



Arkansas Methodist

OFFICIAL ORGAN OF THE LITTLE ROCK AND NORTH ARKANSAS CONFERENCE, METHODIST CHURCH, SOUTH



Our Slogan: The Arkansas Methodist in every Methodist Home in Arkansas

Volume L.

LITTLE ROCK, ARKANSAS, THURSDAY, JULY 2

Number 27

PUNGENT PARAGRAPHS

The man of wealth can spiritualize his wealth by devoting it to spiritual ends.

The way to be a spiritual farmer is to farm for the benefit of the Kingdom of God.

Spirituality consists not in groaning and shouting, but in lovingly doing our Father's will.

The preacher who is preaching for salary or for fame is not as spiritual as the grocer who sells salt to pay his pastor.

A public official may be genuinely spiritual if he conducts the business of his office in harmony with God's law of righteousness.

A humble Christian with spiritual power is worth far more to the Kingdom of God than is an elegant egotist puffed up with pride of place.

An engine without steam or gasoline may look well, but renders no valuable service; so a church member without the Holy Spirit may be ornamental but not useful.

To prize food and raiment and shelter more than peace with God and service for our fellow men, is to be carnally minded; and to be carnally minded is spiritual death.

A MOMENTOUS AND FAR-REACHING DECISION

RECENTLY the Supreme Court of the United States, in cases appealed from the lower courts, decided that a man of very high standing and a woman who had been a faithful nurse in the war, could not obtain citizenship because they would not agree in advance to fight if this country should become involved in a war, regardless of their conscientious scruples. It was one of those decisions rendered by a majority of only one in favor of the decision, and Chief Justice Hughes read the dissenting opinion, and very pertinently declared: "One cannot speak of religious liberty without proper appreciation of its essential and historic significance without assuming a belief in supreme allegiance to the will of God."

Our Supreme Court is composed of great and good men, and its decisions usually command both the respect and approval of men of sound judgment, consequently we shall not indulge in the bitter invective of some of the editors who have commented. These judges who rendered the majority opinion conscientiously believe that in time of war the citizen must submit to the requirements of government and disregard his own convictions. There is a rapidly growing sentiment against that view. A large number of ministers have already expressed themselves against the view that one must support his country, right or wrong. The Paris Peace Pact has committed the nations signatory to the Pact to undertake to settle all international disputes without recourse to war. Consequently, without a declaration in the Constitution or a positive requirement by act of Congress, it seems unreasonable to require a promise to take up arms when one is conscientiously opposed. It is not easy to understand the reasoning of the Court that leads to this strange decision.

We are law-abiding citizens and shall accept the decision as law until it is reversed or set aside by Congress; but we earnestly protest against the principle invoked and advise all who do not accept it as a correct interpretation of the law, to agitate until Congress takes cognizance of the situation and enacts a remedial measure. It is our right to petition Congress and we should not hesitate to do so, and to take it up with individual members of Congress.

The situation is somewhat similar to that of the celebrated Dred Scott case, in which the Supreme Court, probably with the Constitution and

* FOR THEY THAT ARE AFTER THE *
* FLESH DO MIND THE THINGS OF THE *
* FLESH; BUT THEY THAT ARE AFTER *
* THE SPIRIT THE THINGS OF THE *
* SPIRIT. FOR TO BE CARNALLY MIND- *
* ED IS DEATH; BUT TO BE SPIRITUAL- *
* LY MINDED IS LIFE AND PEACE.— *
* Romans 8:5-6. *

laws sustaining the decision, rendered a decision on slavery which aroused moral indignation to the point which led to the War between the States. The decision in question has aroused moral indignation which should not lead to war, but to the reconsideration of the decision or to an act of Congress which would require a different decision. We can conceive of a war that one might conscientiously support, but there is a rapidly growing sentiment against all war and a disposition to resist indignantly everything that favors the arbitrament of the sword. If war should come (and the present situation in the world is ominous) each one must consider for himself where his duty lies. Thus a condition which might lead to martyrdom might arise. We are living in a dangerous age. Good men must be willing to sacrifice for conscience's sake. For the cause of Prohibition, world peace, or social justice, the God-fearing citizen must be willing to live dangerously. May God help us to settle all of these questions right.

* JOIN FORCES FOR SIXTY DAYS *
* Our District Conferences have all been *
* held, and at each, when the question of *
* better support of the Church paper was *
* presented, the responses were sympa- *
* thetic. The editor and others who repre- *
* sented the paper did not seek to exact *
* promises, because they know that prom- *
* ises hastily taken are easily forgotten. *
* But the condition of the paper was frank- *
* ly stated, and reasonable support request- *
* ed. Because most of our subscribers have *
* been included in clubs at reduced rates, *
* they are waiting for the pastors to get *
* their renewals in clubs. Consequently if *
* the pastor, either in person or by his rep- *
* resentative, is not presenting the paper to *
* the people, the paper suffers. If every pas- *
* tor would send in only one subscriber a *
* week during the year, every difficulty of *
* the paper would be settled. Is it unreason- *
* able to say that, in a quiet and pleasant *
* way, during his pastoral visiting, almost *
* every pastor could do this? All our people *
* need to get them to subscribe and renew *
* is to present the matter fairly. During *
* the next sixty days most of our pastors *
* will be in meetings seeking to revive their *
* people. It will not lessen interest if the *
* paper is mentioned, and every pastor will *
* confer a real benefit on his new members *
* if he will secure them as subscribers when *
* they are received into the Church. That *
* is the best time to get subscribers. The *
* pastors are expecting paper and people to *
* co-operate in promoting a real revival. *
* Will the pastors do their best to promote *
* the interests of the paper and thus pre- *
* pare the way for a better and more lib- *
* eral membership? *

A MOVE IN THE RIGHT DIRECTION

PRESIDENT HOOVER, knowing the situation through our representatives in other lands, has become convinced that Germany's financial plight is such as to endanger the welfare of the whole world unless relieved, and has suggested to all of the parties in interest that a moratorium of one year be accented on the reparations debts. It is gratifying, although somewhat surprising, to note that his proposition has met with almost universal approval. Even the extreme partisan politicians seem ready to co-operate, because they realize that it would help our own country, as well as all Europe. It is possible for us to live to ourselves, but in the present condition of the world, it would be difficult; consequently we are suffering financial depression along with all others and anything that will relieve others will help us as well. It is unusual for nations to be altruistic in their dealings with one another; but in this case, we should, even if our own country should not reap benefit, be willing to follow a course which would be helpful to a large part of the human race.

We trust that all parties involved will agree to accept the suggestion of our President; but we would go much further. We would urge our President and Congress to undertake to cancel all war debts on conditions which would most effectively protect the world against the recurrence of war.

Shortly after the close of the World War, when reparations and repayment of loans were under consideration, we argued that it would be unfair to future generations to compel a generation unborn at the time of the war to pay huge indemnities to those who also were unborn at the time of the war. Our settlements with debtor nations resulting in annual payments running for more than sixty years, no matter how easy the payments nor how just the debts, will be a source of friction from time to time, and will inevitably involve us in the quarrels of Europe. If we would agree to cancel the obligations of other nations held by our government on condition that other nations disarm and that the debts be revived if the other nations should go to war, we would become the peace-makers of the world, and though we might seemingly lose much money, we would become so far the children of God and true followers of the Prince of Peace that God could afford to bless us in a thousand ways that we could not otherwise expect.

Under treaty agreements and the strict law of justice, every dollar due our nation from other nations could be legally claimed; but if renunciation of legal rights will create good will and promote peace among the nations, under the law of love, which should guide nations, as well as individual Christians, we would gain rather than lose. We do not argue that President Hoover should immediately urge the cancellation of all international debts, but we are hoping and praying that as a result of the proposed moratorium, the spirit of brotherhood may be so promoted that the final outcome will be genuinely Christian. The darker races of India, China, and Africa are looking at us to see whether Christianity means anything in our national life. If we can convince them by our conduct that we are trying to live under the Golden Rule, we shall have influence otherwise impossible, and we may thus hasten the coming of the Kingdom of Righteousness. It is to be earnestly hoped that this question of a moratorium and of debt cancellation may not become partisan questions; but that all good citizens, especially those who profess to follow the Master, may come together and render a service that will strengthen the bonds of brotherhood throughout the world.

Personal and Other Items

MRS. CADE, wife of Rev. C. D. Cade of Sparkman, and Miss Ethel K. Millar, Librarian of Hendrix College, are taking two weeks' rest at Hot Springs.

IF you are interested in improving our banking system, read the article on "Our Banking Troubles" in the July World's Work. It gives the views of Hon. John W. Pole, comptroller of the Currency.

REV. AUBREY WALTON, who has been a student in Duke University, has been appointed to supply Calico Rock to take the place of Rev. C. J. Wade, who was recently appointed to Paragould Circuit.

JOE WOMACK, youngest son of Rev. J. A. and Mrs. Womack of Dardanelle, is a patient in the City Hospital, Fayetteville, Arkansas. At this time he is improving and hopes to be able to come home in the near future. He has been a student at the University the past year.

ON Thursday of last week, according to report in the secular press, the parsonage of our church at Booneville was burned. The loss was said to be covered by insurance. Rev. W. T. Thompson, the pastor, has been having more than his share of troubles recently.

THE editor left last Monday for Lake Junaluska to attend the annual meeting of the General Board of Temperance and Social Service of which he is vice-president, and to discuss on the program the Arkansas Divorce Act and the Referendum. He will probably return Saturday.

SUNDAY night, June 21, Dr. and Mrs. J. D. Hammons, of First Church, Hot Springs, had the pleasure of hearing their son, Rev. J. W. Hammons, preach his first sermon. John is a student in Hendrix College and last week at Conway was elected president of the Epworth League Conference of Little Rock Conference.

IT is announced in the secular press that the will of the late Mrs. Flora V. Holmes provides for bequests of \$15,000 for Galloway College, \$5,000 for the Methodist Orphanage, and \$5,000 for the Little Rock Young Women's Christian Association. Knowing her interest in these institutions, one might have expected such bequests.

REV. S. M. YANCEY, superintendent of the Western Methodist Assembly, preached last Sunday morning at Port Arthur, Texas, and at night at Beaumont. He announces that the Fourth of July address at Mt. Sequoyah will be delivered by Rev. Willmoore Kendall, the eloquent blind orator of Miami, Okla. This item should have appeared last week.

REV. VIRGIL D. MORRIS, an undergraduate of Little Rock Conference, who recently took his B. D. degree at Southern Methodist University, is supplying Crowley (La.) Church while the pastor, Rev. C. K. Smith, is on a tour of the Holy Land. Later Brother Morris will work under the Board of Missions in New Orleans and be ready for a regular appointment when his Conference meets this fall.

DR. JOHN W. CLINE writes from Chicago that he had a pleasant voyage and arrived in Chicago June 19 where he was met by his daughter Mary, who is a student in the University. His health has improved surprisingly, but his medical advisors suggest that he spend the summer there; consequently he will make only a hurried trip to Arkansas to visit relatives and friends. His address is 4817 N. Winchester Ave., Chicago.

THE summer session of the Western Methodist Assembly on Mt. Sequoyah opened Tuesday and will continue till August 23. Arkansas people, who wish to take a vacation, are urged to spend their time at Mt. Sequoyah, thus keeping their money at home and patronizing their own institution. Farmers who expect to attend the Farmers' Week University program are invited to use the Assembly accommodations. Pastors are asked to mention this to their members who are going to Fayetteville.

AT the session of Booneville District Conference Rev. J. C. Weaver was requested to represent the Arkansas Methodist in the field, and has consented to work for the paper until Conference meets. Consequently he should be received by the pastors as the paper's representative and given every opportunity to make a canvass. He has full authority to make terms according to his best judgment in all cases. He recently fell and injured his foot, but hopes to be out in a few days.

COMMENTING on the merging of the dry forces, under the leadership of Dr. Poling, the editor of the Outlook and Independent, a fanatically "wet" journal says: "Certainly it is plain by now that both wets and dries in 1932 will demand clearly: Vote now or forevermore hold your peace. We suggest that unless the wets of both parties and the organizations which represent them, are willing to ponder Dr. Poling's example and go and do likewise, they might better cease forever their cries of discontent. Votes, not talk, will count at the political conventions next summer. And the dries, you may depend upon it, will throw their votes to whichever party promises them most."

THE editor had the privilege of entertaining a rather unusual guest on Tuesday of last week, Mr. Thomas H. Benton, a nationally known artist of New York City, who had made a trip down the Mississippi River on a steamboat and was hiking across the state to find beautiful scenery and interesting people for his artistic and literary work. He is a grand-nephew of the great Missouri senator, Thomas Hart Benton, and the son of the late M. E. Benton, sometime Congressman from Missouri. His father lived in Neosho, Mo., and was a personal friend of the editor when he was engaged in college work in that beautiful town before coming to Arkansas. The younger man and the editor had never met, but had been in correspondence for some two years about this trip through Arkansas. As a result of this pilgrimage some interesting sketches of Arkansas scenery may be expected.

AT the Searcy District Conference the editor just happened to remark that he had no garden and enjoyed eating vegetables. Rev. J. T. Gossett, a good superannuate who lives near Searcy and who has always had a fine garden and this year has more than he can use or sell, came to the editor and asked him if he could use any

of his "garden sass" if he should send it down. He was assured that it would be appreciated. What was the sequel? Last Friday, the editor's son who lives at Searcy came down with little boxes and sacks filled with vegetables from Bro. Gossett's garden. Blessings on this good brother! It makes the editor and family feel almost as if they were living in a circuit parsonage. It is good to be remembered by one's friends. The editor also remarked that he rarely heard any one pray for an editor, and he is hoping that that remark will be followed by some praying that will give him more spiritual strength. Brother Gossett has caused this editor to feel that he is not an alien and an Ismaelite among his brethren.

INFORMATION has just been received of the death of Dr. James F. Jacobs, senior member of the firm of Jacobs & Co., Clinton, S. C., the advertising agency that has for many years handled our out-of-state advertising. Dr. Jacobs belonged to a prominent Southern Presbyterian family and was an influential minister in that church. He had been for many years intimately connected with the educational, publishing, and charitable institutions of his denomination. Becoming interested in advertising in religious periodicals, he organized an agency and handled much of the advertising for the religious papers of the South, and built up at Clinton, S. C., a great printing, engraving, and advertising business. His death is a distinct loss to his denomination and the South, and this editor mourns the loss of a friend and brother in the ministry, and offers sincere sympathy to the bereaved family.

HOMES FOR SUPERANNUATES

BOTH of our Conferences are interested in getting homes for our superannuated preachers. The amount which is paid each superannuate is so small that it is beyond the means of most of our superannuates to pay rent on the houses in which they live. Consequently it is important that each Conference should have twelve or fifteen comfortable cottages in which the superannuates may live rent free. Now is a fine time to get such cottages, because there are many of our people who own houses that are not paying enough rent to justify the payment of taxes. If there are those among our readers who have houses of that character, let them consider seriously whether they would not be doing a good thing to deed the houses to the Conferences for superannuate homes. If any readers are interested, let them communicate with Rev. H. Lynn Wade, 1300 N. 15th St., Ft. Smith, or Rev. J. H. Glass, Donaghey Building, Little Rock. These men are looking after the interests of the superannuates in their respective Conferences, and would be pleased to receive a proposition from those who wish to donate houses to be used as superannuate homes.

DEATH OF BISHOP BEAUCHAMP

LAST Sunday night, at a hospital in Richmond, Va., Bishop William Benjamin Beauchamp passed away. His ailment was pernicious anaemia. His death is not a surprise, because he had been in poor health for several years, and would have been retired at last General Conference but for the fact that he was still young and it was hoped that he would recover. Born at Farnham, Va., March 16, 1869, son of D. C. and Margaret Beauchamp, he was educated in Randolph-Macon College and Vanderbilt University. He joined the Virginia Conference in 1891, and served Broad

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Street and St. James, Richmond; Newport News, Va.; and Fourth Avenue, Louisville, Ky.; Danville, Va., and Monumental Church, Portsmouth, Va. He became secretary of the Layman's Missionary Movement, and was director of the Missionary Centenary in which \$35,000,000 was pledged in an eight-day campaign. In 1922, at Hot Springs, he was elected bishop, and at the time of his death he was president of our General Board of Missions. Bishop Beauchamp was an ardent advocate of Missions, leading our Church in raising funds and assisting in organizing our Missions in Europe. He was a strong administrator and was highly appreciated by the Conferences over which he presided. His counsel and leadership will be greatly missed at this time of financial crisis. A good and great man has gone to his reward. He is survived by his wife and eight children.

A SAFE PLACE FOR YOUTH

AT the Searcy District Conference a strong plea was made in behalf of the Conference Training School at Valley Springs. In the nine years of its history it has trained a large number of the finest young people in our state. Many of its graduates have gone to our colleges and entered the ministry and practically every one has made a fine record. It is a school in the mountains of Boone County, in the village of Valley Springs, where all the influences are moral and uplifting. There is nothing to distract the student or turn him away from his studies. Under the care of Supt. M. J. Russell, who is making a supreme sacrifice to keep the school going, everything is managed so that the students may go to school at the minimum expense and have the maximum advantages. Most of the students work their way through, and the discipline of self-help makes men and women worth while. Nowhere in our state will a few thousand dollars do more for education. Millions are not needed; but a few thousand dollars at this time would relieve a situation which is pressing. If your boy or girl is not through high school and needs to leave home for school work, think of the Valley Springs Training School. It is the best possible place in our state for young people with small resources and for all who should have careful moral and religious training.

THE COOL CHURCH

OFTEN churches are criticized for being too cool. Of course, that means too cool in the attitude of its members toward one another and strangers. That criticism is frequently justified. The poor and strangers are often prejudiced against Christianity because of the cool reception in some of the churches. But that is not the kind of "cool" church we started to discuss. There is a "cool" church that is attractive—the church building that is cool and comfortable in hot weather. The following item taken from the Bulletin of Winfield Church, Little Rock, is worthy of note:

"My, how cool it was this morning!" and "What an improvement over the temperature of last Sunday" and "That hour from eleven to twelve was the coolest I've spent today" were heard on all sides after the services last Sunday. On last Saturday afternoon—one of the hottest of the summer—an experiment was made in our auditorium with our fresh-air cooling system. It was found that with all the windows closed and with a current of fresh, cool air being forced through the room from our plant in the basement, the temperature fell five degrees in just a short time. Sunday morning this experiment was repeated with even more gratifying results. It is planned to have the room even cooler by running the current of air over blocks of ice. Soon people will be saying, "Let's go to church. It's the coolest place in town."

And why not? We spend much money heating our churches in cold weather and in this latitude we have more days when people suffer from heat than from cold. It is no more expensive to cool a building than to heat it; then why not do as Winfield Church is doing? If we can make the church the most comfortable spot in town on Sunday, there are many who will attend the services who would otherwise stay at home or go riding. Let us give people a warm reception to a nice

cool room, and they will come again and may receive benefit.

STATUS OF THE REFERENDUM PETITIONS

LAST Saturday, through their attorneys, the Home Protective Association filed their complaint with the Supreme Court claiming that the petitions were sufficient and asking that the Divorce Act be held in abeyance pending the final action of the Court, and alleging that the Act was unconstitutional on the following grounds: "The Act fails to provide for issue joined in actions for divorce requiring plaintiff to prove certain things at the trial but dispensing with his alleging anything in his complaint, that such provision is contrary to the long established practice of this state; that the Act renders the law and its enforcement uncertain, ambiguous, and equivocal; that the Act deprives the defendant of the right to answer and contest the action of the plaintiff; that the Act deprives the defendant, before trial, of any knowledge of the cause or causes which the plaintiff may be permitted to prove at the trial of the action; that the Act, in effect, permits sojourners, lodgers, transients, those temporarily domiciled in the state and mere temporary dwellers to procure decrees of divorce although the plaintiff comes to the state for the sole purpose of obtaining a decree, with no intention of becoming a bona fide resident of the state; that the Act is purely a bid for an undesirable element of society to come to the resorts of the state to abide a short time to spend money while awaiting the passage of the three months' period before being granted a decree of divorce, possibly, from an innocent and injured spouse residing in a foreign jurisdiction; that the Act in its enforcement will prostitute the sacred institution of marriage and tends to undermine the home, family relation and common decency, to the god of mammon." Monday the Court fixed September 2 as the date for considering the case.

SUNDAY AT BRADFORD AND RUSSELL

LAST Sunday I preached at Bradford in the morning and at Russell at 3:00 p. m. These churches are this year included in the Judsonia Charge of which Rev. Ray McLester is the capable pastor. They are some distance north of Judsonia where the pastor lives, but are on a good highway and Brother McLester makes such fast time with his car that distance does not count with him. He gives half time to Judsonia and one day each to Bradford and Russell. These are two fine villages in the "Strawberry Belt" of the northeastern part of White County, which is almost an empire in itself. They are backed up by good agricultural territory which produces strawberries and grapes in abundance, and cotton, corn, hay, poultry, and cream. Most of the farmers live in good homes and are reasonably prosperous. Very few were fed by the Red Cross last winter.

Both towns have good consolidated schools, Russell having a fine brick building, and Bradford is now building a \$65,000 house. At Bradford two busses are used to bring pupils in from the more distant neighborhoods. There are 12 teachers, and both Junior and Senior High Schools are maintained. There is no debt except for the new building. The superintendent is O. H. McElroy. The people believe in their school. At Russell the superintendent is H. D. Webb, and there is fine interest in maintaining a high-grade school. Both communities are up-to-date and progressive.

At Bradford the church building and parsonage were both burned about a year ago, and there was no insurance. A store building is temporarily used. Plans are forming for the erection of a new building, and it is probable that work will begin this fall. At Russell there is a fair frame, but it is too close to the railroad, and some day, when the people feel able, they will rebuild farther away from the noise which now frequently stops the preaching until the train passes. At Bradford, as the church record was lost in the fire, the exact number of members is not known, but approximates 75, at Russell there are about 100. The chairman of the official board at Bradford is H. A. Whitley, the Sunday School superintendent is M. A. Whitley. The president of

the active Epworth Senior League is Dick Churchwell, and the superintendent of the fine Junior League is Mrs. Mattie Vaughan. At Russell the chairman of the board is C. L. McKnight and the Sunday School superintendent is W. S. Patterson. There is no W. M. S. at either place. Although the salary is somewhat behind, the Benevolences are in fair condition, and Brother McLester expects full collections this fall.

Brother McLester is one of our young preachers, being only in his second year in the Conference, although he had served two years as supply. He is a man of large experience, having represented Cleburne County two terms in the Legislature and held other public offices. With his vigor and outlook he may be expected to become one of our most useful pastors. He is preparing for a meeting at Bradford with Rev. E. L. Boyles of Batesville as helper and at Russell with Rev. J. M. Hughes as the preacher. At both places he hopes to get 100 per cent lists for the paper.

Sunday was a hot day—98 degrees—but I stood it well, and enjoyed a fine chicken and vegetable dinner in the home of Mr. and Mrs. H. A. Whitley. —A. C. M.

THE SEARCY DISTRICT CONFERENCE

GOING up to Kensett Tuesday night, I was met by my son George and spent the night in his home at Searcy, and was ready bright and early Wednesday for the trip to Pangburn in the automobile of Presiding Elder W. C. House. The Conference had opened the day before and considerable business had been transacted; hence it was possible to finish by 3:00 p. m. without haste. Bros. Colquette and H. Lynn Wade presented their causes, and I was given ample opportunity to speak for the paper. The election of delegates, begun the day before, was quickly completed and licenses of local preachers were renewed. McCrory was selected as the place for the next Conference. Brief but excellent reports were made. While financial conditions are not flattering there seemed to be a fine spirit among both pastors and people with a determination to do the best possible. Dr. W. P. Whaley made a brief, thought-provoking report on the Rural Church, which I asked him to expand into an article. The report on Christian Education elicited encomiums on the Valley Springs Training School and the heroic work of Supt. M. J. Russell. The pastor, Rev. George McGhehey, made a strong plea for its support. There were echoes of good sermons the previous day by Revs. Leland Clegg and H. Lynn Wade, and all enjoyed the sermon at eleven by Rev. J. M. Hughes, of whom it was said that all of his ministerial life had been spent in Searcy District. Presiding Elder House handled the business well and was warmly eulogized in the resolutions. He seems to have the love and confidence of pastors and people. His brief exhortations were appreciated. At noon a sumptuous dinner was served under the shade in the park. For quantity and quality and variety of food it would be hard to surpass. Rev. E. Marler and his wife and people as hosts provided everything that could be expected in the way of entertainment. During his pastorate of two and a half years Brother Marler has done fine work building up the charge and making substantial improvements on the church at Pangburn. It was an interesting and highly satisfactory session of the Conference. The excellent paved highway between Searcy and Pangburn made the auto-ride easy and pleasant.—A. C. M.

CIRCULATION STATEMENT

SINCE last report was made the following subscriptions have been sent in by pastors: Vilonia, R. A. Robertson, 1; Gurdon, C. E. Whitten, by L. W. Evans, 5; Strong, A. E. Jacobs, 2; Heber Springs, H. H. Blevins, 1; Blytheville, P. Q. Rorie, 1; Peach Orchard, B. E. Robertson, 5; Roe, L. R. Sparks, 4; Brinkley, J. J. Galloway, 100 per cent, 32; Okolona, S. B. Mann, 1; I. L. Claud, 1. This represents some good work. It is hoped that many pastors will now work on their lists; but if each one will send us only one a week throughout the year, it will meet requirements. Cannot each pastor get one a week in his ordinary pastoral visiting? Try it, brethren. It will help you to discover some things about your members that you need to know.

Contributions

SOME FOLKS

By Friendly Observer.

SOME FOLKS ought to find out more about Heaven and hell, considering they have friends in both places.

SOME FOLKS still like the old-fashioned preacher who is so earnest that he forgets all about personalities and politics in the pulpit.

SOME FOLKS go oftener to feast in the church supper-room than to pray in the upper-room; they believe more in pie than in piety; in feasting rather than fasting; yet the higher life needs red-hot fervor more than ice cream.

SOME FOLKS never sing praises to God. It must be that He has been wonderfully kind to everybody else but them.

SOME FOLKS believe in Missions, because it is infinitely better to have the God of Love rather than the god of hate and mammon on the throne of the human heart.

SOME FOLKS kick at the sermon because it is not food, but often it is the very medicine that they need.

SOME FOLKS enjoy noise so much that it is a pity to offer them music; yet grand church music feeds the soul.

SOME FOLKS may belong to the army of the Lord; but they are a long way from headquarters, and what victories have they won?

SOME FOLKS should honor church leadership more. There are thousands who have never really had a pastor; because no man can be a shepherd of sheep that just will go their own way.

SOME FOLKS have never realized that life's highest mission is to love men and please God; yet the sweetest and ripest fruit in Heaven or on earth is love and sacrifice.

SOME FOLKS, when Johnnie comes home from college with his A. B., are thankful that the strain on the family bank-roll has not been in vain; but when they find out that he tackled only light pastry subjects and that his educational meats were mostly athletic meets—then they soon say his A. B. means All Bunk.

AMERICA, INDEPENDENT AND INTERDEPENDENT World Leadership or World War

By Harry Earl Woolever,
Editor of The National Methodist Press

Each anniversary of the United States as a nation of free and independent people has marked a change from conditions as they were when fifty-six brave men signed the Declaration of Independence. On that day in 1776, there was no city of Washington, nor was there then any thought of even a site for such a national capital. Through the intervening years the Federal City was planned, located, and has developed as a Capital of a mighty nation and now it may well be considered the political center of the world. This latter position may never have been anticipated or sought by the people or their leaders, but "under God," as George Washington on the natal day of the nation declared us to be, the hopes of the world now largely center in this nation. Upon the ideals of a Christian people who counted political freedom next to spiritual

freedom and believed in equality of opportunities and rights for all, plus the bounties afforded by a Divine Creator, this Republic rose into mighty strength and responsibility.

Today the United States rejoices in her independence thus established and maintained, but she is growing increasingly aware of her share in the interdependence of nations. As an individual cannot live unto himself alone, neither can a great nation. This fact has been recalled repeatedly to the mind of the Nation by President Hoover in address after address during this present depression. The world suffers, so must America. As our example in democracy is a contributing cause in the fall of the crowns of monarchs, so the depressed markets of Europe are partially responsible for causing the fires of our great industrial plants to burn low.

Our interdependence as reflected in the acts and conditions of other nations has been realized in peace and in war, in science and in art, in prosperity and in depression. Our interrelationships with other nations may be objectively illustrated by the immense investments abroad of American private and public capital, which now amount to some twenty-five billions of dollars. American capital today develops farms in Brazil, finances mining operations in Russia, builds factories in France, enables municipal improvements in Germany, finances wars in Europe and Asia, develops real estate in Palestine, and can be found tied up with economic projects in every quarter of the globe. This means also that American enterprise, engineering skill and human leadership are engaged in every continent.

But while other nations have become dependent upon the United States for capital and economic developments, this country has in like measure become dependent upon the rest of the world for opportunities to invest her capital and to furnish markets in order to employ her people on farm and in factory at home. By commerce and the character of our foreign investments, as well as by the demands of science, culture, and religion, the nations of the world are bound together inseparably into a relation of interdependence, each dependent upon some or all of the others for its fullness of life. Hence, on this 155th anniversary of the Declaration of Independence, the United States of America finds herself dependent upon other nations for peace, tranquility, and prosperity at home; furthermore, she finds herself by the very force of circumstances and resources the most powerful nation of the world and consequently the one facing the largest international responsibility for the general well-being. Today the attitude of the American people upon any fundamental international question is reflected in every important nation of the earth. Thus, whether we will or no, the issues involving international peace or war depend upon the leadership of the American people.

The most striking evidence of this position today is the potential American influence upon the conditions in Germany, where the after-war burdens exacted from without by her victorious neighbors and the forces of Bolshevism stirring within are threatening the very existence of orderly government. A revolution resulting in the overthrow of the established German government would

doubtless result in the seizure of power by either the Hitlerites, extreme Nationalists, or the radical Communists abetted by Russian Bolsheviks. In either event, there would be entire repudiation of the Versailles Treaty and of war reparations. It is not only to protect her own economic interests against such repudiation that America should use the full weight of her influence. Her responsibility is extended, because, as a means of protection and of exacting the claims which the victorious allied nations of Europe maintain against Germany, international war would likely follow any overthrow of the German government—a war which would have in it the possibilities of a world-wide character with the costs and horrors of the conflict of 1914-18 multiplied. Moreover, such a war would in all probability be seized upon by Russia for launching her world revolution.

Briefly, this is one of the serious phases of the international situation in which the United States finds herself today. She cannot separate herself and stand apart as an independent entity. Her ties with others touch the very foundations of her life and of international peace and make her responsible in ratio to her strength and power. Her independence is qualified by her interdependence.

America and War Debts

Without reviewing the intricate history of German reparations and war debts, which are the most discussed international subject in Washington today, it is important that every American should understand certain phases of these issues, for they affect every taxpayer, and indeed every citizen, in so far as a world war would make its levy universal.

The Versailles Treaty placed upon Germany the charge of "war guilt" for the catastrophe of 1914-18 and exacted of her people the payment of reparations to her victors except the United States, which claimed neither war reparations nor territory. Although subsequent study has led many historians, even of the Allied nations, to state that Germany was no more guilty of the war than certain other European nations, the Treaty still holds the Germans as the responsible agents. This charge is one of the forces breaking the morale of the German people today.

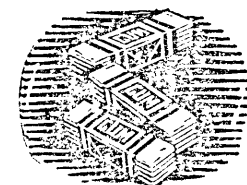
Under the Treaty, huge reparations burdens were also placed upon

Germany. Even when modified by the Young Plan, the reparations payments were fixed at the highest possible amount the experts believed the German people could bear. But since the Young Plan was put in operation, the price of commodities has fallen thirty per cent. As the only way Germany can pay is through the commodities which she can produce and sell, the burden upon the back of the German laborer has been greatly increased by this decrease in value. For instance, in place of ten boxes of manufactured goods as required under the Young Plan when signed, now the Germans must deliver fourteen and two-sevenths boxes to meet the same requirement. Added to this extra burden of the reduced values and the depression, the Allies, in order to defend their own markets, have raised high tariff barriers against German goods. The result of the many adverse conditions is that one-fourth of Germany's laborers are out of employment and over 16,000,000 of her people have an annual income of \$150 or less.

Thus with a people feeling they have been wrongfully accused of the sole war guilt, struggling against odds to pay large sums required by neighboring victor nations for a war caused by the faults of a former generation, hungry and with none too promising a future, it is evident that a soil is prepared for the Fascists and Bolsheviks to carry on their propaganda of revolution.

Shall America Give Relief?

The political, the educational, and the religious leaders of Germany ask for relief. Some accuse them of "whining," but German spokesmen whose spirit cannot be discredited base their appeal upon the need of saving the German nation from falling before a revolution of radicalism and thus becoming the arena for another international conflict. In response to Germany's appeal to the European nations, the reply is that reparations demands cannot be reduced unless the United States reduces her war debt claims for it is out of the more than \$400,000,000 to be received by the European nations from Germany this year that they are paying some \$250,000,000 to the United States on war debts. Despite the fact that we have held that the money which European nations borrowed of us to conduct the war has no relation to the reparations Germany pays them, they have linked the two together and have en-



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tered an agreement to give Germany two-thirds of the benefit of any reduction in war debts made by the United States.

Thus to relieve Germany and contribute to world stability, our course seems to be a further adjustment with regard to the war debts. While legally there may be no obligation upon the United States for the reduction of these debts which were lawfully contracted and acknowledged, there are other considerations. One of these is the effect on the American taxpayer, for the United States Government cannot burden him unnecessarily by shifting foreign loads to his shoulders. However, even hard-headed economists state that, properly handled, a lifting of the war debt burden would hasten recovery and mean more to the American people by increased prosperity than the whole \$10,000,000,000 involved. Of course it would mean something of an additional burden upon the income tax payers of America, but not to such an extent as it might seem, for the annual payments from the European countries do not amount to more than six per cent of the United States Government's income. On the other hand, if some helpful move is not made to recuperate the morale of Germany, not only is the whole indebtedness apt to be repudiated, but collapse may follow. Even an opponent of war debt cancellation admits that a permanent collapse of European civilization "would be the most colossal loss perhaps that the world could suffer, against which our sacrifice of ten billion dollars would weigh as a feather."

The question as it now seems to face America is, shall we hold Europe to her bargain by maintaining our rightful claim and upholding the technical separation of war debts and reparations, or, recognizing the economic link, shall we act not only to relieve American economic distress, but also as an international Good Samaritan to the end that the world's wounds may be the sooner healed and international good-will and peace promoted? Even Senator Borah, the Senate Foreign Relations Committee's chairman, who is known to hold views stamping him as an isolationist, said to the writer, "Every church in this nation should lend its support to rectifying the wrong done by the Versailles Treaty." He declared, "You cannot have permanent peace without justice. I am opposed to such peace and I believe all America is."

Our Government officials seemed for a time to be waiting for public opinion to back them in taking the lead to bring relief to Germany as a step toward general economic recovery. Now President Hoover has taken the initiative and has sought the aid of national leaders in establishing a program of war debt adjustment to advance the economic solution. In addition, the President has been making efforts to further his disarmament program. Any constructive steps to meet these grave problems involved in the world situation today merit the support of the citizens of this country. Public opinion can pave the way which seems now the surest road to world stability and peace and as the Church is the greatest force in creating a constructive public opinion, every moral leader of the Nation faces the responsibility of studying this question to the end that he may use his

influence as truth and justice may dictate. The people of the United States, facing international issues in the light of this 155th anniversary of their independence, find themselves today bearing the largest share of the human responsibility for the welfare and peace of the world.

A RARE OLD BOOK

By D. H. Colquette,

"The Man with the Bible."

III. Mr. Freeborn Garrettson Joins the Baltimore Conference of the Methodist Church of North America

After exhorting some and traveling one year as a supply on the circuit, Mr. Garrettson joined the Conference at Baltimore in 1776, the year of the Declaration of Independence. Young Garrettson was just 24 years old, but he had come to this event through so many experiences that he was prepared in a measure, though not fully, for it.

One is struck with the seriousness with which this young man entered upon the work of traveling preacher in the Methodist Church. The burden was so heavy that he could not stand alone under it; he must have super-human assistance. Here is his account of his struggles. "On Monday, I had a severe conflict about attending the conference. The exercise of my mind was too great for my emaciated frame. I betook myself to my bed and lay till twelve o'clock and then rose up and set off. I got into Baltimore about sun-up. The Conference was to begin the next day; I attended; passed an examination and was admitted on trial; and my name was for the first time classed among the Methodists; and I received from Mr. T. R. a written license. My mind continued so agitated (for I still felt an unwillingness to be a traveling preacher) that after I went from the preaching-house to dinner I again fainted under the burden and sunk to the floor. When I recovered I found myself in an upper chamber on the bed, surrounded by several Methodist preachers; I asked them where I had been and seemed to be lost to all things below. Appearing to have been in a place from where I did not desire to return. The brethren joined in prayer; my soul was so happy and everything wore so pleasing an aspect that the preachers appeared more like angels to me than men. And I have blessed my dear Lord ever since, that I was ever united to this happy family, though unworthy of a seat among them."

No great wonder that a man coming to this work, not profession, not vocation, with a burden like this on his heart, should move the multitudes with his simple gospel messages. One could wish from the very depth of his soul for more of the old-time seriousness on the part of young men, taking upon themselves these solemn duties and obligations. The overwhelming burdens that weigh them down. Oh that this same religious seriousness and over-awing burden should possess the minds and hearts of young men taking upon themselves the vows of our holy ministry today! This attitude of soul would produce giants in the gospel now, as in Garrettson's day.

The immense amount of work that this itinerant did strikes one with amazement. There were no railroads, no automobiles, no airplanes, no highways to make quick and convenient trips, still we find Mr. Garrettson, after fifteen years of itin-

erant work, in account in 1791, recording: "In the last fifteen years, I have traveled more than sixty thousand miles, in the glorious work of planting, or spreading, the gospel." This was about four-thousand miles annually, preaching every day from one to five times, scarcely ever missing a day, organizing societies and meeting classes. You can get some idea of the enormity of the programs of these itinerants.

Another compelling fact in this story is the throngs that gathered to hear these men preach any day in the week and any hour in the day. There were no newspapers, telephones, or radios, so that these appointments could not be announced in advance. Still when the Methodist preacher arrived he could preach almost any hour to congregations ranging from a few to thousands, as Mr. Garrettson's record will bear out. Of course, there were not so many other attractions then. People were glad to go somewhere, even to hear a tramp Methodist preacher sing, pray and preach. However, the real facts were that these men of God possessed so much of supernatural power and uniqueness that their coming to a community was heralded ahead of them and people were assembled in advance awaiting their coming; many people followed them from one community to another, intent on hearing more of the Gospel.

There is much complaint in these days of Sunday golf, radios, movies, pleasure parks, swimming pools, fishing parties and joy-riding, about lack of church attendance. No doubt these attractions do have their effect on congregations at church, or that should be at church; still the fact remains that people love to hear the preacher who has a gospel message, surcharged with dynamite from Heaven, for them. The sheep in the fold always gather about the shepherd at feed time. They have learned that he has feed for them.

The power with which Mr. Garrettson preached the Word—this was not mesmerism nor hypnotism. True, the enemies of this itinerant made these charges and others, but they could not be proved. He learned the deep meaning of Heb. 4:12, "For the Word of God is quick and powerful and sharper than any two edged sword," etc., and he preached expecting immediate results. Under his simple gospel preaching multitudes were moved and sought and found God in the forgiveness of their sins. The following quotation illus-

trates: "Many assembled from all quarters and I preached to them from 'Behold, ye despisers, and wonder and perish; for I work in your days, a work in which ye shall in no wise believe, though a man declare it unto you.' Acts 10:41. It appeared to me as if the place was shaken by the power of the Lord; many of my enemies tremble like a leaf; I had faith to believe they had no power to stop me; and so it proved, for I went on my way rejoicing in God my Savior."

To a faithful minister of the Gospel, with a message from God for the people, the pulpit is a throne of power; and the contrary fact is no less a truth.

THE GREATEST RAILROAD FIGHT

The railroads of the United States have fought many battles and are now conducting the fight of their life against unrestrained competition, and to co-ordinate their operation with other means of transportation and give the public the greatest service on record.

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More than \$25,000,000,000 is invested in American railroads by over 2,000,000 investors. The lines are one of our greatest employers, taxpayers and buyers of materials and supplies from a multitude of other industries.

These simple facts should cause any thoughtful person to realize that the "railroad problem" is a very real problem in the life of a majority of American families.—M. & I. News Bureau.



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For Youth

Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance.—Psalm 33:12.

OUR COUNTRY

O Beautiful, my Country!
Be thine a nobler care
Than all thy wealth of commerce,
Thy harvests waving fair;
Be it thy pride to lift up
The manhood of the poor;
Be thou to the oppressed
Fair Freedom's open door!

For thee our fathers suffered,
For thee they toiled and prayed;
Upon thy holy altar

Their willing lives they laid.
Thou hast no common birthright,
Grand memories on thee shine;
The blood of pilgrim nations
Commingle, flows in thine.

O Beautiful, our Country!
Round thee in love we draw;
Thine is the grace of Freedom,
The majesty of Law.
Be Righteousness thy sceptre
Justice thy diadem;
And on thy shining forehead
Be Peace the crowning gem.
—Frederick L. Hosmer.

THE HYMN OF AMERICAN FREEDOM

(A Study of America, in The Christian Evangelist.)

The United States is blessed in having three inspiring songs to celebrate its establishment and to express the enthusiasm that burns in the heart when we think of what our country is worth to us.

We have a National Anthem. It is the "Star-Spangled Banner," written at sunrise in 1814 by Francis Scott Key. It is powerful and daring, and reminds one of the imprecatory psalms. Happily most of its militant phrases have been left behind in the spiritual progress of the people. But the soul of the anthem and its power to stir us will never pass away.

We have a National Ballad. It is the surpassing song that was born in an instant in the heart of Katharine Lee Bates as she stood on the summit of Pike's Peak and looked across the sunlands and the mountains of Colorado. "O Beautiful for Spacious Skies" will live and be loved forever. Its lilt, and pictures, its climaxes of verse, and music, and its outbursts of rhapsody delight in our country are as passionate as the heart of a lover. Ballad music is the most popular music in the world. Every country loves it, and it has reached one of its highest achievements in the ballad, "America the Beautiful."

We have a National Hymn. It is known as "America" or "My Country 'tis of Thee." In stately but rapid movement it reaches the grandeur and strength of a chant and in its sentiment and consecration it imparts the country in the special providence of God and roots its life in the soil of the Infinite Purpose.

This hymn was written by Samuel F. Smith when he was little more than a youth. It was sung for the first time on July 4, 1832. When I think of the times it has been repeated and under what conditions—in churches, in schools, at public meetings, by great gatherings across

a whole century, in every nook and corner of every village and practically in every home of America, I feel confident in saying that no other single hymn, or poem, no oration, or document of patriotism; no law or no tradition has been equal to it in keeping alive and strong that vital flame that associates people and strengthens the tie that binds them together in their deathless loyalty to the ideals of freedom as few influences have ever been able to do in our American life.

The tune of it is a romance, almost a mystery. It certainly partakes of the deepest genius of many people. Parts of it at least, seem to be centuries old and bring into our hearts the flavor of different peoples whose hopes and aspirations we sing also; for was there ever a heartbeat that did not love freedom?

It came to this country in a German music book. Gregory Mason, who could not read German, turned the book over to S. F. Smith, who was then a young student in Boston, and asked him to translate it. Smith was inspired by the music to write the immortal lines we love so well to sing. It turned out that it was sung for the first time on July 4, 1832. Next year will be the hundredth anniversary and it is inspiring to reflect that from every church, school-house and meeting place of people it will be sung again, with a deep sense of meaning and with implications that will shake the land with patriotic fervor. Its theme is freedom, for the country was still young in the possession of that unspeakable privilege.

There is always danger of falling back. Eternal vigilance is the price of liberty. In thirty-six years after the Revolution, a short time, not the length of the working period of a lifetime, England thought it a propitious hour to take away the freedom of the seas from America. And only twenty years after this the passion of nationhood and the patriotic esteem of freedom were still radiant and thrilling as a new ideal. The "Stars and Stripes" had waved in limitless free blue sky, up next to stars for fifty-six years; the "Star-Spangled Banner" had been written and sung for 18 years and the hour was ready for a hymn that embodied religion as well as patriotism; that rooted the life of freedom in the will of God. It went forth on the wings of song as "America."

"America" is unsurpassed for strength and beauty, for majesty and simplicity, for the passion of patriotism and the rapture of the freedom of soul, body, and spirit.

Its theme is freedom and each of the four stanzas presents it in different and pleasing variation. It is a silver bell that "rings" its music under the vast golden dome of heaven; it is the tangible reality and possession, the land of the "noble," it caresses every vagrant, wandering breeze and swells it until it fills the land with music; it rings from the trees and from the hearts of the people. The day wears on and the evening falls; but "freedom's holy light" shines far golden than the sunset, more silver than the stars, and the music and the light are prolonged into a never-ending day by the protection and might of the Author of "sweet freedom," the Great God our King.

The country has not, and never can have a finer hymn of patriotism. To understand it, and sing it, is to keep the land pure and free. There

are many sinister forces working against our land—the only one that is finally and greatly dangerous is lack of faith in God. As long as the bells of faith ring in the steeple and echo on mountain side; as long as the people thank God for freedom and hold it as His most precious gift—so long will this be the best land in the world in which to live and work. Let us re-read and re-sing our National Hymn:

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrims' pride!
From every mountain side
Let freedom ring.

My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Try woods and templed hills;
My heart with rapture thrills,
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song;
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light,
Protect us by Thy might,
Great God, our king.

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For Children

DADDY

I like to sit on Daddy's knee,
And watch the fairy in his face,
That always has a smile for me,
And never wanders from her place.

And Mother says the eyes of Joy
Will make a thousand faces shine,
When Love can spare each little boy
A father half as sweet as mine.
—One Thousand Beautiful Things.

THREE GOOD AMERICANS.

It was the fourth day of July, and Richard's birthday. Richard decided, since he was seven years old, that it was time he was doing something to show that he was a good American. 'Most everyone, he knew, did something special on the Fourth.

He thought hard for a moment. Then he went to his little desk that he had gotten for Christmas, and took out three eagle seals that he had been saving. They certainly were fine seals, Richard thought. On one side was the picture of the American flag in the shape of a shield, and right above it stood a big American eagle with outstretched wings. Richard knew that meant something big, and strong, and fine! On the other side it was like the sticky side of a postage stamp.

"All I'll have to do is to wet this a

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little and put it on the front of my blouse up near my left shoulder," he thought, "then everyone who sees me will know I am a good American."

When it was in place, he had just started down the street when Sousa's Band began playing in the distance. With that music going, and with the eagle on his shoulder, it wasn't a bit hard to hold his head up, and throw his shoulders back, and go marching along like a boy who was very proud. And that's just the way he was feeling when he met Tony and Kosaki at the next corner. Of course, they noticed the eagle the first thing.

"What's that?" asked Tony, pointing to Richard's shoulder.

"That's my eagle to let folks know that I'm a good American," explained Richard. "You are Americans, aren't you?"

"Naw. I'm from Italy—he's from Japan."

"You live here, don't you?"

"Sure."

"You're going to keep living here, aren't you?"

"Of course we're going to stay. You can get more money, and food, and everything here than anywhere else in the world," said Tony.

"Then if you're going to stay here you're Americans. And you ought to do something to show you are good Americans," declared Richard. "Aw, you don't have to wear that thing to be an American. Let's take it off for him, Kosaki," said Tony, and they both made a dive for Richard's shoulder.

For a moment, Richard was very angry. His eyes blazed; he clenched his fists, and gritted his teeth. He felt just like he wanted to fight for his country! Then Richard did some quick thinking.

"Suppose I do fight," he thought. "They'll sure get my eagle then; for there are two against one, and they are both bigger than I. Besides, good Americans don't do much fighting for their country these days—they're too busy working for peace."

He decided he would have to do something besides fighting, and he would have to do it quickly, if he kept that precious eagle on his shoulder.

Suddenly, Richard dropped his hands at his sides. He grinned a queer, little grin, something like Will Rogers does when he is trying to make friends with someone.

"Say, kids," he began, "how would you like one of these seals to wear?"

"Aw, now you're jokin'."

"No, I'm not, honest." Richard drew two fresh ones from his pocket.

"See? All you have to do is just lick 'em on one side and they will stick tight. There. Now, everyone will know you are good Americans!"

Just then the band struck up, "The Stars and Stripes Forever," and the boys marched off together—three good Americans.—Justa Lee Allen, in Christian Evangelist.

Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

A PROTEST

We, the women of the Northern Division of Helena District, in session assembled, June 17, 1931, at Wynne, Ark., deplore the tragic statements read in this morning's issue of the Commercial Appeal, concerning the petitions and those who circulated them, in regard to the Referendum on the Divorce Law. We, as Christian women, loving our homes and believing in the highest type of manhood and womanhood, and the preservation of all that is high and holy, want you to know that we shall pray for those who are enemies of these things, and promise you that we will put feet to our prayers and work as we have never worked, to defeat the downward moral tendency set by the action of the last session of our State Legislature.

We, the undersigned, desire that a copy of this protest be sent to the Commercial Appeal, the Arkansas Gazette, the Arkansas Democrat, and the Arkansas Methodist. Mrs. R. C. Williams, Ophelia Fisher, Mrs. W. C. Fletcher, Mrs. Annabel Smith, Mrs. C. W. Davis, Mrs. Charles Franklin, Miss Lena Lewis, Mrs. R. T. Cribb, Mrs. J. Frank Twist, Mrs. W. A. Delano, Mrs. C. B. Hall, Mrs. J. L. Hare, Mrs. J. W. Peoples, Mrs. C. G. Barton, Mrs. Porter Weaver, Mrs. R. W. Minnie, Mrs. M. A. Pryor, Mrs. Ed Pierce, Mrs. C. E. Morrison, Mrs. Pugh, Mrs. A. M. Fitzgerald, Mrs. L. A. McBee, Mrs. T. M. Ellis, Mrs. A. Maddux, Mrs. W. C. Drummond, Mrs. U. G. Shutz, Mrs. G. G. Turney, Mrs. O. N. Kilough, Mrs. Z. N. Halk, Mrs. W. F. Brewer, Mrs. R. E. Hare, Mrs. W. H. McKie, Mrs. C. W. Backs, Mrs. W. O. Flippin, Mrs. R. J. Jackson, Mrs. N. C. Kernodle, Mrs. W. L. Oliver, Miss Marie Holmstedt, Dist. Sec., Mrs. B. E. Snetser, Conference Sec., Mrs. I. N. Barnett, Conference Supt. Christian Social Relations.

FRIENDSHIP CT. REORGANIZES

On June 9 the women of Friendship met to resume the work of the W. M. Society, with seven women taking part in the work. It was agreed to pay regular dues and be recognized as a Society in good standing. We made our plans to do some great work in behalf of the interest of the Kingdom of God in our community.—Reporter for the Society.

KENSETT AUXILIARY

The Woman's Missionary Society met last Thursday afternoon for a very interesting Voice program, conducted by Mother White. Mrs. Mack Watkins and Mrs. Roy E. Douglass gave interesting talks on Education in China.

After the program, the ladies were invited to the basement for a very pleasant social hour given by members of the Society (Mrs. Morgan Grubbs, Johnston, Luens, Layson, Meyer, Plackard, and McConnell). The games were sponsored by Mrs. McConnell, and were enjoyed very much. The Society was graced by the presence of the pastor, Rev.

Henry Goodloe, also Miss Fern Cowen, who gave a lovely reading, and guests from the Baptist Church. The decorations and refreshments were fine. The next Voice program will be given by Mrs. J. L. Williams, Supt. Pub., in July.

The Children's Department of the Methodist Church is doing a wonderful work under the leadership of Mrs. Mack Watkins. The babies, under Mrs. Morgan, are just as important as the grown-ups. To be with them is a pleasure.

The Primary League will meet at the home of Mrs. J. H. Wiseman for their regular meeting on Saturday afternoon, July 4, at 3 o'clock, and will have refreshments and games on the lawn. This quarter, the Primaries are studying about Chinese children. Last quarter we had \$1.64 in our mite boxes, which went to the Primary schools in Korea.—Mrs. J. H. Wiseman, Supt. of Pub.

THE SCHOOL OF PRAYER.

The School of Prayer, by Bishop Furse, is another pamphlet recently issued for Spiritual Life Groups and for individuals. It treats of the simple and fundamental things about prayer.

The above may be secured at the Methodist Publishing House, Nashville, Tenn. Price 25 cents.

A VOLUNTEER FOR SERVICE.

With joy we learn that in the new class in the Bible Department of the Lambuth Training School for Christian Workers in Osaka, Japan, a young woman has enrolled as a special student who was formerly a factory girl. She feels specially called to work for factory girls and has been admitted as a special student to prepare for this work. Miss Williams writes: "I am very happy to have her here and pray that God may richly use her in the future to bring others into the joy which she has in Christ Jesus."

TENOR SINGER TO HELP IN REVIVALS

Mr. Ernest M. Jones, a graduate in voice, a very fine tenor singer, a good choir director, will be available for revival work during the months of July and August. Write or wire him at Blytheville, Ark.—P. Q. Rorie.

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This book, just off the Press, contains the Series of Articles which for the past year have been running in this paper. You should have this book. The wide range of facts, the accuracy of statement, the simplicity of presentation, and the element of romance running through it, make it a volume no Methodist can afford to neglect.

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98 out of 100 Women
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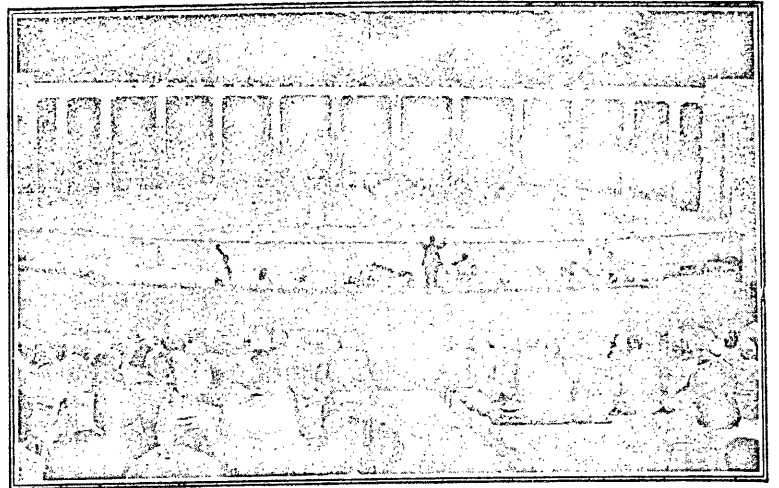
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Rest and recuperate from the many months of strenuous, nerve-racking daily routine, made more burdensome by the approaching hot summer days and nights.

Come to the Ozarks for a few weeks and you'll feel like a different person. Come NOW!



Amphitheatre on the University Campus. One of the many beauty Spots of Fayetteville.

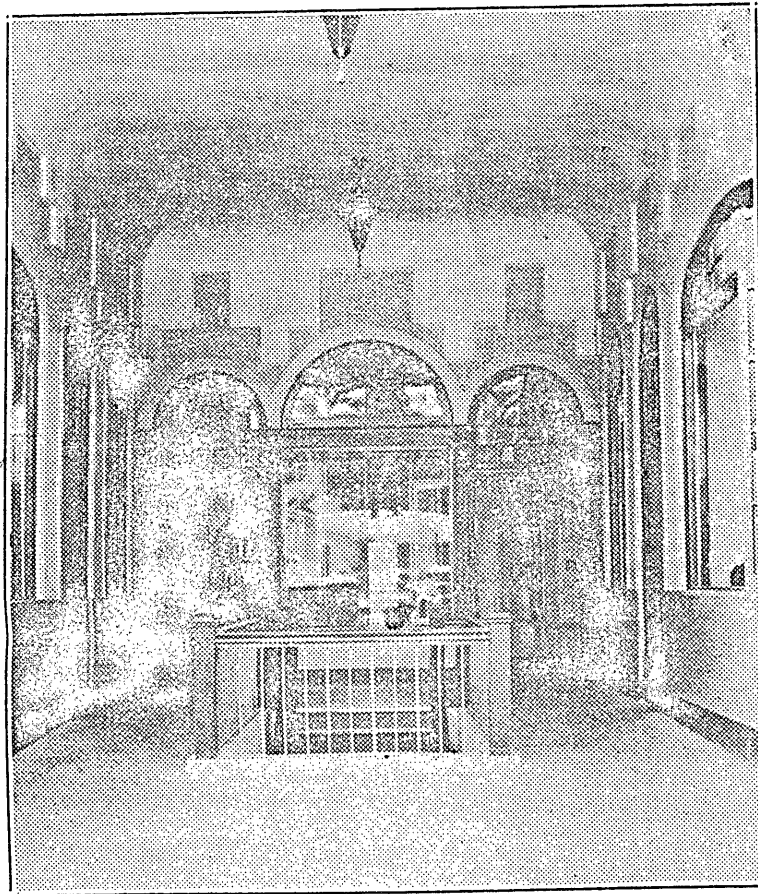
NOT A CALL TO THE WILDS—BUT A CALL TO NATURE

Natural it is for one to think of woods, rivers, mountains, winding trails, when need is felt for rest and recreation. To many, these thoughts represent the distant corners of the earth, when as a matter of fact such enchanting land is right at the threshold of every Arkansan and those of adjoining states to Arkansas. A few hours by train or automobile and you are among the Ozarks, the "Land of a Million Smiles." If you have not yet made the discovery, become an explorer now and venture over the winding scenic trails that lead into this Ozark country to Fayetteville.

Each curve in the rails or highways brings to view different scenes of captivating beauty. Rock cliffs and majestic mountains reaching up for the skies on every side, with ribbon-like streams of crystal clear water winding its way down through the valleys, are pictures, never to be painted by any artist on earth.

The beautiful mountain scenery, with prevailing cool breezes, sunshiny days, and the constant temperate climate, makes Fayetteville admirable to everyone who chances to visit her. Situated on the crest of the Ozark Mountains in Northwest Arkansas, fifteen hundred feet above sea level, is this beautiful and important city.

Here is located the State University, which offers the addition to its winter curriculum, a complete summer course.



Entrance to Industrial Finance Building. Where Fayetteville's "Dynamo of Progress," the Chamber of Commerce, is Located.



Another Beauty Spot—White River, Near Fayetteville, Where Casting the Rod Is a Source of Real Pleasure.

It enjoys the attendance of more than 1,000 students. Bordering on the East is Mt. Sequoyah, the site of the Western Methodist Assembly, with a well-arranged summer program of conventions, nationally known lecturers and Chautauqua entertainments.

You are invited to come, spend a week, an entire summer, or a life-time, and catch the buoyant spirit of these beautiful Ozarks, where health, happiness, rest and recreation soon tease away worldly cares.

Surrounded by famous grape vineyards, apple orchards and prosperous farms, with their rich production of berries, poultry, grain, livestock and dairy products, Fayetteville offers opportunities for the homeseeker to observe at first sight the activities of a real progressive farming country.

Fayetteville is an ideal home city, of beautiful residences, with well-kept lawns, paved and well-lighted streets, modern in every sense of the word. In fact, it is one of the most modern and cultured centers to be found anywhere. Its modern department and other retail stores, strong banks, with combined resources of millions, its modern talkie theatres, splendid civic and commercial clubs are animated with a spirit of progress, coupled with the cultural atmosphere so frequently prevalent in university towns. Fayetteville serves a large trade area, and by reason of this fact, has developed into an important trade center with numerous retail and wholesale establishments, handling various lines of merchandise usual to a city of even larger proportions.

Much could be said of Fayetteville's public school system and its many active churches, but they are reserved for a near future issue, in which they will be treated elaborately. Be on the watch for additional features on Fayetteville in forthcoming issues.

For further information concerning Fayetteville, communicate with the Fayetteville Chamber of Commerce, Fayetteville, Arkansas, or, if you seek information regarding the Western Methodist Assembly programs, write Rev. Sam M. Yancey, Superintendent, Mt. Sequoyah, Fayetteville, Ark.

NOTICE TO READERS

Readers of the Arkansas Methodist who patronize the Fayetteville business firms advertising in these issues of the Methodist will do the Arkansas Methodist a favor, as well as help these business firms if you mention the fact that you read their advertisements in the Arkansas Methodist. Say: "I saw your advertisement in the Arkansas Methodist."

Department of Christian Education

REV. CLEM N. BAKER.....Secretary of Education, Little Rock Conference
 REV. G. G. DAVIDSON.....Secretary of Education, North Arkansas Conference
 REV. S. T. BAUGH.....Extension Secretary, Little Rock Conference
 REV. G. F. SANFORD.....Extension Secretary, North Arkansas Conference

LITTLE ROCK CONFERENCE YOUNG PEOPLE'S ASSEMBLY.

Little Rock Conference Young People's Assembly, held at Hendrix College last week, was the final and conclusive proof that our young people are solidly behind the unified program as provided by our new legislation. The enrollment was the largest we have had since we have been meeting at Conway, and the "Old Timers" all say the interest was the best that they had seen. The young people enthusiastically adopted the new Constitution whereby the League Assembly now becomes the Young People's Assembly and officially represents all the young people of the Church.

All the young people entered into every feature of the day's work which began with the bugle sound at 6:00 o'clock in the morning and closed with the Prayer Groups at 10 o'clock at night. The faculty this year did a uniformly high grade of work and contributed their services. The following taught in the school: Rev. R. A. Teeter, Rev. L. E. N. Hundley, Rev. R. B. Moore, Mrs. F. R. Harrison, Rev. E. C. Rule, Rev. S. T. Baugh, Rev. F. R. Harrison, Rev. C. K. Wilkerson, Rev. John G. Gieck, Dr. J. M. Williams, Rev. J. F. Simmons, Miss Leak, Rev. Walter Townner, Rev. R. E. Simpson, Miss Dorothy Cooper, Mrs. John G. Gieck, Rev. Roy E. Fawcett, Mrs. E. T. McDermott, Mrs. T. H. McLean.

All instructors had good classes, and all classes reported good teachers. Two hundred forty young people each had three class periods per day which entitled them to two credits. At the conclusion of the school four hundred eighty units of credit were awarded to two hundred forty credit pupils. This was the finest group of young people I have ever seen together, both the Dean of men and the Dean of women reported not one criticism of the conduct of the young people on the campus.

The Little Rock Conference should well be proud of this fine band of young men and women and the thousands of others that they represented in our local churches.—Clem Baker.

OUR NEW ASSEMBLY OFFICERS.

The new Constitution adopted by the Young People's Assembly at Hendrix College last week provided that all officers should be under twenty-four years of age. For this reason, practically an entire new set of officers was elected. They are as follows: President, John William Hammons, Hot Springs; vice-president, Graydon Griffin, Camden; secretary, Miss Hallie Oates, Pine Bluff; treasurer, Miss Alleen Wakeley, Little Rock; publicity agent, Rev. Lewis Averitt, Mena; Life Service Supt., Mrs. Charles B. Wyatt, Bryant.

These officers, together with Harold Sadler, Director of Young People's Work, and Clem Baker, Conference Executive Secretary, make up the Executive Committee.

The Conference Council which takes the place of the old League Cabinet, is composed of all the members of the Executive Committee, together with Rev. S. T. Baugh, the

Extension Secretary and the seven District Directors of Young People's Work. The Council will have its first meeting at the First Methodist Church, Little Rock, at 3:00 p. m., Tuesday, July 7.—Clem Baker.

FIFTEEN NEW LIFE SERVICE VOLUNTEERS AT YOUNG PEOPLE'S ASSEMBLY.

The Consecration Service at 8:00 o'clock Friday night was the high point in the Assembly. The fine work done during the week by all the instructors in their classes and by Brother Clegg in the morning watch and Brother Hart in the Vesper service, together with the Life Service Group meetings led by Mrs. Wyatt every afternoon, had so thoroughly prepared the way for this service that it became one of the easiest services we have ever conducted.

A beautiful reverence prevailed throughout the entire evening, at the close of which fifteen fine young people joined the twenty-five or thirty others present who had already volunteered in making up a group of fifty young people at the Assembly for Volunteers for Life Service. Among this group will be found some of the finest young men and women in Methodist circles in Arkansas.—Clem Baker.

NOTES ON THE YOUNG PEOPLE'S ASSEMBLY.

Rev. Harold D. Sadler presided at the Assembly and looked well after every detail of business.

Miss Hallie Oates of Pine Bluff served as secretary in the place of Miss Janie Pettus, who was absent this year.

Rev. Leland Clegg typed the work for each day with the great devotional messages at 6:30.

Rev. W. Neill Hart, former president, brought heart-searching messages at the Vesper Services.

Rev. B. F. Musser delighted the great throng present at the opening banquet with an address on "Things Old and New."

The Platform was unusually well filled this year by Rev. J. W. Workman on Tuesday night, and Dr. P. W. Quillian on Wednesday night.

Rev. Walter Townner represented the Central Office and rendered a great service both in his class and at the Assembly period. He has already won the hearts of all our young people.

Our District Secretaries all attended the Assembly and rendered a distinct service as leaders of their District Groups.

Dr. James Thomas delighted the Assembly with an address Thursday morning. Rev. J. A. Henderson and Rev. J. W. Mann also attended the Assembly on Thursday and delighted the groups with their presence.

Our Chinese Guest (I do not know how to spell her name) proved to be one of the most attractive features of the Assembly. She is a student in one of the Northern universities, but is spending the summer as the guest of Rev. and Mrs. J. G. Gieck on the Austin Circuit.

The Monticello District won the banner for making the best all-round

record since our last Assembly. Mrs. P. H. Herring deserves the credit.

The Little Rock District won first place on stunt night. Second place went to the Pine Bluff District, and third place to the Arkadelphia District.

Professor R. C. Carmical rendered a beautiful service as leader of recreation.

Rev. Lewis Averitt served as dean of men in the place of Rev. Arthur Terry who was detained at home on account of the illness of his mother.

Mrs. Harold Sadler, scheduled to teach the course on Personality Development, was prevented from attending on account of a recent automobile accident. The Assembly missed Mrs. Sadler, but enjoyed the teaching of Miss Leak, who took her place.

NORTH ARKANSAS SUNDAY SCHOOL DAY REPORT JUNE 27.

Batesville District.
 Previously reported\$351.45
 Evening Shade 1.00
 Moorefield 10.00
 Cushman 5.00
 \$367.45

Fayetteville District.
 Previously reported\$224.91
 Viney Grove 2.45
 \$227.36

Fort Smith District.
 Previously reported\$311.80
 Fort Smith, Second Church 10.00
 \$321.80

Helena District.
 Previously reported\$319.41
 Cherry Valley 3.74
 \$323.15

Jonesboro District.
 Previously reported\$275.84
 Bay 5.00
 Bono 2.78
 \$283.62

Searcy District.
 Previously reported\$205.34
 Leslie 15.00
 Fakes Chapel 2.27
 \$222.61

Standing By Districts.
 Batesville\$367.45
 Helena 323.15
 Fort Smith 321.80
 Conway 304.94
 Jonesboro 293.62
 Fayetteville 227.36
 Searcy 222.61
 Booneville 180.92
 Paragould 112.80
 \$2,344.65
 —G. G. Davidson, Conf. Supt.

SUNDAY SCHOOL DAY OFFERINGS LITTLE ROCK CONFERENCE COMPLETE TO JUNE 27.

Arkadelphia District.
 Previously reported\$332.41
 Gum Springs 15.75
 Dalark 22.80
 \$370.96

Camden District.
 Previously reported\$228.64
 Faustina 5.00
 Hampton 5.00
 Harrell 5.42
 Buckner 10.00
 Kilgore 5.00
 Mt. Ida 5.00
 Sardis 5.00
 Huttig 11.15
 Wesley Chapel50
 \$280.71

Little Rock District.
 Previously reported\$759.90
 Hundley's Chapel 4.97
 Mabelvale 7.28
 Sardis 10.00
 Lonoke 6.60

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 CLEANERS & DYERS
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Carlisle Circuit	10.00
DeVall's Bluff	8.00
	\$808.75
Monticello District.	
Previously reported	\$221.33
Wilmot	10.50
Selma	7.40
	\$239.23
Pine Bluff District.	
Previously reported	\$417.07
Stuttgart	51.00
Lakeside	64.55
	\$532.62
Prescott District.	
Previously reported	\$393.85
Holly Grove	8.00
	\$401.85
Texarkana District.	
Previously reported	\$461.92
Total to date	\$3,094.04
Standing by Districts	
Little Rock	\$806.75
Pine Bluff	532.62
Texarkana	461.92
Prescott	401.85
Arkadelphia	370.96
Camden	280.71
Monticello	239.23

Additional Paid in Full and On Honor Roll.

Buckner Circuit—J. C. Johnson.
Bauxite-Sardis—R. L. Long.
Carlisle Circuit—James Simpson.

COKEBURY SCHOOL AT JACKSONVILLE.

A report of a Cokesbury School at Jacksonville has just reached the Conference office. No personal note explaining the success of the school accompanied the report, but from all indications it must have been a good school.

Mrs. W. M. Adcock, Dover, was the instructor. The "Educational Work of the Small Church" was the unit taught. Sixteen enrolled in the School with eleven receiving credit. Jacksonville is a church on the Cabot Charge with Rev. Wesley J. Clark serving as their efficient pastor. We are sure that lasting good will result from this school.—Glenn F. Sanford.

DUAL MISSION OFFERINGS, LITTLE ROCK CONFERENCE, FOR MAY

The following schools in the Little Rock Conference report an offering for the Dual Mission Special for May:

Arkadelphia District	
Arkadelphia	\$ 10.00
Carthage	1.53
Tulip	.50
Dalark	2.15
Manchester	.50
Magnet Cove	.23
Butterfield	.27
First Church, H. Springs	40.00
Gum Springs	1.00
Princeton	.56
Macedonia	.58
Manning	.60
Sardis	6.00
Ebenezer	.60
Total	\$ 64.47
Camden District	
Camden	\$ 15.00
Chidester	1.22
First Church, El Dorado	62.08
Vantrease Mem.	2.50
Parker's Chapel	2.00
Fordyce	9.39
Harrell	1.21
Huttig	4.50
Norphlet	2.70
Smackover	10.00
Rhodes Chapel	1.67
Total	\$112.27
Little Rock District	
Mt. Tabor	\$ 1.05
Salem	1.61

Congo	.33
Carlisle	5.41
Rogers' Chapel	.45
Shiloh	1.41
Walters Chapel	.78
Des Arc	3.00
New Bethel	1.00
Geyer Springs	3.65
England	9.91
DeValls Bluff	2.00
Pepper's Lake	.72
Hickory Plains	.80
Johnson's Chapel	.53
Bethlehem	.80
Tomberlin	.57
First Church, Little Rock	33.14
Forest Park	2.00
Henderson	5.30
Highland	10.00
Hunter	2.50
Hunter	2.50
Pulaski Heights	10.34
28th Street	4.50
Winfield	40.00
Lonoke	5.35
Mabelvale	2.00
Total	\$148.88

Monticello District

Dumas	\$ 8.46
Eudora	4.02
Fountain Hill	.50
Hamburg	5.00
Lake Village	7.63
McGehee	5.00
Newton's Chapel	1.25
Winchester	1.00
Wilmar	3.66
Mt. Tabor	.58
Rock Springs	1.67
Total	\$ 38.77

Pine Bluff District

Wabbaseka	\$ 1.46
Gillett	1.75
Little Prairie	1.50
Gould	1.19
Carr Memorial	3.00
First Church, Pine Bluff	11.99

Hawley Memorial	3.53
Lakeside	10.36
Faith	1.80
Ulm	1.50
Wesley's Chapel	.50
Sheridan	4.02
Sherrill	2.00
Tucker	1.97
Star City	2.19
Bayou Meto	2.30
St. Charles	1.00
Pleasant Grove	1.11
Prairie Union	2.19
Total	\$ 55.36

Prescott District

Doyle	\$.76
Dump Springs (2 Mos.)	.50
Blevins	5.16
Center Point	.60
Rosboro (4 Mos.)	10.67
Gurdon	8.80
Mineral Springs	2.87
Okolona	2.55
Center Prove	3.00
Smyrna	.40
Washington	1.26
Ozan	.50
St. Paul	1.45
Total	\$ 38.52

Texarkana District

Dierks	\$ 2.25
Green's Chapel	.63
Doddridge	.56
Sylvarino	1.01
Hatfield	1.64
Vandervoort	.39
Horatio	2.87
Walnut Springs	1.15
Mena	11.50
Richmond	4.51
Total	\$ 26.51

—Clem Baker.

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Church News

"BOTH THE SMALL AND THE GREAT."

Surely there never could have been a worse time than now to pay a debt, and to assume new responsibilities is a greater difficulty. But in spite of it all there are two examples among us of fine loyalty in this time of depression. I refer to City Heights, Van Buren, and First Church, Fort Smith. City Heights has less than 50 members. They assumed a quota on Superannuate Endowment of \$150. They paid it at the end of the four-year period. At the Third Quarterly Conference this year they agreed to make a free-will offering to this cause annually for four years more.

First Church, Fort Smith assumed and paid their four-year quota of \$5,647.00 during the period, but in addition agreed to take an offering for this cause annually for the next four years.

City Heights is a small church and First Church is the largest in the Conference. These are worthy examples of the right kind of loyalty and leadership.

Let us hope that every church and charge in its own good way will prove that this is not a forgotten cause, but that along with Missions, Education, Hospitals, and other interests of the church that are inadequately supported this matter of the support of the worn-out preacher will also be considered.

It is not a new obligation. It is an old and lasting obligation, which we must all recognize in spite of the changes in time or conditions.

June is the month set apart for special efforts to collect quotas on this cause. By this time all adjustments should have been made and plans set in operation to take the offering. Let us make it One Hundred Per Cent for the Old Soldiers, into whose labors we have entered.—H. Lynn Wade, Conf. Director.

EARLY METHODISM IN BOONE COUNTY

(Prepared for History of Methodism by Prof. J. C. Eaton.)

In 1846, Dr. John R. Vance, with his devoted wife, moved to North Arkansas and located on Hog Creek, in the southern part of what is now Boone County. About the same time, Mr. Allbright located on Terapin Creek, in the western part, and Mr. Redus, in the northern part, near Lead Hill. These families were distinguished for intelligence, thrift, culture, piety and unyielding loyalty to Methodism.

Upon this tripod of Christian character stood the structure of early Methodism in Boone County. From the descendants and in-laws of these pioneers came teachers, preachers, lawyers, farmers, doctors, mechanics, merchants, whose influence was felt in all the social, civic, economic and spiritual activities, not only of Boone County, but of other sections far and wide. Of the Vance family, five boys were named for Methodist bishops, and two girls for presiding elders. The Allbright family furnished three preachers and three of Arkansas's most efficient teachers. Rev. W. W. Allbright, now of North Arkansas Conference, is grandson of the original settler.

Later, churches were organized at

Valley Springs under leadership of such men as J. J. Sampley, T. L. Wilson, T. J. Bentley.

At Bellefonte, Ross Ruble, Milton Oliver, W. A. Dees, and Dr. Robertson fostered the early Methodist Church.

While Harrison is not old enough to be called a seat of early Methodism, yet since Harrison now contains nearly one-third of the population of the county, more than half the economic wealth, and church buildings, costing more than all the other churches in the county, it is but fitting that I should refer to this center of Methodism.

The church at Harrison, with its membership of one man and five women, was organized in the early seventies by Mrs. Josephine B. Crump, in the prime of her strength and beauty. Mrs. Crump nourished the church through its infancy, obeyed its ordinances, supported its institutions, and drew into co-operation men and women great and good.

Through process of consolidation, Methodism in Boone County has only three charges. Bellefonte Circuit, with six appointments, is caring for most of the rural work. Valley Springs, a new station, is being brought into the limelight as a Methodist center by the efforts of Mr. and Mrs. M. J. Russell through their Valley Springs Training School.

PRESCOTT DISTRICT CONFERENCE.

The sixty-fifth session of the District Conference of the Prescott District convened at the quiet, staid and historic town of Washington, Ark., June 16. The Rev. Geo. E. Williams of Murfreesboro had preached the opening sermon on the evening before. The Rev. J. M. Hamilton, the new and youthful presiding elder, presided over this, his initiatory session. The Rev. B. F. Roebuck, of Nashville, conducted the devotional services. The secretary of the last Conference called the roll of members. The writer was elected secretary. Hon. A. P. Bailey, mayor of Washington, delivered an address of welcome. Notwithstanding the intermittent showers of the forenoon there was a large attendance. All the pastors were present. There was a creditable attendance of laymen and lay women. The Conference was honored by the presence of four visiting presiding elders, namely, Dr. James Thomas, the Rev. J. A. Henderson, the Rev. J. W. Mann, and the Rev. W. C. Watson. Rev. W. W. Christie and wife of Horatio and the Rev. F. A. Buddin and wife of Texarkana, were also visitors. The usual number of Connectional brethren were introduced to the Conference and had the opportunity to present the various causes represented by them. Nashville was selected as the place of holding the next District Conference.

L. F. Monroe, T. A. Hutchinson, Dr. C. J. Steed, W. H. Latimer, John P. Cox, W. D. Lee, J. R. Thompson, Mrs. Lee Lane, H. M. Stephens, and J. C. Woodul were elected delegates to the Annual Conference, and Frank Haltum, Marvin Laws, Perry Sage, C. A. Tribble, and Miss Gussie Bryant were elected alternate delegates. John Logan Simpson and John Lewis Cannon, Jr., were granted license to preach. The ad-interim committee is composed of the following members: F. G. Roebuck, M. E. Scott, C. E. Whitten, and J. L. Cannon. Mrs. John A. Davis was elected a

trustee of the District parsonage property. The Rev. John H. Gold, ninety-two years of age, a citizen of Washington, was the only superannuate present. The roll of local preachers was called and their characters were passed and the licenses of the local preachers were renewed. Dr. James Thomas delivered a very helpful message at the eleven o'clock hour on Heart Purity. This was a harmonious and spiritual session. The committee on the Spiritual State of the Church insisted that emphasis be placed on the spiritual rather than on the financial interests of the District. This is an encouraging symptom. The Conference was committed to the conservation of the rural churches.—W. D. Lee, Sec.

NORTH ARKANSAS CONFERENCE BENEVOLENCES

The check of \$2,000 that came in this week from First Church, Fort Smith, is by far the largest received the present year from any pastoral charge of the Conference. It will

be followed soon by another generous-sized remittance. Doctor Dana Dawson, the pastor, during his quadrennium at First Church, has far surpassed all former records of that great church, both in the amount paid on the Benevolences and in the earliness in the year of paying in full. Doctor Dawson always plans to take care of the "Conference Claims" by the middle of the year. Last year the Hendrix - Galloway Financial Campaign (in which First Church raised its quota) necessitated delaying the "Collections" until later in the year.

Doctor Dawson has been giving an extended series of sermon-lectures on the Holy Land and kindred subjects Sunday nights. The audiences have been large, and many have been the compliments that "ye scribe" has heard passed upon these travel sermons. Brother Dawson toured Palestine, Egypt, Italy, and other countries last summer.

First Church, Jonesboro, Rev. H. K. King, pastor, C. A. McMeen,

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treasurer, paid half its apportionment before Christmas. Its remittance of this week is large, being second in size for the Jonesboro District to its own first check. It is no easy matter in drought and depression-stricken Northeastern Arkansas to hold the lines against breaking, but First Church and its dauntless pastor will do it. Both church and preacher have great past records.

Central Church, Fayetteville, Rev. William Sherman, pastor, E. P. Pyeatt, treasurer, sends another goodly check that puts it equal with this time, 1930. To put it differently, Fayetteville Methodism is in advance by a large margin of any previous June save that of last year. It also continues to lead the Fayetteville District. Brother Sherman's ministry has the high and needful virtue of "balance." It is intensely and personally concerned with the local parish, yet it is deeply and continuously interested in world purpose and plans of the Church. A leading steward of First Church, Fort Smith, once said to me: "I never have to apologize for Brother Sherman's neglect of any of the members."

Dr. W. P. Whaley remits the largest Golden Cross Enrollment offering that I have ever had from First Church, Searcy. This church continues far in the lead of its own 1930 June record, and also of the Searcy District. Next fall, Doctor Whaley will receive the 47th consecutive 100 per cent receipt for that historic church.

Here is another one from the Searcy District. Rev. Ray McLester has already paid twice as much as Judsonia's 1930 total. He is just getting good started, and I am expecting the best report at Conference in Judsonia's history.

Rev. J. W. Moore is one of our "banner" Golden Cross pastors. He sends in the first installment of "Golden Cross Offering" from Holly Grove-Marvel, Helena District. Though in advance of any previous record of his charge, he expects to achieve a very much larger total for our great hospital cause. He will do it.

This has been a Golden Cross week. Rev. James T. Randle, of Weiner Circuit, Helena District, remits for two of his churches, Hickory Ridge and Hunter. Brother Randle is "going strong" on the Benevolences, in that he has paid double the amount to same date last year. Here is a young preacher after my own heart.—George McGlumphy, Treasurer.

HELP IN MEETINGS

Virgil Y. C. Eady, teacher at Emory University, is available for work in meetings in Arkansas this summer. Any preacher desiring his services as director of singing and young people's work can write him in care of his sister at 1518 Scott St., Apt. 4, Little Rock.

He refers to the following ministers, whom he has assisted: Rev. J. J. Galloway, Dr. F. M. Tolleson, Rev. W. T. Thompson, Rev. R. E. L. Bearden, Rev. W. C. Davidson, Rev. J. E. Cooper, and Rev. O. L. Walker.

JOHN WILLIAM HAMMONS PREACHES

First Methodist Church, Hot Springs, showed much interest in the first appearance of John William Hammons in the pulpit Sunday evening, June 21, when he preached a well-organized sermon on "Wasted

Treasures," dealing in a most interesting way with his four points, "Health, Time, Friendship and Conscience."

A large congregation gave him attentive hearing and many congratulations were showered upon the promising young preacher. The mother was a bit nervous, but the father seemed to have assurance in the boy and the presence of the Holy Spirit and was not disappointed.—Mrs. F. M. Williams.

BENTON

We have observed nearly all the days required of us and we shall observe a few more. College Day was observed May 31. Dr. B. M. McKeown, whose work is with the General Board of Christian Education in Nashville, delivered a splendid address at that time. June 14, we observed Laymen's Day. Mr. G. W. Pardee spoke for us, bringing a fine message for the church. On Tuesday evening, June 11, we had a laymen's banquet, which was very fine. Pres. J. P. Womack gave an interesting and very helpful address. Seventy persons enjoyed the fine supper served by the Missionary Society.

Our Sunday School is running about on a par with its former record. The Epworth League is the best I have had during my entire ministry. Our average is from 50 to 70 every Sunday evening at the devotional service. Two Sundays ago there were 110 Leaguers present, but that is above our usual attendance. The choir director and the pastor's wife have a large part in making the League a success. Three Leaguers are attending the Young People's Assembly at Conway.

The Missionary Society has had a fine year so far. The Circles have deferred their meetings until autumn.

Our church attendance is about on a level with former years. Forty have been added to the membership.

The State Hospital for Nervous Diseases is now under construction. That is bringing new people to Benton. Our church will have added responsibilities as a result of the coming of this institution. We shall try to be ready to meet such growth in population and business as may result from its coming.

This is the pastor's fourth year with these fine Benton folk. What Conference may do with the preacher he certainly does not know. If the old Methodist custom of moving at the end of four years prevails, he will have to pack his grip and go. Be that as it may, Benton is a delightful place to serve.

Finances are not booming. We are trying to keep things in good shape, but it is no easy task now. Perhaps it is no news to say that we are not doing all we want to do in financial matters for the church.—T. M. Lee, P. C.

ARKANSAS METHODIST ORPHANAGE

During June, we have received the following contributions for the Home:

Susanna Wesley Bible Class, First Church, Texarkana, \$5.00.

X. B. K. Class, First Church, Little Rock, \$5.00.

Marguerite Clifford Class, Winfield Church, Little Rock, \$5.00.

Fidelis Class, Warren, Ark., \$5.00.

Richmond S. S., by Mrs. George We'ch, \$4.11.

We have received the following Christmas Offerings:

Junction City S. S., \$5.00.

First Church, Little Rock (additional), \$10.00.—James Thomas, Supt.

RECEIVED IN HOME DURING JUNE, 1931

Circle No. 9, First Church, City, Mrs. Gannaway, chairman; picnic at White City; Mr. Thurston, Jacksonville, turnips and greens, 4 dozen bunches; Donor unknown, 3 bushels greens; H. H. Tull, Mabelvale, carrots; Circles of W. M. S., Gardner Memorial, North Little Rock, shades, curtains, and two rugs for room, painted floor, enameled furniture in same room; Sanders & Dyer Co., 316 East Markham, City, three bushels beets; Mr. W. F. Cain, City, 10 qts. blackberries; Young People's Missionary Society, Asbury, 12 pies, 24 sandwiches; R. H. Keeton & Son, City, eight cases cold drinks, a program of music and readings; Ladies' A. d., Grady, bedroom shower and check of \$2.00 for Peggy.—Mrs. S. J. Steed, Matron.

AN APPRECIATION OF MT. SEQUOYAH

The near approach of the assemblies, conferences, schools and else, soon to open on the Assembly grounds of Mount Sequoyah have set my nerves to tingling with an eager yearning to scale the heights and get on top of that part of the world again.

I suppose everybody enjoys pleasant surprises. I frankly admit I am not an exception to that complex. My reactions to surprises exceeding my expectations often thrill me with delightful experiences. One of such occasions met me on Mount Sequoyah last July. Wife and I reached the grounds late Saturday night, the 12th. The following day brought one of the most Sabbath-like Sundays I had enjoyed for a long time.

There were two preaching services that day, and Dr. Waldrip did the preaching at both hours. His messages seemed to be with unusual fervor and power, and he continued to preach twice a day for most of the following week. That Sunday was my first day "on the Mount," and it put a good taste in my mouth that kept me smacking my lips for forty days and forty nights as I feasted on the material, social, mental and spiritual pabulum found there in rich variety, as also, in most satisfactory abundance. Now, when I began this scribble some weeks ago, I intended to attempt some faint description of the gorgeous panoramic splendor that meets the enraptured gaze from every direction from the

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Mountain top. But I fell ill and had to abandon that pleasure and am still too feeble to carry out my plan. I will only add, however, that for scenic beauty I have never seen any place that surpasses it.

Moreover, the mountain is crowned with splendid improvements, furnishing suitable accommodations for persons who desire a place for an ideal summer outing. The grounds are beautiful. The water is fine. The food is good and splendidly served. Social conditions were equal to any I ever enjoyed. The educational and religious features for the months of July and August were sim-

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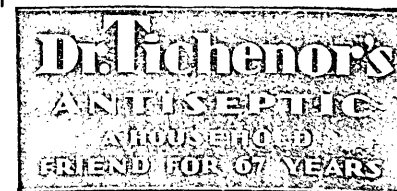


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ply ideal. We had eight sermons from four of our bushops during my forty days' sojourn there.

You will have to live a long time and journey a long distance to find more delightful breezes to relieve the oppressive heat of the good old summertime.

I want to urge our people to attend the assembly if you mean to take a vacation this summer. I am sure you will be delighted when once on the grounds. Then, you will find an added pleasure in the fact that you are patronizing a fine and valuable institution of our own great Church. It well deserves the patronage and support of our own people. I am hoping to be well enough to be on top of the Mount, with wife, within the next two weeks. Trust I shall see many of you there and that it shall be a great vacation season for all.—W. R. Harrison.

FOREMAN.

In spite of the depression we have been forging ahead a little. We have some of the finest and most loyal people in the Foreman church and they are working hard and doing well, all things considered, but do not understand me to say they are doing all they could do.

They have had for a long time heavy debts hanging on their church and parsonage, but we have now finished the parsonage debt, paying off the last note of \$610, including interest, and if we ever get a reasonably fair chance we will pay off the balance on the church.

The work of the church is gradually increasing both in attendance and interest. We had the largest crowd last Sunday and Sunday night that we have had any day since we came on the charge, and have good reason to believe that they will continue to increase for the people have a mind to work.

Our Sunday School is not as good as it should be, but is growing and paid our Sunday School Day quota in full and will pay some on all the Claims of the Church.

We are planning for our revival to begin on August 9, and expect to have Brother Buddin of Texarkana, with us August 10-20, at which time we hope to have indeed a great revival. Pray for us, brethren.

We have made one drive for the renewals and subscriptions for the Methodist, and will continue the work throughout the year. We want many more people to read our church paper. It is a good one.—C. N. Smith, P. C.

LITTLE ROCK DISTRICT CONFERENCE.

The Little Rock District Conference met at the historic town of Des Arc, on June 19, at 8:30 a. m., with Presiding Elder John A. Henderson in the chair. After devotional services the roll was called and C. D. Meux was elected secretary and H. D. Sadler assistant secretary.

Brother Henderson kept things moving in an interesting way and the business of the Conference was dispatched in a fine way.

Several visitors were recognized, as follows: Rev. J. M. Hamilton, presiding elder of the Prescott District; Rev. J. W. Mann, presiding elder of the Arkadelphia District; Dr. James Thomas, presiding elder of the Pine Bluff District; Dr. J. M. Williams of Galloway College, and Dr. O. P. Christian of the Arkansas Children's Home.

Practically all of the charges had full delegations and only two pastors, Rev. J. L. Tucker, pastor of Hazen-

DeVall's Bluff, who is in the Army & Navy Hospital at Hot Springs National Park, and Rev. J. B. Blackburn, pastor of the Maumelle Charge, were absent.

The pastors made interesting and encouraging reports. Most of the charges had the presidents of their Woman's Missionary Societies present and they made interesting reports. Mrs. W. O. Clark, District Secretary of the Woman's Missionary Society, made an inspiring address.

Rev. J. H. Glass, Conference Commissioner of Board of Finance, reported progress in his work.

Rev. D. H. Colquette, agent of the American Bible Society and Conference superintendent of Institutional Missions, told of his work among the under-privileged and unfortunates of the state.

Dr. A. C. Millar, editor of the Arkansas Methodist, reported that the paper was in need of funds and appealed to the pastors for some definite action.

A spirited campaign for selection of the place to hold the Conference next year resulted in a victory for Twenty-eighth Street Church, Rev. E. T. Miller, pastor.

The following were elected delegates to the Annual Conference: Sam Lassiter, Elmer Berry, J. H. Hollis, G. W. Pardee, Mrs. S. H. Pace, J. B. Duncan, E. L. Wallen, J. S. M. Cannon, J. B. Harvison, N. D. Couch, Henry Hammond, Mrs. S. J. Steed, C. E. Hayes, Mrs. D. B. Perkins, J. S. Utey, Mrs. W. O. Clark, E. R. Robinson. Alternates: Miss Hildegard Smith, J. R. McAllister, J. E. Rhodes, G. M. Mathews, T. O. Sparks.

Dr. James Thomas preached on the "Glory of the Church" at 11 o'clock. There were also several inspiring addresses: Rev. Leland Clegg on Evangelism, Rev. S. T. Baugh on the Rural Church, Rev. Clem Baker on the Board of Christian Education, Mr. Chas. H. Goodlett on Sunday School Day Goals, and Mr. G. W. Pardee on the Board of Lay Activities.

Rev. Robert S. Beasley, pastor-host, assisted by Mrs. Beasley and the good people of Des Arc, made it a pleasant occasion for the large number of preachers, delegates, and visitors. A sumptuous dinner of fish and chicken and other good things was served on the beautiful high school grounds at the noon hour by the ladies of Des Arc. At the evening meal the delicious sandwiches and other good things were furnished by the young people of Des Arc, Hazen and DeVall's Bluff.

Carl Ellsworth Keightley and Oliver Romie Richey were licensed to preach. Louis W. Averitt was recommended for admission on trial into the Annual Conference and Marshall T. Steel was recommended to the Annual Conference for local deacon's orders.

Dr. James Thomas, superintendent of the Arkansas Methodist Orphanage, spoke of the wonderful work of our institution for homeless children.

The evening session was devoted to a Young People's meeting in the beautiful new Des Arc High School. Dr. Paul W. Quillian presided. There was a good crowd of young people and all were full of enthusiasm. The inspirational speakers were Rev. H. D. Sadler, Dr. J. M. Williams, Rev. Clem Baker, Rev. Leland Clegg and Dr. A. C. Millar. The meeting closed with the singing of "True-hearted! Whole-hearted!" and we departed for our homes with a determination to do and dare for the kingdom in this new day of opportunities.—C. D. Meux.

MEMORIAL IS GIVEN TO FIRST CHURCH.

The First Methodist Church, South, Eighth and Center streets, has received a pulpit drop and altar cloth from Cummins Ratcliffe, in memory of his parents, the late Judge and Mrs. W. C. Ratcliffe, who were influential members of the church for more than 60 years. They were dedicated Sunday by the Rev. W. C. Martin, pastor.

These ritualistic emblems are additions to the auditorium of the church, which recently was refinished, and will add not only to the beauty of the interior but to the services of public worship, especially during the administration of the sacrament on the first Sunday of the month.

The pulpit drop, of white cloth, is embroidered in gold and has the symbol of the Christian cross, around which there is a circle which indicates the eternity of God's plan. The classic symbol, J. H. S. is embroidered on the drop and the altar cloth and stands for the three words, "Jesus Hominum Salvator," meaning "Jesus, Saviour of men." Palm leaves appear on the drop as a symbol of the victory which Christ had over sin and death. The edges of the drop and the altar cloth are fringed with gold. The chalice, or communion cup, is designed from the traditional cups used in the first century and is made of inlaid gold. The figure of the cross is engraved on its base. It will be placed in the center of the altar table to be used at each communion service.

The embroidery on the pulpit drop and altar cloth was done by Mrs. Bentley Cox, whose mother was a close friend and co-worker of the late Mrs. Ratcliffe.

During the more than 60 years that Judge Ratcliffe was a member of the First Methodist Church he served as chairman of the official board and of the board of trustees, as superintendent of the Sunday School and as a delegate to the Annual Little Rock Conference and the General Conference. For many years he was a member of the Board of Trustees of Vanderbilt University. He was born in Arkansas County and was educated at Wesleyan University at Florence, Ala. During the Civil War he was lieutenant with the Capital City Guards, and he was wounded and

taken prisoner by the Federals. At the close of the war he began the practice of law in Little Rock.

Mrs. Ratcliffe came to the First Methodist Church as a bride. She was a teacher in the Sunday School, president of the Ladies' Aid Society and president of the Woman's Parsonage Association. In 1893 she was an al-

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ternate member of the World's Fair, and president of the Little Rock Columbian Club, which assisted in furnishing the Arkansas Building at the Chicago Exposition. She was state regent of the Daughters of the American Revolution and first president of the Arkansas Federation of Women's Clubs. Mrs. Ratcliffe was a daughter of Mr. and Mrs. Peter Hanger and a grand-daughter of Mr. and Mrs. Matthew Cunningham, who were among the founders of Little Rock in 1820. She was educated at Hillsboro, O., and at Madame LeFevre's school in Baltimore.

Judge Ratcliffe's father, the Rev. William P. Ratcliffe, was one of the pioneer Methodist ministers in Arkansas. He was pastor of the First Methodist Church three times.—Arkansas Democrat.

FARMERS' WEEK

Attendance at the 13th annual Farmers' Week and 6th annual 4-H Club camp, which is to be held at Fayetteville, Aug. 4, 5, 6 and 7, by the University of Arkansas College of Agriculture, will probably exceed all previous records, according to early reports from county agents and county home demonstration agents.

Perry County will send 200 4-H Club boys and girls. County Judge Baylor House is furnishing the gasoline and oil for the busses which are to be furnished by the county schools. The boys and girls, in addition to their regular 4-H Club projects, are growing food supplies which they will take with them.

Franklin County has already arranged transportation and the 150 4-H Club boys and girls of that county are growing their food supplies for the trip.

The Fort Smith Chamber of Commerce is giving 600 trips to Farmers' Week as awards to 4-H Club boys and girls who attended the county rally recently.

The Brannon 4-H Club in Faulkner County will take care of its entire membership of 44 boys and girls on funds raised by the club through holding pie suppers, picnics, quilting a quilt top, and giving a play.

Touring to Farmers' Week is going to be more popular than any previous year. While the majority of farm people attending past Farmers' Weeks have toured to this event, this year will mark probably the greatest number in the history of Farmers' Week. Reports from counties state that county delegations will come in their cars, bringing their camping equipment and food. In order to meet this increase, the University of Arkansas College of Agriculture is enlarging its camping facilities, which are furnished free. Methodist farmers should be sure to get some of the Western Assembly programs, and should camp on Mt. Sequoyah.

CHURCH HONORED FORMER PASTOR

The Rev. W. R. Richardson, D. D., a former pastor of the First Methodist Episcopal Church, South, was honored Sunday by the First Methodist congregation at a "Richardson Day" service at the church at 11 o'clock. Dr. Richardson is one of three former pastors of the church who are yet living. He occupied the pulpit and preached on the subject, "What It Means to Be a Christian."

He was pastor of the First Methodist Church from 1910 to 1914. He was educated at Wofford College.

Spartanburg, S. C., and at Vanderbilt University, where he won the Founders' Medal in Oratory.

Dr. Richardson joined the South Carolina Conference in December, 1878. He spent the following year at Stockton, Cal. He was returned to South Carolina Conference and served at Darlington, Orangeburg and Abbeville. Other churches in South Carolina which he has served are Washington Street at Columbia, Trinity at Charleston, Spartanburg and Anderson.

Dr. Richardson was transferred from South Carolina to the Tennessee Conference and served at Pulaski two years and at Tulip Street Church, Nashville, four years. He was transferred to Little Rock Conference in 1910, his first pastorate being the local First Methodist Church. He also has been pastor of Asbury and Hunter Churches here. He spent four years at Arkadelphia and Fordyce and two years at Stuttgart.

Dr. Richardson twice has been elected to membership in the General Conference of the Methodist Episcopal Church, South. He was editor of the Southern Christian Advocate three years. He is the father of Dr. T. J. Richardson and Dr. W. R. Richardson, Jr., who reside here.—Arkansas Democrat.

REUNION AND HOMECOMING HELD AT MOUNT PLEASANT, NEAR TEXARKANA

The reunion homecoming at old Mount Pleasant, five miles southeast, June 26, drew a large crowd. Many former residents came from points 200 to 300 miles, in Arkansas, Texas and Louisiana. The meeting was in honor of persons who lived in the community 50 and 60 years ago, and was preceded by a sermon Saturday afternoon by the Rev. J. L. Nabors, 91, who was pastor of the Methodist Church at Mount Pleasant 57 years ago.

The principal address was by the Rev. B. A. Few, 76, superannuate Methodist minister of Pine Bluff, who preached his first sermon in the church 49 years ago. He was followed by Allen Winham, former representative in the Arkansas Legislature, who was born and reared a mile from the church and whose father, the late Rev. John Winham, preached one of the first sermons ever delivered in the church, nearly 75 years ago.

In the afternoon, the Rev. L. W. Evans, 69, also of Pine Bluff, made the principal address. He spent his boyhood in the community, the youngest of five brothers, all of whom became Methodist preachers. He and his brother, the Rev. W. F. Evans, of Marianna, are the only ones living. Other speakers were: W. B. Weeks of Texarkana, and the Rev. H. C. Palmer and Tom J. Welsh of Mount Pleasant.—Arkansas Gazette.

THE WORK OF A FORMER LITTLE ROCK PASTOR

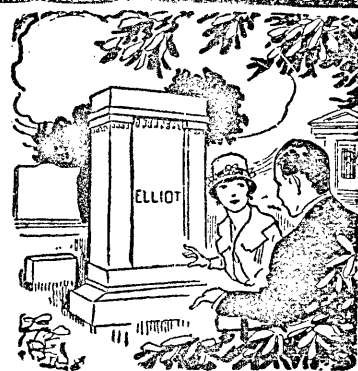
For many years Rev. Ben Cox, pastor of the Central Baptist Church of Memphis, Tenn., has been an outstanding figure in that great city on the banks of the Mississippi River, where the tides of human life rise and fall. Of all the ministers in that metropolis, no one has meant more to the poor and the unfortunate than Pastor Cox. For seventeen years he has kept a noon-day prayer meeting going, which has attracted the attention of many from all walks of life.

and all over the continent there are those who express themselves as having been blessed through the ministries of the noon-day prayer meeting conducted by Mr. Cox.

The editor of The Index was making his way to the bus station on Thursday night, February 5, when he came to the downtown section of Memphis. He seemed to be in an Italian community when he came to a church, the front of which came close up to the crowded sidewalk. The exterior of the building did not appear to good advantage in the street lights and there was nothing that betokened wealth or high position about the structure or in the neighborhood. On the front of the church is a billboard with the name "Central Baptist Church—Ben Cox, Pastor." Immediately it occurred to the passerby that he was in front of one of the best-known churches in the Southern Baptist Convention. Not that Mr. Cox is an outstanding preacher or a scintillating orator, but a man who is devoting his life to prayer and the uplift of the folks who need a helping hand. One familiar with the work he has done can scarcely pass this church without feeling that he is on holy ground.

The example set by the pastor and the people of the Central Church is one that should be followed by other Protestant churches throughout America. Our churches should be opened daily for prayer. This fact

should be made known to the people in the weekly announcements from the pulpit and through the press. If some particular hour could be designated for special prayer with a prepared leader, as in the Memphis church, it would likely meet with favor and success. In a meeting of this sort, numbers mean little. Purpose and unity of the meeting are everything. Protestant churches are built at considerable expense and they are numerous in American cities, but for the most part are closed and locked, with the exception of a few stated hours for worship. No doubt this custom on the part of the people is responsible, in a measure, at least, for the feeling among the unchurched that they are locked out and are unwelcome at the Sunday services. Let us have more churches open all the week and more prayer meetings every day in the week.—Christian Index, Atlanta.



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ARKANSAS COMES BACK

I have been spending some time in Arkansas. Within the past ten days I have twice traversed the state covering much of it from the Ozarks to the River Valley.

I have interviewed many of its business men and I sat in on the annual session of its State Press Association at Fort Smith. The press meet convened at the Amrita Grotto, a mountain camp built by the Masonic Order.

I have been impressed by the signal recovery of this Wonder State. Arkansas, in recent months, has had what we might term a "bad break." The drouth settled upon her with a scorching vengeance along with the general depression. And as if this were not punishment enough for a courageous people inured to fortitude, she suffered the concomitant grief of a collapsed chain-banking system that shook the state.

Adverse publicity that naturally followed in the wake of charity appeals through the Red Cross was accentuated by closed banks and impaired credit.

But I wish you could have witnessed with me Arkansas coming back. Rains have fallen and the fields are green with the promise abundant harvest. Her people have turned to their labors with a spirit that probably has its only duplicate in their Reconstruction of the last century.

There is on every hand actual enthusiasm. It would be an inspiration to the rest of the country to see this state at work. With sleeves rolled up, she manifests a fighting spirit that would elicit the praise of the

world. Arkansas is developing a highway system under honest leadership and intelligent direction that Mississippians would be wise to follow.

Arkansas has been making educational strides in recent years that have been praised afar. The last Legislature re-codified the state's school laws with one of the most compact and intelligent measures that has ever spread upon the statutes of a state.

I have attended the state press associations of a number of states. I have never seen a more harmonious and industrious group of publishers and printers seriously at work in the interest of their own profession and the welfare of a great state.

The State Bankers Association at present is more thoroughly organizing the bankers of the state into group clearing houses with the double purpose of strengthening the sinews of finance and of contributing to the state's orderly development.

It is difficult to believe that a state subjected to so much recent grief could so quickly muster its citizenship into a militant unit fighting in the cause of state building.

No state in the South has a more diversified background than the state of Arkansas. Her latent resources are rich beyond one's capacity to measure. In native talent she can match the rest of us in the stuff that it takes to capitalize opportunity. She ought to be one of the richest states in the country, and it is easy to predict that she is predestined to startle the world ere long with signal triumphs.

It should give courage to the rest of the country that Arkansas is staging such a "come-back."—Clayton Rand, Editor of The Mississippi Guide.

Sunday School

Lesson for July 5

THE GIFT OF THE HOLY SPIRIT

LESSON TEXT—Acts 1:6-14; 2:1-8.
GOLDEN TEXT—But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.
PRIMARY TOPIC—Jesus' Friends Carrying on His Work.
JUNIOR TOPIC—Jesus' Friends Carrying on His Work.
INTERMEDIATE AND SENIOR TOPIC—The Coming of New Power.
YOUNG PEOPLE AND ADULT TOPIC—Empowered for a World Task.

I. The Holy Spirit Promised (Acts 1:6-8).

1. The disciples' question (v. 6). They said, "Lord, wilt thou at this time restore again the kingdom to Israel?" They were right in their expectation of the kingdom, for it had been covenanted to David (II Sam. 7:8-16), predicted by the prophets, and declared to be at hand by John the Baptist and Christ himself. However, they were in darkness as to the calling and establishing of the church.

2. Times and seasons in God's hands (v. 7). Christ turned their attention from the desire to know times and seasons, which belong alone to God, to their supreme duty. The Christian's supreme obligation is to preach repentance and remission of sins through the shed blood of Jesus Christ to all the world (Luke 24:46-49) in the power of the Holy Spirit (Acts 1:8).

3. The missionary program (v. 8). The Holy Spirit came to empower them to preach the gospel to the world.

a. In Jerusalem. This witnessing was done by the twelve immediately following Pentecost.

b. In Judea and Samaria after the hands of wicked persecutors were laid upon them.

c. Unto the uttermost parts of the earth. Beginning with the first foreign missionary enterprise this work has been carried on with varying degrees of success till the present time.

II. The Holy Spirit Given (Acts 2:1-8).

1. The time of (v. 1). It was on the "Day of Pentecost." Pentecost means fifty. It meant, therefore, the feast that was held fifty days after the wave sheaf was offered (Lev. 23:15, 16). It was observed by presenting two loaves made of new wheat (Lev. 23:17). These loaves were baked with leaven while leaven was excluded from the Passover Feast (Lev. 23:6). The reason for this was that the Passover Feast typified Christ's sacrificial death, while Pentecost represented the Church, composed of Jews and Gentiles—the two loaves.

2. Upon whom the Spirit came (v. 1 Cf. 1:13-15). The twelve and others to the number of 120. The gift of the Spirit was not merely for the twelve but for all believers.

3. Marks of the Spirit (vv. 2-8).

a. The sound of a mighty wind (v. 2). This suggests the all pervasive life-giving power of the Holy Spirit.

b. Tongues of flame (v. 3). Each of the 120 was crowned with such a tongue. "Tongues" show the practical purpose of the Spirit's gifts, and "fire" indicates his purifying energy.

c. Speaking in other tongues (vv. 4, 8). Men of every nation heard the gospel in their own tongue.

III. The Holy Spirit Working (Acts 2:14-47).

1. Peter's sermon (vv. 14-40). This sermon is as wonderful as the gift of tongues. It demonstrates the presence and power of the Spirit, because Peter

was a Galilean fisherman without literary training. His analysis is perfect. He begins with a brief defense and scriptural explanation of the phenomenon of tongues (vv. 14-21), and follows by a threefold argument proving the messiahship of Jesus. In his conclusion he appealed to them to repent and be baptized in the name of Jesus.

2. Three thousand converted (v. 24). Many people were convicted of their sins.

3. The abiding fellowship (vv. 42-47). The evidence that the Spirit had really come and that his work was real was that

a. The converts continued steadfastly in the apostles' doctrine (v. 42).

b. They continued in fellowship with the apostles (v. 42). The surest way to grow is to keep in fellowship with Christians.

c. In using the means of grace (v. 42). They continued in the breaking of bread. God has instituted ordinances in his house.

d. In prayer (v. 42). The apostolic church was a praying church.

e. In praising God (v. 47). The experience of the indwelling Spirit issues in praise to God.

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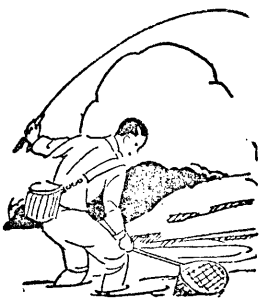
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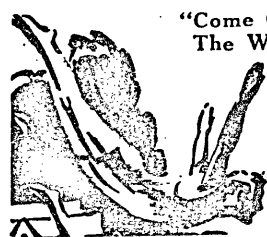
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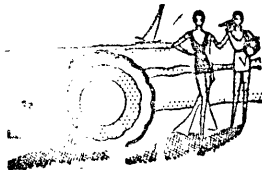


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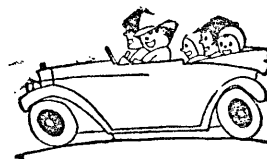


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