

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, SEPT. 11,

No. 37

"WANTED: A LEADER FOR A SPIRITUAL MOVEMENT."

In the Christian Advocate (Nashville) of August 29, under the caption, "Wanted: A Leader for a Spiritual Movement," appears a vital and stirring article by Dr. O. E. Goddard.

He writes: "Protestantism in general and every Protestant denomination in particular needs a spiritual leader. Protestantism needs a new birth, and all Protestant churches need revitalizing. All great spiritual movements appear to have emanated from some one divinely chosen who became the voice of the many. . . . Methodism needs a revival. Hence we need a man chosen of God to lead in the awakening. To whom shall we look for leadership?"

Dr. Goddard thinks that bishops and connectional officers are not likely to furnish this leadership, because "their work has too much of the routine for the prophet." If they should undertake the task they probably would soon be "out of a job." He also thinks that the preacher with property will not be the leader, because it will be a sacrificial task. Nor does he expect the leader from the extremes of Fundamentalism or Modernism.

He thus concludes: "There are yet two classes from which he might come. These are the pastorate or the laity. The major part of God's prophets in the Old Testament were laymen. The priests were too busy with ceremonies, rituals, maintaining the status quo, to be fit instruments for religious awakenings. God sometimes went to the plowhandle, sometimes to the workshop, sometimes to orchards, to find a voice, a prophet, to speak his mind to the people. If God should lay his hand upon some unknown layman or obscure pastor, it would not be different from what he has done in the past. Would we follow the leadership of such a one?"

We heartily agree with Doctor Goddard that Protestantism needs a genuine spiritual leader, and that he is not likely to be found among the officials of the Church as long as he is an official, because of the formal duties of an official. But is it too much to expect that some official may feel the call and renounce his official position and free himself from all encumbrances, asking for no salary, receiving only unsought remuneration? The man who will humble himself, will be exalted. The man who will deny himself, renouncing all that he has, is the man whom God can use. We believe that we have such men. We think that Bishop Fred Fisher of the Methodist Episcopal Church, if he would accept a roving commission, and become a voice crying in the wilderness, might lead such a movement. It might seem to be egotistic presumption for any prominent man to say that he felt called to lead in such a movement. But if he has the right spirit and the infilling of the Holy Spirit and will forget self and will empty himself of everything that hinders and lay himself absolutely upon the altar for service, God could and would use him as well as some obscure and unknown man. Let us pray that God may so call some of our men that they may meet the requirements of present-day spiritual leadership. When we say this we are not belittling the thousands of holy men who are doing the work of the Church; but we are feeling that even they need the inspiration of a genuinely self-denying spiritual leadership.

Very properly, Dr. Goddard reminds us that many of the prophets of old were laymen, and suggests that even now some layman might appear and lead. If some millionaire would divest himself of his millions and become an example of absolute consecration of property for Kingdom use, it would stir Protestantism and lead to the right use of wealth as perhaps no other one thing

BUT THE LORD SAID UNTO ME, SAY NOT, I AM A CHILD; FOR THOU SHALT GO TO ALL THAT I SHALL SEND THEE, AND WHATSOEVER I COMMAND THEE THOU SHALT SPEAK. BE NOT AFRAID OF THEIR FACES; FOR I AM WITH THEE TO DELIVER THEE, SAITH THE LORD.

—Jeremiah 1:7-8.

would do. It is not dishonestly obtained wealth that is hurting Christianity, but selfishly withheld wealth that hinders the progress of the Gospel; because the world sees the inconsistency between profession of full surrender and selfish withholding. When we have a large group of laymen who are recognized as unselfish makers of money simply that it may be used for Kingdom purposes, we shall see a spiritual movement such as the Church has not seen before. Living in an age when material things bulk large, we must spiritualize them or become worshippers of Mammon. It is the unconscious worship of Mammon that is clogging the wheels of the Gospel chariot. Who will take off the brake?

"SOUTHERN PRAYERS"

Under the caption, "Southern Prayers," Dr. J. B. Thompson, a preacher of Sudbury, Vt., in The Christian Century of September 3, comments on the fact that in recent weeks many people in the South have been praying for rain. He thinks that we of the South are living too much in the atmosphere of the Old Testament, but nevertheless he is rather complimentary than otherwise of Southern prayers.

After mentioning certain facts in connection with the recent praying for rain, Dr. Thompson says: "These facts bring to my mind not so much a reaction from these men's theory of prayer—however futile it may or may not be—as a recollection of certain significant facts about Southern prayers in general. Therefore, I am writing some things which I might resent if they were said casually by a Yankee after a hurried visit to the South for the first or second or tenth time. . . . I assume the right to make these observations because I am Southern born, because I have spent most of my life thus far below the Mason and Dixon line, and finally because I preached for two years in the little Arkansas city where this proclamation (a call for prayer for rain) was issued. . . . This proclamation reminds us that Southerners do pray. This act was not done as a publicity stunt. It was not done artificially nor with affectation. Southern prayers may often be naive, but at least they are sincere. It is natural for Southerners to pray. That is why they are often misunderstood by their Northern brethren. Indeed, it has hardly been two years since The Christian Century questioned the sincerity of the painfully dramatic prayers offered at Dallas, during the Democratic National Convention—petitions that Al Smith might not be nominated. . . . Right or wrong, the Southerners did not forget their prayers. And The Christian Century acknowledged their consistency in a brief editorial entitled, 'They Voted as They Prayed,' which was deemed a most remarkable thing to do—from the Northern watch-tower. But Southerners do pray—naturally, spontaneously, naively, persistently, passionately. . . . Pages might be written on the noble qualities of many of the prayers that one hears in the South. For Southerners still hold weekly prayer meetings, where laymen do most of the praying. Often they are busy men of affairs, but they take time off for the refreshment of worship, and for what they consider true and intimate communion with the Most High. . . .

Prophetically, the most significant fact, in connection with Southern prayers, is that they are often, if not always, based upon Old Testament theology. It is the prosperity philosophy of the orthodox Old Testament Jew that is the basis of too many modern Southern prayers. It is a simple philosophy, and not an easy one always for the poor and unfortunate to accept. But the poor and unfortunate do not always run the churches. The average Protestant church is largely supported by a number of well-to-do or wealthy business men. They have made their fortunes by practicing Old Testament ethics. With pious thanksgiving they hold tenaciously to Old Testament philosophy, and in so doing feel the thrill of being actual defenders of the faith! . . . There are dramatic examples of the truth of this philosophy throughout the Old Testament. Therefore, the Southern solution of suffering is simple. Disasters are 'judgments.' God is angry. He must be placated. The last paragraph of the statewide proclamation, referred to above, contains this very idea. It reads as follows: 'It should be remembered that an answer to this prayer will largely depend on our sincere repentance, the forsaking of our evil ways, and our faith in the power of God.' . . . They are doubtless sincere in their consciousness of 'evil ways.' And yet how far will such repentance go? . . . Southerners are going to keep on praying. . . . And I have an idea tingling through my Southern veins that some of these days the Southern prayers are going to be answered. Of course, it will be a surprise to the Southerners as much as to anyone else! But 'repentance and the forsaking of their evil ways' may be granted. Southerners already have the warmth of soul, mind and courage to serve with abandon the best that they know. And when the light of a true understanding of Christian ethics once dawns, you may expect in the South a far greater miracle than any rain that has fallen since the days of 'Noah.' Amen!

BOOK REVIEW.

Life Problems; by J. Bead Craig; published by Cokesbury Press, Nashville, Tenn.; three volumes; price each, \$1.25.

These volumes form an excellent series of textbooks for the week-day Religious School or the Intermediate Department of the Church Bible School. The materials used are well selected and attractively arranged. They are calculated to interest and inspire children to investigate their own experiences and to interpret them in the light of the teachings of Jesus. The series is well graded and should develop sound convictions and well-grounded spiritual habits. For each volume has been prepared a teacher's manual, giving explicit directions for the teaching process, and a parents' manual, suggesting ways of co-operation. The whole collection makes a most comprehensive and useful course.

Christian Vocation; by Frank S. Hickman; published by Cokesbury Press, Nashville, Tenn.; price, \$2.00.

The part to be played by religious education in the preparation for Christian leadership, and in the strengthening and the right interpretation of the higher call to a Christian vocation is the matter set forth in this series of lectures delivered by Dr. Hickman at Wesleyan College. The lectures are interesting and constructive. They offer a real contribution to the subject of preparing for Christian leadership. Dr. Hickman claims throughout his discussions that the conviction that one is entering a religious vocation in response to the divine will, is of the most fundamental importance in recruiting the leadership of the Church.

THE ROMANCE OF AMERICAN METHODISM

By Paul Neff Garber.

Cokesbury College: A Memory. John Wesley, the founder of Methodism, was not only an educated man but he also believed in the training of the masses. He did not agree with the current opinion of Eighteenth Century England that it was a bad policy to educate the poor people. Wesley, furthermore, was convinced that lofty spiritual life was incompatible with ignorance. It was that reason that caused Wesley 12 months after his death had been "strangely warmed" to lay the cornerstone at Kingswood, England for the first Methodist educational institution in the world. Once when Wesley was asked what would become of Methodism after his death, he answered, "That will depend on the education and religious instruction of the children of the Methodists." On another occasion he declared in immortal words: "The Methodists may be poor, but there is no need they should be ignorant."

Wesley's greatest disciple, Francis Asbury, was the first champion of Methodist education in America. Such an attitude on his part was very singular because Asbury himself never attended school beyond the thirteenth year of his life. Of his early training Asbury remarked: "My master, by his severity, had filled me with horrible dread that with me anything

was preferable to going to school." By private study, however, Asbury overcame the educational deficiencies of his youth and became a learned man. Before his death he had mastered the Greek and Hebrew languages. Duren says of him: "His Journal shows an amazing range of study, covering practically the whole field of literature and scientific investigation of that day. History, biography, science, theology, sermon literature and physics are included in his list; and his observations show that he was not just a casual reader." In order to be better acquainted with education methods, Asbury made a study of the Quaker and Moravian schools in Pennsylvania and consulted with Presbyterian educational leaders concerning their programs.

Even before the organization of the Methodist Episcopal Church, Asbury as a humble itinerant had taken steps toward founding a Methodist educational institution in America. In 1870, while visiting on the Roanoke Circuit in North Carolina, Asbury, with the aid of John Dickens, drafted plans for a Methodist school. On July 19, 1870, he wrote in his Journal: "Rose about 5 o'clock. Brother Dickens drew the subscription for a Kingswood school in America;—Gabriel Long and Brother Bus-tian were the first subscribers, which I hope will be for the glory of God and good for thousands." This first

project for an educational institution never materialized, but Asbury's action presaged future accomplishments.

The arrival in America of Dr. Thomas Coke gave an impetus to Methodist educational endeavor. Coke, a graduate of Oxford University, had lofty ambitions for the creation of a great Methodist college in the new world. Although Asbury favored the founding first of secondary schools, he co-operated with Coke on this larger project. When the ministers assembled at Baltimore for the Christmas Conference, Coke and Asbury had already drafted plans for the college and had secured some contributions.

The preachers who organized the Methodist Episcopal Church supported the educational proposal of the two superintendents. On New Year's Day, 1785, it was voted that a college should be erected and in addition those sixty itinerants at the Christmas Conference, whose salaries were not more than \$64 a year, without traveling expenses, subscribed \$5,000 towards the support of the proposed institution. Because one-third of all the American Methodists lived in Maryland, it was decided that the college should be located at Abingdon, Maryland. The institution was given the name of Cokesbury, in recognition of the interest shown by Coke and Asbury.

The building of Cokesbury College began immediately after the Christmas Conference. On June 5, 1785, Bishop Asbury preached the sermon at the laying of the cornerstone. He wrote in his Journal: "I stood on the ground where the building was to be erected, warm as it was, and spoke from the 78th Psalm, verses 4-8. I had liberty in speaking, and faith to believe the work would go on." When the building was only partially completed a preparatory school was started. On December 7, 1787, the college was formally opened with three professors and 25 students. In 1791 the enrollment had increased to 70. The General Assembly of Maryland gave Cokesbury College a charter permitting it to confer such degrees "as are common to England and America."

The Methodists chose an excellent site for their first college. After visiting Abingdon for the second time Bishop Coke wrote: "The place delights me more than ever. There is not, I believe, a point on it from which the eye has not a view of at least 20 miles; and in some parts the prospect extends to 50 miles in length. The water front forms one of the most beautiful views in the United States; the Chesapeake Bay is in all its grandeur, with a fine navigable river, the Susquehanna, which empties into it, lying exposed to view through a great extent of

PERSONAL AND OTHER ITEMS

Although a superannuate, Rev. S. C. Dean of Hamburg, having been specially invited, has preached recently at Crossett, Fountain Hill, Eudora and Crossett Camp.

At the Methodist Church, Hamburg, Ark., June 18, Mr. Samuel Percy Bell of El Dorado and Miss Gertrude Vernor Whitlow of Hamburg were married by Rev. S. C. Dean. Their home will be Clarksville, Ark.

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Last Thursday Rev. W. L. Arnold, who is serving the Community Church at Graysonia, called. He is doing double work—attending Henderson Teachers' College during the week and preaching at Graysonia on Sunday. He has an interesting field.

Rev. Ted McNeal, who is supplying Monticello Circuit, called last Thursday. He is a student at Hendrix-Henderson, and has been working up some deserted rural territory this year and finds a good response among the people. He hopes to re-enter the college this week.

By a unanimous vote the Missouri Conference, in session last week, approved the constitutional amendment providing for a Judicial Council and the apportionment for our Assembly at Mt. Se-quoyah. Next week the editor will have more to say about that great Conference.

At the residence of the bride's parents, Mr. and Mrs. J. F. Titus, of Hamburg, Ark., Mr. Silas D. Snow of Conway and Miss Mary Ellen Titus were united in marriage by the Rev. S. C. Dean, August 28. They are graduates of the State Teachers' College of Conway, and will teach in the school at Magnet Cove.

Rev. G. A. Burr, our pastor at Marshall, writes: "Rev. Burke Culpepper, general evangelist; Jimmie Culpepper, young people's worker, and Bro. John U. Robinson, choir director, have just closed the greatest revival ever held in Searcy county. There were nearly 150 professions, with more than 50 reclamations additional. Probably the total of accessions to the Marshall Methodist Church will exceed 60."

The week embracing September 14-21 is now observed as Constitution Week throughout the nation. It is customary for leading lawyers and other public speakers to give the public information concerning the origin and nature of our Constitution, the greatest civic document ever produced by man. It is suggested that this year attention should be given to the Eighteenth Amendment as an important part of that document. Our pastors should co-operate with the legal fraternity in securing proper observance of this week.

Announcement is made that Dr. J. W. Tarboux, one of our missionaries, has just been elected bishop of the newly organized Methodist Church of Brazil. As Dr. Tarboux had retired nine years ago and is now living in Miami, Fla., this is a

spontaneous tribute of love and confidence in this heroic man. Dr. H. C. Tucker was elected president of the General Conference and Bishop James Cannon honorary president. Evidently these Brazilian Methodists have confidence in our representatives.

In the death of Dr. L. E. Davis, editor of The Methodist Protestant-Recorder, the Methodist Protestant Church has lost one of its outstanding leaders. He was a great editor, and was making the general organ of his Church a very strong and attractive paper. He was 76 years old, and had been an editor for seventeen years, and during two quadrenniums had been president of the General Conference of his Church. It was the privilege of this editor to have met him at two editorial meetings, and his acquaintance was appreciated. We shall miss his strong editorials. The two editors who preceded him, Drs. Benson and Lewis, died while they were serving as editors.

September 4, at First Church, Pine Bluff, Rev. Marshall T. Steel, son of Dr. and Mrs. E. R. Steel and Miss Ouita Burroughs, daughter of Mr. and Mrs. W. H. Burroughs of Fordyce, were united in marriage by Dr. E. R. Steel. Brother Steel is a graduate of Hendrix-Henderson College, who has been pursuing graduate studies at Union Theological Seminary. He is a member of Little Rock Conference and has served Carlisle station and supplied First Church, Pine Bluff, and Winfield Memorial Churches in the absence of pastors. Mr. Steel is also a graduate of Hendrix-Henderson and Scarritt Bible School, Nashville, and has been engaged in settlement work in Kansas City. The couple will spend the coming year in school in New York City.

DEATH OF REV. T. J. JUSTICE

According to a secular press report Rev. T. Justice, our pastor at Gravette, Ark., was suddenly killed last Saturday by an electric current on an uninsulated wire of an electric washing machine. He was 47 years old and is survived by his wife and three sons and two daughters. This was his third year at Gravette. He served Calico Rock. Several years ago he transferred from a Texas Conference. Brother Justice was a faithful pastor, dearly beloved by his people and honored and respected by all who knew him. The bereaved family will have sympathy of all the brethren in North Arkansas Conference.

Woman's Missionary Department

Mrs. A. C. Millar, Editor.

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

CORRECTING A MISTAKE

On receipt of last week's paper I realized that I had made a mistake. The article should read the "third quarter" instead of the "fourth quarter." Will you kindly correct this error in your next issue?

Mrs. Sanders and I were glad to have a little visit with you and Dr. Millar. We hope you are improving with every new day. Thanking you again for your kind service, I am, sincerely, Mrs. V. D. Webb.

MONETTE AUXILIARY

Under the leadership of our efficient president, Mrs. Carl Anderson, the ladies of this society are doing great work. It has never been my pleasure to work with a more congenial and enthusiastic group than we have here.

To date we have raised \$553.91 and paid out \$510.79. We have a membership of 30.

We are now worshipping in our beautiful new church which was completed about July 1 and the ladies were only too glad to raise money to put into it.

We regret very much to lose one of our most active members, Mrs. C. N. Montgomery, who has moved away.

All meetings were held during the summer months except two during the revival.

We are planning to go to work in earnest again now and try to wind up at the end of the year.

With the best year on record may the Lord bless these ladies in this work and may they ever go forward in my prayer.—Mrs. E. J. Slaughter, Publicity Superintendent.

SCHOOL OF MISSIONS

There will be held an all-day school of missions in each district of the Little Rock Conference. These schools will be held on Wednesday, the 24th day of September, beginning at 9:30 a. m.

The purpose of these schools is to help the superintendents of mission study to present the book, *Trailing the Conquistadores*, in the most helpful way, by going over the contents of the book and giving outlines and methods of study.

We are hoping and praying we may have 100 per cent in attendance at each school, and pray God's blessing upon these schools that they may bear rich fruit in the increase in missionary intelligence and zeal.

Those who are invited and urged to attend are the president of each auxiliary, the adult mission study superintendent of each auxiliary, and when the young people are planning to have a mission study class, the superintendent of young people is invited. Please pass this letter on to the president and the Young People's Superintendent to save time and expense.

Below you will find listed the place of meeting in each district, with the name of leader of each school. As soon as you receive this letter, write the leader in your district whether you will be present or not, so that she will know how many to expect that lunch may be prepared accordingly.

Arkadelphia District, meets at Arkadelphia, Mrs. Will Huie leader.

Sunday School Department

SUNDAY SCHOOL DAY REPORT FOR NORTH ARKANSAS CONFERENCE, SEPTEMBER 6

Batesville District.
Previously reported\$349.02
Batesville, Central Ave. 40.00
\$389.02

Booneville District.
Previously reported 167.17
Scranton 3.00
\$170.17

Conway District.
Previously reported 545.62
North Little Rock 75.00
\$620.82

Fayetteville District
Previously reported 522.26
Gravette 2.88
\$525.14

Paragould District.
Previously reported 441.56
Knobel 3.00
\$444.56

Searcy District.
Previously reported 346.59
Clinton 7.50
\$354.09

Standing by Districts.
Jonesboro\$ 713.83
Fort Smith 648.92
Conway 620.82
Fayetteville 525.14
Helena 456.39
Paragould 444.56
Batesville 389.02
Searcy 354.09
Booneville 170.17
\$4,322.94

—G. G. Davidson, Con. Supt.

MT. IDA-ODEN.

Saturday evening, August 30, I drove to Mt. Ida, the county seat of Montgomery County, located about forty miles west of Hot Springs.

Mt. Ida is a beautiful little inland town with some very fine people. They have consolidated their public school interests and are to have a good school there, including high school work. They have provided for an instructor under the Smith-Hughes act, and this man, Mr. Marvin Lawson, is doing a fine piece of work. He is acting as a County Agent for a large part of the county, as Montgomery County is without a regular employed County Agent.

Mr. Lawson is superintendent of our Mt. Ida Sunday School, and is doing a fine piece of work.

Rev. Geo. W. Warren is pastor of Mt. Ida, Oden and the Malden Mill and camps. He is in high favor with his people, and doing a real constructive piece of work. He is planning to

Camden, Camden, Mrs. Ray Hutcherson.

Little Rock, Winfield Church, Little Rock, Mrs. J. Frank Simmons.

Monticello, McGehee, Mrs. G. H. Bagby.

Pine Bluff, First Church, Pine Bluff, Mrs. John Peterson.

Prescott, Nashville, Mrs. L. G. Lane.

Texarkana, First Church, Texarkana, Ark., Mrs. A. R. McKinney.

Mrs. A. R. McKinney, Conference Superintendent of Mission Study.

ning to enter six or eight communities which have no kind of religious services and arrange for week-night services and organize Sunday Schools.

It was a pleasure to visit this section of our Conference again. Those hills and mountains, with their narrow valleys, and swiftly flowing clear streams have always been attractive to me. I love the people who live in those mountains. Out of their midst have come some of our greatest leaders and servants of the Church.—S. T. Baugh.

IT'S TIME TO GO FORWARD.

We have been retreating, leaving off preaching places, allowing Sunday Schools to die, until we have withdrawn from a good many small communities and neighborhoods where formerly there existed a Methodist organization.

The time is here when we must reclaim some of this territory. One pastor said to me that he knows of about six small communities near enough for him to reach where there is no religious worship by any church. He plans to enter these communities, even if it is only a week-night service, eventually organizing some sort of a Sunday School.

We should organize a Sunday School in every community that does not have a Sunday School, if we can get together as many as ten or twelve people. If it can't rank as a "D" type school, then have an "E" type school. If it is not an "E" type school, forget about the rank and try to bring the people together and teach them to sing the songs of the Church, read the Bible and pray.

It is time to go forward. The divine urge is upon us. We neglect these people to our peril. If we reach them and save them it will be our everlasting joy. We must do it, and we must do it now.—S. T. Baugh.

REPORT FOR AUGUST.

Field and Extension Secretary, Little Rock Conference.

Attended the August meeting of the Union County Epworth League Union meeting at Fredonia Church. Surveyed some territory in the Pine Bluff District looking to organizing a new church.

Organized a Cokesbury School for Thornton; one for Macedonia, and planned one for Carthage.

Visited the Ben Few Camp meeting and preached once.

Visited the following Districts: Pine Bluff, Camden, Prescott, Arkadelphia, Little Rock, Texarkana.

Visited the following pastoral charges: Center, Hawley Memorial, Sheridan, Leola, Princeton, Holly Springs, Camden, Smackover, Van-trease Memorial, Fredonia, Okolona, Blevins, Star City, Rowell Ct., Roeland, Stuttgart, Roe Ct., Fairview, Texarkana; Thornton, Fordyce, England, Mt. Ida.

Assisted in organizing the Texarkana Epworth League Union Institute, to be held October 12-17.

Wrote 22 articles for publication.

Wrote 38 personal letters.

Read one good book and 16 good magazines.

Spent sixteen days in the field.

Traveled 2,295 miles.

Travel expense \$36.64.

—S. T. Baugh, Secretary.

BOONEVILLE STANDARD SCHOOL.

Another fine piece of training work was put over in the Booneville School which closed Friday night. The pre-

Epworth League Department

BETHLEHEM LEAGUE

Quite a number of Bethlehem Leaguers visited the parsonage at Hickory Plains Wednesday evening, Aug. 27, and carried a nice lot of eatables. They were joined by a number of Hickory Plains young people and spent an enjoyable evening together. There were 35 from Bethlehem and 25 from Hickory Plains.

Although Brother Simpson was unaware of our coming and Sister Simpson had only a faint idea, we were wonderfully entertained by them.

After we had played several games and sung a number of beautiful songs Brother and Sister Simpson were blindfolded and asked to wind the ball. When they had finished and the blindfold removed they were at the truck loaded with good things to eat, presented to them by Bethlehem League, which was the greatest surprise of the evening.

We then gathered on the lawn and Brother Simpson gave a beautiful talk on "What Our League Is Doing," after which we sang "God Be With You Till We Meet Again." A prayer was said by our president, Miss Naomi Glover.

A pleasing event of the evening was the serving of a delicious cake by Sister Simpson.

We are sure everyone went home happy because of their efforts to make others happy.—Lela McCroskey.

siding elder and pastors of the Booneville District are awake and on the job carrying over the training work in a splendid way. Eleven preachers took credit in this school, ten pastors and the presiding elder. Six schools were represented by workers other than their pastor. Mansfield won first honor on percentage of attendance. Paris was well represented. Three group Institutes were held in the District, with good results. The town of Booneville furnished free entertainment for all who came to take credit in the school. Brother Dodson is giving that District strong leadership and his preachers are giving him fine support.—G. G. Davidson, Conf. Supt.

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News of the Churches

REVIVAL AT AUBREY.

Rev. B. L. Wilford, our Conference evangelist, assisted by our good pastor, Rev. J. W. Harger, with Mrs. W. B. Shackelford in charge of the singing, has just closed one of the greatest revivals our church has ever known.

The spirit of co-operation was good.

The weather being very hot, the services were held in the school yard under the great oaks, rendering it very comfortable. The crowds were so large it was difficult to seat all who came.

Bro. Wilford is a real gospel preacher. His messages were soul-stirring and as a result men, women, and children came to the altar, wept and repented and gave themselves to Jesus. There were 42 conversions and reclamations, with 21 accessions to the Methodist Church, eight to the Baptist Church, and four to the Christian Church.

A Bible-reading contest was put on, creating much interest. There were 381,513 Bible verses read during the two weeks' services.

We hope it will be our privilege to have Bro. Wilford with us again. May God bless him in his great work, and give him many more years of useful service.—Mrs. O. O. Chapelle.

NORTH ARKANSAS CONFERENCE COLLECTIONS

Conway, Dr. J. W. Workman, pastor; Guy A. Simmons, treasurer, has remitted three-fourths of its apportionment, or \$3,000.00, a sum equal to its highest previous total, that of

1929. This great church not only leads the Conference in amount paid, but will doubtless complete its quota of \$4,000.00, the second largest in the Conference, at an early date.

The next to the largest check of the last thirty days came from Huntington Avenue Church, Jonesboro, Rev. Don C. Holman, pastor; Lee Elrod, treasurer. Excepting 1924, this church has paid "in full" every year since I became Conference Treasurer, and I am confident that under Brother Holman's leadership it will maintain this its 100 per cent rank. Hoxie, Paragould District, Rev. E. B. Williams, pastor; Mrs. C. A. Bassett, treasurer, is making the best record of its history in taking care of its benevolences, and I am looking forward to the pleasure of writing its "in full" receipt before Conference.

Corning, Rev. W. F. Blevins, pastor, remits the largest Golden Cross Offering that I have received this year from the Paragould District, besides being more than double the amount Corning paid last year for this cause. It goes without saying that Brother Blevins will make Corning's report of long standing, "The Conference Collections Are in Full, Bishop."

Another remittance from Haynes-Lexa, Helena District, Rev. C. H. Harvison, pastor. The drouth has not kept this charge from being ahead of any previous record for this time in the Conference year.

I met one of our best Circuit preachers and asked him how he was getting along on the Benevolence. He looked me square in the face as he said: "I have not given up making a 100 per cent. This is no time to 'cut down' on the Conference Collections." That is the spirit of faith and victory. The most encouraging thought is that the North Arkansas Conference has many more preachers just like this Circuit pastor.—George McGlumphy, Treasurer

MONTICELLO DISTRICT BROTHERHOOD MEETING

I know of no surer cure for the blues than attendance upon such a meeting as the Monticello District Brotherhood had in Monticello Sept. 2. A note of optimism was sounded in every prayer, every hymn and every speech. Everyone seemed to be hopeful in spite of the hard times. There seemed to be a confident feeling among the brethren that every charge in the district would meet its obligations this fall, and that the Monticello District would maintain its good record.

Plans were made for four regional Church Efficiency Conferences to be held this month. Dr. J. E. Crawford, Associate Secretary General of the Board of Lay Activities, is to be the principal speaker at these conferences. The places and dates are as follows:

Warren, Sept. 14, 10:30 a. m.
Monticello, Sept. 14, 7 p. m.
Dermott, Sept. 15, 7 p. m.
Lake Village, Sept. 16, 7 p. m.

It was announced that Brother Clem Baker and his staff would give a day to each church in the district whose Sunday School is working on the "B" or "C" program for the purpose of the study of Local Church Organization as outlined by the new Discipline. The pastors appreciate the leadership of Brother Baker in such a study.

The Brotherhood was honored in having Brother Clem Baker, Rev. J. L. Hoover, presiding elder of the Texarkana District, and Dr. W. P. Whaley, pastor of First Church, Searcy, as its guests.

Those attending the Brotherhood meeting were guests of the A. & M. College for lunch. The guests mingled freely with the students in the dining hall. A delicious lunch was served. President Horsfall, his faculty and the students entertained their guests delightfully.

The term "Brotherhood" expresses the spirit of these meetings. We are working together as brothers to do the work of the Kingdom in our field. At the close of such a day we could truly sing "Blest Be the Tie That Binds."—Reporter.

SPIRITUAL STATE OF THE CHURCH.

(Read at Texarkana District Conference.)

The spiritual state of the church is at a low ebb. According to Dr. H. K. Carroll, statistician, the net increase in membership in the United States last year was only a little over 300,000. The Methodist group of 16 bodies actually had a decrease of 2,440. Our own church had a gain of only 13,153. According to the Minutes of the Little Rock Conference last year, we had a decrease of 146 members. We had a decrease of 186 in the Texarkana District. Whatever explanation we may try to make, these humiliating facts stare us in the face.

Ministers and laymen alike have largely lost the evangelistic passion. How many are vitally concerned for the salvation of lost man? How many are yearning over their condition? We seem to have lost, both in the church and out, the sense of sin and its awful consequences. I know that we have many members in our churches who are of excellent character and love the church, but we have lost sight of the main purpose to which our Lord has called us, namely, the winning of disciples to him and his cause. It is by evangelism Methodism has won her place in the world, and when she loses the evangelistic note, she will perish and others will take her crown. The church must be more than an organization of social uplift.

Traveling evangelists are not going to solve our problem. Here and there a great meeting is conducted under their leadership, but it often turns out that the spiritual state of the community in a little while is in a worse condition than when the meeting began. Do not misunderstand. We would not discredit our evangelists, for many of them are great and good men and have a zeal for God and his cause, but present-day evangelism is not meeting the situation. In our humble opinion the problem will not be met till we as pastors and people humble ourselves before God and confess our sins of omission as well as of commission and tarry before his throne until we are endued with power from above, even the power of the Holy Spirit.

Encouraging Signs.

Many of our leaders in the host of Zion are coming to feel the need of a genuine revival of religion and are working and praying for it. Some believe we are on the eve of it. The minds of our people are being directed through pulpit and press to the pentecostal experience. Furthermore, the people are tiring of so many plans and methods for promoting the kingdom and are relying more upon God and the leadership of his Spirit.

May we as preachers and laymen of the Texarkana District meet the conditions for a great awakening in

every pastoral charge.—Committee on Spiritual State of the Church.

YES, I'VE SEEN "GREEN PASTURES"

Since writing my last letter regarding my trip into New England and New York, there are three things of interest I would like to write about.

I visited the following institutions of learning: Dummer Academy at South Byfield, Mass. This school is 167 years old and is rich in traditions. Andover Academy, a boys' school, 165 years old. This school has a student body of 800 boys. One man has within recent years given it \$14,000,000. They are tearing away some splendid buildings to be replaced by better ones. It looks, with its 105 splendid buildings and a bird sanctuary of 1,000 acres, more like a great university than a preparatory school.

I visited Brown University, which I enjoyed very much. I was interested especially in two of their buildings erected before the Revolutionary War. Harvard, Wellesley, Wesleyan, at Middletown, Conn., and Yale were visited. At Yale they have within recent years erected a building that cost \$10,000,000. They at present are completing what is said to be the finest library building in the world. A very intelligent alumnus of Yale said to me in New York City that he believed Yale had too much money for its general good. I took him to mean that he was afraid they were becoming too materialistic. Anyway, I could but wish that some of our church schools in the South could have more.

I visited in Fair Haven, Mass., the Rogers Memorial Church, built by a Mr. Rogers in memory of his mother. It is a Unitarian Church, costing, including its furnishing, \$2,000,000. It is, by odds the prettiest building I

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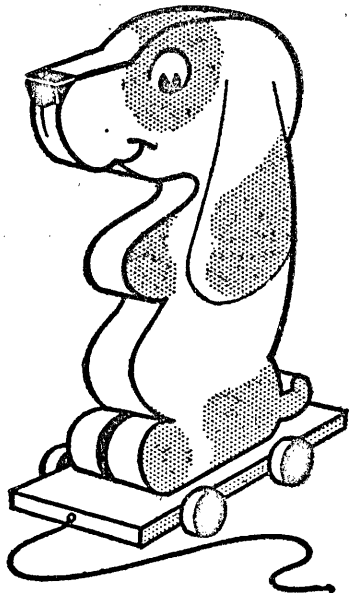
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WHEN CHILDREN

FRET

THERE are times when a child is too fretful or feverish to be sung to sleep. There are some pains a mother cannot pat away. But there's quick comfort in Castoria!

For diarrhea, and other infantile ills, give this pure vegetable preparation. Whenever coated tongues tell of constipation; whenever there's any sign of sluggishness. Castoria has a good taste; children love to take it. Buy the genuine—with Chas. H. Fletcher's signature on wrapper.



was ever in. All the woodwork is made from petrified oak brought from England. The carving is the most exquisite, so much so that a lady is employed to stay there and explain it to visitors. As you leave the building, you are given about a dozen tracts and brochures, each one explaining their doctrines, polity, etc., and it is all done by experts. To the average layman their doctrines are made to appear quite plausible. Christian Science does that also with telling effect.

The thought occurred to me, would it not be well if we had some such literature on tables in the vestibules of our churches, explaining, in a simple, happy way, some of our most important doctrines, polity, etc. I sometimes fear we are becoming broad at the expense of depth.

Before I left home I read the book, "The Green Pastures." It did not strike me. The fact is, I was disgusted with it. But while in New York, I went to see it played, and I am glad I did. It is played entirely by negroes, and it is done in a masterly way. The negro's mystical conception of God and religion is crude and simple, yet real. It begins with the Garden of Eden and goes right on through the Old Testament. Those who act the parts of the Lord, Adam, Eve, Cain, Abel, Noah, Moses, Aaron and Pharoah, are wonderful. I would like to discuss the entire play, but space will not permit. But I want to say that, when the Israelites were about to enter the Promised Land and had to leave Moses behind and the Lord appearing to him, it was about the most thrilling scene I have ever beheld. There are a few things one might question, such as an undue familiarity with the Lord, yet it portrays in a fine way the primitive negro's conception of the Almighty. Throughout the play sin is condemned in unmeasured terms and righteousness is exalted. When I had seen it, I could understand why they could play in New York every night this summer to a crowded house. I feel that I am a better man since I saw it.—W. C. Watson.

SWEETEN ACID STOMACH THIS PLEASANT WAY

When people experience distress two hours after eating—suffer from heartburn, gas, indigestion—nine times out of ten it's excess acid that's causing their trouble.

The best way—the quickest way to correct this is with an alkali. And Phillips Milk of Magnesia is an alkali, in the harmless, most pleasant and palatable form. It's the form physicians prescribe; which hospitals use; which millions have come to depend upon in over 50 years of steadily increasing use.

A spoonful of Phillips Milk of Magnesia in a glass of water neutralizes many times its volume in excess acid; and does it at once. In five minutes, the symptoms of excess acid disappear. To know this perfect way is to be through with crude methods forever.

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THE MAKING OF THE CHRISTIAN MIND

I have just finished reading a book, "The Making of the Christian Mind, a Contour History of Christianity" by Gaius Glenn Atkins, a book that has not only been to me very interesting but also very illuminating. I use the word "illuminating" because it threw light into many avenues of thought that I had not hitherto explored. He has taken the rise and the development of the Christian mind, and traced it through the intervening centuries to our present day, with a clearness of insight and a freshness of imagery that give to his narrative the fascination of great truth greatly told.

Of course the Christian mind began with the mind of Christ; but our author goes back to the ages before the coming of Christ and outlines for us those great inheritances that were caught up by the creative mind of Christ; and which, having passed through His personality, reissued thence as something new and supremely creative in human thought. Those inheritances were "a hope, a song, and a law." Jesus Christ became the focal point upon which the past of the prophet, the psalmist and the law-giver converged; and the source from "religion flowed on transformed and reimpowered."

How the mind of Christ was passed on to and entered into the Apostolic mind; how it met the dangers of an encounter with the pagan mind and transformed that mind; how the imperialistic mind received the mind of Christ and tried to incorporate it into an imperialistic system that was not large enough to contain it; how it reissued thence, casting aside the creeds and forms that would have bound it, and became a great adventure in Christian liberty—make a story that has a fascination and an inspiration that cannot be described, but can only be seen as you see it for yourself through the vision of Dr. Atkins.

In my reading I always like to read with my note book handy, and into this I copy those passages that are especially striking to me. But in this book I found so many passages of that kind that I gave it up in despair, laid aside the note book, and gave myself up to the absorbing pleasure of a great story written by the hand of a master. I wish I could quote for you some of the eloquent sentences with their forceful thought and picturesque imagery; but rather think it better to advise you to beg, borrow or buy the book and read it for yourself. As you follow the mind of the writer you will find yourselves on an elevation from which will open out to you wonderful expanding horizons of thought and glowing perspectives of a richer, fuller life lived in accordance with the mind of Christ.—George A. Freeman.

VALUE OF CITIZENSHIP TRAINING CAMPS

Why not Citizenship Training Camps? There are camps for everything else under the sun—camps to rest in, camps to play in and even camps to teach the boys how to make war. Now instead of this latter, Citizens Military Training Camps, let us have Citizenship Training Camps. Preparation for war has been tried out since the time of Cain; it has been tried in the balance and found wanting. Moreover, war is an outlaw. Good citizens, not good soldiers, are the crying need of our country. Citizenship Training Camps are the next step.

If the money spent on C. M. T. C. were spent on Citizenship Training

Camps it would probably provide an outing and training for a considerably larger number of boys, or else for some girls as well in separate encampments. The economy would be effected by eliminating arms, ammunition and uniforms. In selecting those who should attend, preference could be given, first, to those who have not been to high school, second to those who have not been to college. Or it might be better to choose first those most likely to become leaders, high school and college students or recent graduates. Good citizenship is not always learned even in college.

As to curriculum, the games, athletics and setting-up exercises which are the boast of the C. M. T. C. would be retained. Competent teachers, the best in the land, might talk on hygiene and sanitation and character development. Vocational guidance could be offered in connection with mental tests. The C. M. T. C. lectures on citizenship—which, by the way, are said to be in reality trifling in amount—would be greatly expanded. There would be lectures or classes in true patriotism, i. e., loyalty to law and respect for its majesty, the duty of each citizen to represent his country well at home and abroad, to work for the good of his country. Lectures in world history would bring out what each of the nations has contributed to civilization. They would show that the young people in every country have a right to be proud of their country, almost if not quite as much right to be proud as they themselves have. And finally, lectures on the world neighborhood would discuss the smallness and oneness of this present world, how to be good neighbors, the causes of war and the necessity for peace.

Think of what such intensive training in citizenship might do for the isolated sons and daughters of the farm who frequently do not have their share of good schools, for the slum boys and girls who have never had a chance physically or morally, for the young people who are about to become leaders of criminal gangs. Think of what some such training would do toward world peace. They say that a major war has broken out on an average of about once in a generation. That leaves us only 10 or 15 years to prevent the cataclysm. And cataclysm it will be with gasses even now discovered that can in 15 minutes blow up the whole of New York City. Let the government educate for good citizenship before Western civilization is destroyed.—Ethel K. Millar, in Arkansas Gazette.

WHEN THE "ENDURANCE" TEST STRIKES THE CHURCH.

Endurance tests have been raging in this good country, where every freak idea can always find enough promoters to push it along. Airplane refuelers, marathon dancers, tree-sitters, cyclists, and others contend for notoriety, as they try to outdo their competitors. In order to gain money and a little notoriety, many are willing to endure hardships and even to suffer severely. If church members should enter an endurance contest to see what they can endure for the Kingdom of God, we should hear some wonderful reports from the churches. Pastors would fill the columns of the church papers with reports something like this:

"Rejoice with us; Every cent of

our \$50,000 church debt is paid, and the mortgage has gone up in ashes! You ask, How was it done? Well, strange as it may seem, the church members, not to be outdone by the world, put on an endurance contest. Brother A said he could 'endure' to forego that trip abroad which he had planned, and give \$1,500.00; Brother B said he could 'endure' to use his automobile another year or two, instead of buying a new one, as he had anticipated, and gave \$1,000.00; Brother C said he had just realized \$500.00 profit from the sale of a piece of property, and that he could afford to give that—and not to consider that he had 'endured' anything by so doing. Well, these are just a few of the major endurers; there were many others who 'endured' to give \$50.00 to \$100.00. One man said his family spent \$100.00 a year on the movies, and he would certainly 'endure' to give as much as they spent for such amusements. Another brother said that he and his wife had talked it over, and that while times were hard and the future did not look bright, they had decided to cut ten cents from every meal for a year, and gave \$100.00. One good brother said that his father never owned an automobile—but rode to church in a farm wagon, and he thought he ought to cut down at least \$95.00 on his gas bill and give that much. And so it went. When it came to the ladies' turn, well—they 'endured' nobly. Their endurance test involved about everything touching a woman's wardrobe: furs, hats, suits, coats, etc. They frankly admitted that it was surprising how much could be saved by buying only what they really need instead of what they want."

This is not a wild flight of imagination. Things similar to these would happen if church members "endured" for the Church even a fractional part of what many worldlings "endure" for fame and wealth. And by the

CONSTIPATION ILLS

Black-Draught Praised By Illinois Woman Who Tells of Its Many Uses In Her Home.

Cairo, Ill.—"I have used Black-Draught in my home for fifteen years, and it is a splendid medicine," writes Mrs. Bernice Brack, of 230 Thirty-second Street, this city. "Sometimes I am subject to colds and constipation, and I find it to be the finest thing for this."

"My mother used Thedford's Black-Draught in her home for years, and it was there that I began taking it. She thought it was so good that she had me to use it, and I have never found any medicine that would take its place satisfactorily."

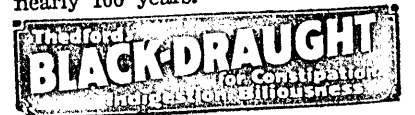
"I find Black-Draught fine for sour stomach and gas. A few doses taken for several nights rid the system of poison due to constipation and it makes me feel like a new person."

"I try to keep Black-Draught always on hand, and I treat all small illness with it. I can certainly recommend it for I have found it very good and dependable."

In thousands of families, this medicine has a corner all its own on the medicine shelf.

Thedford's Black-Draught contains no chemicals. Composed of pure botanical roots and herbs.

Get the genuine Thedford's Black-Draught which has been in use nearly 100 years.



way, this word "endure" is a good Bible word. Look it up in your Concordance. The Master said, "He that endureth to the end shall be saved." Paul said, "Endure hardness as a good soldier of Jesus Christ," and the Revised Version puts it, "Suffer hardships." With so many church members spending twice as much for the movies as they do for church purposes, it is time to talk about enduring something for the Gospel's sake.—A. B. C.

THE CONFERENCE ORGAN

This is as necessary to the progress of the Church as are our county papers to the progress of our state, and yet to write the true history of many of our Conference Organs would be to deal in pathos, perhaps sufficient to excite pity but would it do any more than that, probably not. Theory suggests a wonderful field for a Conference Organ, each preacher in theory is a reporter for his Conference Organ, and as we have 1030 of these in our six Conferences, no item of news of interest should escape, and yet to the great majority of these reporters nothing ever happens, at least nothing is reported, and if we did not meet them at Conference we would suppose that a least two-thirds of these were dead and buried. Fact is different from theory!

In theory at least, pity that it is only theory and not a real fact, each preacher is supposed to be the agent for Conference Organ, and yet his tongue cleaves to the roof of his mouth, and his right hand forgets its cunning, and he sends in two subscriptions and yet wonders why his Conference paper does not flourish like a green bay tree.

One Conference does not support a paper, two more join with it, the three do not yield a support, another paper is merged with it, three more Conferences come in making six; all join in the task and yet support does not come of itself, and never will even though the six Conferences should be-

come sixteen! In some way we must provide a real support for our Church papers. They are needed as never before. There is more work for them to do, and no other agency will do this work. Things vital to our Church and Nation cannot reach our people unless they reach them through the Church press. The Conference Organ is the Channel of Publicity for all the Institutions and Programs of the Church. Without the Conference Organs publicity and support are very much hampered. Some object to a Conference Organ publishing letters from the children. When the older ones either cannot or will not write, is it unwise to try and train the children to write?

We remember an old friend of ours, a coal dealer, in an ad he said some of our customers say our coal won't burn. We answer, use plenty of good kindling, if it doesn't burn, saturate it with coal oil. If it still doesn't burn, pay cash for it and we will make it burn. Suppose each one of you should send in your quota of subscribers from your charge, and duly report items of news and interest, then like our friend quoted above, we guarantee to make a paper that will grow better week by week. But say brother if you won't help, please don't kick, unless you kick yourself, if you do that here's hoping you do a real good job, and repeat as often as may be necessary to insure improvement.—The Methodist Herald.

OBITUARIES.

Williams.—Emily Frances, daughter of Mr. and Mrs. R. H. Williams; was born February 18, 1910, near the city of Lonoke. She spent practically all of her life in North Little Rock, as her parents moved there when she was about a year old. When she was about fifteen years old she joined the Washington Avenue Methodist Church under the pastorate of Rev. P. R. Eaglebarger. She lived a loyal, consecrated Christian life, devoted to her church, always faithful in attendance on the Sunday School and church services, ready and willing at any time to be of service wherever she might be needed. A part of the time she taught in the Sunday School and in that work displayed ability as a leader and an instructor. Her ideals were high and she was never satisfied with herself, but constantly sought improvement, attending training classes whenever able. She took a course in the Little Rock Training School last March in preparation for better work in the Primary and Intermediate departments. She graduated from the North Little Rock High School in 1927. She stood very high in her school work, winning the love and respect of her teachers and schoolmates, who chose her to be class valedictorian. A year after graduation she completed a course at Draughon's Business College and went to work for the Laseter Furniture Co. From there she went to the firm of Pfeifer Bros., where she was working up to the time of her death. The charm of her personality, and her winning smile and lovable ways made her a general favorite where she worked. Her death came suddenly. She was taken with an acute attack of appendicitis and hurried to the Baptist Hospital where she was operated on. She seemed to rally, but on July 30 she passed away. She was ready to go. The door was opened and she stepped through into the radiance of the life beyond. From the family residence her body was

taken to the Washington Avenue Church where the funeral services were held by her pastor, Rev. Geo. A. Freeman, assisted by Rev. P. R. Eaglebarger. The church altar was beautifully decorated and the church filled to overflowing with friends, her schoolmates, her business associates and those who had worked with her in Sunday School and church. From the church her body was taken to Oakland Cemetery. We, who have known and loved her, will miss her greatly, but we know there will come a time when to us also the door will be opened and we can step through into that other world; and there we will meet her again, pure and radiant and joyous.—George A. Freeman, Pastor.

Bragg.—Mary G. Bragg, daughter of Jas. C. and Rachel Ellis, was born in Kansas City, Mo., Dec. 11, 1850, and died at the home of her daughter, Mrs. J. H. Scott, in Little Rock, Ark., Aug. 31, 1929. She grew to young womanhood in Lonoke County, having passed through in her childhood the terrible sufferings of the war between the States, during which time the family was reduced to poverty. At about that time she met Thomas J. Bragg with whom she was united in marriage on Jan. 20, 1870. To this union six children were born, all of whom survive her. They are Mrs. J. A. Russell, Brockston, Texas; Walter W. Bragg, Benton, Ark.; Will N. Bragg, Oklahoma City; Mrs. J. R. Scott, Mrs. Foster Shrader and Roy T. Bragg of Little Rock. At the time of her death her husband was also living but he followed her in death about four months later. After a few years of uncertainty following the reconstruction period she, with her husband, settled on a farm in Saline County, Arkansas, where the family was reared. This section of Saline County, known then as the Avilla community, has an interesting history which could not be written without this good pioneer wife and mother playing a conspicuous part in it. Having professed faith in Christ and joined the Methodist Church when a young girl, she gave all of her time and influence to the things the church stands for. Her home was always open to preachers and nothing in her life pleased her more than the association of the godly people she knew. She sought to bring into her home only the very best influences and worked out her life in trying to bring her children to a saving knowledge of her Savior. The last 30 years of her life were spent in Little Rock. She was laid to rest in the cemetery at Benton and the way in which old friends gathered after an absence of 30 years attested the esteem in which she was held. Through all her life she loved to tell of her conversion, which she always said she had never doubted. As the shadows gathered about her during the last few months of her life she calmly expressed a willingness to go and meet her Savior. The writer of this tribute knew and loved her as "Aunt Mary," his mother's sister.—Charles G. Ellis.

Bragg.—Thomas J. Bragg, son of Thomas H. and Elizabeth Bragg, was born in Independence County, Arkansas, March 8, 1851, and died in Little Rock, Ark., Jan. 12, 1930. He was in the formative period of life during the Civil War and grew to young manhood while his native state was in the throes of the demoralizing conditions that follow in the wake of war. The influence and fervent appeal of the old-time Methodist circuit rider prevailed in the life of this emotionally responsive youth, in spite of un-

favorable environment, and he was early converted and joined the Methodist Episcopal Church, South. On Jan. 20, 1879, he was united in marriage to Mary G. Ellis at the home of his bride's parents in Lonoke County, Ark. To this union six children were born, three boys and three girls, all of whom survive him. This good man was known for his varied activities, his tremendous energy and an unusual measure of natural ability. He was kind by nature and it was natural and easy for him quickly to win the confidence of all who knew him. He was farmer and merchant and at one time was postmaster at Avilla. It was here that he devoted a large portion of his life. He moved to Little Rock 30 years ago where he engaged in the mercantile business in which he continued until failing strength forced him to retire. His home was a favorite place for the entertainment of preachers and a great sermon was the most interesting thing in the world to him. He died with a testimony of assurance that all was well within his soul. The writer of this tribute knew and loved him as "Uncle Tom."—Charles G. Ellis, Exeter, Neb.

Bullard.—Mrs. Annie Helen Bullard was born at Marion, Arkansas, January 8, 1865, and died August 16, 1930. She moved to Haynes when a small girl and professed faith in Christ and joined the Methodist Church in 1879. She lived a faithful and active member of this church until death. She was married to S. N. Bullard, December 23, 1882. To them were born a son, Claud, who died in infancy, and a daughter, Roxie, who still survives. Those who survive are the daughter, Mrs. Roxie Long of Memphis; her husband; her mother, Mrs. S. A. Myrick, a sister, Mrs. Alice Jones of Little Rock; Guy Long, a grandson of Memphis, and Miss Carrie Bullard, a niece who has from childhood lived in the home as her own daughter. Sister Bullard will be greatly missed because of her faithfulness to her home, community, and church life, but she will live on in the lives of those who knew her.—C. H. Harvison, Pastor.

Haltom.—Mrs. Martha Elizabeth Haltom was born near Falcon, Arkansas, March 2, 1867. She was the daughter of Robert R. and Josephine (McSwain) Garland, and the descendant of a long line of devoutly religious Methodist ancestors. About (Continued on Page 8)

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SUNDAY SCHOOL

Lesson for September 14

JEREMIAH, THE PROPHET OF INDIVIDUAL RELIGION

LESSON TEXT—Jer. 1:1-10; 14:7-22; 21:27-34.

GOLDEN TEXT—So then each one of us shall give account of himself to God.

PRIMARY TOPIC—Jeremiah, A Man Who Would Not Give Up.

JUNIOR TOPIC—Jeremiah, A Man Who Would Not Give Up.

INTERMEDIATE AND SENIOR TOPIC—Being Obedient to God.

YOUNG PEOPLE AND ADULT TOPIC—The Responsibility of the Individual.

I. Jeremiah's Call (Jer. 1:1-10).

1. It was prenatal (vv. 4, 5).

Before Jeremiah was born God ordained him a prophet unto the nation.

2. His diffidence (v. 6).

This seems to have grown out of his youth and inexperience.

3. His hesitancy overcome (vv. 7, 8).

God graciously appeared to him and made clear that he should:

- a. Go where sent.
- b. Speak as commanded.
- c. Be not afraid of their faces.

The servant of God is called upon to face strong enemies. Only the conviction of his divine commission will enable him to face the foe.

d. The divine presence assured.

It matters little as to the strength of the foe if the messenger is blest with the presence of God.

4. The divine message given (v. 9).

Not merely the thoughts, but the proper words to express the thoughts are put into the prophet's mouth.

5. The nature of his ministry (v. 10).

It was to be wider than that of prophesying. Six words are given as descriptive thereof. The first four are destructive in their implication—"root out," "pull down," "destroy," and "throw down"; two constructive—"build" and "plant."

II. Dialogue Between Jeremiah and God (Jer. 14:7-22).

The occasion was a most severe famine which had come upon the land, (vv. 1-6) as a result of which many were dying.

1. The prophet confesses the people's sins (vv. 7-9).

He made no evasion of sin, but plead with God not to abandon his people. Abandonment would be interpreted by the heathen enemies as God's inability to help them. No merit could be pleaded for the people, so he plead for the sake of God's name that God would not leave them.

2. Too late for mercy (vv. 10-12).

(1) Jeremiah's prayer declared useless (vv. 10, 11).

Because of the gross wickedness of the people, God informs Jeremiah that punishment is inevitable.

(2) Religious services of no avail (v. 12).

The disloyal people of Israel hoped to turn aside God's wrath by engaging in the services of Jehovah. Such services are an abomination.

3. The doom of false prophets (vv. 13-16).

Even though false prophets lulled the people to sleep, God held them responsible. God gives sufficient discernment to enable people to know their leaders. No one can plead ignorance in such cases.

4. Waiting upon God (vv. 17-22).

(1) Jeremiah walling the sufferings of his people (vv. 17, 18).

(2) Jeremiah pleading for his people (vv. 19, 20).

(3) Pleading for forgiveness (v. 21).

He based his plea on covenant relation, not upon personal merit.

(4) Hope only in God (v. 22).

He acknowledges that the nation's only hope was in the living God.

III. The New Covenant (Jer. 31:27-34).

1. Promise to build and to plant instead of to break down and pluck up (vv. 27, 28).

2. Freedom from the power of heredity (vv. 29, 30).

No longer shall the children suffer for the sins of their parents. Those who are joined to Jesus Christ are under a new law of life superior to the law of heredity.

3. The law written within (vv. 31-33).

Through regeneration the heart has not only the desire but the power in the Holy Spirit to rise above and to be free from carnal impulses.

4. Teachers no longer needed (v. 34).

God shall speak directly to all from the least unto the greatest so that no longer shall the knowledge of God be dependent upon the human teacher.

5. Sins no more remembered (v. 34).

When God forgives, offenses are remembered no more.

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(Continued From Page 7)

fifty years ago the Garlands and McSwains moved from Falcon to Emmett, where most of their descendants still live. There "Mattie" grew to womanhood and was married to Dr. N. F. Haltom March 16, 1890. Soon after their marriage they moved to Buena Vista, Arkansas, where Dr. Haltom practiced his profession, and where he and his wife were leaders in church and community life. After the death of Dr. Haltom, which occurred at Buena Vista some twelve years ago, his widow with their two children, Alice and Frank, moved to the old home at Emmett, where they have since lived. Mrs. Haltom was the product of a home which was genuinely and beautifully Christian, and from her infancy she had lived a Christian life. She joined the Methodist Church when she was about ten years of age, and was an active and highly useful member of the church to the close of her life. Her death was sudden and unexpected. On Saturday, April 27, 1930, she went from her home at Emmett to visit a brother and his family in Little Rock. Soon after reaching the city she became suddenly ill and before midnight she passed away. She had been suffering slightly from high blood pressure for some weeks but not even her immediate family had realized that the end might be so near. The summons, though unexpected, found her ready and she left messages for her children and loved ones, assuring them that she was ready to meet her Lord. Those who had known her in life needed no such assurances from her in death. She lived a beautiful Christ-like life which seemed to grow richer and fuller with the passing years. This writer had known her intimately since the days of her girlhood and he cannot find words which

will fully express his appreciation of the beauty of her character. Besides her two children, she leaves two young grandchildren, Frank Haltom, Jr., and Martha Thornton; one sister, Mrs. J. B. Youmans, of Emmett; five brothers, J. M., T. L., and W. W. Garland of Emmett; E. B. Garland, of Des Arc; and R. D. Garland, of Little Rock. Her body sleeps in the beautiful old graveyard near Emmett, beside that of her sainted husband, and near the graves of her father and mother, and many other loved ones and friends. Her loved ones are comforted by the memory of her saintly life, and by the blessed hope of meeting her again in the Heavenly home.

—J. A. Sage.

QUARTERLY CONFERENCES

SEARCY DISTRICT, Fourth Round Revised

Sept. 14, Bradford-Russell at Russell, a. m., and Q. C. 2 p. m.

Sept. 14, Heber Springs, p. m.

Sept. 21, Griffithville, at Dogwood, a. m.

Sept. 21, McRae at McRae, Q. C. 4 p. m., preaching p. m.

Sept. 28, Valley Springs, a. m.

Sept. 28, Bellefonte at Bellefonte, 3 p. m.

Sept. 28, Harrison, p. m.

Sept. 28 to Oct. 3, Harrison Standard Training School.

Oct. 5, West Searcy-Higginson, at Gum Springs, a. m., Q. C. 2 p. m.

Oct. 5, Kensett, p. m.

Oct. 10, Judsonia, p. m.

Oct. 11, Pangburn, at Pangburn, a. m., Q. C. 2 p. m.

Oct. 12, McCrory Station, a. m.

Oct. 12, McCrory Ct., at Devew, 3 p. m.

Oct. 12, Weldon-Tupelo, at Tupelo, p. m.

Oct. 15, Marshall, p. m.

Oct. 16, Scotland at Denard, a. m., Q. C. 2 p. m.

Oct. 16, Clinton, p. m.

Oct. 19, Augusta, a. m.

Oct. 19, Jelks at Wiville, 3 p. m.

Oct. 19, Cotton Plant, p. m.

Oct. 26, Beebe Ct., at Ward, a. m., Q. C. 3 p. m.

Oct. 26, Beebe Station, p. m.

Oct. 29, Leslie, p. m.

Nov. 2, Gregory-McClelland, at McClelland, a. m., Q. C. 2 p. m.

Nov. 2, Searcy, p. m.

—W. C. House, P. E.

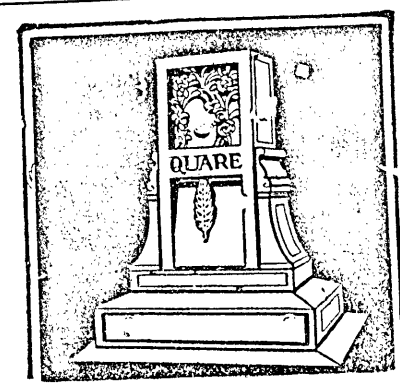
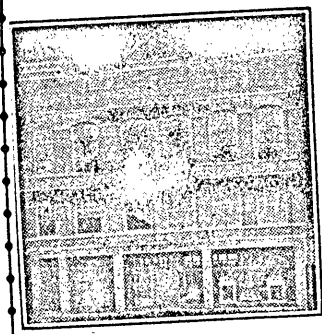
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