



# Arkansas Methodist



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

Volume L.

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## PUNGENT PARAGRAPHS

To be moral is to live up to your highest ideals.  
To be religious is to know and love and obey God.

It is said that life is an adventure; but you can make it heroic or base.

To obey God and disregard men is not easy in a materialistic and rationalistic age.

Every day you live you run a risk, but you may take risks for righteousness or for folly.

It is better to say a few simple words that are easily understood than to ransack the dictionary for a pack of pompous polysyllables.

## ANOTHER FOREIGNER PRAISES US

CRITICIZING the awarding of the Nobel Prize to Sinclair Lewis, Abbe Ernest Dimnet, a French prelate, says: "Sinclair Lewis has misrepresented America. He gets the prize as a first-rate satirist. There is no other such satirist in America or in the world, and that is why he gets the prize. But the effect of the award to him will be bad abroad. They will read 'Babbitt' and they will think that this type represents America; they will think Babbitt is a portrait of a typical American, which it is not." Commenting on the reaction of our people to the economic depression, Dr. Dimnet says: "The effect is one not of depression but of credit to the American people. America is more sober now than she was two years ago. The people now realize that they were victims of a fever, of a fascination, in the scramble for money. They are not only more sober but happier. . . . They are trying to be wiser. Politically and financially the Americans are the leaders of the world. They cannot avoid the responsibility of also being the moral and intellectual leaders." If that be true, and we must admit it, there is a tremendous responsibility resting upon us. Can we respond to it? Are we equal to what is expected of us? Only as we accept the leadership of our Lord Jesus Christ. Are we doing that? Our conduct this year will go far to answer.

## VICTORY AND VINDICATION OF THE CHURCH.

THERE have always been those who have decried the Church and sought to belittle it. Let them read the words of B. H. Bruner in his "Great Days of the Last Week." "The Church has suffered from both the silent and the open denials of its membership. Days of rejection and seeming defeat have come. The people, urged on by false and selfish leaders, have rejected the Church for some movement which offered them more immediate returns. The Church has been called, not to one cross but to many crosses, and those who have passed by have scoffed and urged it to come down from the cross and save itself by playing up to the demands of the crowd. Time and again the Church has been consigned to the tomb by the worldly-wise. Its utter and absolute defeat has been shouted from the housetops in every generation by those who have not understood either its message or its program. But always there have come days of victory and vindication. No tombs erected by the wisdom or the devilishness of men have been able to hold the Church of Jesus Christ for long. The gates of Hades have not succeeded against it. From the tomb of ecclesiastical corruption, from the tombs of modern doubt erected by natural philosophy and modern science, from the tomb of hate and bloodshed and war, the Church has emerged as the victor. And the fact that men, even the worst of men, have often turned back to the Church which they have ignored and despised, for help and comfort and for a sure foundation upon which to build their shattered civilization

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\* NESSES OF THESE THINGS; AND SO \*  
\* IS ALSO THE HOLY GHOST, WHOM \*  
\* GOD HATH GIVEN TO THEM THAT \*  
\* OBEY HIM.—Acts 5:29 and 32. \*  
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again, is the highest vindication the Church could ever have. Today, those who have told us that the world is only a vast piece of machinery and men are mere cogs in this machine, that there is nothing above or beyond matter, are beginning to see the real implications of their belief, and in their hour of realization they are acknowledging the fact that unless we find some way to bring our spiritual resources up to a par with our material resources, our whole splendidly conceived and man-made civilization will go on the rocks."

After commenting on the easy way members have been received into the Church, the writer continues: "The Church began to insist that its membership take its financial obligations seriously, and that the principles of the religion of Jesus be put to work in every relationship of life. In the light of this message thousands have been unwilling to pay the price. Joining the Church has not turned out to be what some high-pressure evangelist told them it was. As a result, the Church is now in its day of loneliness and betrayal. It has challenged the vested interests in the temple. It has upset the tables of the modern grafters and their henchmen. It has clashed with the liquor traffic, the traffic in child labor, the traffic in the bodies and souls of working girls and women, and it has pulled off the masks of the war makers and revealed them to the people for what they really are. The modern hypocrites have felt the sting of the message of the Church, and some of them who are in places of high authority are uneasy. The multitudes are leaving the Church to itself today because it has endangered some of the sources of their living. And there are plenty of so-called leaders in the Church who are ready to betray it into the hands of its enemies. For money, for security, or place and power, they are ready to keep silent in the face of the very evils which their Lord condemned most severely. From this day of loneliness and betrayal in which the modern Church finds itself, it is only a step to the day of trial and denial. . . . The politicians are awake, and the cry that the Church and the preachers must

## WHY I READ MY CHURCH PAPER.

I read my church paper for the same reason that a stockholder of a bank reads the report of his board of directors, that a merchant reads his trade paper, that a mechanic reads his trade union journal, that a doctor reads his medical magazine: that I may know and understand the latest developments of my trade and profession—that of being a Christian. I cannot be a real Christian and a worth-while member of my church unless I know its purposes, its aims, its plans, its needs, and how it proposes through the co-operation of its members to join hands with God in bringing them about. My church paper, the textbook of my particular denomination, tells me how.—A Layman in Church Business.

keep out of politics is one of the most popular cries of the time. The Church must not discuss purely political questions from its pulpits, and to be sure that it does not discuss even the most urgent social and moral questions, they are tied into politics in such a way as to make them appear political questions. The lords of pleasure were never more aggressive against the Church than they are in this Twentieth Century. Through the eye and ear they reach thousands where the Church reaches hundreds. They can put enough filth and propaganda before the boys and girls of America in one week to offset most of the moral teachings the Church can give them through its inadequate program of religious education in a whole year. The Church is moving on rapidly to its day of trial before these judges, and when that day comes it will be a day of denial. . . . The tomb of secularism is open and ready to receive the body of the Church at any time. Some are predicting that the day is not far distant when secularism will be triumphant over Christianity. . . . But whatever happens, we know that a day of victory and vindication will come. All these forms of evil combined which are working so mightily against the Church, even if they should succeed in placing it in the tomb of secularism for a time, cannot keep it there."

These prophetic words were written just before the present financial crisis. More quickly than the writer could have foreseen has the day of trial come to the Church. If our people are true to their Lord and face the evils of the day courageously, not trusting secular agencies, but relying more fully upon spiritual power, the Church will be vindicated and victorious.

## A CALL TO THE COLORS

PICTURE in your mind a scene of battle. The American soldiers are about to retreat. Suddenly the sound of a trumpet is heard and the red, white and blue of the American flag is raised. A moment of deadly silence. Then the voice of the captain rings out: "A Call to the Colors!" The cry is taken up by the valiant warriors and is whispered even by the dying. The Americans with a thrill of national pride rally to the colors with renewed vigor. The bitter cry of defeat is turned into a shout of victory. The noble sons of America must not see the flag trampled in the dust.

Picture in your mind another conflict, another scene of battle. In this conflict the saints of God are arrayed against the Hosts of Hell. This struggle is as old as the race of men and the battlefield is the whole world. Look with me at the disheartened soldiers of the Cross. Hear on all sides the wailing of wounded mothers and the helpless cry of suffering children. Hark! A silence. Look! An Unseen Hand raises the Flag of the Cross and the voice of God, the great Captain, echoes round the world: "TO THE COLORS, MEN! TO THE COLORS!"

What is your answer? Shall we, like heroes, rally to the flag? Or shall we in our smug indifference see it trampled in the dust?

Would you scale the lofty heights of noble and sacrificial service? Would you accept a work which means, not that you will give up your life, but that you will do something far greater? TO DIE FOR CHRIST IS NOBLE; TO LIVE FOR CHRIST IS SUBLIME. Would you accept a service which promises no medal of honor? Would you live and love and serve as did the Carpenter of Nazareth before you? If so, hear the Call to the Colors, enlist in the army of the King, fling high the Royal Banner of the Cross, and let your shouts of triumph echo to the very gates of Heaven, up to the Throne of God.—J. M. Gettys in Christian Observer.

## Personal and Other Items

**REV. A. E. HOLLOWAY**, our pastor at Newport, who has been in a hospital in this city for more than two weeks, writes: "I am back at home recovering satisfactorily and will soon be able to resume my 'loved employ.'"

**ROGER BABSON**, nationally known statistician and economist, predicts that in business there will be improvement from this time on and argues that we are moving toward another era of unparalleled prosperity. He says that he is willing to stake his reputation on this prediction.

**REV. J. M. CANNON**, who is now at Nixon, Nevada, writes another hopeful note and reports that he has had more real benefit from the last operation than he has had from any other, and now hopes for full recovery. He expects to return this fall and will be ready for the best appointment which he is capable of serving.

**REV. J. J. GALLOWAY**, our pastor at Brinkley, writes: "We are in the midst of a two weeks' Vacation Bible School with more than 100 enrolled. Enthusiasm runs high. We will take them out on the lake Friday night to give certificates. The Baptist and Methodist churches are working together and all denominations are attending. I leave for the Leadership School at Mt. Sequoyah July 13. Mrs. Galloway will accompany me. We are adopting the new plan of work in Church, Sunday School, and Young People's Societies."

**SETTING** aside the famous Minnesota newspaper "gag" law by the United States Supreme Court, may be one of the most important decisions ever handed down. Chief Justice Hughes stressed the need for freedom of the press—holding that need to be greater than ever before. The law, in its intention, may have been good—to outlaw indecent and salacious sheets. But in its wording, it put newspapers at the mercy of political corruption or dictation. There is no place in America for suppression of honest comment or criticism.—M. & I. Bulletin.

"If I were appointed dictator for one hour over all India," said Mahatma Gandhi last week, speaking through the pages of his weekly, *Young India*, as reported in an Associated Press dispatch from Bombay, "the first thing I would do would be to close without compensation all liquor shops, destroy all toddy palms from which liquor is locally extracted, compel factory owners to produce humane conditions for workmen and open refreshment and recreation rooms where workmen could get innocent drinks and equally innocent amusement."

**ALL** business can be conducted on the highest plane of personal honor and integrity which men set up for themselves. If all business were so conducted, it is my firm conviction that the nation-wide economic effect would be as certain as the individual results. Many, if not all, of the problems for which remedies are now being sought in legislation or restriction of some sort, would disappear. The social advantages would be incalculable. I submit that a young man can find no finer opportunity for the full development of his cultural and spiritual aspirations than in business.—Theodore Weicker in *Young Men*.

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**REV. AND MRS. CARLOCK HAWK**, and two daughters have been guests of Dr. and Mrs. B. A. Few, at 4239 Van Buren Street, since June 24, leaving last week for Canton, N. C., where Brother Hawk is pastor. They had spent several weeks in California on their vacation. They were formerly missionaries in Brazil. Brother Hawk is a brother of Rev. John C. Hawk who is a missionary in China. Mrs. Hawk is a cousin of Dr. Few.

**REMEMBER** that from August 16 to 23 a great program of Temperance and Social Service will be given on Mt. Sequoyah. Many interesting speakers will be there from different states. Pastors should mention it to members of the local committees on Temperance and Social Service and try to get them to attend. Such subjects as Marriage and Divorce, Sabbath Observance, Civic Righteousness, Prohibition, and War and Peace will be discussed by men and women who have given them much study. Hear them and you will profit.

**DR. EUGENE R. LONG**, former president of Arkansas College, died at his home in Batesville, on June 29, after a very brief illness, at the age of 68. The son of Dr. I. J. Long, founder of Arkansas College, he was himself a graduate of the college, and gave the larger part of his life to its welfare, serving both as president and professor. He was a profound student of the Bible and Political Science and History, and took great delight in teaching these subjects. A loyal member of the Presbyterian Church, he was a devout Christian and a great citizen, using his influence constantly for civic righteousness and Christianity. His daily life was a sermon, and his influence for good upon students and community was beyond estimate. Upon the lives of the students who were under his care he left a lasting impress. Quiet and unassuming, he was nevertheless one of the truly great men of our state. A warm personal friend of the writer, he often gave him a word of appreciation and encouragement. He is mourned and missed by many, and has left a place that no one else can fill. He is survived by his widow, who was Miss Sallie Meek of Warren, and by one brother, Mack H. Long, of this city.

### MEETING OF BOARD OF TEMPERANCE AND SOCIAL SERVICE

**THE** Board of Temperance and Social Service held its regular annual meeting at Lake Junaluska, June 30-July 3. The attendance was larger than usual and the consideration of questions fuller and more careful. Dr. A. D. Porter, member from the Central Texas Conference, came with a challenging and constructive program which was submitted to a committee and with a few minor changes adopted. It will be presented to the Conferences this fall with the hope that they will co-operate in getting before the committees of the local churches a definite program that will provoke study and publicity for the pressing social and moral questions that should command the attention of all our members. On account of the need of funds to supply our people with literature the officers were authorized to seek donations from those who might be interested. Dr. Atticus Webb, superintendent of the Texas Anti-Saloon League, who has prepared a strong book that may be used as a text-book on Prohibition, was present, and proof-sheets of his book were submitted for consideration, and it was agreed to recommend the book to our people for use in local

churches and Sunday Schools and colleges. Bishop Cannon presided, and, although he is still far from strong, he was able to supply valuable information and give good counsel. One night in the auditorium he discussed Prohibition in a most thorough and inspiring manner. On another night Mrs. W. A. Newell, the representative of the Woman's Missionary Society on the Board, made a very illuminating address on "Race Relations," and I explained the "Arkansas Divorce Act." The discussions in the Board meetings indicated that the members were practically unanimous in their attitude toward all of the questions under consideration. A message to the public was prepared and was to be read Sunday by Bishop Cannon. It and the program will be given to our readers as soon as they can be had. Dr. M. E. Lazenby, the gifted editor of the *Alabama Christian Advocate*, was requested to prepare a paper on the "Work of the Board" for publication in the church press.

Rev. J. Abner Sage, who has been director of music in Southern Methodist University, was on the grounds and led the music in the public meetings. One night the Lake Junaluska Orchestra, composed of young people from several states, rendered delightful music. The entertainment at the Terrace Hotel was excellent. We had the first meal of the season. Only a few guests were present, but others were coming in every day, and a good attendance is expected by Rev. R. E. Nollner, superintendent of the Assembly. The weather was fine, neither too hot nor too cold, and all conditions were favorable to a pleasant meeting. The scenery was inspiring and all things conspired to make our visit profitable. It was my happy privilege to room with Dr. Lazenby, and although we differ much in age and in views on some questions, we always enjoy being together. He is one of our best editors and is a useful member of this Board. Hon. W. W. Smoak of South Carolina and Mr. A. R. Steele of Kentucky, two new lay members, proved to be valuable additions to the Board. Dr. W. F. Quillian, representing the Board of Christian Education, rendered helpful service, while Dr. S. C. Hatcher, vice-president of Randolph-Macon College, facilitated business, and Dr. W. A. Myres of Florida enlivened proceedings with his ready humor. In order to enable me to make a railroad connection, Mr. Smoak kindly conveyed me and three others in his car through the beautiful mountains to Asheville. Of course, Dr. E. L. Crawford, the accommodating secretary of the Board, was present to care for his part of the business. All things considered, this was the best meeting of the Board it has been my privilege to attend, and others voiced the same sentiments.—A. C. M.

### BOOK REVIEWS

**A Book About the English Bible**; by Josiah H. Pennington, Ph. D., LL. D.; published by University of Pennsylvania Press, Philadelphia, Penn.; price \$2.00.

This is an extremely interesting book, giving an authentic and sympathetic interpretation of the Bible as literature. A careful study of its pages will reward you with fuller knowledge of the sources, the background, and surroundings, the forms and characteristics of the books of the Bible and their relation to each other, as well as a keener appreciation of the truth and beauty of the teachings contained therein. There is also a short history of the English translations of the Bible from Saxon times to ours. This will prove most helpful and convenient for students and teachers of the Bible.

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## Contributions

### SOME FOLKS.

By Friendly Observer.

SOME FOLKS go to church to learn the way to Heaven; but all they hear is how to get to the supper table on church night.

SOME FOLKS act as though all there is to prayer is—getting God to run errands for them.

SOME FOLKS follow the Good Shepherd because they are indeed His sheep, but others evidence the fact that they are hogs and not sheep, by keeping all they are and have, until it is taken from them.

SOME FOLKS, although it is not their first year in the school of life, are always freshmen, always going their own crude ways, and always being hazed by the world, the flesh and the devil.

SOME FOLKS have yet to learn that if they would have their dreams come true, they must wake up, get up, pray up and pay up.

SOME FOLKS know that the Sabbath was made for man, but they act as though it were made only for the preachers.

SOME FOLKS' boys take all the joys out of their parents' joyful years of life.

SOME FOLKS are so iconoclastic in their ideas of church discipline that they would use the guillotine to cure dandruff.

SOME FOLKS believe that genius is inspiration; but others have found

out that it is a matter of perspiration.

SOME FOLKS should go to church, if not to save themselves, then to save the Bible from the discard, save the Day of Rest from extinction, save the home from disruption, and the country from crime.

SOME FOLKS would live almost as long as Methuselah, if they had their mad scramble, and fear complex taken out, and used the right brand of daily religion, and sunshine philosophy.

SOME FOLKS remember that the Hebrews had a goat to carry away their national crimes, but what we need is a boat to carry away our national criminals.

### EDWARD A. TABOR AND HIS TRIENNIAL IN CONWAY.

(By vote of the congregation it was requested that the following paper, which was read by Frank E. Robins as a part of the College Day Program at the Methodist Church at Conway, Sunday, be published in the Log Cabin Democrat.)

When I was honored with an invitation to appear on this program today I was asked to prepare a paper on "The Crises in the History of Hendrix College." That is a subject of great interest, but one to do justice to which would require more research than my limited time would permit. But as I recalled the days immediately before and when Hendrix College became a part of Conway, there came into my mind the thought that there was a period, a crisis, in the history of both Conway and of Hendrix College of which I might take this opportunity to speak; and of a man of that period to whom Conway and Hendrix College have never paid and can never fully pay all the homage that is due.

The period was the eventful years of 1887 to 1890 and the man Edward A. Tabor.

I would not detract from the enduring fame of Col. A. P. Robinson, who founded the town of Conway; nor of Capt. W. W. Martin, who contributed more than any other individual of wisdom and wealth to its development. But I believe that as our nation looks upon George Washington as the father of his country, so may we of this community look upon Edward A. Tabor as the father of Conway. He did not establish the town, nor did Washington establish the colonies, but he gave it a rebirth. The pre-Tabor Conway differed from the post-Tabor Conway as night from day.

My parents came to Conway in 1880 and I was born here. Why they left a cultured, peaceable community in western Tennessee to settle in a village so unattractive and uncouth as Conway then was, I have never been able to understand. It must have been the same pioneer spirit that sent the American people in the nation's formative years farther and farther into the wilderness to endure privations and hardships of which this generation can have little conception. As the memories of childhood days are the most vivid, I retain a distinct picture of Conway in the middle 80's. You all have seen it, too, and not much overdrawn, in film shows of frontier life. Frame store build-

ings set up on high pillars with plat-forms in front serving as sidewalks; streets quagmires of filth and mud in wet weather and clouds of dust in dry; hogs wallowing under the stores and in the streets; the air filled with mosquitoes and flies. Morally as unsanitary as it was physically. Five licensed saloons operating in a village of 1,000 people; drunken men reeling and fighting in the streets; gambling in the rear of the barrooms. Politics of the town and county under complete domination of the liquor interests. A few brave souls who at times lifted their voices in protest, but the majority believing that to close the saloons would kill the town. Good men, even church members, holding the sale of liquor no sin.

That picture had changed but little in 1887, when Edward A. Tabor arrived.

Of his life before then I know little. He was a Mississippian, born in 1859. His credentials on record in this county reveal that he was ordained a deacon and licensed to preach by Bishop Kavanaugh at the North Mississippi Methodist Conference at Water Valley December 7, 1879. Apparently, however, he changed his purpose to preach and became a lawyer, which profession he was practicing in Fort Smith, Ark., when he turned back to the ministry. He was re-admitted to the Arkansas Conference in November, 1887, and was immediately assigned to the pastorate at Conway.

Whether it was in the flush of a victory over personal weakness or the inspiration of a Higher Power, he was filled with a zeal that man has rarely known. Like an armored

**It Shall Not Be Again;** by Thomas Curtis Clark; published by Richard R. Smith, Inc., New York; price \$1.00.

Dr. Clark preaches the gospel of peace and brotherhood through this collection of charming inspirational verse. No form of expression so touches and inspires the human heart as does poetry. Many readers already know and appreciate Dr. Clark's writings and will welcome a new volume of his poems. Most of the poems in this book are grouped under the head "Poems of Peace and Brotherhood," but there are two smaller groups, "Lincoln, Prophet of Peace and Brotherhood," and "The Vision of Peace and Brotherhood." Lovers of poetry will want this book with its stirring and inspirational message.

**Life in College;** by Christian Gauss; published by Charles Scribner's Sons, New York; price \$2.50.

This book is of great interest to all parents who are sending their sons to college, or are planning to send them. The boy himself would gain much by a careful reading. Dean Gauss writes from the fulness of personal experience and enlivens the pages of his book with incidents and anecdotes accumulated through his long years of sympathetic association with the college boy and his problems. Much information and a sane and wise outlook on the meaning of college, is given the reader of this book.

**Attractive Parties for Children;** by Lottie E. Fitch; published by Richard R. Smith, Inc., New York; price \$2.00.

This is a very attractive book, full of a number of very interesting plans for children's parties. Suitable invitations, decorations, refreshments and games are suggested for parties for all seasons. It is a book that parents and teachers should have. It would go far toward making the giving of children's parties the joyful affair it should be. The arrangement of the book is excellent and makes it especially useful for the busy worker with limited time at his disposal.

**The Church and Industry;** by Spencer Miller, Jr., and Joseph F. Fletcher; published by Longmans, Green & Co., New York; price \$2.00.

This book is of great interest to all who would

understand better the relation of the Church to industry. It gives an account of the growth of the Christian Social Movement from the early days of the 19th Century. It gives especial attention to the pioneers in this field and interprets their message to us. This volume also presents for the first time a complete list of the Church's Resolutions on all matters of social and industrial concern. An extensive bibliography and classified index make the book of great value for the student, laymen, or religious leaders.

**Stewardship Parables of Jesus;** by Roswell C. Long, M. A., D. D.; published by Cokesbury Press, Nashville, Tenn.; price \$1.00.

This is a series of six studies of Stewardship, based on the teachings of Jesus. A careful reading of this book will make for a clearer understanding of the parables studied and a deeper and richer spiritual life as a result of a more intelligent practice of stewardship in its fullest sense. For a personal use or group use this will prove of great value as a text. It is practical, clear, logical and simple in style and both suggestive and inspirational. It is just another example of the good and useful books the Cokesbury Press is offering us.

**The New Testament, A New Translation;** by James Moffatt, D. D., D. Litt., M. A.; together with the Authorized Version; published by Richard R. Smith, Inc., New York; price \$1.00.

The parallel arrangement in this edition makes it very convenient and easy to use. Dr. Moffatt is one of the best of modern Greek scholars and his translation throws new light and emphasis on many points in the King James Version. A comparative study of the two versions gives you an interpretation of truth easy to present to students of the Bible today.

**The Teachings of Jesus;** by Harvie Branscomb, M. A., Ph. D.; published by Cokesbury Press, Nashville, Tenn.; price \$2.50.

This is a textbook for class or individual use. It has been carefully prepared and tested by Dr. Branscomb, who is a thorough scholar and an experienced teacher. It is practical in form, authentic in material, reverential, sound and inspira-

tional in teaching. Preachers and teachers will find it a most welcome addition to their library. The author says of Jesus's teachings: "He did not lay down rules or laws, but he stated principles or attitudes which should dominate life. Slowly at first, but with increasing unanimity, men have proclaimed him the supreme religious genius of all time. In his statement of the ends in life to be sought, the kind of life of eternal value, the attributes and ideals which should guide and direct men's actions, his teaching is of permanent value." And again, "The only proof that Jesus himself ever offered was the inherent worth of the ideas which he presented. Of external proof or authority he made no use."

**A Speech for Every Occasion;** by A. C. Edgerton, LL. M.; published by Noble and Noble, 76 Fifth Avenue, New York; price \$2.00.

As a source book, this volume will prove useful in any library. It is full of good suggestions and clever and amusing illustrations. It is well arranged and all the material is so well classified that it can easily be used as a reference book. Toasts, letters, and resolutions are treated. The busy person who has many calls for speech-making will welcome this suggestive volume.

**The Minister's Week-Day Challenge;** by Edwin H. Byington, D. D.; published by Richard R. Smith, Inc., New York; price \$2.00.

This is a timely book which treats of the many-sided work required of a minister. Many people fail to realize that there is more to his office than the preparation and presentation of sermons. The many calls that come to him during the week would offer a challenge to the most energetic worker. The complex business, social and religious life of the day makes the pastor's extrapulpit activities a most important part of his contribution to his community. The book is intended primarily for students and young men just beginning their ministry. Used as a suggestive guide, it will help the minister to a clearer understanding of his task and will save him from many mistakes which, unguided, he would make. It also will prove interesting and enlightening to the layman who may have considered a preacher's life easy, dull and rather unimportant.



knight of old, riding his charger and flashing his lance in the sunlight, forth from that Conference he came to conquer. And his enemy—the enemy he fought until the end of his days—was the demon Rum.

It was no quixotic fight, however, upon which he was to enter here. He planned his battle with the skill of a general. He quickly organized the nucleus of his little army. There was Captain Martin—ardent prohibitionist, wise and unafraid. It was upon him that the young minister relied most. There were Brother Massey, Brother Clifton, Brother Duncan, Brother Carter, Brother Frazier, Brother Gist and several others who each Sunday filled the pews of the amen corner in his little church. With these he counseled and some of them doubtless he startled when he told them he was going to drive the saloon out of Conway.

His first move was the establishment of a Young Men's Christian Association, to provide for the men and boys some other place of resort and recreation than the barroom. With a meager fund he had collected he rented an upstairs room over a store building, gathered together a few books, mostly government publications he obtained free; purchased a small outfit of gymnasium equipment and a few games and opened its doors to every man and boy. Sunday after Sunday and occasionally at other times he would hold religious services in the Y. M. C. A. hall. Always, like the prophet crying out in the wilderness, he preached temperance, prohibition.

It was the spring of 1888. Brother Tabor had been here only four or five months, but already his preliminary campaign had girded his little but growing battalion for the real conflict. The time had come to fling the gauntlet into the sneering face of the rum demon and to sound the trumpets of battle. And war it was—bitter fighting, in which no quarter was asked or given—fighting in which before the victory was achieved more than one citizen was slain.

Biennially the electors voted for or against license and Faulkner County was wet by a heavy majority. But there was a statute known as the three-mile law, under which the sale of liquor could be prohibited by order of County Court upon petition of a majority of the adult inhabitants living within a radius of three miles of a given schoolhouse. With the election machinery in control of the liquor interests there was no hope of prohibition success at the polls and Brother Tabor and his counselors decided upon the petition as the weapon of attack. The little green four-room schoolhouse adjoining his church on Locust avenue was adopted as the center of the proposed dry circle around Conway.

Adults include women and here was the sole right given by the laws of the day for women to express themselves in their government. Women not only signed the petitions but circulated them. The sheets of many of the documents were stained with tears that fell from the eyes of wives of drunken husbands, as they tremblingly wrote their names. Leading the campaign with the zeal of a crusader, Brother Tabor inspired his little band with something of his own superhuman course and determination.

But the liquor men were not idle. As the reports came to them of the increasing number of signatures going on the petitions they became

alarmed and sought by all the influence they could summon and by intimidation to prevent people from signing and to cause them to remove their names if they had already signed.

At last, however, the dry forces counted noses, found they had a majority and filed their petitions in County Court. Here able lawyers on both sides challenged and defended the petitions, name by name, and the court decided in favor of the remonstrants. An appeal to Circuit Court was granted the prohibitionists. On August 8, 1888, after another legal battle, Circuit Judge J. W. Martin wrote his decision in the case of R. T. Blackwell et al, ex parte, and held that the petitioners constituted a majority of the adults in the area affected. He directed the County Court to make an order prohibiting for a period of two years the sale of intoxicating liquor within three miles of the public schoolhouse in Block 25 of the Town of Conway—"saving the rights of persons under unexpired licenses." Since saloon licenses were issued for the calendar year, that last phrase meant that after December 31, 1888, liquor could not be legally sold in Conway. The courtroom was crowded during the trial and the bulge of revolvers could be seen under many of the men's coats. The victors were afraid to cheer lest a bloody affray be started.

There were further contests in the courts and at the polls and finally a special prohibition statute for Conway, but time will not permit a description of them. The saloons closed their doors at midnight on the last day of 1888 and never again were they reopened.

Having accomplished the impossible within less than a year, Brother Tabor was not ready to rest. His achievements in later life were noteworthy, but never before or after his three years at Conway did his fervent spirit seem to burn with so great a brilliance.

Up at the little town of Altus was another prophet, young Alexander Copeland Millar, who had come as a fledgling graduate of a Missouri college to assume the presidency of Central Collegiate Institute and who was begging the three supporting Conferences in Arkansas to establish it as a college of the Church and to open its location to bids from other towns, in order that needed buildings and equipment might be provided and the institution be given a chance to grow. Upon recommendation of President Millar the name in 1888 was changed to Hendrix College.

In the fall of that year Brother Tabor closed the first year of his pastorate at Conway and he went to the Annual Conference, doubtless with a shrewd purpose in mind, to secure the next annual meeting for Conway. The invitation was accepted and it was at the Conference held here November 20 to 25, 1889, that the momentous decision to ask bids for the relocation of Hendrix College was reached.

Conway was now dry; Conway had begun to find herself; Conway was looking upward from the mire she had waded so long. Why should not Conway secure this college as the next step in her transformation, Brother Tabor asked his followers, and he dictated the answer he wanted from them almost before they could shake their heads. Brother Tabor would not let them tell him that a poverty-stricken village of a

thousand population could not hope to succeed against the many older, more populous and wealthier towns and cities that were certain to seek the college.

Scarcely had the Conference of 1889 adjourned before Brother Tabor began another campaign even more heroic than the one he had waged against the saloons. Captain Martin again was an eager volunteer. He offered to give to the Hendrix bonus fund \$10,000—probably more than a third of his wealth at the time and a superb philanthropy for the day. No one else could possibly give half so much—how was the rest to be raised? Brother Tabor showed them. Elated by the big generosity of Captain Martin, he went from man to man among the more affluent citizens of the town. With magnetic eloquence he painted the picture of a new and re-deemed Conway which when it became the home of Hendrix would never again fall back into the slough of its former evil days. Under the spell of his zealous pleading they wrote down sums that even appalled the subscribers themselves when they had had time for sober second thought. Not only, however, did he hold them to their pledges—pledges which in many cases meant almost bankruptcy in their fulfillment, but he gave them subscription lists and set them at work among people throughout Faulkner County and among friends and business connections in distant cities. The whole town soon became fired with the desire for the prized college. Former saloon men lined up now with Brother Tabor and subscribed generously at the request of the man who had thrown them out of business. Gifts that would represent dire sacrifices were promised. Men who had no money pledged labor. It was unquestionably the most nearly unanimous effort any community in Arkansas ever made. The subscription lists were gathered together and totaled. They amounted to the stupendous sum of \$72,000. People wondered whether the whole town could be sold for so much.

But the trustees of Hendrix demanded cash, not promises, for the location of their institution. And nearly a dozen other towns were seeking the prize. How could the big subscription list of unsecured pledges be capitalized into real money? Brother Tabor called his leaders together, a score or more of those financially the ablest, and told them

they would have to guarantee whatever fund Conway offered to obtain Hendrix. He told them \$55,000 and a site would probably win the location and that they must sign a note for this amount, taking the risk that the shrinkage in collections from the subscription list would not be greater than \$17,000. Captain Martin came forward, added \$1,000 to his original \$10,000 subscription and signed the guaranty, but many of them demurred. They had already pledged more than they could afford; they could not assume additional liability. Literally forcing pens into unwilling fingers, Brother Tabor coerced them into signing the paper. The guaranty was completed, the formal proposal of the board was written and Conway anxiously awaited the decision.

The college trustees, an equal number from each of the three supporting Conferences in the state, assembled in the parlors of the First Methodist Church at Little Rock on March 19, 1890, and for three days debated and balloted. Bids ranging from \$40,000 to \$57,100 were offered by seven towns, but the choice was soon narrowed to three, Searcy, Arkadelphia and Conway—one town in each Conference. It was on the fifty-seventh ballot, taken at 1:25 o'clock a. m. on March 22, 1890, that Conway finally received the votes necessary to a choice and won Hendrix College.

The joy over the signing of the armistice on November 11, 1918, was not greater or more vociferously expressed than was the jubilation in Conway. Returning from Little Rock, Brother Tabor at once set about consolidating the victory. Buildings had to be erected for a college in less than six months and money to pay for them collected from the subscription lists. The immense task was completed and Conway's promises were faithfully performed. The first building erected, the one which constituted the entire college plant the first year, was named Tabor Hall in honor of the peerless leader. The Minutes of the Arkansas Annual Conference which met in November, 1890, record that Hendrix College had been opened at Conway the preceding September with 117 students enrolled of whom 90 were boarders and 20 were preparing for the ministry.

That Conference, too, marked the end of the triennium during which Brother Tabor labored in the Conway pastorate. He was sent to the



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Fayetteville Church and a few years later came back to serve for a while as financial agent of Hendrix. For several years he was State Superintendent of the Anti-Saloon League. Never did he abate his relentless war upon his arch-enemy. In 1899 he wrote a book—he named it "Danger Signals." Two sentences which I quote epitomize its arguments: "It will be needless for us to go into any account of the effects which flow from this brain-maddening, soul-destroying, crime-producing monster; for as an enemy he is old. From the day when his devil-inspired power led even righteous Lot to the heinous crime of debauching his own daughters, until now has his trail of sin and death been seen in the world, through blighted homes, broken hearts and despairing souls."

The vicissitudes of Brother Tabor's life were many. But two years before his death on February 13, 1918, he returned for the third time to the Methodist ministry and he died as pastor of a Los Angeles, Calif., church.

Conway would eventually have gone dry if Brother Tabor had never lived here, but Conway would not have secured Hendrix College without him or even if it had waited one more year to adopt prohibition. I hope that one day some gifted pen will write the epic of Edward A. Tabor's glorious three years in Conway and preserve for generations to come a record of achievements probably without parallel in the history of this nation.

#### A RARE OLD BOOK.

By D. H. Colquette, "The Man With the Bible."

#### IV. In Jails Many.

Mr. Garrettson entered the "Traveling Connection" in 1776, at the Conference which met in Baltimore. The Revolutionary War was on in earnest; the battle of Lexington had been fought April 19, 1775; the battle of Bunker's Hill was fought June 17, 1775. The British lost 1,000 men, the Americans lost about 500 men in the latter conflict. American soil had been drenched in the blood of her own sons by the army of the enemy; there was no alternative now; the cause must be fought to a finish. The statesmen and orators must now step back and give place to the soldiers. In most cases these dignitaries have not felt called to bear arms; they have not starred as military men. It is one thing to talk and another thing to fight.

If he had been seeking quiet and ease, there could not have been a more unfavorable time for Mr. Garrettson to have gone into the Methodist ministry. A less heroic spirit would have reasoned that he could not accomplish anything in such a time of unrest and turmoil and he would just have waited until the war was over. That was not Mr. Garrettson's attitude. A more heroic character never bore arms in the American Revolution than he, though he bore no arms. He waged a greater warfare. Much propaganda was abroad in the land even in Revolutionary days. We quote from Mr. Garrettson: "To human appearance, our prospects were gloomy. In this place, what was called a Tory company embodied themselves and a backslidden Methodist was at the head of them. It was soon circulated through the country that the Methodists were enemies to the American cause; and were embodying them-

selves to meet the English army. A short time before this the English preachers had embarked for Europe; and the conduct of Mr. R. had been very injurious to the persecuted flock; so that the cloud which arose in the east grew very dark."

The Acts of the Apostles, Peter, Paul and Silas have nothing on this modern disciple in assaults, beatings, and imprisonment. Mr. Garrettson endured them all and continued his program of preaching the Gospel, praising God and praying for his enemies; and they seemed to be many at this time. "About this time the state oath began to be administered, but I could by no means be subject to my rulers in this respect, as it touched my conscience towards God; so I was informed that I must either leave the state, take oath or go to gaol. I told those who came to extend the oath to me, that I professed myself a friend to my country; that I would do nothing willingly or knowingly to the prejudice of it, that if they required it, I would give them good security of my friendly behavior during my stay in the state. 'But why,' they said, 'will you not take the oath?' 'I think,' said I, 'the oath is too binding on my conscience; moreover, I never swore an oath in my life; and ministers of the Gospel have enough to do in their sphere.'" Refusing to take the oath, the rulers said to him, "You must leave the state." He refused to leave the state. "Then," said they, "You must away to prison." The young hero, nothing daunted, said: "That matter I leave to the God of Daniel; assured he is able to defend my cause; whether in or out of gaol." The God of Daniel still lives in the heavens, Garrettson never took the oath, went to jail or left the state. Instead, he preached to increased crowds, with more freedom and power and great good was done. He also found a "great degree of sweetness" in his dear Saviour for "great was his goodness to him."

Another interesting parallel in this book and the Acts of the Apostles is found in these two events. In Acts 23-24 we find an account of a vow entered into to murder Paul when he came that way again. Mr. Garrettson tells us that in a certain place, several of the rulers bound themselves to put him in jail, when he came that way again. His friends persuaded him to decline going there; but he told them that he could not be clear if he distrusted so good a God. Before he got to the place, several of the men had left the stage of human action, and another was lying at the point of death. He preached with much freedom but there was no one to imprison him. The sequel was even more emphatic and impressive in the latter cause. In both cases the plans of the enemies of God's men were frustrated and came to naught.

Though I have made a close study of this book, I am unable to tell just how many times Mr. Garrettson was assaulted, beaten, arrested and put in prison. Through the war period this seemed a part of the program. On every hand men felt themselves commissioned to maltreat the Methodist itinerant, who committed no crime, loved everybody, and prayed for his enemies and persecutors. The sweet Christian spirit in which he bore all these afflictions, and the wonderful peace of mind and spiritual joy that came to him in these trying hours, surpass human understanding. Read the following quotation

from the book: "A little before night I was thrust into prison, and my enemies took away the key, that none might minister to my needs. I had a dirty floor for my bed, my saddlebags for my pillow, and two large windows open with a cold east wind blowing upon me; but I had great consolation in my dear Lord and could say, 'Thy will be done.' During my confinement here, I was much drawn out in prayer, reading, writing and meditation, I believe I had the prayers of my good friend, Mr. F. Asbury; and the book he sent me (Mr. Rutherford's letters during his confinement), together with the soul-comforting and strengthening letters received from my pious friends, was rendered a great blessing to me. The Lord was remarkably good to me, so that I experienced a prison to be a mere paradise; and I had a heart to pray for and with my worst enemies. My soul was so exceedingly happy, I scarcely knew how my days and nights passed away. The Bible was never sweeter to me. I never had a greater love for God's dear children. I never saw myself more unworthy, I never saw a greater beauty in the Cross of my dear Lord; for I thought I could, if required, go cheerfully to the stake for so good a cause. I was not at all surprised at the cheerfulness of the ancient martyrs, who were able in the flames to clap their hands for joy. Sweet moments I had with my dear friends who came to the prison window."

I have read nothing outside the Bible more sublime than this prison experience.

#### CONSCIENCE THE SUPREME COURT OF EVERY CITIZEN

The Supreme Court by a five to four decision has refused the right of citizenship to Professor Douglas Clyde MacIntosh, of Yale Divinity School, because in answer to the question, "If necessary, are you willing to take up arms in defense of this country?" he answered, "Yes, but I should want to be free to judge of the necessity," and further amplified his position by saying he was not willing, in the phrase of Stephen Decatur, to support "My Country, Right or Wrong." Miss Marie Averil Bland, a war nurse, was refused citizenship on the same ground.

#### Not a Pacifist

Professor MacIntosh is not a pacifist. He served in the World War as a chaplain in the Canadian army and does not declare that he will not

take part in any future war. He affirms he is willing to serve as a soldier, but only when his conscience approves of the war; he will not violate his conscience even in obedience to the call of his country. There is a class of pacifists, the Quakers or Friends, of whom the President is one, who have always taken the position that all war is wrong and that they will not take part in it, and our government has from the beginning excused this faith from military service. Professor MacIntosh does not go as far as this, but will serve in war if his conscience approves of the cause.

#### Position of Chief Justice Hughes

Chief Justice Hughes was one of the four judges opposing the decision and his is probably the weightiest voice of the court. He challenged the claim that the arms-bearing question was required by law and said it was apparent Congress did not make such a requirement and that it should not be implied. "It must be conceded," he said, "departmental zeal may not be permitted to outrun the authority conferred by statute," and said that the law's requirement that the alien "will support and defend the Constitution and laws of the United States against all enemies, foreign and domestic, and bear true faith and allegiance to the same," has not generally been regarded as implying a promise to bear arms notwithstanding religious or conscientious scruples, or requiring one to put allegiance to temporal power over allegiance to the power of God. Many heroes of the people have been willing to suffer imprisonment or even death rather than make such a promise. To impose such a requirement would, I believe, be generally regarded as repugnant to the fundamental principle of representative government."

#### This Martyrdom Has Been Suffered

The early Christians suffered martyrdom rather than subject their conscience to the worship of the Roman emperor and thousands of them laid down their lives when by a single gesture of such worship they

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could have saved themselves. The same principle and practice has come down to us and has often stood the test of death. All the sons of the Reformation, whether of Luther or of Calvin, have declared that "God alone is Lord of the conscience," and have stood by this declaration in the face of priestly or political demand and persecution. To try to annul this right of conscience is a reversion to paganism. This is a root of the attempt in Soviet Russia to extirpate religion and impose the iron rule of the despotic government on the inner conscience, as well as on the other life of all the people. Dictators generally find it hard to stop with outer conduct, but proceed to reach into the inner life and go as far as they dare to bind it with their decrees. No Christian will stand for this thing. If resistance to this claim of the government is treason, thousands or millions of them in this country will say, make the most of it.

#### Who Imposes This Requirement?

It is important to know who imposes this requirement of military service in spite of what conscience may say about it. This requirement is not written in the Constitution or in the law; it appears to be drawn up and asked by a department of the government. Any federal judge can pass upon the application of an alien for citizenship and ask what questions he pleases and then make his own decision. This puts the application at the mercy of the presiding judge and gives the judge an opportunity to impose his own judgment or prejudice as to what properly constitutes a right to citizenship. Should not this vital question be framed in an act of Congress and not by a governmental department? We have a similar situation in the requirement for admission into the ministry of our Church. The members of the Presbytery may ask what questions they please, but when it comes to the official act of licensure the Presbyterian Church itself steps in with questions embodied in its form of government and an affirmative answer to these is all that is required.

#### Conscience Is the True Supreme Court

Conscience is the true supreme court in all the affairs of life. If not expressly stated, it is assumed to be in the background as the deciding voice. As Chief Justice Hughes said, taking the oath of allegiance to the country "has not generally been regarded as implying a promise to bear arms notwithstanding religious or conscientious scruples, or requiring one to promise to put allegiance to temporal power over allegiance to the power of God." When war comes and a citizen claims conscientious release from bearing arms, his plea will be considered on its merits as to its sincerity and honesty or whether it is a trumped up excuse and subterfuge. When honest, it has usually availed to obtain such release. But this question need not be raised until the emergency arises. As a matter of fact, very few claim this privilege. But to surrender this right in advance and take a pledge to bear arms under all conditions is to subject conscience to a temporal power and even to a departmental subordinate of the government. The demand cuts right across fundamental conscientious and religious principles and we will not yield to it.

The Supreme Court has put itself

## For Youth

### GO TO A TREE

When you grow weary of the boasts of men  
Go to the tree, my friend—one that has stood  
Long, patient years within the silent wood.  
Beneath its branches you will find again  
A thing long lost. They are content to be  
As God created them. No bough that turns  
Its golden thoughts to Autumn ever years  
Beyond a hillside's immortality.

Go to a tree in silence. You will find  
In the soft eloquence of bud and leaf  
Serenity beyond the voice of grief,  
And faith above the reach of human kind.

Man spends his noisy days in search of grain  
While trees find God in sunlight, soil and rain.

—Anderson M. Scruggs.

### THE CONSERVATION OF THE FORESTS

(Last year a prize was offered for the best article on Forest Conservation in a high school journal. The following article, written by Frank Stevenson in The Grizzly, published by Fort Smith High School, won the prize).

No more exhilarating thrill could a person get than by spending a night in the woods alone. I hear the wind moaning in the boughs of the pines and the brook and smell the fresh green pines; to forget all your cares and troubles and think only of the great forests our God has given us.

Why do we maltreat our forests? Were they placed here on earth for man to destroy? No, they were put here for us to use; not to burn; to cut up, to waste and abuse. The forests were put here for the earth's beauty. Imagine the earth without a tree. What would the birds, the animals and the people of the earth do if we did not have trees?

Connectedly, our lives depend on our forests. Protect our forests and they will protect us.

"No one knows the grandeur and the splendor

That these virgin woods surrender,  
But the tenders and helpers  
Of this God-forgotten forest tract of land."

People of today are learning more of the value of our forests that are being mutilated and burned. They are learning too slowly, alas!

Forest fires consume millions of dollars worth of lumber a year; millions are lost in refuse and cuttings. The wrong trees cut; too many cut; hundreds of things that are making

in an untenable position. There is no way of reversing its decision until another similar case arises which may happen any day. Let another applicant for citizenship refuse to submit to this demand and the court may reverse itself, as it has done before. Congress should clear the matter up by framing the law and prescribing the questions that may be put to such applicants.—Presbyterian Banner.

our forests diminish yearly—all this could be avoided

Parks must be built; reserves and preserves. Forestry must be taught in higher grades; more forest patrols and modern equipment to fight fires and campers and insects. The cost will be great, but our loss will not total so high, compared with what is wasted now. If we do not do this we will become almost a treeless nation.

Wood fires kill many trees outright and they lead to other damage often serious enough in the long run to turn timber-growing profit into loss. By making wounds in the living tissues of trees, fires open up fertile fields for the growth of rot-producing fungi, which hollow out the trees and make them defective and easily thrown by strong winds. By weakening the trees, fires make them more susceptible to attack by insects, which often cause their death, and by burning fire scars and cat faces on the trunks. Each fire gives the next a better chance to burn down the trees.

When the logger comes along to take out the timber, he passes up the defective, dead and down timber, as valueless.

Fires destroy tree seeds and kill baby trees, causing blank spaces in the woods or idle land on which there is little or no tree growth. Normal trees left after a fire should be left to help reforest the country the fire

laid bare, but trees so conspicuous are usually cut down. This should be prevented.

Statistics show that short-leaf pine will grow three times the size of short-leaf pine that is burned over annually.

There are ten million acres in need of planting by farmers that are valueless for cultivation and that are slowly eroding away. Trees often prevent erosion. There ought to be five times as many government nurseries as there are now and hundreds more privately owned ones.

The government is now reforesting great areas that have been burned over and slashed.

On land that is valueless for fine trees, long-leaf and slash pine may be turned into a profit by collecting turpentine from them.

Trees make good wind-brakes and can also make a farm attractive.

The cutting of pine pulp, if it can be done scientifically, can be turned into profit, and also make what trees that are left grow into trees that are to be valued for lumber. If trees are thinned out properly they leave more chances for the smaller trees to grow by giving them water, sunlight and air.

When fields are worn out, trees do best on them. Norway pine, white pine, Jack pine and Norway spruce often grow best on worn-out fields. These trees grow exceptionally fast on this type of land. If farmers

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would plant these trees instead of letting their land lay bare, we would have better forests and would in due time make more money from them.—  
By Frank Stevenson.

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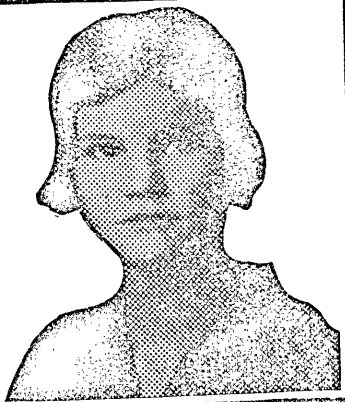
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## For Children

### LOVE ONE ANOTHER

'Twas Saturday night, and a child so small  
Sat on the floor in the middle of the hall,  
Vexed and troubled and sore perplexed,  
She forgot for tomorrow the Sunday School text.

"Love," that is easy, it means, why this—  
A great big hug and a loving kiss.  
Then the gloom left her face and she raised up her head,  
Then joyfully, merrily and quickly she said,

While she fondly smiled on her little brother,  
"Why I am one and you're another,  
And this is the meaning, now don't you see?  
I'm to love you and you're to love me."

At night she knelt down and her prayer she said  
Just before she climbed in her nice white bed,  
"Don't let me forget the golden text,  
Through this Sunday and the next."  
—Everyland.

### A FAMILY BARGAIN

Once upon a time I read a queer story about a little boy who never wanted to do what he was told, never wanted to bring in the wood nor help to make the home happy—he wished he could do exactly the things he wanted to and nothing else. And in that story there was a little girl, who fussed and fumed every time her mother asked her to help wash the dishes or to dust or to do anything which would help to make the home happy. She, too, wished that she could do exactly the things she liked to do, and nothing else. So the mother and father made a bargain with them, and they both agreed to the bargain and were happy to agree. The bargain was that every member of the family should do exactly what he wished, and nothing else.

So Jack played ball all morning, and Janet was out with her friends, and they both stayed away from home until about two o'clock. By that time they were so hungry that they rushed home for something to eat. Imagine their surprise to find no lunch, just dirty dishes on the table. Clothes were scattered here and there, papers were thrown around and Mother sat reading a book. "When do we have some lunch?" asked Jack.

"Oh," said Mother, "you will have to eat what you can find, for I wanted to read this morning, and didn't get any lunch ready."

The children ate their cold food and ran out again. When dark came they rushed home again. The dirty dishes were still on the table, no supper was ready, no fire was made, no wood was in the house, and Mother and Daddy were both away. Well, it was all pretty dismal.

About bedtime, Mother and Daddy came in saying they had had such a good time, a good supper at the hotel, and were ready for bed. They kissed the children good night and left them. Of course Jack and Janet had to eat what they could find

## Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

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

### MOUNT SEQUOYAH CALLS

(Adapted from a poem by Mrs. F. W. Haverkamp, in Christian Observer).

When the summer breezes blow  
And the fruits and flowers grow,  
Then our hearts are all aglow,  
For Mt. Sequoyah calls.

From the north, south east and west  
Women who all love the best  
Turn their thoughts to that spot blest  
Where Mt. Sequoyah calls.

Up among her mountains high,  
In that scenic Land of Sky,  
Where clouds along the valleys lie,  
Our Mt. Sequoyah calls.

From the problems that would vex us,  
From the worry that nigh wrecks us,  
Up where hope and duty beck us  
Dear Mt. Sequoyah calls.

Up from earth to "heavenly places"  
Where from Him we learn new graces,  
So His love shines in our faces,  
There Mt. Sequoyah calls.

Up where fellowship is sweet,  
Where like-minded women meet  
Just to sit at Jesus' feet,  
Blest Mt. Sequoyah calls.

Mountain of Transfiguration,  
Whence we draw our inspiration,  
Plan our work in preparation,  
How Mt. Sequoyah calls.

It is good for us to be there,  
In that holy atmosphere  
Where Christ dwells. O, can't you hear  
Where Mt. Sequoyah calls?

Let us answer, gladly saying,  
"Yes, we are thy call obeying;  
For us there can be no staying  
When Mt. Sequoyah calls!"

### CONFERENCE AT MT. SEQUOYAH

The Regional Conference on City and Rural Missions was held at Mt. Sequoyah, June 29-30.

The theme for the Conference was "Spiritual Life—the Dynamic for Home Missions."

"We cannot go further until we go deeper," E. Stanley Jones.

Mrs. J. W. Downs, director of Regional Conference, was present and Mrs. H. A. Hudspeth, Dallas, Texas, chairman of the Conference, presided over the sessions.

Some thirty women, representing

and get into their beds, which were still not made, and try to get some sleep.

I don't remember how the story ended. Jack and Janet knew that they had helped to make the bargain, so it was all fair. I have to wonder if they didn't decide that the bargain was a pretty bad one for them. Maybe they found out that we are always happier at home when everyone does his share to keep things running along. Maybe you have read the story and know how it ends.—Ex.

the five states, Arkansas, Louisiana, Texas, Oklahoma and Missouri, registered for the Conference. Mrs. Downs explained that the Regional Conference was composed of two Conference officers from each Conference, the deaconesses of this region, and Rural Workers. The object of the Conference was for these groups to study plans, programs and co-operations pertaining to city missions and rural sections.

Mrs. L. K. McKinney of El Dorado was elected secretary of the Conference.

The discussion of the Findings Committee of 1930 was led by Mrs. B. J. Reaves and pertained to rural work, labor, illiteracy, law enforcement, sobriety and child welfare.

Each devotional topic dwelt upon spiritual cultivation. "My Own Need" was given by Mrs. Fred A. Lamb of Kansas City. The Gospel according to you, expressed in holy ways in our own lives. The unconverted man is the center of his life. The converted man makes God the center of his life.

"The Contagion of Spiritual Life" was forcibly presented by Mrs. E. F. Ellis of Fayetteville. Spiritual life in the church proper was given. The church is not a social service agency, but the mother of the social agency, and we are failing if we fail to make Christians of those to whom we minister.

"Spiritual Life and Young People" was discussed, and the great need that they render joyous and effective service to the world.

Spofford Home, a home Mission School for the mal-adjusted child, was presented by Deaconess Emma Burton.

The Week of Prayer Offering this year will be directed to Spofford Home.

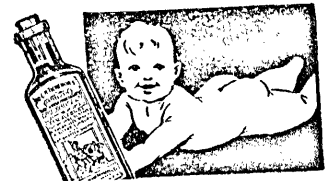
"Spiritual Life in Wesley Houses" was well brought out and opportunities in clinics for spiritual cultivation were shown to be limitless.

"Community Church Promotion" was forcibly given by Miss Willie Mae Porter of the Camden District.

At the evening service, Mrs. J. W. Downs spoke on "Spiritual Possibilities." She said the task of spiritual nurture is the task of the church and urged Christian women to study, plan, pray, give toward the building of Christian character. She asked that the women read "Washington, Capital of the World," in the January number of Reader's Digest. She stressed the fact that with opportunity goes responsibility and the great need of cultivation of spiritual life. Greater than need of men, greater than need of money, is prayer.

Officers for 1932 Regional Conference were elected as follows:  
(Continued on Page 9, Col. 2.)

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## Dr. TICHENOR'S ANTISEPTIC

# Fayetteville, Arkansas

## A Vacation Center

### A CITY OF BEAUTIFUL CHURCHES AND HOMES

Fayetteville is an important center of religious activity. There are fifteen churches, representing all the better known denominations. Many of them are housed in magnificent structures rivaling in beauty the finest churches in the country. You will be welcome in these churches as a visitor or as an addition to the congregation of your particular denomination.

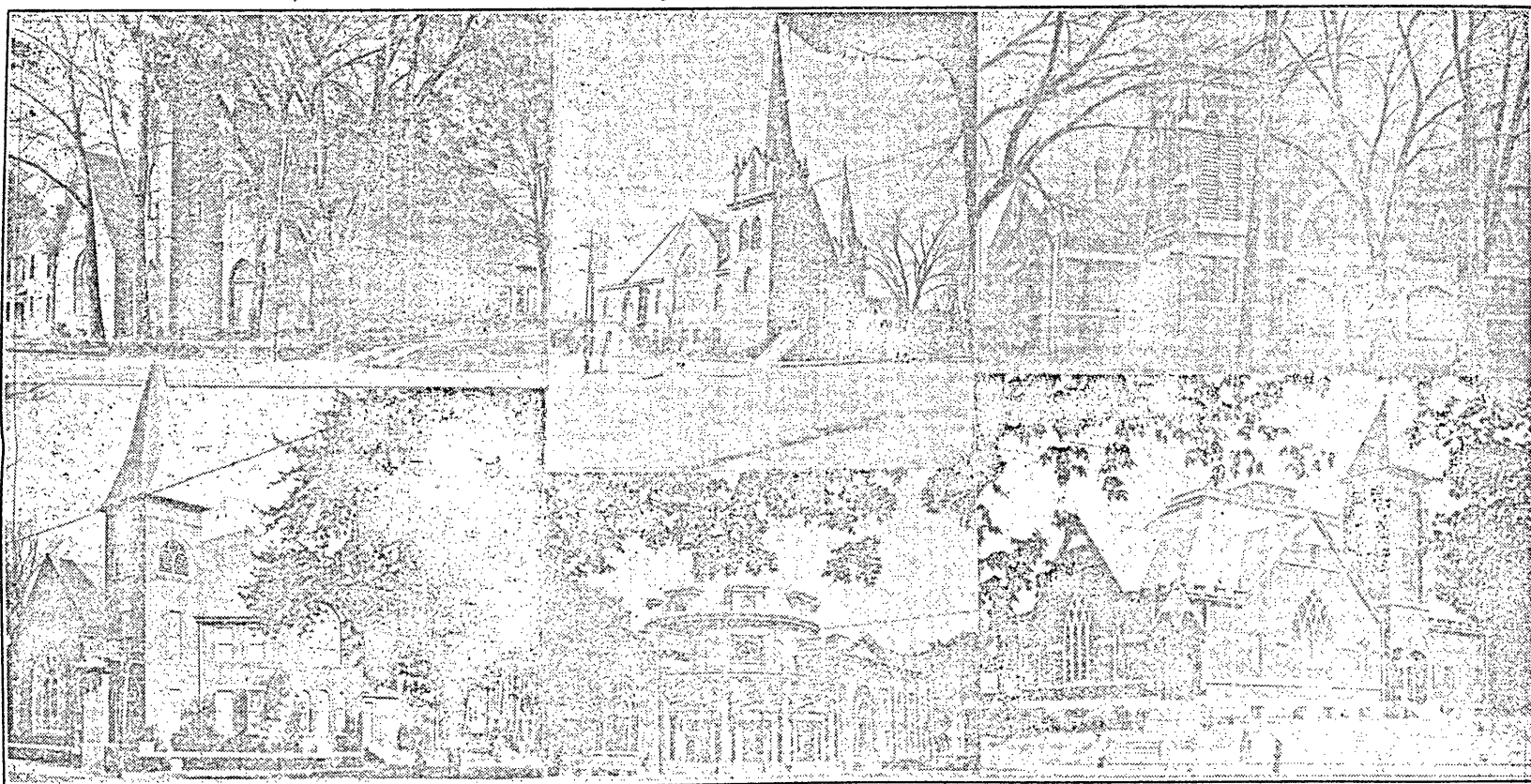
Mt. Sequoyah, the site of the WESTERN METHODIST ASSEMBLY, located just one mile and a half east of the city, makes Fayetteville still more important as a religious center. Here are congregated through the months of July,

August and September, each year, church and civic leaders from seven Western States. Hundreds of ministers and thousands of laymen come for lectures, Chautauqua events and musicales by out-of-town specialists in each of their fields. Courses dealing with vital problems of Church, City, Community, State and Nation are conducted throughout the two months, the subjects being so arranged that the visitors may enroll for work at any time without being penalized for missing previous classes.

These programs are now being conducted atop Mt. Sequoyah, one of the coolest spots to be found in the State, where light cover is real comfortable at nights. Any one would spend a happy

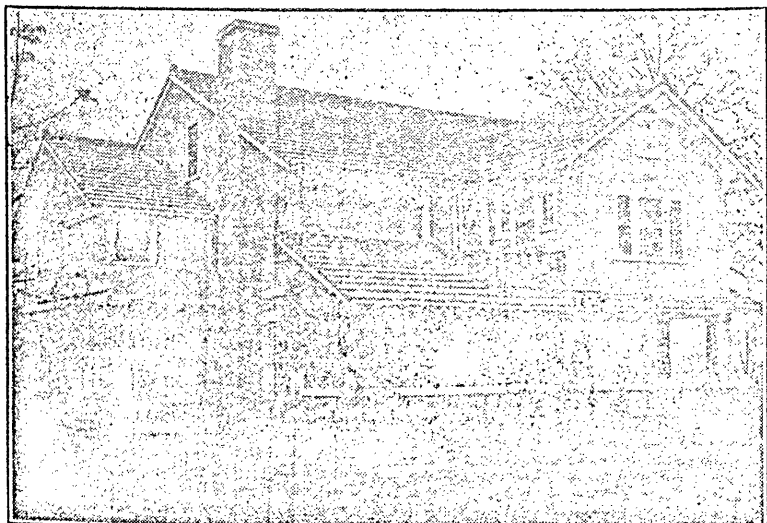


"Rock-a-Way," Home of Mr. and Mrs. A. L. Trent, at Fayetteville. Note the Native Stone, of Which This Beautiful Home Is Constructed.



FAYETTEVILLE HAS MANY BEAUTIFUL AND FINE CHURCH BUILDINGS

Upper Row, Left to Right: First Christian, First Presbyterian, St. Paul's Episcopal. Lower, Left to Right: Central Presbyterian, First Baptist and Central Methodist. This engraving was supplied through the courtesy of the F. W. Woolworth Store, Fayetteville.



Home of Dr. W. F. Drake, Another Beautiful Residence of Native Stone and Stucco.

vacation either at Fayetteville or on Mt. Sequoyah. Every form of outdoor sport and exercise are offered. At the same time, one may take advantage of hearing some of the most outstanding spokesmen in religious circles of our great country at Mt. Sequoyah. Come and visit this attractive place this summer.

Fayetteville as a home city, an attractive place in which to live, is ideal and hardly equaled anywhere. There are numerous beautiful and well-shaded residential streets, absolutely shaded on either side by the most beautiful maple shade trees, with an under setting of well-kept grass lawns, which adorn each residence.

The altitude here of 1,425 feet above sea level affords a cool mountain breeze that prevails throughout the summer. With a fine supply of good pure water, and ample sewage system, Fayetteville has much to offer the homeseeker, as well as the visitor. Mosquitoes are unknown in this section, and there is very little, if any, malaria to be found.

### THE CENTRAL METHODIST CHURCH, FAYETTEVILLE, ARK.

Rev. William Sherman, Pastor.

To write the full story of the Central Methodist Church of Fayetteville, Arkansas, would require much more space than we can give it here, for the history is a long and continuous one, extending back for a hundred years or more. In his "History of Arkansas Methodism," Horace Jewell says, "The first distinct mention that we have of Methodism in that portion of the state was in 1831, when the minutes read 'Washington Circuit, John Kelley'."

Fayetteville, being the County Seat of Washington County, it is presumed that this was the center of the circuit at that time; and it is quite probable that there had been a Methodist Church here at that time or prior to that date.

In 1838, Fayetteville became the head of the District, and John Harrell was its first presiding elder. Thus, for 93 years,

(Continued on Page 9.)



the Fayetteville District has been in existence.

In 1857, Fayetteville became a station, and for 74 years it has had a station filled by such men as Dr. Andrew Hunter, George W. Hill, B. H. Greathouse, Stonewall Anderson, James A. Anderson, Henry Hanesworth, E. R. Steel, P. C. Fletcher, M. N. Waldrip, and other men who have preached with great effectiveness, and founded the church on a solid foundation.

When the church was founded, Fayetteville was a small village; only a few houses. In fact, and as one begins to think back over the personnel of the men who have carried on in this church, such names as Stephen K. Stone, Ludwick Brodie, James Simpson, P. R. Smith, D. B. Jobe, Joseph Holcomb, Capt. J. T. Eason, and others too numerous to mention, stand out; and we are not surprised that it has stood for a century as a beacon light upon the hills of Washington County.

Eight Annual Conferences have been held here. The first was in 1830, and the president of that Conference is unknown. We do not know whether a bishop attended. The second was held in 1850, and in the absence of a bishop, William Moore was elected to preside over the Conference. The third was in 1869, with the silver-tongued orator, Bishop George F. Pierce, presiding. The fourth, in 1877, had Bishop Kavanaugh in the chair. The fifth was in 1887, and the prince of pulpit orators, Bishop Chas. B. Galloway, held the Conference. In 1896, Bishop Duncan presided over the sixth; and in 1910, Bishop J. H. McCoy; and then in 1924, Bishop Hay held the eighth. At each of these Conferences, Fayetteville and Fayetteville Methodism showed great hospitality and received much benefit in return.

There have been three church buildings. The first two were located on West Center Street, just west of the Square. The first building, a frame structure, was burned during the Civil War; then the old brick church that stands there now, was erected, and served the congregation until 1899, when the building on the corner of Highland and Dickson, was erected under the ministry of Rev. Henry Hanesworth. The new education building was erected in 1923-1924, under the pastorate of Rev. H. Lynn Wade.

The membership of this church has grown from a mere handful to a large membership of more than a thousand and it has had on its rolls some of the best men of the state.

In 1872, the University of Arkansas was located here; and this church soon became the University City Church, and has had to minister to many of the faculty and an unusually cultured audience. Its membership includes, or has included, two of the University presidents: Dr. J. L. Buchanan and Dr. John C. Futrall, who is the president at this time. Also, many of its strong professors and teachers are members. Among these are: Dr. George W. Droke, who was professor of Mathematics for almost 50 years; Dean Vergil L. Jones, of the College of Arts and Sciences; Dr. C. L. Benson and Dr. D. Y. Thomas, of the History Department; and Dr. George Vaughan, of the Law College, and many others who have contributed to making the University of Arkansas an outstanding institution.

At present, the church, under the

(Continued from Page 7.)

Mrs. W. L. Blackburn, Vinita, Okla., Regional chairman.

Mrs. C. H. Monteer, Kansas City, Mo., vice-chairman.

Mrs. L. K. McKinney, El Dorado, Ark., secretary.

Among Arkansas women attending the Conference were: Mrs. J. R. McAllister, First Church; Mrs. Greene, Highland; Mrs. Nelson, Asbury; Mrs. Woodard, Pine Bluff, and Mrs. A. R. McKinney, superintendent of Mission Study; Mrs. A. J. Quindley and Miss Grace Quindley, First Church.

The Conference was full of zeal, enthusiasm and the Spirit of the Master.—Mrs. B. J. Reaves, Supt. Social Service, Little Rock Conf.

#### COTTON PLANT AUXILIARY HOLDS MEMORIAL SERVICE FOR MRS. LULA HILL

The Woman's Missionary Society met Tuesday afternoon with Mrs. Frank Angelo, Mrs. McGlathery, assisting hostess. Although the day was warm, the hostesses had the rooms cooled with electric fans and bright with flowers.

Eighteen members and four visitors were present. The meeting was opened with prayer by Mrs. Read. After a brief business session, presided over by the president, Mrs. W. G. Jones, Mrs. Argo presented Stewardship.

Mrs. Anna Brown gave a resume of the life of Paul as a Bible Study, followed by a brief presentation of the Prayer Life of Paul, by Mrs. Murphy.

Items from the Missionary Bulletin were presented as fruits of the harvest. Although we had a drouth and our finances were cut off last year, it was a year of remarkable progress in many ways. Some notable happenings in our missionary work were given by different members as fruit in a dry year.

Mrs. Leighton was appointed local treasurer, and Mrs. Cora Wilkerson agreed to serve as Social Service superintendent. Mrs. Walker and Mrs. Hancock were appointed to assist Mrs. Murphy in spiritual cultivation.

The closing part of the meeting was a beautiful memorial service in honor of Mrs. Lula Hill, who has for so many years been a leader in the Missionary Society, both locally and in the Searcy District. Mrs. Jones and Mrs. Argo gave beautiful tributes to the life of Mrs. Hill. Mrs. Argo and Mrs. Hancock sang a favorite song of hers, which was typical of her life, "Others." The address of the day was given by Mrs. Anna Brown, who in well-chosen words expressed the sentiments of the Society in appreciation of the character and work of a beloved worker who now rests from her labors. Resolutions expressing the grief and deep sense of loss felt by

leadership of Rev. Wm. Sherman and Rev. H. M. Lewis, the director of the Wesley Foundation, is trying to minister to the Methodist young people who come to our city to seek an education. We most earnestly request the co-operation of the pastors and parents in this work.

Mt. Sequoyah, the Western Methodist Assembly, is located here, and many people will be coming from other states west of the Mississippi River. Speakers will be coming this summer from many places, and we invite you to spend some time on our beautiful mountain and visit our church while in the city.

the Society, and extending sympathy to the family in their sorrow, were read by Mrs. Angelo. The meeting closed with prayer by Mrs. Murphy.

At the close of the program, the hostess served cooling and tempting refreshments during the social hour.

The next meeting will be with Mrs. Proctor and Mrs. Corley, Tuesday, July 7.—Reporter.

#### MANSFIELD AUXILIARY

Our Missionary Society has completed "The Open Gate to Prayer," which has been a veritable inspiration to all. It was completed in three consecutive Tuesday afternoons. Some special features were introduced in connection with the study by the superintendent, Mrs. C. C. Graves, who also presented each person a book of the Psalms requesting that if we could not read all to especially read Psalm 119. Topics bearing on the subject were assigned to individuals. I wish also to tell of other assignments for benefit of those who have not yet studied the book, trusting it may prove helpful to them as it has been to us.

1. Bring a song or poem which helps you to worship God.
  2. Compare the prayers (or a prayer) of some Old Testament character with those of some New Testament character.
  3. Twenty-five Old and New Testament prayers, Scripture, person praying, occasion of prayer, type of prayer, and the answer.
  4. A song you would use as a prayer for personal need, for praise, that contains the gospel message, of encouragement, for some unsaved person, for missions, for someone ready to cross the bar.
  5. Read book of Ephesians. Read 91st Psalm. Read 15th chapter of St. John. Bring a list of promises.
- Reporter.

#### LETTER FROM BRAZIL

Dear Friends of the Woman's Missionary Society:

I'm glad to hear of the interest in the new year's work and I know in spite of the financial depression that the women are going to do their part. These hard times make us realize more and more that it's the permanent things we ought to lay up as treasures, and not those things which are material.

Our school year began March 4 and it certainly has been a busy one thus far, but indeed a happy one. Our principal has not returned yet on account of sickness, but we have managed beautifully and hope to have her soon. The financial crisis has caused a slight decrease in our enrollment, especially in the boarding department, but still we have a pretty full school and as a whole the girls seem more interested than last year.

I love my work and I think the girls are precious. I am so much better pleased than I was last year—there are many reasons. I know the language better, I know and understand the girls better, the work itself is more nearly what I like to teach. I have five English classes in the 7th, 8th and 9th grades and a Geometry class. All my classes except section 8 of the seventh grade understand English fairly well. Some of them do excellent work. We have an English singing class once a week and the girls dearly love to sing. This week they have charge of assembly and are planning a good program.

My work in the church this year

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is with the young people. The E. L. and Y. P. M. S. have merged and now we have only one organization. It was begun with much enthusiasm and with 44 charter members. The young people send a group to a poor home every Sunday morning before the Sunday School hour, to take food and to conduct a short service. I have been with one group and expect to go again next Sunday. The young people also form a large part of the choir. They take it seriously, too, practicing twice a week of at least an hour and a half each.

I am a member of the Young Women's Sunday School Class. We have twenty-five or thirty members. At present we are buying milk for a sick man. That may not seem like much for a class of that size, but many of the members have only a little to give.

At Easter time we had the Student Volunteer Convention at our school. Delegates came from Rio, Juiz de Fora, Campo Bello and Lavras, from various schools. There were about twenty young people here. The girls were our guests and the young men stayed in homes. We had a good meeting. It was a blessing to me to be in the midst of such a group—all very fine young people.

Sunday was Sunday School Rally Day. We had a good program and an extra large crowd. I don't know yet what kind of collection we got, but these people give pretty faithfully, even the poorest. One part of the program was a demonstration of a deaf and dumb class. There are five in the class. A young man is the teacher.

We are looking forward to the World Sunday School Convention, which will be a little more than a year from now. We are hoping there will be a great many delegates from the U. S. A., and, of course, I am hoping to see some of my friends, for I expect to go to Rio and attend the convention.

I am praying God's richest blessings on all the W. M. S.'s all over the Conference and throughout the Church, that this may be a year of many spiritual blessings.

Pray that God may bless me in my work.—Lucy Wade.

#### PINE BLUFF AUXILIARY

The Woman's Missionary Society of the First Methodist Church entertained the High School graduates and collegians with a formal progressive luncheon in the home of Mrs. J. B. Talbot last evening. Tables were placed and beautifully decorated in the spacious rooms for forty, including specially invited guests.

A delicious three-course banquet-luncheon was served. Mrs. W. E. Burnham was toastmistress and in the receiving line were: Rev. and Mrs. John C. Glenn, Dr. John Hugh Reynolds, president of Hendrix College; Mrs. V. D. Webb, District secretary of the Woman's Missionary Society, Pine Bluff District; Mrs. W. D. Ferguson, president of the local Woman's Missionary Society; Mrs. W. F. Woodward, vice-president; Mrs. J. B. Talbot, house hostess, and Miss Frances Crutcher.

The honor guests and out-of-town guests included: Dr. Reynolds of Conway, Helen Hardy, Thurman McCool, Ethel McNulty, James Glenn, J. Edward Clifford, Margery Talbot, Burney Clemons, Burrelle Hamilton, Stanley Beers, Eva Simpson, James McCammon, Catherine Bahlau, Geo. Talbot, Louise Hogan, Jack Kerr,

Margaret Wilkes, Cecil Asbury, Susie Williams, Arthur E. Coen, Catherine Dietrich, Rembert Moore, Martha Jackman, Clayton Jones, Chantetta Hollis, Betty Adams, F. O. McGehee, Sue Crutcher, Gerritt Land, Virginia Sligh, Moody Caruthers, Mary Bess Johnson, Mrs. Glenn, Mrs. Webb, Mrs. Woodard, Mrs. Burnham, Miss Crutcher and Mr. and Mrs. Frank Boone.

Those who served as members of the hospitality and entertainment committee were: Mrs. Tom L. Gaddberry, Mrs. L. C. Cochran, Mrs. J. D. McGehee, Mrs. A. G. Wheeler, Mrs. J. D. Baker, Mrs. W. O. Smith, Miss Annie Bunn, and Mrs. Emma Ezell. W. E. Burnham assisted in providing novelty pencils instead of place cards.

Interesting contests were featured. The collegians made brief talks about their respective universities and colleges. The High School graduates were well represented in a talk by Miss Hogan. The "Nutt Family" were the feature entertainers of the evening. Dr. Reynolds delivered the special address of the evening. Speaking on "Adventure of Youth," he told of the adventurous spirit of Colonel Lindbergh, spoke of the daring faith of Admiral Byrd and related the story of the adventure of Methodism in Arkansas in establishing a system of higher learning in the state.

The garden flowers, lending the beautiful setting of the occasion, together with the excellent food courses and fellowship combined, made it an evening of unusual significance and enjoyment.—Reporter.

#### HUGHES AUXILIARY

The Woman's Missionary Society of Hughes was entertained in the home of Mrs. Chas. Wilkerson, with Mrs. Guy Arnold, co-hostess.

Mrs. P. W. Wynne was leader for the afternoon. She gave a very inspirational talk on the triumphal entry of Jesus into Jerusalem. After which a very interesting contest was held, Mrs. L. Freeman winning the prize.

Announcement was made of the Zone meeting to be held June 30, at Haynes.

The Woman's Missionary Society of Hughes held an all-day meeting, studying the Open Gate of Prayer. There were nine present.—Mrs. A. W. Pilkington.

#### PARAGOULD FIRST CHURCH AUXILIARY

The women of the church entertained from 3 to 5 o'clock, June 30, in honor of those members whose birthdays occurred during the first six months of the year.

The room of the church was beautifully decorated with baskets of summer flowers.

About 65 guests enjoyed the hospitality of the Janet Jackson and Jones-Parker Circles, the members of which acted as hostesses for the occasion.

Mrs. J. A. Poole and Mrs. Vivian Wood arranged the program, which consisted of musical selections by the children and readings by Miss Geraldine Adams of El Dorado, Miss Elizabeth Adams and Mrs. Glendora Parker of this city. Delicious cake and cream were served.

Mrs. Parker gave a toast to the honored guests.

A large birthday cake was cut by Miss Jennie Knox, and a piece given to each of the special guests.

Out-of-town guests were: Mrs. Guy May and Mrs. Gay Crawford

of Little Rock, and Miss Geraldine Adams of El Dorado. Mrs. Bob Anderson of El Paso, Texas.

The birthday offerings and other silver offerings will go to the missionary pledge.—Mrs. J. E. Wilbourn, Pub. Supt.

#### VILONIA STUDY CLASS

The Mission Study Class of the Vilonia Auxiliary studied during the quarter ending July 1, "Trailing the Conquistadores."

There was an interesting class of eleven members. Eight studied for credits.—Mrs. Orpha Neff, Supt. Emma Latimer, Secretary.

#### FAYETTEVILLE AUXILIARY

One of the interesting recent programs of the Fayetteville Auxiliary was the lesson on Poland, "Poland, Our Last Foreign Enterprise."

Mrs. Virgil Jones was in charge of the meeting, which was held in the home of Mrs. Otey Miller.

Assistant hostesses were: Mesdames C. E. Pierce, Inman Carl, J. W. McGehee, H. M. Lewis, Doyle Phipps, Alice Thompson and J. Fay Reed.

Mrs. D. Y. Thomas, Conference superintendent of Children's Work, conducted the Bible lesson, using from the Voice, "A Meditation on Facing Reality," by Mary DeBardeleben, as a basis for her remarks.

Hymn, "The Church's One Foundation," was sung, after which Mrs. Jones, in a pleasing manner, presented facts concerning the country of Poland. With these facts as a background, Mrs. H. M. Lewis, in her own characteristic and charming manner, retold the leaflet prepared for this program.

As a special musical number, Miss Marie Scott of Siloam Springs, accompanied by Miss Anne Louise Powell of Fort Smith, sang, "Lord I Believe," by Emilie Clarke. These young ladies are members of the Phi Phi Sorority.

A social hour followed the program, during which the hostess served refreshments.—Mrs. W. N. Pittman, Supt. of Publicity.

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 REV. G. F. SANFORD \_\_\_\_\_ Extension Secretary, North Arkansas Conference

## North Arkansas Conference Young People's Assembly Cabinet, 1931



Erline Rowden, Fayetteville, Publicity Agent; Bill Adair, Fort Smith, President; Lucille Copeland, North Little Rock, Vice-President; Jack Parsons, Batesville, Treasurer; Virginia Mooring, Jonesboro, Secretary.

### COKEBURY SCHOOL AT EAST VAN BUREN

The Cokesbury School, scheduled at the East Van Buren Church for June 22-26, was taught by Mrs. Minnie Webb Forrest. The new unit, "Our Pupils and How They Learn," was taught. Fourteen enrolled in the School and nine received credit.

Splendid interest was manifested all through the school. Mr. Gullett, the Sunday School superintendent, drove in each night with horse and buggy after having worked all day on the farm. That is typical of the spirit of the School and of the people in this church.

Rev. R. E. Wilson, pastor, is doing a splendid work in that community and is sacrificing with the people as they struggle to finish the debt on their church. They have a beautiful brick church.

We appreciate the fine work of Mrs. Forrest in this School.—Glenn F. Sanford.

### NEW ORGANIZATIONS

There are more new Sunday Schools being organized this year than in many years past. A larger number of pastors, in both large and small charges, are using local preachers and laymen, to provide religious services for the unchurched and neglected sections near their own charge. It is true also that many pastors are giving personal services, even at great sacrifices, to these neglected places. We believe the time is not far off when every pastor will be fostering religious services in one or more communities not being served by any church.

Below are statements from two letters received last week. The first is from Rev. Claud Harvison and the other is from Rev. J. G. Ditterline:

"On the 29th of March we organized a Sunday School at Clay Hill, three miles east of Haynes. It has been doing well this quarter. They have an enrollment of 48 and an average attendance of 40. They hold the session in a tenant house. Mrs. Emma Themie is superintendent. I feel this is worth our time and effort, as it is the only opportunity

these people have for religious training."

"As you know, I have the Wheatley Church and Bisco and Brassfield Churches. Besides this, I preach at Goodwin once a month, week night. At Salem I preach once a month, on the fourth Sunday afternoon. Then I preach at Leemon School house, which is a community I took up and am trying to help them out. I have organized for them a Sunday School with 49 members, and they have prayer meeting once a week. I held a week's meeting for them, resulting in sixteen conversions and eleven additions to the church."—Glenn F. Sanford.

### STEREOPTICON CAN BE HAD.

Several pastors asked me to locate a stereopticon for them and report through the Methodist.

A Victor Portable Stereopticon can be had through the Jungkind Photo Supply Co., 114 West Fourth Street, Little Rock. The price is \$61.00. This is a good machine and easily handled.

If I learn of a good second-hand machine for sale I will be glad to report it through this paper.—S. T. Baugh.

### GRADY-GOULD BANQUET.

Wednesday night, July 1, Rev. B. F. Musser and his fine people of Grady had as fine a banquet as I have attended this year. It was held at Grady and participated in by the people from Gould, with visitors from Star City, Moscow, Pine Bluff, and Little Rock.

This banquet was for the purpose of getting the people together and making plans to complete the year's work, and to have a good social time.

Brother Musser is in high favor with his people and his people are on the program of the Church and are making one of the very best records in the Conference this year.

Dr. James Thomas, the Presiding Elder, was honor guest and delivered a very helpful and inspiring message. Others on the program were Mr. P. H. Pruitt, Hon. A. R. Cooper, Mr. Grady Miller, a local physician, and

the writer. It was a very happy occasion.—S. T. Baugh.

### NORTH ARKANSAS SUNDAY SCHOOL DAY REPORT.

JULY 3.

#### Batesville District

Previously reported .....\$367.45  
 Stranger's Home ..... 2.60  
 \$370.05

#### Helena District.

Previously reported .....\$323.15  
 Harrisburg ..... 12.50  
 West Helena ..... 3.95  
 Pleasant Valley ..... 3.31  
 \$342.91

#### Paragould District.

Previously reported .....\$112.80  
 Smithville ..... 5.00  
 \$117.80

#### Standing by Districts.

Batesville .....\$370.05  
 Helena ..... 342.91  
 Fort Smith ..... 321.80  
 Conway ..... 304.94  
 Jonesboro ..... 283.62  
 Fayetteville ..... 227.36  
 Searcy ..... 222.61  
 Booneville ..... 180.92  
 Paragould ..... 112.80  
 Total .....\$2,367.01

—G. G. Davidson, Conf. Supt.

### COKEBURY SCHOOL AT OLA

The Extension Secretary had the privilege of meeting with the workers of the church at Ola each afternoon last week in a study of the Cokesbury unit, "The Sunday School Worker." Thirteen people enrolled in the school, with nine meeting all the requirements for credit.

Rev. J. W. Harger, pastor at Perry, was assisting Brother Patty in a revival at Ola. The meeting and the School gave interest to each other.

During the week two other charges were visited and group meetings held. At Bluffton, on Monday night, we had an interesting service. At Centerville, a large congregation was present.—Glenn F. Sanford.

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## Church News

### PINE BLUFF CIRCUIT

June 28, at Wofford's Chapel was our third Quarterly Conference with a good representation from most of the churches, as follows: Two from Bethel, three each from Oak Grove and Center, four from Faith, three from Mt. Carmel, besides a large group of young people, and a good, large group of the home church in attendance.

Dr. Thomas brought us a fine sermon on "Life's Running and the Things that Hinder and the Things That Help," at the eleven o'clock hour.

Then there was a fine table spread on the ground, around which the large crowd gathered and enjoyed a good meal.

After the noon hour we were called together by our beloved P. E., Dr. Thomas, for our third Quarterly Conference, which was good, and when the business of the Conference had been dispatched, Bros. Baker and Clegg were introduced by Dr. Thomas and we heard a fine address from each of these on the Evangelistic Campaign of the Pine Bluff Circuit, which is as follows:

Circuit-wide revival meetings; eight revival meetings on the Pine Bluff Circuit running at the same time; meetings all begin Sunday, July 19. Place and Preachers: Oak Grove-Center, jointly, Rev. Leland Clegg; Redfield, Rev. Kenneth L. Spore; Sulphur Springs, Rev. Geo. W. Warren; Faith, Rev. W. R. Boyd; Bethel, Rev. A. W. Hamilton; Whitehall, Rev. B. F. Musser; Wofford's Chapel, Rev. H. L. Simpson; Mt. Carmel, Rev. Geo. W. Robertson. Gospel preaching, enthusiastic singing, joyous services.

Note.—You and your family and all your friends are cordially invited to attend the revival meeting nearest you. Please lay aside everything during this period and attend every service. Pray for the preacher, for all the workers, and all who attend, that we may have a genuine revival in our own hearts, and have many conversions.—L. T. Rogers, P. C.

### SEARCY DISTRICT CONFERENCE.

One of the most enthusiastic and optimistic gatherings ever held in the Searcy District was the District Conference held at Pangburn.

The meetings were presided over by the Rev. W. C. House, P. E., in his usual efficient, courtly manner. Most of the charges were represented by both ministers and laymen. The first session got under way promptly at 10 o'clock Tuesday morning, at Pangburn, with the Rev. E. Marler as host to the Conference, and every need, every wish of the gathering was anticipated by him and his hospitable people who seemed to be greatly disappointed that there were

### EVANGELISTIC SINGER

W. P. Forbess (better known as "Bro. Bill"), evangelistic singer, would like to correspond with pastors or Committees on Evangelism with a view to helping them in singing in protracted meetings. He specializes in directing singing and work with young people and children. He refers to any pastor with whom he has worked in meetings. Address him at 214½ Louisiana St., Little Rock.

not more of the delegates and guests for them to care for. Dinner was served in a beautiful park under the shade of the trees on both days and the other meals served in the homes of the people. Occasions of this kind probably account for the shortage of poultry that our farm advisers are always complaining about.

Rev. Henry Goodloe was elected secretary and David Townsend assistant. A shadow was cast over the Conference by the announcement of the death of Mrs. Lula Hill at Cotton Plant, former District secretary of the Woman's Missionary Society.

Tuesday afternoon was taken up with the pastor's reports and the election of delegates to the Annual Conference. The following were elected: Mrs. W. C. House, J. M. Williams, B. R. Johnson, H. E. Herring, Mrs. F. A. Lark, Mrs. H. Hanesworth, Mrs. Ray McLester, J. M. Talkington, M. J. Russell; and David H. Townsend, J. F. Watkins, U. C. Barnett and E. S. Olmstead were elected alternates.

David H. Townsend was re-elected District lay leader with M. J. Russell and F. J. Henderson associate lay leaders.

Outstanding features of the Conference were the inspiring sermons delivered by Revs. Leland Clegg of the Little Rock Conference, H. Lynn Wade, presiding elder of Fort Smith District, and J. M. Hughes of Clinton.

Clinton and McCrory both asked for the next Conference, but McCrory won by a small majority, due partly at least to the fact that Clinton had entertained the body three years ago.

The following resolutions were adopted:

To make this District Conference the success it has been, there are those who have given willingly and sacrificially of their time and service.

Therefore, Be It Resolved, That a word of thanks be given the pastor, Rev. Elbert Marler, and his family, with all the membership of the church, and the community at large, for all the bountiful hospitality of the noonday picnic dinner, and the finest entertainment in the homes of the people. Each guest seems to have had the best of this and there were not enough guests to go around. Thank you and we trust our coming has been a blessing to you all.

We wish to thank our capable and genial secretaries, Rev. H. Goodloe and Mr. David H. Townsend, for the splendid minutes that they have kept accurately and read clearly.

Our District is indeed fortunate in having a presiding elder of the type of our own, Rev. W. C. House, whom we have learned to love and whom we safely follow as a trusted and efficient leader. He is sane, genial, courteous, and executive-like. During these depressed times he has been helpful and self-sacrificing, a friend and brother to everyone, yet at the same time has not neglected the interests of the church. Our pastoral homes are happy to have him as a member of their families, and our people and official life believe in his capable leadership. He has been at his best at this District Conference. The lady of the District parsonage home, Mrs. House, is a royal hostess and beautiful helpmeet. A District is indeed fortunate to have a leader like Rev. W. C. House.

We wish to thank our Connectional brethren who have presented the vital causes of our Church so

clearly and interestingly. The messages at the preaching hours by Rev. Leland Clegg, Rev. H. L. Wade, presiding elder of the Fort Smith District, and Rev. J. M. Hughes, pastor of the church at Clinton, have been of a very high type. We thank these brethren for their services.—David H. Townsend, Asst. Sec.

### LAST CALL FOR SKETCHES OF REPRESENTATIVE CHURCHES

Below is a sketch of First Church, Fort Smith, as it will appear in the coming History of Methodism in Arkansas. It will be of interest to your readers and will serve also to indicate what is wanted from churches the presiding elders are asked to have represented in this History, if they and the official boards wish to do so. It will be remembered that each District is allowed space for three churches, if they desire it. To accompany each sketch there should be a good photograph and \$5.00 to cover expense of engraving the same. Do not send a cut you may already have; for as likely as not it will not suit the paper to be used in the book, and it will also be out of line with the style of the cuts used for other churches, all of which will be made about the size of an ordinary postal card, and on 120-line screen. And please confine the reading matter to the items given in the sketch about the Fort Smith church. It is impossible to go into the detailed history of each church; that would require a dozen volumes.

This is the last call on this item. The History will go to the printers in about forty days. If the matter is not in hand, we shall be obliged to proceed without it.

Please let me repeat that this applies also to all brethren who wish their pictures to appear in the History; that I am not applying to any brother for his photograph, but should be glad to have any man who was ever a member of either of our Conferences send his photograph and the necessary \$2.00 to pay for engraving it. Please use postoffice money orders, since the banks are charging exchange on all checks.—Jas. A. Anderson, Jonesboro.

### First Church, Fort Smith

This congregation is now about 100 years old. We do not know who organized it. We have seen that Thomas Tennant in 1818 was traveling a circuit that reached from Arkansas Post to Fort Smith. It is probable that John Harrell organized a "society" here 15 or 20 years later. At any rate, he had much to do with establishing this church. It is the "Mother Church" for a wide region. For nearly 30 years after 1887, up to 1916, there were two congregations, known as First Church and Central Church. In the latter year they were united and built the present splendid plant. Meantime, Dodson Avenue Church, Midland Heights, and Second Church have been formed. Dodson Avenue, Rev. Geo. W. Pyles, pastor at this writing, has just completed the most beautiful building in Arkansas. But we are to deal here with First Church. Its present membership is 2,357; its property value is \$200,000; its present pastor is Dana Dawson. The records are not complete, but the following preachers have served there: Thomas Tennant, John Harrell, Levi Adams, H. C. Boyers, L. W. Moreland, John J. Roberts, H. W. Balch, H. W. Pogue, H. A. Sugg, Juba Eastbrook, Joseph Turrentine, T. E. Garrett, A. R. Winfield, R. F. Col-

burn, R. W. Hammett, A. H. Kennedy, G. A. Schaeffer, Russell Renneau, John Rhyne, W. M. Wilson, Thomas Ruble, H. M. Grenade, S. S. Key, S. H. Babcock, B. H. Great-house, R. M. Tidings, V. V. Harlan, F. A. Jeffett, J. W. Boswell, J. L. Massey, Jas. A. Anderson, Julien C. Brown, J. T. Bagwell, J. B. Stevenson (Central), S. Anderson (Central), F. S. H. Johnston, T. J. Reynolds (Central), P. C. Fletcher (Central), O. E. Goddard, George McGlumphy (Central), followed at Central by C. P. Smith, C. S. Wright, E. R. Steel and L. M. Broyles, J. M. Hughey, who later also served First Church, M. N. Waldrip, Wm. Sherman, G. G. Davidson, J. S. Seneker, H. B. Trimble, J. T. McClure, who served his only four years in Arkansas here, A. N. Evans, who served his only six years in Arkansas at this church, Geo. W. Davis, and the present pastor, Dana Dawson.

These members have wrought in the making of First Church from the beginning until now: William H. Hunt, also first recording secretary, William A. Jackson, S. S. Sanger, William Mickle, R. W. Lewis, Frank Parke, recording steward for 30 years, friend and supporter of the church in every way during a long period, I. W. Bruce, B. Z. Ganaway, B. W. Bourland, S. D. McDonald, Sunday School Supt., Jess L. Harper, Sunday School Supt., Robert S. McCarty, Asa Clark, John R. Wren, J. W. Wright, W. A. Laster, A. B. Loving, J. G. Miller, M. T. Dyke, J. P. Collier, B. C. Blakely, James Wickersham, W. J. Fleming, Mayor Daniel Baker, B. R. Laws, Dr. Wyatt Slaughter, Dr. E. H. Laws, 50 years a steward, 25 years chairman, Dr. A. E. Hardin, for years treasurer of Ar-

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kansas Conference, T. P. Winchester, J. R. Stephens, A. A. McDonald, District Steward for years.

### NEW HAVEN, MO.

New Haven is getting along very nicely. Like other communities, they think times are very hard, but I do not know of any community that has less room for complaint, for they have just harvested the best wheat crop that they have raised for many years, and, although they will probably have to sell for forty cents per bushel or less, they still are better off than if the drouth had deprived them of this bumper crop. Being a community composed almost wholly of conservative German people, you will find most of them with a fair bank account. One merchant said of these farmers: "They quit spending before they go broke."

Many of them, too, are as loyal to their church as they know how to be, but here, too, they quit contributing before they go broke. Only one year, however, in all their history, have they failed to pay their regular church budget "in full," including all benevolences. And so, taking it as a whole, New Haven is a delightful place to serve.—W. H. Hansford, P. C.

### HOT SPRINGS CIRCUIT

Mountain Pine, a mill town, has recently enjoyed a revival meeting of nine days' duration. The preaching was done by Rev. J. A. Parker, which, as usual, was of high order. While his preaching was plain and there was no hesitation on his part in presenting the word in its purity, so that all alike felt the need of Christ and a closer walk with him, the people loved him much as a Christian minister and the able way in which he delivered his messages. They were stirring and heart-searching.

Congregations were excellent and much interest was manifested. The membership of the church is small, due largely to a shifting people, but our membership for the most part is loyal. There were eight conversions and reclamations and three additions to the church on profession of faith. The meeting was much better than the numbers signify.—L. O. Lee, P. C.

### WHYTE-HARRIMAN COMMERCIAL SCHOOL

The Whyte-Harriman Commercial School, 206½ - 208½ Louisiana Street, a consolidation of the Whyte Commercial School and the Greene Secretarial School, of which I. C. Harriman was manager, will open its summer session Monday, H. R. Whyte, president, announced yesterday.

The merger of the two schools, which was negotiated recently, increases the curriculum offered, Mr. Whyte said. The school now offers a complete business education and in addition will train students to teach commercial subjects in the public schools. Mrs. Avis Crawford, who holds a certified Gregg shorthand teacher's certificate, will continue as dean of the school and also will organize classes in public speaking.

Mr. Whyte and Mr. Harriman are well known over the state. Mr. Harriman taught in the Arkansas public schools for several years and later served in the office of the secretary of state.

A student from any school will be eligible for review courses and for enrollment in the employment bureau, Mr. White said. He said that he did not anticipate any difficulty in placing graduates and reviewers when the fall season opens, adding that he always had found good positions for practically all his graduates.

### IN MEMORY OF REV. JAMES RICHARD RHODES.

James Richard Rhodes, son of the late Rev. J. C. and Mrs. Rhodes, of the Little Rock Conference, was born at El Dorado, Arkansas, May 11, 1885. Receiving the A. B. degree from Henderson-Brown College, he later took the M. A. degree from Vanderbilt University, and in the fall of 1909 was admitted on trial in the Little Rock Conference. He served various charges in the Little Rock Conference till the fall of 1919 when he was appointed as missionary to Mexico. In 1922 he was transferred to the Cuba Conference and served as missionary until 1928 when he was retired on account of failing health. In 1930 the writer appointed him on the Arkadelphia Circuit in Little Rock Conference, which charge he served efficiently until his death, June 21, 1931. He was married to Miss Lucy Henderson, November 9, 1910, to which union two sons were born who survive him. He leaves two brothers, Rev. Moffett A., pastor of University Church, Tucson, Ariz., and Robert C., Professor in Emory University. Brother Rhodes was born and reared in a Christian atmosphere, and united with the Methodist Church, South, when six years of age. He belonged to a preaching family. His father before him was an honored member of the Little Rock Conference. He was an exemplary Christian, living a saintly life in home and community. His Christian fortitude and patience in hours of suffering could not be surpassed. All that loving care could do to relieve his sufferings was done, but his condition was beyond human skill. Funeral services were conducted in the First Methodist Church at Arkadelphia by Rev. J. W. Mann, Presiding Elder of Arkadelphia District, and Rev. R. E. L. Bearden, pastor at Arkadelphia. His remains were laid to rest at Arkadelphia, where his father and mother sleep.—J. W. Mann.

### OBITUARIES.

**Sage.**—On June 1, at Lake Providence, La., another of God's saints was called to her heavenly home. She was Miss Ola Sage, the sister of one of our noblest and best beloved ministers, the Rev. J. A. Sage. Miss Ola was born at Emmett, Ark., April 12, 1880. At the tender age of twelve she gave her heart to God and united with the M. E. Church, South. During the three decades of life that was to be hers here she lived a life consistent with her profession. Miss Ola was gentle and gracious in her manner, sweet and patient in her disposition, with a spirit that was always forgetful of self and sacrificial toward others. To meet her casually was to admire her. To know her was to love her. For sixteen years she resided at Crossett. Here she will be sorely missed. For during her residence here she almost daily ministered kindly to her neighbors who might be sick or otherwise need her services. To her church and her program she was ever loyal and true. We miss her, yet we know that she still lives. Her influence and beautiful example can never die. She is now with God whose blessings of peace and comfort we invoke in behalf of her bereaved relatives and friends. Miss Sage is survived by five brothers, Rev. J. A. Sage, Magnolia, Ark.; J. M. Sage, Broken Bow, Okla.; T. J. Sage, Blevins, Ark.; W. P. Sage, Rosboro, Ark.; and R. E. Sage, Wright City, Okla. She leaves here one sister, Mrs. Della McCaskill, with whom she made her home. Our hearts go out in keenest sympathy to this bereaved sister who will miss her sorely, but who will forever cherish her sweet memory. May God's sweetest peace and richest blessings abide upon all her friends and loved ones.—Odem L. Walker.

**Williams.**—The church being made up of many members, each dependent upon the other for the full promotion of its great program and for its progress, the loss of any member leaves a vacancy in its ranks, but when that member is outstanding in his service to his country and a leader in his church, his going is indeed a great loss. Such was the loss to First Methodist Church in the passing of Hon. Hamp Williams, chairman of the Board of Stewards, and a beloved brother among us. But we also know that our members are transferred from the Church Militant to the Church Triumphant, therefore the board of stewards of First Methodist Church offer the following resolutions:

"Whereas, our brother and leader, Hamp Williams, has fallen in sleep; and,

"Whereas, we miss his wise counsel and Christian fellowship; and,

"Whereas, First Methodist Church and our great commonwealth sustain a great loss, therefore, we in our first meeting of the Board of Stewards, since his demise offer the following:

"Resolved, that we submit to the will of the kind, good father in the loss of our brother, that we rejoice that his lot was cast with us in his efficient service for the on-going of Christianity and promotion of Christ's Kingdom; that we emulate his splendid Christian character; that we extend our sympathy to his bereaved family; that a copy of these resolutions be spread upon our minutes and sent to the daily papers and Arkansas Methodist."

Respectfully submitted: Dr. C.

Travis Drennen, E. H. Echler and Mrs. F. M. Williams, Committee.

**Hamiter.**—David Dickson Hamiter was born at Walnut Hill, LaFayette County, Ark., June 3, 1870; was baptized in infancy by the Rev. Mr. Davies; joined the Methodist Church, South, when 10 years old, at the same time with his sister, Fay, and two brothers, Eugene and Emmett, at camp meeting at Walnut Hill, and lived a loyal and devoted Christian until his death. On February 26, 1902, he was happily married to Miss Aleta A. Barker who survives him. Four daughters, Mrs. Aleta Tidrow.

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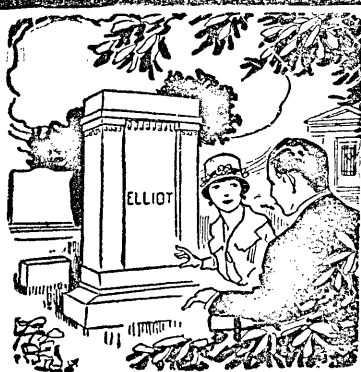
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also survive. He is also survived by several brothers and sisters and other relatives. He was a charter member of the Methodist Church at Bradley which was organized more than 30 years ago, and for the entire period served as a member of the Board of Stewards. The death angel came for Brother Hamiter on May 11, 1931, and so sudden was the call that it proved a great shock not only to his devoted family, but to the entire community. The funeral was one of the largest ever held at Bradley and the service, conducted by his pastor, the Rev. T. M. Armstrong, was most impressive. The minister spoke eloquently and feelingly of the sterling qualities of the departed brother, paying high tribute to his worth as a man and citizen, of his loyalty always to the cause of right, and of his unfaltering devotion to his family. Favorite hymns of Brother Hamiter were sung. At the grave, the Masons, of which order he had long been a member, had charge of the services. Brother Hamiter belonged to one of the oldest and best families of his section, one that has been prominent and well known in Southwest Arkansas and Northwest Louisiana for about 100 years, one that was typical of the glorious "Old South," and representative of all that was noblest and best in the character and culture of ante bellum days. His father, the late Colonel John H. Hamiter, was a man of great piety and a true soldier of righteousness in his section for more than half a century preceding his death. David Dickson Hamiter was one of the links connecting the heroic past with the present in La-Fayette County. He was the namesake of Major David F. Dickson who led in rallying the religious forces of his community in the days immediately following the close of the Civil War, and who, ably seconded by Colonel Hamiter and a few other noble souls, builded the church and Sunday School at Walnut Hill. Major Dickson was superintendent of the Sunday School until his death when he was succeeded by Colonel Hamiter who most acceptably filled the place until he passed away about fifteen years ago. Major Dickson and Colonel Hamiter also led in the work of establishing the famous Walnut Hill camp-meeting which, beginning with 1870, was held annually for many years. Colonel Hamiter donated the ground on which the camp was pitched. Such sainted preachers as A. R. Winfield, Horace Jewell, A. D. Jenkins, E. N. Watson, and others (giants of those days) delivered great messages at those meetings 50 and 60 years ago, stirring and thrilling the multitudes which attended each year from hundreds of miles around, and resulting in hundreds and perhaps thousands of conversions. The camp-meetings were discontinued many years ago, after which the ground was dedicated as a cemetery and is still used as such. In its hallowed soil now rest the ashes of Major Dickson and Colonel Hamiter and of their noble wives who were no less consecrated and devoted in religious work than their husbands. And here also was laid the mortal body of David Dickson Hamiter, a worthy son and a worthy namesake of two of the noblest heroes of a past generation in the battle for humanity and true religion. These great souls left the world better for having lived in it. And, now, they rest from their labors and their good works do follow them.—W. B. Weeks.

## CAMPING UNDER CHRISTIAN AUSPICES

While camping has perhaps always been a part of the life of Man, it is within the last 50 years that the camping movement has become organized. During the last part of the Nineteenth Century we seemed to become conscious of the values inherent in camp life, and with rapid acceleration the movement spread among the organizations that recognized in camping an opportunity for recreational and character growth. The churches and the Y. M. C. A. were among the pioneers in this field—Camp Dudley, the New York State Boys' Camp of the Y. M. C. A. being the first organized boys' camp of which there is record. Later the Scouts, Settlement Houses and various other organizations entered the

camping field and camping took on increased impetus.

In 1928 there were more than 1,200 organized camps in the United States and Canada, enrolling approximately 150,000 boys and girls. Agencies such as the churches, Y. M. C. A.'s, Scouts, and the Boys' Club Federation, with 4,000 more camps showed an annual enrollment of about 800,000. It is estimated that about \$100,000,000 is spent annually by parents in camping fees for their children. The capital investments would far exceed this figure.

In and through this rapidly growing movement there has been a development of techniques, of special functions, of particular emphasis until today we find a large variety of camps, differing widely in size, duration, objectives and programs.

While most organizational camps

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have had some educational features heretofore, there is a distinct trend in present-day camping toward an educational rather than a recreational objective. This has particular significance for those of us who are interested in religious education. While in the past character values have been recognized in camping, it has been more as by-products. Today the character outcomes are of primary importance in the leading camps.

Camping offers a unique opportunity for Christian religious education. Some of the reasons for this are as follows:

- The leisure time offered by summer vacations provides opportunity for extensive camping.
- Most people, particularly boys, like camping, so that character education is associated with a pleasurable experience.
- The physical setting of camp life is conducive to character education.
- The opportunity is presented for participating in democratic religious procedures. Through councils and committees, campers can participate in planning programs for church services, tent vespers, "quiet hours," and other religious exercises. The planning of these meetings gives excellent opportunities to discuss the values involved in worship and in formal church service.
- The opportunity to interpret and appraise life situations when and where they arise, and in Christian terms.

In the Sunday or Church School it is very difficult to make the "carry over" from the school to the concrete situation in week-day life. In camp the problems and the treatment can all develop in the same "atmosphere."

(f) The opportunity for the socializing of behavior in terms of the Jesus Way of life. Living for 24 hours a day in the intimacy of camp life offers this opportunity.

(g) In the case of younger campers, the emancipation from adult and-parental domination for a time.

(h) The influence of attractive, wholesome and intelligent counselors of Christian character.

(i) The opportunity to create conditions which will encourage the finest releases of personality.

Modern camp programs are very flexible, giving opportunities for campers to follow their interests and to develop their capacities. Groups are organized in the artistic and manual crafts, nature lore, camp craft, athletics, swimming, dramatics, and around any particular interest for which there is a demand. Individual interests are encouraged, particularly as they contribute to the group welfare.

(j) The erection of an ideal Christian community in which each camper can participate as a Christian citizen, knowing God increasingly through religious exercises, through program activities, and through contacts with counselors and other campers.

Leadership is provided that will help campers to express their interests and encourage new interests. To the extent that such leadership is also able to help campers recognize the values in each activity and to make choices in the light of such values, we are developing attitudes. As these attitudes are in the spirit of Jesus, are Christ-like, we are developing Christian character.

Because of the closely knit fabric of camp life, it is possible to help campers to share in group planning and to appraise the results of both individual and group activities. Campers can then be helped to readjust their thinking and behavior in terms of such results, attempting in each situation to gain the highest values. These are, of course, the Christian values.

Life in camp furnishes an excellent curriculum for Christian Religious Education. A camper in a soap modeling group may be brought to further recognize the beauty of a tree by carving a model of a tree, seeing the artistry in God's handiwork. A boy who handicaps his "tent family" by failing to have the bunk made ready for inspection will feel the social pressure and can be brought to recognize the rights of others. A boy who goes into a tent conference and a "prayer huddle" at bed time, participating with an-

(Continued on Page 16.)

## Sunday School

### Lesson for July 12

#### THE PREACHING OF THE APOSTLES

LESSON TEXT—Acts 3:11-4:31.

GOLDEN TEXT—And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word.

PRIMARY TOPIC—Peter Preaches a Sermon.

JUNIOR TOPIC—Peter Preaching in Jerusalem.

INTERMEDIATE AND SENIOR TOPIC—Two Brave Preachers.

YOUNG PEOPLE AND ADULT TOPIC—Apostolic Preaching.

I. Peter Preaching Before the Multitude (Acts 3:11-26).

1. The audience secured (v. 11). In appreciation of his healing the cured cripple took hold of Peter and John, calling attention to these men as his healers.

2. Disclaimed miracle-working power (v. 12). Though the miraculous healing of the cripple focused attention upon Peter and John, Peter immediately turned attention from himself to Christ.

3. Proclaimed Jesus as the Messiah (vv. 13-18). Pointing to the healed man, Peter declared that it was through faith in Jesus that this man was given "perfect soundness." He declared that the very one whom they had "delivered up," "denied in the presence of Pilate," "and killed," God had raised from the dead.

4. A call to repentance (vv. 19-21). Despite their aggravated crime in murdering the "Just and Holy One," Peter called upon them to repent, assuring them that their sins would be blotted out and that they would enjoy refreshing seasons.

5. Appeal to the Scriptures (vv. 22-26). The warnings and promises are based upon the words of Moses and the prophets.

II. Peter Preaching to the Sanhedrin (Acts 4:1-21).

1. Peter and John arrested (vv. 1-4). The healing of the lame man caused such a stir that the people flocked to see the man. Advantage was taken of this occasion to preach Jesus Christ to them. As a result of this preaching, five thousand believed. Such a following caused great alarm. The priests were intolerant because these new teachers were encroaching upon their ministerial functions. The Sadducees were angered to be told that the One whom they crucified had arisen from the dead and would appear again.

2. Peter and John on trial (vv. 5-12). This trial was before the Sanhedrin, the supreme court of the nation.

a. The inquiry (vv. 5-7). They asked, "By what power and what name have ye done this?" This inquiry admitted the reality of the miracle.

b. Peter's answer (vv. 8-12). Filled with the Holy Spirit, he replied to their question, showing them that he and John were not being tried as evildoers but for doing good to the needy man. He boldly declared that it was by the name of Jesus Christ of Nazareth, whom they had crucified, and God had raised from the dead, that this man stood before them whole. He further declared that there was no salvation save in the name of Jesus Christ.

3. The impression upon the Sanhedrin (vv. 13-22).

a. They marveled (v. 13). They saw that the behavior and words of Peter were as unusual as the miracle. They were made to feel that instead of sitting as judges they themselves were on trial.

b. They took knowledge that the

apostles had been with Jesus (v. 18). c. Commanded not to speak in Christ's name (v. 18). Not being able to deny the miracle or gainsay the accusation which Peter brought against them, they attempted to intimidate him.

d. The reply of Peter and John (vv. 19, 20). They openly defied the Sanhedrin and expressed determination to disobey their command. Thus they repudiated the authority of the rulers of Israel and set the Church in a place of independence from the Jewish state.

e. Their release (v. 21). Having further threatened them, they let them go.

III. The Church at Prayer (Acts 4:23-31).

As soon as Peter and John were set free they hastened to their fellow disciples and rehearsed their experience. They turned to the Holy Scriptures for comfort and strength. They praised God for deliverance and prayed for boldness to speak his Word and that their testimony might be confirmed by signs. Their prayers were answered by the shaking of the place where they were assembled, and they were filled with the Holy Spirit.

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other boy with whom he has had an argument on the ball field, can be helped to recognize what real Christian friendship means. Each phase of camp life offers such subject matter for Christian religious education.

One might well ask whether the churches are cognizant of the opportunities for Christian character growth offered by camping. The Y. M. C. A. is ready to help churches with their camping programs, or to welcome church boys into the "Y" camps.—Winthrop G. Martin, in Presbyterian Banner.

#### THE NATION'S DRINK BILL

The Associated Press recently carried a report of the Association Against the Prohibition Amendment estimating that the people of the United States are now spending nearly three billion dollars per year for intoxicants. This huge sum is more than the total spent for passenger autos, and crowds the nation's gasoline bill. The report states that it is a billion more than was spent in wet 1914, and that it represents an increase of 50 per cent over the expenditure of intoxicants in the heyday of the saloon.

This is, of course, an estimate. An estimate is in the nature of a glorified guess. But even if a guess, it is still interesting, though it would be more impressive if the names of the estimators had been given that the public might have some knowledge of their standing in the field of statistics, and their training and skill as investigators.

There are some established facts which will shed light on the probable accuracy of the estimate, which may be submitted without entering the field of controversy or argument.

There is the matter of drunkenness. An increase in drinking is almost certain to be followed by a corresponding increase in drunkenness. A study of the police statistics of 320 cities shows a decided decrease under prohibition. Take New York City, which is commonly reputed to be one of the wettest and most rebellious of cities. Police reports show that for the five wet years preceding our entry into the World War arrests in that city averaged 19,314 annually. For the last five dry years, ending with 1929, the average was 9,165, or 117 per cent more arrests for the wet period than for the dry. If population were taken into account, the contrast would be still more striking. These official facts negative the wet figures.

Increased consumption of alcohol would certainly be accompanied by more alcoholic deaths. The Federal figures show that the number of alcoholic deaths per 100,000 population averaged 5.2 for the five wet years before we entered the war and dropped to 2.4 for the first five dry years. This shows that alcoholic deaths were 117 per cent higher for the wet years than for the dry. While there has been an increase above these figures in later years, the number of alcoholic deaths recorded under prohibition is only half of the pre-prohibition average, and the highest figure since prohibition is lower than the lowest for any wet year. Perhaps the wets overlooked some vital factors.

Professor Fisher of Yale, world renowned economist and statistician, states that the consumption of intoxicating beverages is "certainly less than 16 per cent of pre-prohibition consumption, probably less than 10 per cent and possibly less

than 5 per cent." Professor Albert Leavitt, formerly Assistant Attorney General of the United States, in an article in Current History, supported Professor Fisher's figures as "substantially unimpeached." Dr. Feldman of Dartmouth, in his exhaustive study, "Prohibition: Its Economic and Industrial Aspects," says, "By no statistical legerdemain can the total supplied by bootleggers be made to come within a fraction of the former consumption." Evangeline Booth, Commander of the Salvation Army in America, declares that even on the Bowery, the most untamed spot in the western world, "drinking has dropped 60 per cent. We know it. Our men are walking the street day and night, 24 hours of the day, 365 days of the year. We know it."

Perhaps the statement that consumption of alcohol has increased under prohibition was a "guesstimate" instead of an estimate.—W. G. Calderwood.

#### CONFERENCE CLAIMS—A REAL VICTORY.

A total of \$3,521.00 was reported by our team captains last Sunday night as the result of our week's work in the interest of our benevolent apportionments and we thank God and take courage.

When we take into account general conditions, the fact that many of our people have not yet been interviewed, and the additional fact that we raised our benevolences for last year only seven months ago, the result constitutes a real victory in spite of the fact that we did not quite reach our goal. The small balance due can be provided for without difficulty.

First Church has again demonstrated her loyalty and wonderful spirit of co-operation. Many of our members worked heroically and gave sacrificially. Much credit is also due the Captains and Lieutenants. They, more than anyone else, are responsible for the success of the campaign. We appreciate their fine leadership. As the result of the campaign there is rejoicing among our people and also the spirit of optimism.

We do not pray for easy tasks! We do not look for easy lives! We expect to row against the tide! Let us press forward to greater victories! —Bulletin of First Church, Fort Smith.

#### AMAZING SAFETY RECORD

How safe is railroad travel? The best and clearest way to answer this question is simply to state that for every train fatality in the United States in 1930, the railroads carried more than 100,000,000 passengers. Only seven passengers lost their lives last year, the smallest number in history and a reduction of three from the previous low record of ten in 1927, and a reduction of twenty-nine from the record of 1929. In the matter of injuries, too, the 1930 record is outstanding, inasmuch as only 790 passengers were hurt, compared to 1,742 in 1929 and 1,404 in 1928.

According to reports filed with the Interstate Commerce Commission, four of last year's seven fatalities resulted from a derailment due to obstructions placed on the track by persons unknown. The fifth fatality was caused by the derailment of a train by an automobile which had stalled on the track after having been driven off the highway and across the station grounds. The sixth fatality followed a derailment

due to the expansion of rails caused by the excessive heat last summer. The seventh fatality took place when one train backed into another.

This, of course, is an amazing record. Yet, it didn't "just happen." It is the result of constant efforts on the part of all railroads to make transportation more safe. It is due to improvements in equipment, to the installation of heavier rails, better signaling and operating devices, and, above all, to everlasting care on the part of both officials and employees.—Boston Transcript.

#### 1930 FOREST FIRE DAMAGE \$7,260,000

Last year in Arkansas 23,279 forest fires burned over 4,943,829 acres of forest land. The damage done by the forest fires is placed at \$7,260,000. This report was made, according to Charles A. Gillett, extension forester of the University of Arkansas College of Agriculture, through the compilation of individual reports from every county in the state, and from reports from the two National Forest headquarters and lumber companies having fire protective systems of their own.

There is in Arkansas 3,924,184 acres of forest land under some form of fire protection. On this area, during 1930, 2,185 forest fires burned over 202,829 acres causing an estimated damage of \$363,880. Of the remaining 18,021,553 acres of forest land, chiefly in the possession of farmers, 21,094 forest fires burned over 4,741,000 acres, causing an estimated damage of \$6,894,150. Only 5.1 per cent of the protected forest lands were burned over by forest fires as compared to 26.3 per cent

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