Hendrix-Henderson College and whose home is at Dell, Ark., led the choir and congregation efficiently. His work with the children and young people was a high type. One phase, which was much enjoyed, was in telling the story of many of the best old songs, how they came to be written, and the life of the authors.

No one can make a mistake in securing these young men to help in your meetings. They have always

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left the churches in much better working shape than they found them. They do not try to tie the people to themselves, but build their work on Christ and His Church. No emphasis was made concerning the finances and more was raised and with more ease than at any other meeting that has ever been held here.

The people of the church at both places co-operated in the progress of the meeting. No finer people have I ever served. The entertainment was splendid. The people were kind in entertaining the pastor and wife in all the homes. We dined in the homes of 27 people during the meeting. All did their best to help make the meeting a success.

As a result there were 54 conversions and reclamations and 44 additions to the church, 43 of whom came by vows. At the closing services I had the pleasure of baptizing 34 members into our fellowship. Whole families came into the church and many individuals rededicated their lives and expressed a desire to have definite work to do. We give all the

praise to God and pray that we may ever stay so close to Him that still others will want to live the Christ life. We need the prayers of the church of this state that we may so live that our lives will be felt throughout the world.—Porter Weaver, P. C.

MEETING AT MT. VERNON.

Our pastor, Rev. A. Noggle, held his protracted meeting here the past week, assisted by the Rev. J. H. Hoggard of Conway, who did the preaching. Brother Hoggard's sermons were very interesting and were preached the entire week to good audiences that were very attentive hearers. There was only one profession, but the church was greatly revived. We all look forward to the time when Brother Hoggard may visit our church again, and get up another real old-fashioned Methodist shout, such as we had Sunday morning.—E. E. Jones.

MABELVALE-PRIMROSE.

Two weeks ago I gave an account of the very fine revival at Primrose Chapel, with preaching by Rev. W. Neill Hart, our pastor at Carlisle. Our meeting at Mabelvale, where Rev. E. T. Miller, pastor of 28th Street Church in Little Rock, did the preaching, was also an outstanding success. Brother Miller's fervent, gospel messages won the people and large crowds heard him every night. There were 14 reconsecrations, and 12 professions. A class of nineteen, twelve on profession and seven by transfer, was received into the church on the first Sunday in August. Our revivals at both places have been the best we have held in the past three years.—Fred R. Harrison, P. C.

SUMMER IN THE NORTH

Through the kindness of my official board of First Church, El Dorado, in granting me a month's vacation and the liberality of a devoted daughter I have the privilege of spending the month of August on Buzzard Bay at Salter Point, Mass.

This section has had regular showers all summer and as a result the lawns, vegetation and forests are as green and fresh as in springtime. Today, the twelfth, I have on heavy clothes and fire would be pleasant.

Last Sunday I worshiped at Union Avenue Methodist Church in Fall River, Mass., and heard Dr. William Stidger preach, thus gratifying a desire I had had for many years. I was not disappointed. He preached on "The Reality of God." After I had

heard him I was able to understand why they had never been able to give him a church he could not fill. He has passion, learning, emotion, humor, acting—indeed all that goes to make an attractive and successful preacher. Dr. Stidger is now at the head of the Department of Homiletics of Boston University and the 11 o'clock preacher for every Sunday at Copley Square Methodist Church in Boston. Dr. Stidger is not only a preacher and pastor of note, but is a writer of note, of books, magazines and papers as well as a poet of no mean ability.

I spent yesterday at Plymouth (making my second visit in five years). I enjoyed again looking upon the "old rock," viewing the many monuments and the great museum. In this museum is the hull of "The Sparrow Hawk," the first ship ever wrecked off the shoals of Cape Cod. This wreck occurred in the winter of 1626-27 and she lay submerged until 1863, making 236 years before she was recovered. One is impressed as he moves about this old place that our religious and civil freedom was bought at a fearful price.

I also visited Cape Cod. I dined in the old mill house built in 1637 and used continuously up to nine years ago as a water mill, now used as a tea room and antique shop. These shrewd Yankees have cut a canal across Cape Cod, allowing vessels to go right through from Boston to New York without going around the Cape, thus saving miles of travel as well as time. This whole Cape is beautiful in summer verdure and filled with resorts of every conceivable kind—sporting, bathing, yachting and many beautiful villages.

I am enjoying my stay thoroughly, dipping into the ocean nearly every day, sightseeing and wearing heavy clothes. But, withal, there is no place like that old Arkansas and Southern Methodism.—W. C. Watson.

OBITUARIES.

Colson.—Mrs. Lou A. Colson, the daughter of Mr. B. B. and Mrs. Mary Robertson, was born Nov. 24, 1868, and departed this life July 19 after an illness of five months. She professed faith in Christ and joined the M. E. Church, South, in youth and lived a faithful Christian to the end. She was married to Rev. A. M. Colson, minister of the M. E. Church, South, in May, 1888, to whom she was ever true as an ideal minister's wife, always ready to offer words of encouragement to help over the dark places of life. She was ever loving, kind and affectionate to her husband in all the affairs of their home life, and she exhibited a spirit of tenderness, kindness and sympathy to all with whom she came in contact, thus making lasting friends wherever she went. To know her was to love her, and to admire the sweet Christian spirit that she exhibited in her everyday life, in her home and elsewhere. It is hard to give her up but we, as husband, relatives and friends, console ourselves with the words of our Blessed Master: "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." We know that she has gone to that sweet home prepared for all, and that we shall meet her again some day. The deceased leaves a husband, Rev. A. M. Colson; an aged mother, Mrs. Mary Robertson; two brothers, Rev. D. R. Robertson, and

Rev. H. R. Robertson; two sisters, Mrs. Nancy Dutton and Mrs. Della Eddings, and a host of relatives and friends to mourn her departure, but our loss is her eternal gain.—Elma Robertson.



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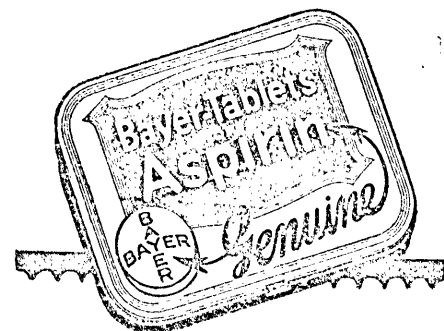
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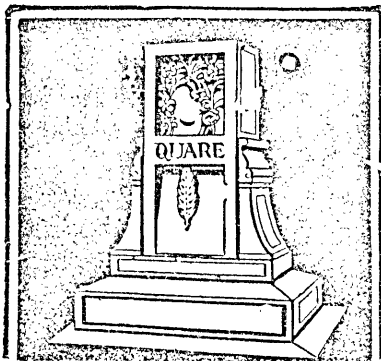
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SUNDAY SCHOOL

Lesson for August 24

JONATHAN AND DAVID: A NOBLE FRIENDSHIP

LESSON TEXT—1 Samuel 18:1-4; 20:14-17, 32, 34, 41, 42; II Samuel 1:17-27.
GOLDEN TEXT—A man that hath friends must show himself friendly and there is a friend that sticketh closer than a brother.

PRIMARY TOPIC—Two True Friends.
JUNIOR TOPIC—David and Jonathan, Friends.

INTERMEDIATE AND SENIOR TOPIC—Finding Worthy Friends.
YOUNG PEOPLE AND ADULT TOPIC—The Friend Who Does Not Fail.

The friendship of David and Jonathan has become immortalized in the world's thought. It was unique in that it occurred between two men of rival worldly interests. Jonathan was the crown prince, heir to the throne according to hereditary rights. David was heir by divine choice and arrangement. Jonathan knew this and magnanimously waived his natural personal rights in favor of the one he knew God had chosen.

I. Friendship Established Between David and Jonathan (I Sam. 18:1-4).

1. Love at sight (vv. 1, 2).

Following the interview of Saul and David, after the victory over Goliath, Jonathan's soul was knit with that of David. He loved David as his own soul. While there was mutual love, this pleasing trait stands out more prominently in Jonathan than in David.

2. A covenant established (vv. 3, 4).

The bringing of David into Saul's home gave opportunity for expression of love between Jonathan and David. This love resulted in the establishment of a covenant between them. Following this love covenant, Jonathan stripped himself of his court robe and his equipment and gave them to David. This act was a virtual abdication of the throne to David.

II. Jonathan Defended David Against Saul's Frenzy (I Sam. 19:1-7).

David went into the battle with Goliath out of zeal for God and true religion, not for personal glory, but it turned out as always, that because he put God first, God honored him. On David's return from victory over the Philistines, according to oriental custom, he was met by a triumphal chorus of women of all the cities of Israel, chanting praises to him for his victory over their enemy. They ascribed more praise and honor to David than to Saul. To hear sung the praises of a shepherd boy as surpassing his own was too much for Saul. It aroused murderous envy which had been slumbering in his heart and moved him to attempt twice to kill David. This is not an imaginary sin. Its counterpart may be found in many of our own hearts. The only cure for this dreadful evil is to put God first—to think more of him and our duty to him than our reputation before men. In Saul's third attempt to kill David, Jonathan defended him before his father, from whom he secured the oath that David should not be slain.

III. Jonathan Revealed to David Saul's Murderous Attempt (I Sam. 20:30-40).

The beginning of the new moon was celebrated by sacrifices and feasting at which all the members of the family were expected to be present (v. 5). David's excuse for being absent was that he might go home to attend the yearly sacrifice of his family. The annual feast was more important than the monthly feast. Matters were now so serious that Jonathan and David renewed the covenant between them.

In this renewal the terms were broadened beyond the life of Jonathan (vv. 14, 15). Saul's anger was now so fierce that for Jonathan to be found in David's company was most dangerous, so he cleverly planned a sign by which he could make known to David Saul's attitude and purpose. True friendship is proven in warning those who are exposed to danger.

Concerning friendships, observe:

1. It should be made while both parties are young. This is the time when hearts are capable of being knit together.

2. Real friends are few. Great care should be exercised in the formation of friendships, for while loving everybody, it is possible to have only a few friends.

3. Both parties must be God-fearing. David and Jonathan both recognized their obligation to the Lord, and that his help was essential to the welfare of both.

IV. David Mourns for Jonathan (II Sam. 1:17-27).

When David learned of Jonathan's death he sincerely mourned, remembering his undying loyalty and his personal worth.

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TENNESSEE

PROTECTION
Against Old Age

QUARTERLY CONFERENCES

Arkadelphia District—Fourth Round
Holly Springs Ct., at Holly Springs, Sept. 7.
Arkadelphia Station, 7:30 p. m., Sept. 7.
Leola Ct., at Leola, Sept. 14.
Grand Ave., 7:30 p. m., Sept. 14.
Friendship Ct., at Magnet Cove, Sept. 21.
Carthage-Tulip, at Tulip, Sept. 28.
Dalark Ct., at Rocky Mound, Oct. 5.
Hot Springs Ct., at Gum Springs, Oct. 12.
Pullman Heights, 7:30 p. m., Oct. 12.
Sparkman-Sardis, at Sparkman, Oct. 19.
Oaklawn, 7:30 p. m., Oct. 19.
Traskwood Ct., at Keith Memorial, Oct. 26.
Benton Station, 7:30, Oct. 26.
Princeton Ct., at Zion, Nov. 2.
First Church, Hot Springs, 7:30, Nov. 2.
Arkadelphia Ct., Hollywood, Nov. 8.
Malvern Station, 11 a. m., Nov. 9.
J. W. Mann, P. E.

BATESVILLE DISTRICT—Fourth Round
Aug. 31, Desha Ct., at Desha, 11 a. m., 2:30 p. m.
Aug. 31, Batesville, Central Avenue, 7:30 p. m.

Sept. 7, Sulphur Rock-Moorefield at Moorefield, 11 a. m.
Sept. 7, Newport, First Church, 7:30 p. m.
Sept. 9, Newark, 7:30 p. m.
Sept. 14, Pleasant Plains Co., at P. P., 11 a. m., 2 p. m.
Sept. 14, Elmo-Oil Trough at O. T., 7:30 p. m.
Sept. 21, Strangers' Home, at S. H., 11 a. m., 2 p. m.
Sept. 21, Swifton-Alicia at Swifton, 7:30 p. m.
Sept. 28, Tuckerman Ct., at Dowell's Chapel, 11 a. m., 2 p. m.
Sept. 28, Tuckerman, First Church, 7:30 p. m.

Sept. 30, Cave City Ct., at Cave City, 2:30 p. m., 7:30 p. m.
Oct. 1, Evening Shade Ct., at E. S., 2:30 p. m., 7:30 p. m.
Oct. 4, Viola-Mt. Calm, at Viola, 7:30 p. m.
Oct. 5, Wiseman Ct., at Wiseman, 11 a. m., 2 p. m.
Oct. 5, Salem, 7:30 p. m.
Oct. 6, Bexar Ct., at New Hope, 11 a. m., 2 p. m.
Oct. 7, Calico Rock Ct., at Spring Creek, 11 a. m., 2 p. m.
Oct. 12, Melbourne Ct., at Melbourne, 11 a. m., 2 p. m.
Oct. 12, Calico Rock Station, 7:30 p. m.
Oct. 13, Mountain View Mission, at Sugar Loaf, 11 a. m., 2:30 p. m.
Oct. 13, Mountain View, 7:30 p. m.
Oct. 19, Charlotte Ct., at Charlotte, 11 a. m., 2 p. m.
Oct. 19, Newport, Umsted Memorial, 7:30 p. m.

Oct. 20, Bethesda, 7:30 p. m.
Oct. 25-26, Yellville, 7:30 p. m., 11 a. m.
Oct. 26, Cotter, 2:30 p. m.
Oct. 26, Mountain Home, 7:30 p. m.
Nov. 2, Batesville, First Church, 7:30 p. m.
Jefferson Sherman, P. E.

BOONEVILLE DISTRICT

Fourth Round

Belleville, Ola, at Ola, Aug. 24, a. m.
Magazine, at Magazine, Aug. 24, p. m.
Huntington, at Huntington, Aug. 31 a. m.
Booneville, Ct., at Lyles, Aug. 31, 3 p. m.
Booneville Ct., Aug. 31, p. m.
Oppelo Sept. 7 a. m.
Perry-Houston, at Perryville, Sept. 7, p. m.
Gravelly, at Bluffton, Sept. 14 a. m.
Rover, at Salem, Sept. 14, p. m.
Dardanelle Ct. at Centerville, Sept. 21, a. m.
Dardanelle Sta., Sept. 21, p. m.
Mansfield, Sept. 28, a. m.
Hartford, Sept. 28, p. m.
Plainview, Oct. 5, a. m.
Danville, Oct. 5, p. m.
Prairie View, at Delaware, Oct. 12, a. m.
Scranton, at New Blaine, Oct. 19, a. m.
Branch, at Branch, Oct. 19, a. m.
Paris, Oct. 19, p. m.
Waldron Ct. at Ct. Parsonage, Oct. 26, a. m.
Waldron, Oct. 26, p. m.
Preachers and Lay leaders will meet at Ola, Oct. 6, 10 a. m., for a check-up meeting.
F. E. Dodson, P. E.

CAMDEN DISTRICT—Fourth Round

Fordyce, Sept. 7.
Kingsland, Camp Spgs., Sept. 7, 3 p. m.
Hampton, Sept. 14.
Stephens, Sept. 14, 7:30 p. m.
Magnolia, Sept. 21.
Emerson Ct., Christie's, Sept. 21, 3 p. m.
Louann, Sept. 28.
Junction City, Callion, Sept. 28, 7:30 p. m.
Buckner, Oct. 5.
Waldo, Oct. 5, 7:30 p. m.
Strong, Oct. 12.
Huttig, Oct. 12, 7:30 p. m.
El Dorado Ct., Parkers, Oct. 18.
El Dorado, First Church, Oct. 19.
Fredonia, Oct. 26.
Vantress, Oct. 26, 7:30 p. m.
Taylor, Nov. 2.
Smackover, Oct. 2, 7:30 p. m.
Buena Vista, Ogamaw, Oct. 9.
Thornton, H. Grove, Oct. 9, 3 p. m.
Camden, Oct. 10, 7:30 p. m.
J. J. Stowe, P. E.

FAYETTEVILLE DISTRICT—Fourth Round

Sept. 7, Lincoln—Farmington (L), 11 a. m., Q. C., 2:30.
Sept. 7, Cincinnati (C), 7:30, Q. C., after service.
Sept. 14, Prairie Grove—Prairie Grove, 11 a. m., Q. C., 2:30.
Sept. 14, Viney Grove—New Sulphur, 7:30.
Sept. 21, Siloam Springs, 11 a. m., Q. C., 2:00.
Sept. 21, Decatur—Springtown—Logan, 7:30.
Sept. 28, Gentry—Gentry, 11 a. m., Q. C.

2:30.
Sept. 28, Gravette—Centerton (C), 7:30, Q. C., after service.
Oct. 5, Rogers—Rogers, 11 a. m.
Oct. 5, Elm Springs—Elm Springs, 7:30, Q. C., 8:00.
Oct. 12, Eureka Springs—E. Springs, 11 a. m., Q. C., 2:30.
Oct. 12, P. Ridge—B. Water (B. Water), 7:30, Q. C., Sat., 2:30.
Oct. 19, Berryville—Berryville, 11 a. m., Q. C., 2:00.
Oct. 19, Berryville Mission—Osage, 7:30.
Oct. 26, Bentonville—Bentonville, 11 a. m.
Oct. 26, Bentonville Ct.—New Home, 7:30.
Nov. 2, Green Forest—Green Forest, 11 a. m., Q. C., 2:00.
Nov. 2, Huntsville—(P. Chapel), 7:30, Q. C., after service.
F. M. Tolleson, P. E.

JONESBORO DISTRICT—Fourth Round

Manila-Dell, Sept., 7 a. m.
Blytheville, First Church, Aug., 7 p. m.
Lepanto, Sept. 14, a. m.
Marked Tree, Sept., 14 p. m.
Nettleton-Bay, Sept. 21, a. m.
Truman, Sept. 21, a. m.
Joiner-Keiser, Sept. 28, a. m.
Luxora, Sept. 28, p. m.
Leachville-Monette, Oct., 5, a. m.
Huntington Ave., Oct., 5, p. m.
Tyronza, Oct. 12, a. m.
Marion, Oct. 12, p. m.
Osceola, Oct. 19, a. m.
Wilson, Oct. 19, p. m.
Macey-Lakeview, Oct. 26, a. m.
Lake City-Black Oak, Oct. 26, p. m.
Jas. A. Anderson, P. E.

LITTLE ROCK DISTRICT—Fourth Round

Carlisle Circuit, at Walter's Chapel, 11 a. m., Saturday, Sept. 6.
Henderson Church, 11 a. m., Sunday, Sept. 7.
Forest Park Church, 7:30 p. m., Sunday, Sept. 7.
Des Arc, 11 a. m., Sunday, Sept. 14.
Twenty-eighth Street Church, 7:30 p. m., Sunday, Sept. 14.
Bryant Circuit, at New Hope, 11 a. m., Saturday, Sept. 20.
Asbury Church, 11 a. m., Sunday, Sept. 21.
Douglassville and Geyer Springs, at D., 2 p. m., Sunday, Sept. 21.
Hunter Memorial Church, 7:30 p. m., Sunday, Sept. 21.
Austin Circuit, at Concord, 11 a. m., Saturday, Sept. 27.
Carlisle Station, 11 a. m., Sunday, Sept. 28.
Pulaski Heights Church, 7:30 p. m., Sunday, Sept. 28.
England, 11 a. m., Sunday, Oct. 5.
Keo-Tomberlin, at Keo, 2:30 p. m., Sunday, Oct. 5.
Hickory Plains Circuit, at Johnson's Chapel, 11 a. m., Saturday, Oct. 11.
Mabelvale-Primrose Chapel, at P., 11 a. m., Sunday, Oct. 12.
Bauxite, 11 a. m., Sunday, Oct. 19.
Highland Church, 7:30 p. m., Sunday, Oct. 19.
First Church, 7:30 p. m., Wednesday, Oct. 22.
Hazen-DeVall's Bluff, at H., 11 a. m., Sunday, Oct. 25.
Winfield Church, 7:30 p. m., Wednesday, Oct. 29.
Lonoke Church, 11 a. m., Sunday, Nov. 2.
Capital View Church, 7:30 p. m., Sunday, Nov. 2.
James Thomas, P. E.

PINE BLUFF DISTRICT—Fourth Round

Howley Mem., Sept. 7, 11 a. m.
Carr Mem., Sept. 7, 7:30 p. m.
Swan Lake, at Brewer, Sept. 14, 11 a. m.
Sherrill, Sept. 21, 11 a. m.
Lakeside, Sept. 21, 7:30 p. m.
Gillette, Little Prairie, Sept. 28, 11 a. m.
First Church, Oct. 5, 11 a. m.
Grady Ct., Oct. 5, 7:30 p. m.
Sheridan, at New Hope, Oct. 12, 11 a. m.
St. Charles, at DeLuce, Oct. 19, 11 a. m.
DeWitt, Oct. 19, 7:30 p. m.
Roe Ct., at Shiloh, Oct. 26, 11 a. m.
Humphrey, Oct. 26, 7:30 p. m.
Star City Ct., Nov. 1, 11 a. m.
Rowell Ct., at Prosperity, Nov. 2, 11 a. m.
Stuttgart, Nov. 5, 7:30 p. m.
Pine Bluff Ct., Nov. 9, 11 a. m.
Rison, Nov. 9, 7:30 p. m.
Altheimer, Nov. 10, 7:30 p. m.
These are important conferences. Some adjourned sessions will be arranged. Let all nominations be prayerfully and carefully made, including chairmen of all church committees.
J. Frank Simmons, P. E.

PRESCOTT DISTRICT—Fourth Round

Bingen at Biggs Chappell, 11 a. m., Aug. 30-31.
Emmett at Rocky Mound, 11 a. m., Sept. 7.
Center Point at Wakefield, 11 a. m., Sept. 14.
Mt. Ida-Oden, 11 a. m., Sept. 21.
Okolona, 11 a. m., Sept. 28.
Gurdon, 7:30 p. m., Sept. 28.
Mineral Springs, 11 a. m., Oct. 5.
Nashville, 7:30 p. m., Oct. 5.
Prescott Ct., 11 a. m., Oct. 11.
Amity, 11 a. m., Oct. 12.
Glenwood-Rosboro, 7:30 p. m., Oct. 12.
Prescott, 11 a. m., Oct. 19.
Washington, 8 p. m., Oct. 19.
Murfreesboro-Delight, 11 a. m., Oct. 26.
Blevins, 7:30 p. m., Oct. 26.
Spring Hill, 11 a. m., Nov. 2.
Hope, 7:30 p. m., Nov. 2.
J. A. Henderson, P. E.

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