



# Arkansas Methodist

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

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## PUNGENT PARAGRAPHS

To be individualistic in self-support is good, provided one is socially minded with his individual earnings.

By machinery merchandise is multiplied and men are minified unless there is a helpful heart behind the machinery.

It is not wisdom to say that service is better than sacrifice, because to those who serve sincerely service is sacrifice.

God gives cheerfully and abundantly; hence his true children give in the same spirit, and their Father will love them.

It is good to live if one has a good liver; but a good liver does not make a good life unless one is a lover as well as a liver.

Advice to a hungry man is like rain in a hail storm, it hurts while it is helping, and the hurt may be greater than the help.

How can the Christ-like Christian be clothed in purple and fine linen and fare sumptuously every day, while his brother goes naked and hungry?

Feeding the hungry is fine; but providing honorable employment to prevent hunger is better, and partnership of employer and employee is best.

## INFLUENCE OF THE CHRISTIAN COLLEGE

THE Christian College exerts a quiet and powerful influence upon the religious life of its students. A graduate of a Christian college, in talking with the president at the commencement season about his future life and work, said in answer to the president's question, "Have you noticed any progress in your religious thinking during your four college years?" "I entered the freshman class four years ago believing myself to be a thorough agnostic. But Professor..... was very kind to me and very patient. Whenever I quoted Ingersoll or Paine he did not argue with me but quietly presented the teachings of Christ. And now as I am about to graduate I feel convinced that the Christian way is the only way of life."—Christian Observer.

## THE CHURCH AND CULTURE

IN his interesting book, "Christ and Culture," Dr. W. C. Covert writes as follows: "The Church has use for the agencies of human culture when dedicated to the promotion of the cause of Christ. She has always recognized the leadership of intellectually and spiritually great men. Bishop Butler and John Wesley were the most influential men that the English Church produced in the Eighteenth Century. These were apostles of genuine refinement. Wesley was saturated with the spirit of Oxonian culture. He saw and claimed it as a thrilling spiritual accessory. He never depreciated learning as did some of his obscure followers. In the interest of an intelligent and stable religious life he published cheap editions of Milton, Herbert, Bacon, and other classic writers for the intellectually starving poor of England. Wesley traveled 250,000 miles and preached 40,000 times. On horseback traveling over wretched country roadways this near-sighted man read thousands of pages. A coach was given him at sixty-three. It was a new opportunity! A shelf of books was nailed against one side of the coach and a drop-leaf table provided facilities for his ready pen. Thus he compiled what he called a 'Complete Library for Those That Fear God.' Wesley was like a breath of spring that swept over the lifeless formalism of the Church and the intellectual deadness of the people of England. . . . So we repeat once more the thesis around which this discussion closes: That through Jesus Christ and the Christian program lies our only hope of saving to America a cultural

IT IS BETTER TO HEAR THE REBUKE OF THE WISE, THAN FOR A MAN TO HEAR THE SONG OF FOOLS. FOR AS THE CRACKLING OF THORNS UNDER A POT, SO IS THE LAUGHTER OF THE FOOL; THIS ALSO IS VANITY.—Eccl. 7:5-6.

life that is worthy of our noblest traditions."

Dr. Covert argues that, if American life is to be saved from the perils of a despiritualized culture and sophisticated indifference, our educational life must be spiritualized; our economic life suffused with the spirit of Christ; our social life must be sanctified by the purpose to serve; our literary life must be dominated with Christian ideals; our political life must function with moral values in mind; our home life must resist disintegration and accept Christian solidarity; and our church life must be amplified in its spiritual power and equipped with competent leaders who have the sympathy and outlook toward all true followers of Christ which will serve God in the maximum way. The author of the book closes with this prayer: "May it be the will of God in the presence of modern situations not unlike those of the First Century again to re-endow His disciples with His Holy Spirit, and set on foot a more complete world conquest, eventually triumphant through a program of Christianized world culture!"

## EDUCATION FOR COMMUNISM

BOLSHEVISTS and Communists believe in education. They are well organized in America and are seeking to defeat the Americanization of the children of the foreign-born by establishing Communistic schools throughout the country. The objective of these schools is to give instruction in the principles of Communism. Yearly several promising youth are sent to Russia to take graduate courses in Communism in the universities there. Among these are bright and promising negroes with a view to enlisting their own people in the Communistic movement. These Communists have all the zeal of missionaries. Indeed, if we were as zealous as they, we would soon reach the peoples in the ends of the earth. Below are "The Ten Commandments of a Young Socialist." Read them and then decide whether we should maintain our public schools and our Christian colleges:

1. The life of a young communist is devoted to the fight for the emancipation of the working class from capitalistic slavery. He must consider participation in this fight and the winning of new fellow fighters as his highest duty.

2. Every member of the Young Communist League must strive at all times to deepen his understanding of the political, economic, and social conditions and to broaden his knowledge of communism.

3. Every member must take part in all the activities of his unit and of the respective bodies to which he belongs. Punctuality, attentiveness, and active participation in discussion is the duty of everyone. Every young communist must be a member of his trade-union and work everywhere for the organization of the unorganized young workers into fighting unions.

4. Every young communist must attentively read and study the Young Worker in order to be informed of all League tasks. Everyone must become a contributor to the League papers.

5. Every member must work to become an active functionary and to further the work of the League by his self-activity.

6. Every young communist must be an agitator wherever he meets young workers, especially in shops, trade-unions, the armed forces, and sports organizations.

7. It is the duty of every member to work for the building up of Young Communist League factory groups in the shops. Every member must belong to the Young Communist League fraction or form one in trade-unions, workers' sports clubs, schools, etc., to which he belongs.

8. A young communist must at once bring to the knowledge of the leading body of the organization any important social, economic, and political occurrences which he may observe.

9. The members of the Young Communist League must act as one in outside organizations and against the enemy. Criticism and differences within their own ranks must under no circumstances take place there.

10. In case of arrest a Young Communist League member must not give any testimony to the police which could be used against other comrades, even if the police tell him that other comrades have already testified. A young communist does not allow either police tricks or force to make him a traitor to his class comrades and his organization.

Of course, our readers know that the Communists are atheists and are seeking to destroy all belief in religion. They believe in the use of the press, and are flooding the country with their literature, while our own church leaders are neglecting to use their own church press and failing to get our people to read their periodicals. If we are to maintain our institutions, we, too, must make better use of our church press. We must educate our youth and all our people so that they may meet this godless propaganda. Wake up, preachers, before it is too late!

## A MESSAGE

(Adopted by the Commission on Evangelism at Northfield, June 26, 1931.)

THE Secretaries of Evangelism and appointed representatives of a majority of the Communications making up the Federal Council of Churches of Christ in America at their Conference and Retreat held at Northfield June 24 to 26, adopted the following message as the result of their deliberations, which they send with deep solicitude to their constituent Churches.

In times of religious stress and crisis the voice of God is heard speaking in unmistakable terms to those who seek to know and do His will. We believe that such a time is now upon us and that His call must not be disregarded. His message to the souls of men transcends in importance all questions of social or political concern. Religion stands in the relation of cause and effect to all social reform and progress. We therefore urge that the Church put the first thing first. To His disciples Jesus said, "Power over all personal and social evil comes only through prayer and self-denial." No human strength is adequate for the world's need. Therefore he said, "Tarry ye in Jerusalem until ye be endued with power." Pentecost was the fulfillment of His promise and the history of the Church proved that His words were true.

At a time when the fires are burning low on the altars of many hearts, and when the Church seems to have lost its yearning soul and its passionate devotion, a new Pentecost must follow upon the Church or we are undone. Judgment must begin at the altars of God. The hearts of those who minister there in holy things must be cleansed and their love renewed and their lips touched with a live coal from off God's altar. We long to hear again the old prophetic cry, "Here am I! Lord, send me." Questioning and (Continued on page 3, Col. 3.)

## Personal and Other Items

DEAR subscriber, please look at your address label, and see if you are in arrears. If so, kindly make a remittance. It will be much appreciated, and will put money in circulation that will help to relieve the depression.

IT was said of Thackeray that he prayed that he might never write a word inconsistent with the love of God or the love of man, that he might always speak the truth with his pen, and never be actuated by a love of greed.

THE Alabama Legislature recently passed bills to legalize race-track gambling and near beer, and they were vetoed by Governor Miller. The Senate has just sustained the governor's veto, and the state is to be congratulated on escaping two public evils.

PRESIDING ELDER F. R. HAMILTON of Helena District and family are taking their vacation at Mt. Sequoyah and are enjoying it greatly. Brother Hamilton is spending a part of his time on the golf course and is considered a good golfer.

REV. W. C. HOUSE, P. E., writes that the name of Mrs. W. J. Spicer, of McCrory, should have been reported as the sixth lay delegate from the Searcy District in the recent report of the District Conference. Brother and Sister House will attend the Leadership School at Mt. Sequoyah.

ALL reports that come to this office from pastors are encouraging. In spite of past unfavorable financial conditions most of the charges are expected to meet all obligations in full. Our people are not going to neglect the interests of the Kingdom, but are rallying as never before.

THE tribute to the late Dr. John H. Dye, by Rev. J. F. Jernigan, published on page 13, should have appeared several months ago, but the copy was strangely lost, and it became necessary to ask Brother Jernigan to furnish another copy. The delay is sincerely regretted by the editor.

HON. OSRO COBB, who has represented Montgomery County in three sessions of the Legislature and who has just been appointed assistant U. S. Attorney for the Eastern District of Arkansas, graduated from Henderson-Brown College in 1925. He is one of the leaders of the Republican party in the state.

REV. R. A. ROBERTSON, our pastor at Vilonia, reports that Rev. W. M. Adcock held a Cokesbury School at Mt. Carmel and fourteen credits were earned. Three girls under age were given church credits. All were pleased with the work done by Brother Adcock and he considered it one of the best schools he had ever taught.

THE American Business Men's Prohibition Foundation has just published a 32-page booklet, "Let's Have the Truth About Prohibition," which is full of valuable information, and may be had of the Foundation, No. 7 S. Dearborn St., Chicago, Ill. The price for 100 copies is only \$5.00. Prices for larger quantities may be had on application. Our pastors would do well to get this booklet and put it into the hands of their committee on Temperance and Social Service.

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SUPT. W. J. LOSINGER announces that Rev. Marvin Pharr, who has been assisting him in the work of the Anti-Saloon League of Arkansas, is no longer connected with the League and now has no authority to date churches or speak in them as representing the League or to collect money or take subscriptions for the League.

THE preachers of Texarkana District, under the leadership of Dr. W. C. Watson, P. E., and Rev. J. D. Baker, evangelistic director, are in the midst of a series of evangelistic meetings. So far this year in the District there have been 135 additions on profession of faith and 128 by certificate. They are working toward a goal of 1,000.

THE greatness of William E. Gladstone is thus explained by an English writer: "The greatness of the man was due to the fact, that, to extraordinary natural powers, there was added by faith in Jesus Christ a new principle of character which came to control and distinguish all that he was. We cannot conceive Gladstone without Christianity."

DR. J. W. PERRY, secretary of the Home Department of our General Board of Missions, reports the following items concerning the work of our general evangelists for the second quarter of this year: Meetings held, 77; Professions, 5,273; additions to our churches, 2,207; and additions to other denominations, 1,706. This represents the work of twenty-eight evangelists. Six made no report.

THE Supreme Court of Arkansas has made a remarkable record. When it adjourned last Monday for the summer vacation its docket was clear. Not a single case was left for consideration when it reconvenes September 21. This is partly the result of the provision of the Constitutional Amendment adopted a few years ago increasing the personnel to seven and allowing the Court to sit in two divisions. When it is known that in some states cases have been under consideration for two or three years, it is very gratifying to know that litigants in Arkansas can have prompt decisions. Since January 1 of this year 320 written opinions have been handed down.

RAILROADS have authorized round-trip rates from all points in the United States and Canada to Atlanta on account of the Ecumenical Methodist Conference, on the certificate plan. Basis for this round-trip fare is one and one-half fares for the round trip. Under this arrangement passengers will purchase one-way tickets from their home stations to Atlanta at regular one-way fare, securing from their ticket agent, at time of purchase of ticket, certificate, this certificate to be turned in at Atlanta, properly visaed, and for return trip will be honored for ticket at one-half fare. In addition to the above, ministers and others holding clergy permits will, of course, secure advantage of clerical fares.

### TWO DAYS AT MT. SEQUOYAH

I could not be at the opening of the season at Mt. Sequoyah, but ran up and spent last Saturday and Sunday there. The first Leadership School was just closing. The attendance was slightly less than usual, but the quality of the work done was unsurpassed. The Conference for Sunday School Superintendents began Saturday night with a goodly number present. There was a banquet in the evening with an interesting introductory program. Sunday morning at 9:00 there

was a general meeting for discussion of the question, "What Is the Responsibility of the Local Church for Christian Education?" in which many took part. At eleven, with a large congregation in the chapel, Bishop Kern preached a fine, thought-provoking sermon on "The Average Member." From 2:00 to 4:00 p. m. two sectional meetings were held, one for those interested in the small schools, the other for those interested in the larger schools, but both considering "Problems That Arise as the Local Church Seeks to Meet Its Responsibility for Christian Education." Rev. A. W. Martin presided over the first and Mr. Moerner over the second. Both were profitable. At night to a large audience Dr. C. M. Reves, pastor of Boston Avenue Church, Tulsa, delivered an address on "What Kind of Superintendent I Should Like to Have." It was informing and inspirational, spiced with wit and delivered with fire and force. The Conference was to continue Monday, but I could not remain for it. This was the first Superintendents' Conference ever held, and while the attendance was not large, about 75 superintendents being present, it was regarded as a success and will doubtless be followed by others. It will be highly profitable to get several hundred leading superintendents together from year to year to discuss their problems.

While it had rained very little during the last three weeks, still the Assembly grounds never looked better. Under the careful management of Supt. Yancey the flowers and shrubbery that had been injured by drouth last year had been replaced, some of the buildings had been painted, and walks and drives improved, and all things were unusually attractive. The cafeteria, under the oversight of Mrs. Yancey, with slightly lower prices for food than heretofore, was quite popular and well patronized, many of the campers and dwellers in the homes outside the grounds taking a part of their meals there. The Highway Commission had not yet been able to surface the road to the Assembly and around it as planned, but will do so very soon. However the gravel which had been deposited for the foundation greatly improved the road. It will be fine when finished, and will make it possible for people to live on the Mount as conveniently as in town. With a reduction in the price of lots, many of our friends now should buy and build summer cottages. Those who are interested should write Supt. Yancey for terms. It is a favorable time to buy and build.

I had never been to South Mountain, which lies about three miles across the valley, hence Saturday I gladly accepted an invitation from the Drs. Thompson of Paris to go with them to the Country Club on that mountain, and accompanied them around the golf course. It is much finer than I had supposed. The mountain has a flat top of some 1,000 acres, and the golf course comprises the south half. It is well improved and offers sufficient hazards to make playing interesting, and the cool breezes which almost constantly blow across it make it a wonderfully comfortable place for play in hot weather. As a special rate has been obtained for Assembly guests, it affords golf on more favorable conditions than if the Assembly had its own course. The great stone clubhouse is an attractive piece of architecture. I thoroughly enjoyed the day. I shall return for the Board meeting on July 23. All of our people who expect to take a summer outing should arrange to spend it on Mt. Sequoyah. The expense is slight and the advantages many.

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## Contributions

### SOME FOLKS.

By Friendly Observer.

SOME FOLKS say that if the preacher cannot find his way to their earthly home, then how can he help them to find their way to the heavenly home?

SOME FOLKS are so pampered that they rarely get down on their knees to God at their bedside, while in the Middle Ages Christians walked miles on their knees.

SOME FOLKS should laugh more for laughter is as natural and refreshing as a sparkling spring, and never spoiled a man's religion yet.

SOME FOLKS would give their pastors heart failure—if they actually went to church on Sunday night.

SOME FOLKS are quick to run away from duty, forgetting that such a run has an "I" in it more senses than one, and is spelt "Ruin."

SOME FOLKS see that it is not a sin for a preacher to grow old, and that, if he has been cut off from making money, then a grateful de-

nomination should provide for his declining years.

SOME FOLKS wonder why some other folks are so little in their religious life and ways. Maybe it is because their father was little, and their mother was little, and you cannot get rats from mice.

SOME FOLKS believe that the nest of the blind bird is built by God. What a hint of His special love and care for the weak and broken hearted.

SOME FOLKS should remember that the early Christians put everything they had into gospel work and missionary work. You should begin doing it this day.

### OUR JUNIOR COLLEGES: THEIR RAPID GROWTH AND DEVELOPMENT IN RECENT YEARS

The object of the standard junior college is to furnish two years of regular college work in addition to four years of accredited high school work. In the last four or five years the tendency seems to be to leave off the first two years of high school work.

In the last 25 years this type of college has developed with astonishing rapidity. At the beginning of this

period there were approximately one dozen of such institutions. Today there are nearly 500. During the ten year period just ending the growth has been phenomenal—181 per cent, 102 per cent for privately owned and 79 per cent for publicly owned junior colleges.

The junior college meets a need that all have felt keenly in the last 25 years. Many have felt that there is too great a gap between the average high school with only a few students and the large, up-to-date college or university with many hundreds of students. Especially does this apply to girls, tender in years and lacking in experience. Many of our girls are through high school now at the age of 15. There is a growing belief that girls so young should attend junior college for the first two years and then go to the larger four-year college or university. Patrons who have tried this out can vouch for the wisdom of the junior college movement.

First of all junior college girls receive more of individual attention from the faculty. It is well known that the larger colleges and universities are lacking in this particular. There are too many students. Mem-

bers of the faculty are overworked. No time can be spared for the most valuable thing in education—close, personal contact between student and teacher. One forgets much that is learned in college from books, and happily so, for some of it is not worth remembering. But one never forgets the help and inspiration that come from the right sort of instructors.

Again, there are greater opportunities for the development of leadership in the junior colleges. Says Dr. G. F. Winfield—a pioneer in the junior college movement, "The law of learning is that one learns by doing." "So while the freshmen and sophomores of the large college are sitting back watching the juniors and seniors run things, or at times running from the upper classmen, the freshmen and sophomores in the junior college are running the affairs of their school, and forming no inferiority complexes. This accounts for the fact that they become the leaders in the senior college when they go on. They soon demonstrate superior leadership, and are elected to responsible places over the students who have

Supt. Yancey reports reservations for all the rooms for the Second Leadership School which was to open Tuesday. The attendance was expected to surpass that of any previous school, and the prospect of attendance at the Young People's Leadership Conference, July 30-August 11, is bright. The program of Temperance and Social Service, August 16-23, is very attractive and all of our churches should have representatives there.—A. C. M.

### CIRCULATION REPORT.

SINCE the last report pastors have sent in subscribers as follows: Judsonia, Ray McLester, 4; Central Ave., Batesville, E. L. Boyles, 1; Atkins, J. M. Workman, 8; Hot Springs Ct., L. O. Lee, 1; Pocahontas, J. M. Harrison, 1; First Church, Jonesboro, H. K. King, 17; Rector, H. O. Bolin, 10; Weldon, B. A. McKnight, 1; Marked Tree, Lester Weaver, 2; Hatfield, F. C. Cannon, 4; Gentry, A. H. DuLaney, 3; Mountain Home, J. W. Glover, 3; Newark, I. L. Claud, 1; Newport, A. E. Holloway, 1; Dumas, M. W. Miller, 4; Roe, L. R. Sparks, 1; Augusta, F. A. Lark, 11; Elmo, O. R. Findley, 1; McCrory, W. J. Spicer, 10. This is a good report, and if such work is kept up all summer, it will be appreciated.

### BOOK REVIEWS

**At the Foot of the Rainbow;** by Margaret T. Applegarth; published by Richard R. Smith, Inc., New York; price \$1.50.

By all who are familiar with the charm of her stories this new collection by Margaret T. Applegarth will be most welcome. The stories are arranged to give a fuller understanding of the different nationalities that go to make up our universal brotherhood. Interest, charm and variety mark each story, and there is an abundance of material for teaching and training the child's religious nature. The stories are well classified by colors, nationalities and according to special days and occasions. All who work with children will find this a delightfully useful book.

**Silhouettes;** by Paul Vornholt; published by The Christopher Publishing House, Boston, Mass.; price \$1.50.

This is a very attractive little book. The poems have more than average poetic beauty and deep feeling enough to justify the second name given them, "Higher Heartbeats." The illustrations by Miss Meiselwitz add greatly to the charm of the book. The beauty of the workmanship and the charm and true worth of most of the poems make this an altogether desirable little volume.

**The Story of the Pilgrim Fathers;** by Albert V. Lally; published by the Christopher Publishing House, Boston, Mass.; price \$1.25.

This is a beautiful little book, with splendid

print, excellent paper, well bound, and with nine full page illustrations after original paintings by H. A. Ogden, with frontispiece by A. R. Thayer. The author says: "In the writing of this narrative, the aim has been to tell the colonists' story as concisely as possible, touching only on the major events, yet with no event historically important omitted." The spirit of their high enterprise loses nothing by this method of treatment. It is a vivid and authentic narrative.

**Christ and Culture;** by William Chalmers Covert; published by Richard R. Smith, Inc., New York; price \$1.00.

The lectures in this collection are designed to bring out more clearly the vital connection between the personality of Jesus Christ and those higher experiences of humanity generally classed under the head of human culture. The lectures are clearly and forcefully stated, and bring to the reader a deeper reverence for the things of the spirit. The author rightly claims that Christianity and true culture always go hand in hand. Logic and charm of style make this book both inspiring and convincing.

**Turning Points of General Church History;** by Edward L. Cutts, D. D.; published by the Macmillan Company, New York.

This book was first published in 1877 and has proved so useful that it has been recently revised and is now offered to students of Church History. No attempt is made to give a complete history. Only so much of secular history as is needed for a clearer understanding of the Church history is included. The History is brought down to the period of the Reformation. Students interested in a history of the Catholic Church of this period will find this a most interesting and comprehensive treatise.

**The Golden Book of Faith;** compiled by Thomas Curtis Clark; published by Richard R. Smith, Inc., New York; price \$2.00.

Dr. Clark has increased our debt to him by giving us another noteworthy anthology. He has the gift of selecting poems which interpret for us the hidden springs of spiritual experiences. This Golden Book of Faith is well classified. The poems are selected from the choicest of many of our best beloved poets, and are grouped under the following heads: Poems of the Search for God; Poems of God in Nature; Poems of Providence; Poems of the Nobility and Destiny of Man; Poems of the Goodness of Life; Poems of Beauty in Nature; Poems of the Inner Life; Poems of Patience in Suffering; Poems of Strength and Courage; Poems of Sympathy and Service; Poems of Confidence; Poems of Hope and Trust; Poems of

a New World; Poems of Immortality. This book will prove a most valuable addition to your library.

**The Complete Sayings of Jesus;** assembled and arranged in sequence by Arthur Hinds; published by D. H. Pierpont and Company, Williamsburg, Massachusetts; price, cloth, gilt-edged, \$1.10; leather de luxe, \$1.75; and morocco ranging in price to \$4.25.

This is an exceedingly attractive and worthwhile volume. It fashions into a glowing short-story Christ's own words, using only enough of the context to make the meaning clear. The King James Version is used. The size and form of the book recommend it for constant use. The beauty of the workmanship makes it ideal as a gift book. The publishers send these gift-books out in most convenient and attractive gift-boxes, ready for mailing without the extra bother of wrapping or tying. They even include the gummed label.

### A MESSAGE

(Continued from page 1.)

disputation which eventuates is nothing and benumbs the soul and chills devotion, must be laid aside. "Is thy heart as my heart? If it be, give me thy hand." The superlative task of the ministry is to win men and women to the personal experience of Jesus Christ, the Saviour of men.

The membership of the Church of God must go out to proclaim the Gospel which they have experienced and to show in their lives the fruit of the Spirit.

Christian education must assert itself in the home and Sunday School with the birth and growth of Christian experience. The Church grows by spiritual contagion. How can one maintain his own religious life if he does not win somebody to the same blessed experience with every passing month? There are no vital questions in religion which cannot be settled by experience. "If any man will do His will, he shall know of the doctrine." If anyone is not winning others to Christ, let him know that he faces the awful doom of those whom Jesus calls cumberers of the ground.

We are interested in all social questions. We are very anxious that none in our great land should starve for daily bread, but millions are starving for the Bread of Life and God will require their souls at our hands if we fail to give them that which He commissions us to give. We must make a new appraisal of values and give ourselves with uncalculating devotion to those things which are supreme. Matters of eternal life and death are at issue. The sins which broke the Saviour's heart and sent Him to the Cross should also break ours. He that would save his life shall lose it, and he that would lose his life for Christ's sake shall save it unto life eternal.



been longer in the higher institution."

Moreover, the junior college is far less expensive. There is hardly an A-grade college or university that charges less than \$500 per year, whereas the average price charged by junior colleges is less than \$300. Especially is the difference great when a junior college happens to be well endowed as many of them are.

In addition, many students these days do not care to spend four years in college. They can take the teacher's course in a junior college and go to work with a grammar grade C. certificate. Thus, the work done is more of a unit than it would be if the student dropped out of school from a four-year college at the end of the first two years.

Especially does the junior college render fine service to many high school students. There is an increasing demand for the careful training of girls under more favorable conditions than can be secured in large, crowded high schools. Girls who make little progress in such high schools often become the best students in the high school department of a junior college.

When the two years of college work in a standard junior college has been completed, it is a very simple matter for the student to transfer to the four-year college or university where she receives full credit for all work done in the standard junior college. She enters the junior class, with full junior class privileges, and in two years receives her degree.

Ready for entrance into the junior class of the four-year college or university, the girl has a background for further study that no one else has. She has had two years of close personal contact with her fellow students all of whom she has come to know intimately. She has received the very personal attention of all of her teachers, who have had time to render the service that was necessary to the well rounded development of each individual girl. Besides, dad has saved about four or five hundred dollars by sending his daughter to the junior college, and who will say that this is not to be considered times such as we are facing today? Yes, it pays to patronize the junior college!—W. A. Jenkins in North Carolina Christian Advocate.

#### BISHOP W. B. BEAUCHAMP, A REAL MISSIONARY LEADER

A distinguished churchman, prominent in international Christian councils and acknowledged as the foreign ambassador and diplomat of his denomination; the highest official in the World Brotherhood Federation, an organization composed of laymen from practically every country on the globe; a deep thinker with a comprehensive grasp of the world situation and the world's missionary needs; a forceful speaker whose message was always heard with thrilling response; a splendid organizer and executive; a genial friend; a lover of little children—that was the late Bishop W. B. Beauchamp of the Methodist Episcopal Church, South, the Christian leader and the man.

Born in Farnham, Va., Bishop Beauchamp until his elevation to the episcopacy in 1922—the highest office in the gift of his denomination—held his church relation with the Virginia Conference with the exception of four years when he was a member of the Louisville Annual Conference and served as pastor of the Fourth Avenue Methodist Church in Louis-

ville, Ky., 1907-1911. He takes rank as one of Virginia's most distinguished sons.

Bishop Beauchamp was an A. B. graduate of Randolph-Macon College and took his A. M. and B. D. degrees at Vanderbilt University. The degree of LL. D. was conferred upon him by Southern College, Lakeland, Florida. Bishop Beauchamp was married to Miss Blanche Whitehurst of Norfolk, Va.

While pastor in Virginia, Bishop Beauchamp filled some of the most important appointments in the Virginia Conference, including Broad Street and St. James Churches, Richmond, the First Church at Newport News, the First Church, Danville; and the Monumental Church of Portsmouth.

Bishop Beauchamp was one of the leaders of practically every great movement of the Methodist Episcopal Church, South, in recent years. He was elected in 1917 as General Secretary of the Laymen's Missionary Movement, which position he filled for five years. Later he was the unanimous choice of his church to fill the important post of Director-General of the Centenary of Missions movement which fostered a campaign to raise during an eight-day drive \$35,000,000 for missionary advance throughout the world.

From the days of his early pastorate Bishop Beauchamp was known throughout the church as an ardent advocate of missions and a leader in all missionary efforts. He served as president of the Board of Missions of the Virginia Conference from 1911 to 1919 and was made foreign secretary for European work of the Methodist Episcopal Church, South, in 1919. He was elected in 1926 as President of the General Board of Missions of the Methodist Episcopal Church, South, which office he held until the time of his death.

As head of the Methodist European Commission, Bishop Beauchamp took an active part in the establishment of Missions in the three countries where the church now maintains work, namely, Belgium, Poland and Czechoslovakia. In view of his familiarity with conditions in Europe, he was felt to be the logical one to look after the new missions, which he had been largely instrumental in establishing, and after his election to the bishopric he was given supervision over European fields.

Upon his election to the episcopacy and just prior to his leaving the United States to take over his new field, Bishop Beauchamp was tendered a banquet by members of the Centenary force who had been associated with him in the great campaign which he had directed. As a token of their esteem for him and their appreciation of his splendid executive ability and world vision for missions, his former co-workers presented him with the episcopal seal of his high office, which by his desire took the form of the Centenary emblem — two hemispheres held together and surmounted by the cross.

In 1925 Bishop Beauchamp was chosen president of the World Brotherhood Federation, an international organization of Christian laymen with headquarters in London. In this high office he succeeded the honorable William Ward of London. Bishop Beauchamp was widely known as a great church leader, not only on the continent of Europe but in England as well, and he was a welcome guest at seats of government, in the universities, and in the homes of Chris-

tian leaders in Europe as well as in America.

As a member of the official delegation representing American Methodism, Bishop Beauchamp attended the two-hundredth anniversary of the Wesleyan Fellowship, held at Oxford, England, in 1925, and was accorded the honor of occupying the very room at Oxford which had belonged to the illustrious founder of world Methodism, John Wesley.

Bishop Beauchamp represented the Southern Methodist Church at the great International Missionary Conference held at Jerusalem in March, 1928. He held the following official positions: President of Board of Missions of the Methodist Episcopal Church, South; President of the Board of Trust of Scarritt College for Christian Workers; president emeritus of Ferrum Training School, Ferrum, Va.; member of the executive committee of the Federal Council of Churches of Christ in America; member of American Section of Committee on Arrangement for Universal Conferences of Churches of Christ on Life and Work; member of the faculty of Emory University; President of the World Brotherhood Federation; presiding bishop of the North and South Georgia Conferences, the Mexico Conference, and the Texas-Mexican and Western Mexican Missions, 1926-1930; presiding bishop of the Baltimore and Virginia Conferences, 1930-31. Bishop Beauchamp died in Richmond, Va., June 28, 1931—Board of Missions.

#### THE MOVEMENT FOR "JUSTICE"

In the Christian Advocate of date, April 17, 1931, on page 22, is the following very interesting news paragraph: "One of the most interesting developments in the movement for justice to the lower paid preachers is on in one of the districts of the California Conference of the Methodist Episcopal Church. Membership in the plan is voluntary. The average salary received by those participating is found, and those above it contribute 10 per cent of the difference to a special fund. From this fund those who receive less than the average, share in inverse proportion to the salary they receive. The district superintendent and a large proportion of the preachers in the district are sharing in this experiment—which they consider a mere beginning."

Somewhat later, in the Christian

Century of May 6, another variation and extension of the principle of direct aid by the better paid preachers for the benefit of those receiving less than a living salary to a whole Conference is narrated under the caption "Experimenting in Brotherhood." The Conference where this principle is being tried out is the Northern Minnesota.

In this Conference a survey revealed the fact that out of a membership of less than 150, twenty-four were receiving salaries, to quote the writer's exact words, "that did not permit of the ordinary comforts of life . . . . Not one was receiving in excess of \$1,200.00 per year." The revelation of this fact started something in that Conference. "Four pastors of the Conference," this writer continues, "those whose salaries were the largest—joined in signing a letter which was sent to every preacher within the conference whose cash salary was in excess of \$2,500."

Briefly, the proposal was that those receiving in excess of the above amount should pay five per cent of the excess into a common fund to be administered by the four district superintendents of the Conference for the relief of distress "among those men whose situations seemed, according to the judgment of the superintendents, most serious."

A prominent layman of the Conference was named as treasurer of the fund. It was found that 34 men of the Conference receive salaries in excess of \$2,500. And the further statement is made that not one man in the Conference has refused to join the movement, "though some of them are serving churches which, on account of financial embarrassments, have paid their pastors less than fifty per cent of the salary agreed upon."

At the risk of being tedious I must call attention to the results already observable as pointed out by the writer. He says: "Already the effect of the move, within the Conference, has been to bring about a kinder feeling of mutual responsibility. Some of the men receiving less than \$2,500 have asked for the privilege of contributing to the fund. Laymen are commenting upon the idea, saying that the example of the preachers themselves is going to lead to larger giving on the part of the people. Some of the congregations whose pastors are being assisted are taking heart and making a greater



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effort on their own behalf . . . . Altogether, it is doubtful," continues this writer, "if anything in the past twenty-five years has done more to bring about a true spirit of fellowship within the Conference." He is confident that the Conference, at its next regular session, will adopt some form of the plan as a permanent procedure.

In closing I would merely ask that the reader compare with the conditions disclosed in the Minnesota Conference, as referred to above, the conditions that existed in our own Conference last year. With 139 charges making a report on pastor's salary, 54 received less than \$1,000 each; the average being \$578. If the revelation of this fact has started anything in this Conference yet, the writer has not heard of it. But it ought.—R. H. Cannon.

#### A RARE OLD BOOK.

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

#### V. Some Unique Experiences

All of Mr. Freeborn Garrettson's experiences were unique, in a measure—his conversion, his call to the ministry, his short romance, his freeing his slaves, and many others. In fact, he was an intense man with a very sensitive soul and likely to do things differently from other men.

Many experiences happened among the early Methodists of his day that are difficult to understand, impossible to explain. The same thing is true, in a measure, with some younger Methodists. The writer has had some real religious experiences that have never been explained satisfactorily. Possibly when sufficient advancement has been achieved in religious psychology, mental philosophy and spiritual telepathy, these will all be made clear. Until then we will just relate some that Mr. Garrettson had and leave them for the reader to think about.

**Hearing Voices.**—We have heard somewhere of voices before. The deeply pious colored people, some of them, used to profess to hear voices that governed their course in life. One John Stewart, a drunken, untutored colored man, became converted and very desirous to lead others to the Savior whom he had found. So he professed to hear a voice calling him to the Wyandotte tribe of Indians, near where Sandusky, Ohio, now stands, to preach to the Indians and he followed in obedience to the voice and had a profitable ministry among the Indians. The writer had the pleasure of seeing the marker at the place where his work began.

Mr. Garrettson relates this event: "In this place (Talbot County, Maryland), the people especially, the Society, were much alarmed, and stirred by an uncommon voice which was heard three evenings successively; and the last time several reputable persons were present. While they were at prayer, it exhorted them to pray mightily; and when one asked it 'who it was,' it replied: 'I am a good spirit.' The last time of its appearance it seemed to be ascending. At the next Quarterly Conference meeting, a man who was awakened by the voice, spoke powerfully and said, 'Curiosity that day brought me out, but I was cut to the heart and rested not till I found peace to my soul.' (Book on Missions, Edward Lee Pell). Mr. Gar-

rettson adds, "Of this fact I entertain no doubts."

#### A Young Lady's Voice Restored.

Mr. Garrettson relates the story: "A remarkable circumstance happened respecting a young woman who was brought up in the Quaker persuasion. It pleased the Lord to awaken her when very young, without preaching; she experienced the pardoning love of God, and continued happy for some time, till by degrees she fell away from God, and became as wild and trifling as ever. Soon after this she was entirely deprived of her speech. It was impressed on her mind that there was a people in such a place, that served the Lord; and if she could get among them they would be a blessing to her; and she would be restored to her speech. She had never heard of a Methodist; and the place which was revealed to her was near twenty miles off, where there was a Methodist Society. She set off, and through difficulty, found the place. The Lord revealed her case unto the Society. There was a preacher present, Mr. D. R., who being agreed, they called a meeting and cried to the Lord in her behalf that day and the next; the young woman then went into a private room, kneeled down to prayer, and continued therein until the Lord blessed her soul. At the same time her tongue was loosed and she could speak forth the praises of God. She had been dumb about two years." The young woman was returned to her mother and Mr. Garrettson said, "We were received like angels. Some thought the Methodists could work miracles. Many of the friends and neighbors came and could not but observe how angelic this young woman appeared to be; who was now able to speak and work as well as usual. I bless the Lord who gave me great freedom in preaching on this remarkable occasion." Heb. 13:8.

**Baby Sprinkling.**—The writer finds in this old book evidence of the fact that our good Baptist friends were represented on the Eastern shores of what is now the United States, in the Revolutionary War period. "Sunday, April 3, I preached at a place called Sound for the first time, near the sea-shore, to about 200 people. They had been as sheep without a shepherd; but I preached not without hope. There were several who are under the appellation of 'Baptists' in this place; and one of their preachers who spoke after me cried down 'Baby Sprinkling,' as he called it. I requested the people to attend the next day and I would speak on the subject."

**A Vision of Hell.**—In this and other unique experiences, Mr. Garrettson's experiences seem to parallel the experiences of Peter, Paul and the rest. I quote two of them only in this chapter. "I was earnestly desirous to know what kind of place hell was, and the Lord condescended to satisfy me in the dead season of the night. After I fell into a deep sleep, I seemed to enter through a narrow gate into eternity; and was met by a person who conducted me to the place called hell; but I had a very imperfect view of it. I requested to be taken where I could see it better, if it could be done; I was then conveyed to a spot where I had full view of it. It appeared as large as the sea, and I saw myriads of damned souls, in every posture that miserable beings could get into. This sight exceeded anything that ever had entered my

mind. Had I pen of a ready writer and angelic wisdom, I should fall short. I cried out to my guide, 'It is enough.'"

**A Vision of Heaven.**—Mr. Garrettson believed in a Heaven not only but a Hell that was just as real. So he had a vision of the celestial abode of redeemed spirits. After some days of preaching, he went to bed very happy, but he had a vision in the night in which he was led to take an inventory of himself; his first awakening, his conversion, his call to preach, the motives which induced him to enter the ministry, his intentions and life from the beginning. "In the time of this examination, every fear was dismissed, and every fiend vanished, and a band of holy angels succeeded with the most melodious music that I ever heard. I began to ascend, accompanied by this heavenly host; and thought every moment the body would drop off and my spirit take its flight. After ascending a vast height, I was over-shadowed by a vast cloud, as white as a sheet, and in that cloud I saw a person, the most beautiful that my eyes had beheld. I wanted to be dislodged from this tabernacle and take my everlasting flight. That glorious person, more bright than the sun in its meridian brilliancy, spoke to me as follows: 'If you continue faithful to the end, this shall be your place; but you can not come now; return and be faithful. There is more work for you to do.' Then he awoke in a great spiritual joy.

A vision of Heaven only, but no doubt this servant of God is experiencing its beautiful reality now.

#### GOD'S SOVEREIGNTY AND RESTFUL FAITH

"Him being delivered by determinate counsel and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain." (Acts 2:23). God is Sovereign. He has "all power in heaven and earth." There is nothing that is too hard for the Lord, and none that can withstand His power."

Arguing from these premises, we believe His will is being worked out in the world. If so, He is using wicked instruments to accomplish His purposes. He is making the wrath of man praise Him. The text quoted teaches that the determinate counsel and foreknowledge of God was fulfilled by the wicked acts of men. If God's great purpose to redeem the world by the death of Jesus was carried to a conclusion by the

wicked acts of wicked men, then may He not control the acts of other wicked men and make them contribute to the accomplishment of His benign purposes? If we have real, restful faith in God, we will have no fears that His purposes will be thwarted by any power, or agency. What He does we may not know now, but we shall know hereafter.

It is comforting to believe "He maketh the wrath of man to praise him." Even war, cruel war, has often promoted good. The battle fought by Wolff on the Heights of Abraham saved the country in which we live to the purest form of Christianity. The Revolutionary War resulted in the organization of the world's greatest Republic. The Thirty Years' War in the Netherlands freed the consciences of a great people. His ways are not always our ways. He has said, "My ways are not as thy ways, nor my thoughts as your thoughts. As the heavens are above the earth, so are My ways above your ways, and My thoughts above your thoughts." Because of our limited perceptions, "clouds and darkness are round about His throne." Our limitations we must recognize. The rest for our souls cannot be found in human discoveries or prognostications. It must rest on faith in Him Who is Sovereign, "Who doeth all things well."

Every intelligent creature is either a willing or unwilling servant of our Sovereign Lord. "He doeth according to His will in the army of the heavens." How foolish for any finite being to oppose the will of God, to rush on the bosses of Jehovah's buckles. For man to oppose God's will can result in nothing but disaster. Those who do it, do it at their own peril. The purposes of a Sovereign God cannot fail. The world today is greatly agitated over many matters. Conditions in China, Russia, India and Spain concern the whole world. The economic conditions in Europe and America are no less important. What will be the outcome of all these things, no man is wise enough to foretell. In the

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present state of the world we can hardly hope that selfish men will not lay schemes and project plans that will bring suffering to the common people, plans that in all probability will be their own undoing. But the purposes of God will move steadily on. His will shall be accomplished. Right will triumph. Man will learn by experience that the only road to peace and economic prosperity is found in the observance of God's revealed will. The Ten Commandments are based on the needs of human nature. They cannot be disobeyed without loss. Selfishness must give place to service. The world is being scrambled. Distance is being curtailed. We are all neighbors. Political and religious creeds are mingling. It is God's doings and they are marvelous in our sight. The fittest will survive. The most powerful agency in shaping the destiny of the world when all creeds become neighbors, will be Christ Jesus. No other religious teacher's life will have the potency of his life. His great democratic doctrines of the Fatherhood of God and the brotherhood of men cannot be paralleled. His resurrection has brought life and immortality to light. In other religions immortality is a hope, a theory. In Christianity it is a demonstrated fact. His work is carried on by the Holy Spirit Who will guide us into all truth. His atoning death, the forgiveness of sins, the witness of the Spirit that we are the sons of God, put his name far above all other names. No other name is, or can be, made comparable to His. He must reign in His own right, for "He is the Son of God with power by His resurrection from the dead." He is at the right hand of God who is felling all enemies under his feet. Have faith in God. Do not worry. "Fret not yourself because of evil doers." There may be difficulties that seem insurmountable to you. Do not look at them. "Lift up your eyes to the hills whence cometh your help." Let your souls rest in the fact that our Father is at the helm. His throne is above the clouds. Look up and be not afraid. Above all, do not try to take things in your own impotent hands. Simply "trust and obey, for there is no other way." "Follow your guide and fear no evil." His sovereign will shall be accomplished. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." In this unyielding faith in our Sovereign Father, our souls find rest and peace.—B. H. Greathouse.

#### A HENDRIX MAN

While more well-founded theories are constantly becoming established facts, as we herald the new era of the true Greater Hendrix, we should acclaim one of our foremost alumni in recognition of the great service he has been rendering the College for many years.

Always the state's leading group in denominational education, the Methodists of Arkansas in recent months have further strengthened their position by combining their colleges—an undertaking in which they still remain the state's pioneers. One of the leaders in this successful movement to follow an intensive,

rather than extensive, program of expansion has been John Hugh Reynolds, president of Hendrix College, head of the combined educational system, and a graduate of the institution which he has helped to build.

Dr. Reynolds became the chief executive of Hendrix in 1913. Since that time he has been the guiding factor in the college's development and has played an important part in solving the difficult task of merging three institutions into one strong plant.

The 1930 depression did not drive the Methodists of Arkansas to desperation and force them to concentrate their efforts on Hendrix and Galloway. It was in 1926 that the Church launched the movement to center its educational forces. In the years that have followed, Presidents Reynolds, Williams, and Workman have splendidly co-operated in carrying out this progressive measure. As a result, Hendrix, Galloway, and Henderson-Brown will be represented next September by two standard schools, a senior co-educational plant at Conway and its junior branch for women at Searcy. The Methodist denomination in Arkansas, through its leaders, has set an example for the entire state, and its remarkable policy of unification has been commended and envied by many educators, including those connected with the state's own tax-supported schools.

During Dr. Reynolds' administration the College has been given the highest recognition by various educational associations and has been approved by the Association of American Universities, marking Hendrix as the undisputed leading liberal arts college in the state.

The General Education Board of New York City has been the largest contributor to funds for construction of the Science Hall about to be completed, primarily because of the broad-minded, fearless attitude of the Church and of the administration toward Science and Religion. Since Dr. Reynolds assumed the presidency, the Library Building, Young Memorial Stadium, and Martin Hall, men's dormitory, have been constructed. Main Hall, destroyed by fire in June, 1928, was rebuilt in less than three months and ready for occupancy the following September.

President Reynolds' untiring efforts have not been reserved for Hendrix College alone. The Methodist Episcopal Church, South, selected him for the position of Director-General of the Christian Education Movement ten years ago. For this campaign the Hendrix Board of Trustees granted him leave of absence throughout the 1920-21 session, and his headquarters were established in Nashville, Tenn.

The State of Arkansas has also found his services to be of value. Dr. Reynolds was acting president of the State University at Fayetteville in 1912-13, the year immediately preceding his inauguration as president of Hendrix.

The Greater Hendrix and the Greater Galloway, everyone is certain, will steadily grow under "the old administration's new administration." In the eyes of the world, the labors of John Hugh Reynolds, '93, as president will continue to overshadow those same labors of his as an alumnus. But to those of us who belong to Hendrix, President Reynolds is a Hendrix man, and Hendrix is proud of him.—College Profile (Student Journal)...

#### DUKE UNIVERSITY ARCHITECTURE PROCLAIMS THE CENTRALITY OF THE SPIRITUAL IN THE LIFE OF MAN

By President W. P. Few

The builders of this University have sought to achieve physical beauty and unity and through these to suggest spiritual values. These buildings have been constructed with the purpose to provide a place fit in every circumstance of beauty and appropriateness to be the home of the soul of the University and in the belief that these appropriate and beautiful surroundings will have a transforming influence upon students, generation after generation, and even upon the character of the institution itself. The architectural harmony and strength of the plant are intended to suggest unity and fullness of life. Here stand side by side science and religion—science and scholarship completely given to the full, untrammelled pursuit of the truth and religion with its burning passion for righteousness in the world—and commit the University in its every conception alike to excellence that "dwells high among the rocks" and to service that goes out to the lowliest. This underlying conception of the mission of Duke University has affected the building and organization of every part of it.

And if Duke University is to have this unity and round completeness it must ever cherish some galvanizing central principle that will hold it

from disintegration. On this campus the Chapel, hard by the laboratories and cooperating with the University in its every effort to promote truth and serve humanity, is not only central, but, with its stained glass, its vaulted roof and noble spires, will dominate the place. This is intended to be symbolical of the truth that the spiritual is the central and dominant thing in the life of man. Can this ideal be realized in our world and can religion and education in its highest forms ever engage successfully in a great formative, common undertaking to make this a better world than man has yet known? Duke University is founded in that faith; but we realize that it must be a religion that comprehends the whole of life and an education that seeks to liberate all the powers and develop all the capacities of our human nature.

Then goodness and beauty, righteousness and truth, gentleness and strength, can live together, and, living together, can make a world that will sustain a really great and enduring civilization. And when that glad day arrives, religion and education will have a program for their combined activities in which there will never be armed neutrality or open conflicts, but the two will work together, each giving its all in whole-hearted cooperation for a completely redeemed humanity. To produce this sort of synthetic power is the highest mission of Duke University.

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## For Youth

### TO THE NEW GRADUATE

O you who go forth where life runs strong,  
Are you thinking, now, of the wrong  
That needs your might  
To make it right—  
Will you be where the leaders throng?  
O you with visions of honor and fame,  
Going forth your rewards to claim;  
Are you thinking of self,  
And of power and pelf,  
What deeds will be linked with your name?  
O you with courage and strength and zeal,  
Are you asking God to reveal  
Your course in life's race?  
Will you take your place  
And be faithful to each ideal?  
O you who are tasting the glories of life,  
Remember when troubles are rife,  
That they who give most  
Quail not, nor boast,  
But are loyal and firm in the strife.  
O you who are brave and good and true,  
Find a challenge in all you do;  
Be true to your best,—  
God cares for the rest,—  
Our blessings go ever with you!  
—Olive McKinnon in Zion's Herald.

### THE NEED OF MORAL FIBER

We live in an easy-going age when the various traditional imperatives are being questioned on every hand. What are right and wrong? Why should I do right rather than wrong? What is the difference whether I do right or wrong? These are some of the cynical questions that indicate the dangerous trend of our day. Is it any wonder that there is much bootleg drinking and an amazing amount of sexual looseness? Under the circumstances why should we not expect disrespect for the home, for the church, for government?

Moral fiber—how fundamental it is to the well-being and progress of society! We need a revival of the Ten Commandments. Here are certain eternal principles without which human beings cannot live together. And why should we be bound by these great imperatives? Because they are found in the Old Testament? Because they are said to have been written by the finger of God Himself? Whatever answer may be made to these questions, it is certain that the deepest reason for our acceptance of the Commandments and obedience to them lies in the fact that they are based upon principles indispensable to the welfare of the race. "Thou shalt not kill," thou shalt not steal," thou shalt not commit adultery," thou shalt not bear false witness"—does it require any argument to prove that without such precepts all life would fall into chaos and civilization itself would be impossible?

And how do the Commandments work when they are taken seriously? There is no end of fun made at the expense of the Scotch, particularly for their thrift, but if ever a race illustrated the value of moral fiber it is the people that inhabit the land of the thistle. How many great philosophers, educators, preachers, statesmen, business leaders in every quarter of the globe are of Scotch or Scotch-Irish descent! It is great blood. The Scotch may be hard and sometimes extremely intolerant, but

## For Children

### THE PRIZE

Johnnie was quite excited. In the school to which he went, a prize of one dollar was offered for the most perfectly woven mat.

All of the children were eager to earn that dollar, so they took a great deal of pains with their mat-making. Besides, there was to be an exhibition of all the hand-work of the school in a few days.

The girls were to show the nice things they had made. These were to be fastened up on screens and on the wall, and the boys had many different things over which they had spent a good deal of time.

It took several days to make a mat, for they only worked a little while each day. The first day Johnnie took much pains with his. At the close of the period, the teacher collected the mats.

The next day Johnnie wasn't quite sure whether he got his own mat or not, but the one he took was the same in color as the one he had worked on the day before. The third day Johnnie was rather doubtful, but the one on top of the box surely resembled his own mat, and it was nearly finished and nicely done, so he took it and said nothing.

When the time for the exhibit came Johnnie was delighted to find that the mat he had finished had won the prize. He had made up his mind before, he would buy a rubber doll for his baby sister with part of the money, but the rest of it he would spend for a little sailboat for himself. It would be lots of fun to take this down to the shallow creek where the children sometimes played or to the basin of the fountain in the Public Square. Just then he heard some one sobbing.

"Teacher, teacher!" cried Rosie Smithers, "the prize mat is partly mine. I started it and worked two days on it. Then I couldn't find it, and somebody else finished it. I know it's mine because it has R-o-s-i-e printed under the end where the pieces cross."

And sure enough, there were the letters just as Rosie said!

"Dear me," cried the teacher, "what shall I do? I supposed every child would know his or her own mat!"

Johnnie stood silently looking first at the teacher and then at Rosie, for several minutes. He didn't like to give up that dollar—and why should he? Hadn't somebody else got his mat, and why didn't Rosie make a fuss and demand her mat yesterday? She might have spoiled it anyway.

Then the thought came to Johnnie that he would feel sort of sneaky to have people say, "What a beautiful mat, Johnnie Huntley! You surely deserved the prize"—when he had made only a little of it.

Then the thought came to Johnnie that he must do the fair thing.

"Teacher," he said abruptly, "Rosie started the mat and I finished it. I didn't know it was her mat, and she didn't say that she had lost hers. Suppose each have half of the money."

Rosie's face brightened.

"Will you be satisfied if we decide

they have moral fiber, they know the difference between right and wrong.  
—Zion's Herald.

## Woman's Missionary Dept.

MRS. A. C. MILLAR, Editor

Communications should be received  
Saturday for the following week. Ad-  
dress 1018 Scott Street.

### ZONE MEETING AT PRESCOTT

Prescott District Zone No. 2 met at Prescott, Monday afternoon, March 16. A large crowd from Gurdon and Prescott Auxiliaries was present. The program for the afternoon was capably presented by members from Prescott.

The group was led into the atmosphere of the meeting by a beautiful organ number by Mrs. Colyer Coe.

Rev. Mr. Hamilton, presiding elder of the District, led in a most inspiring devotional, taking the main thought of his lesson from the 5th chapter of Matthew. He closed with an earnest prayer for the success of the work. After the devotional, a playette, "Rejuvenating the Missionary Society," was presented. In it the women found it best to use their own natural resources.

Mrs. M. W. Greeson, in her usual capable manner, gave a most wonderful talk on "Spiritual Value of the Missionary Society."

Mrs. Minor Gordon read most beautifully, "Hatching Happiness."

Then Rev. Mr. Roebuck gave "The Value of the Missionary Society to the Church."

Mrs. Lane was present and spoke very forcibly of the Mission Study Book, "Turn Toward Peace," and was so anxious for each Auxiliary to study the book. She also urged the officers to send in reports promptly.

Mrs. Jim Young, chairman, presided during the meeting, and during the business session suggested that the next meeting be held with the Delight Auxiliary, and we have an all-day meeting with picnic lunch. She thanked Mrs. Teeter for the splendid program presented by the Prescott members.

Mrs. Lane closed the meeting with prayer.—Mrs. Jim Young, Zone Chairman. Mrs. J. W. Teeter, Acting Secretary.

the matter that way?" inquired the teacher.

Rosie nodded.

"That's fine!" beamed Miss Bessie, who, you see, was the teacher.

"Now, Johnnie, tell me what you are going to do with your fifty cents?"

"I'm going to buy a rubber doll for my baby sister, Jean," Johnnie replied at once with a happy smile. "I promised it to her if I won the prize."

"That's right," approved Miss Bessie. "Always keep your word! And, Rosie, what are you going to do with your fifty cents?"

Rosie traced a pattern on the floor with the stubby toe of her little shoe. "I'm going to buy a nice little sailboat," she admitted at last, "and ask Johnnie to come up to our cottage and play with it. Tomorrow is my birthday and we can sail the boat in the shallow water at the edge of the lake."

"And you'll have a wonderful time, I know."

And sure enough, the children did, and Baby Jean and Mrs. Huntley went along, and even the rubber doll went swimming.—Emma Gary Wallace, in the Presbyterian.

### TUCKERMAN AUXILIARY

The second of a series of birthday parties, sponsored by the Women's Missionary Society of Tuckerman, was held Thursday, June 25, at the lovely home of Mrs. O. A. Jamison. The house was very attractive with garden flowers. Punch was served to the guests by Misses Elizabeth Penix and Jean Allbright. A very interesting program was given by the young people. Later in the afternoon, a plate lunch was served. A silver offering was given by guests who had had a birthday within the last three months.—Reporter.

### MISSIONARY MEETING AT MOUNTAIN HOME

A District and Zone meeting of the Batesville District was held at Mountain Home on June 23. Mrs. Wilford of Swifton, our new District Secretary, presided.

After the opening song, Rev. John W. Glover led in prayer.

Roll call was answered by Mountain Home, Salem and Melbourne Societies. Thirty-one members were present.

Mrs. Wilford talked on "Our Goal," after which Mrs. W. P. Jones and Mrs. B. E. Snetser gave interesting talks.

After a very inspiring morning session the meeting adjourned to the basement for lunch and a social hour.

The session was resumed at 1:30 Mrs. Hester Morris led in prayer. Mrs. Wilford gave an interesting talk on Social Service. Mrs. Snetser talked on extension and promotion. Mrs. Wilford emphasized a "Prayer Circle." Mrs. Snetser told us how and where to send for our supplies.

Mrs. John Conley told us how to handle our Young Women's Circle. Mrs. Horace Northcutt talked on Mission Study.

Rev. John W. Glover favored us with a solo and closed the most in-  
(Continued on Page 7, Column 3.)

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ANTISEPTIC**

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## At

# Fayetteville

### (Arkansas)

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#### A SOJOURN YOU WOULD NEVER REGRET

A tour of the Ozarks, including a trip to Mt. Sequoyah and Fayetteville, would be highly enjoyed by anyone who might venture this way. The highways are splendid that lead to Fayetteville, from every direction. The scenery is exquisite and the prevailing cool mountain breezes are delightful. All sorts of outdoor sports may be engaged in, including hiking to the hilltops, horseback-riding, motoring, fishing, swimming, golfing, or, if the tennis courts allure, you may also enjoy this splendid outdoor game, as well as volley ball, etc.

If you have not yet explored this section of the "Wonder State," then you could not make a better selection, as your vacation spot, than to decide upon Fayetteville in the Arkansas Ozarks.

Much has been written about this region as a summer resort, in several recent issues of this publication, but any attempt to fully describe in words, the many attractions and allurements of the Ozark Hills, would fall far short of a picture equal to the reality. Only a personal visit would ever convince you that the state of Arkansas has just as beautiful playgrounds as any spot you might select on the globe. And, too, it is within reach of practically everyone who desires to make the trip. By automobile, it may be reached from any part of the state in a few hours, or from important cities in adjoining states, over enjoyable hard-surfaced and scenic highways. Or by railroad, you may enjoy at this season, special summer reduced rates.

We shall not use more space at this time on the resort features, but will dwell for a moment on the splendid hospital facilities offered by the Fayetteville City Hospital, cut of which appears in upper right-hand corner of this page.

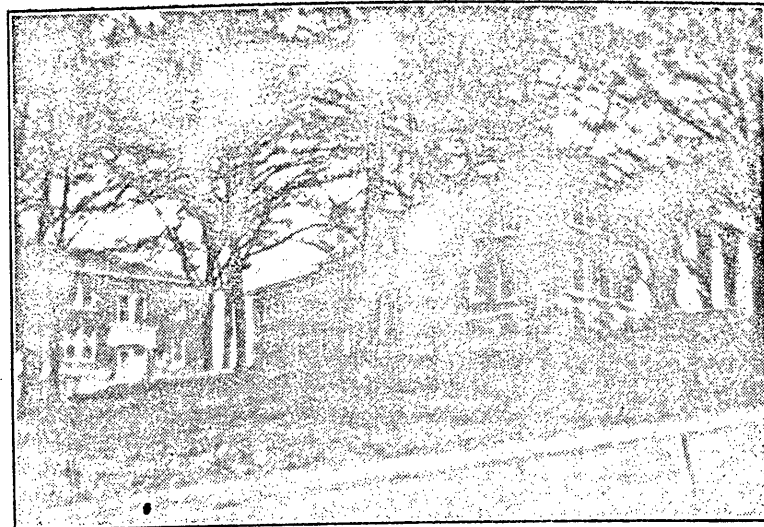
#### The Fayetteville City Hospital

Any narrative intended to portray the many attractions and advantages of the beautiful city of Fayetteville that failed to include this institution, would fall far short of its purpose. Nineteen years ago the first of July, some far-sighted and thoughtful citizens of Fayetteville realized that properly to take care and treat the ill and afflicted ones in their midst, either transients or

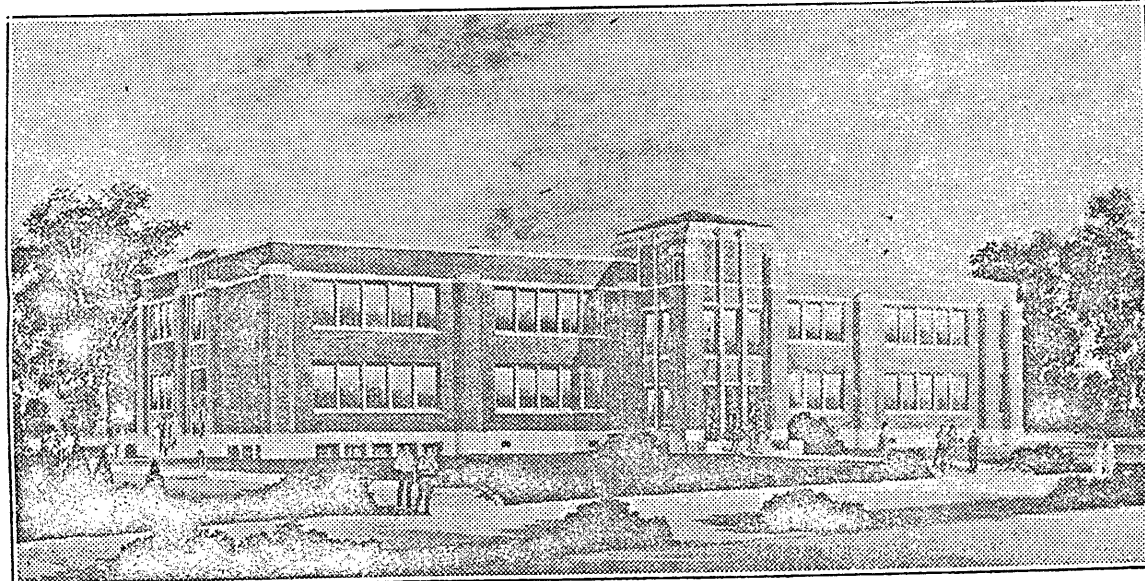
permanent citizens, facilities must be provided. Among those far-sighted citizens were: Mr. and Mrs. Stephen K. Stone, who donated the site on which this institution now stands, and the late Dr. Welch, who contributed generously to the cause. Through these donations, a small endowment fund has been acquired. This small endowment, plus the in-

nurse training-school is conducted in connection, which has an enrollment of 21, seven of whom are graduate nurses. A class of seven graduated this year. Last year the Hospital cared for an average of 30 patients daily. At the time of this interview, 40 patients were receiving care.

The hospital staff is made up of twelve of the leading physicians and



The Fayetteville City Hospital, a Thoroughly Modern and Well-Equipped Institution.



The Jefferson Ward School, a Twin to the Washington Ward School—Two New Buildings Erected for Fayetteville's Public School System Last Year.

etteville that failed to include this institution, would fall far short of its purpose. Nineteen years ago the first of July, some far-sighted and thoughtful citizens of Fayetteville realized that properly to take care and treat the ill and afflicted ones in their midst, either transients or

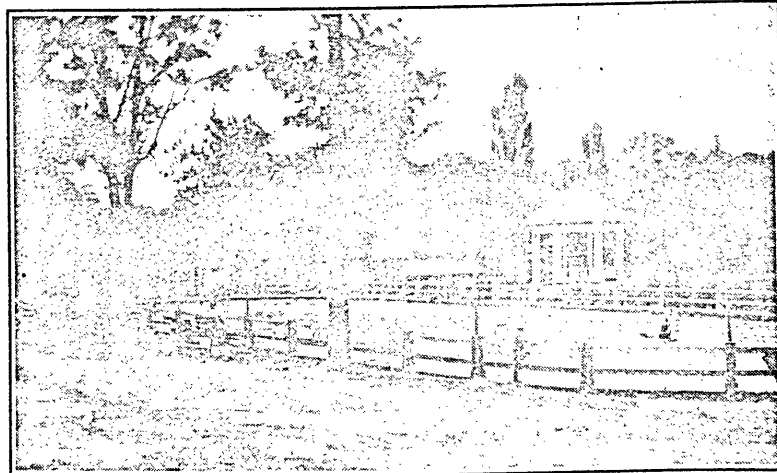
come from the hospital services, has maintained the institution.

Modernly and efficiently equipped with 55 beds for patients, X-ray laboratory, two operating rooms and a maternity room, this institution has been pronounced A-1 by the American College of Surgeons. A

surgeons of the city, who devote as much of their time as is necessary to provide proper surgical and medical attention to its patients, according to Miss Ruth Riley, its able superintendent, who has served the hospital in this capacity for several years.



The City Park Tourist Camp.



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### BISHOP KERN SAYS: "MT. SEQUOYAH CALLS YOU"

There's something about Mt. Sequoyah that lures one like the old Indian spring from which one drink always insured a return engagement. This mountain exercises a similar charm. It was never lovelier than this summer. Superintendent Yancey has responded to the confidence of the Conferences west of the River and shown what can be done with a little extra money. Paint and new flowers and trees and walks have

### TENOR SINGER TO HELP IN REVIVALS

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

# Ouch!

another  
mosquito!  
Kill him  
quick!



Spray

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added beauty to the grounds. The cafeteria is serving excellent meals with prices adjusted to the lower cost of living. The weather has started off fine; we are using blankets. The hot times of last summer are now only a memory. The programs seem unusually good, and the folks are appreciating them as the attendance is fine. There are lots of our good Methodist people who ought to get in on the great experience of a season in the Ozarks at Mt. Sequoyah. Tune up the old car and load it up and bring your friends and family. The good roads invite you and at the end of the trail you will find a royal welcome.—Paul B. Kern.

### BISHOP DOBBS COMMENTS MT. SEQUOYAH

At Mt. Sequoyah the Christian family finds the Ozarks at their best—restful to tired bodies, inspirational to the mind, and elevating to the soul.

The Western Methodist Assembly is now entering its tenth year of successful service. Properties there now approximate the value of a quarter of a million dollars. The environment is that of the cultured city of Fayetteville and vicinity. People seeking recreation and rich fellowship under the direction of trained and experienced leaders, will find at Mt. Sequoyah all the advantages and attractions to be desired. I am delighted and not surprised that it is attracting the attention and the patronage of large numbers of our great connection. It has a successful management and is almost free from debt, and is worthily compared with the other great assembly grounds of this country. I unhesitatingly recommend it to all our people.—Hoyt M. Dobbs.

(Continued from Page 7.)  
teresting meeting with a prayer.—Mrs. N. C. Eatman, Zone Sec.

### HIGHLAND AUXILIARY

The Woman's Missionary Society of Highland Methodist Church met July 6 in the basement of the church. Reports were given by officers. The devotional was given by Mrs. T. L. Adkins and a play was presented by a group of Junior boys and girls, supervised by Mrs. L. V. Frederick and Miss Fannie Steed.—Mrs. F. C. Lochridge.

### A PLEA FOR SPIRITUAL LIFE GROUPS.

On July 8, Zone No. 2 of the Batesville District met with the Stranger's Home Auxiliary for an all day meeting. I am delighted with the Spiritual Life Group work of the auxiliaries in this section. It was a most helpful day spent together. This special phase of work has not progressed very rapidly. It is something new, but it is a call to the women of our Church for a season of heart searching and meditation. It is the only way of meeting the most needed conditions of our work today. We can send our missionaries, have happier homes, and meet our financial obligations in a finer spirit if we get behind this movement. The need is not for a large membership but for a group of spiritual and earnest people.

I would suggest that you select three women in your auxiliary who are interested in this line of work. The booklet entitled "Suggestions for the Spiritual Life Group" is very good. You may obtain these from the Literature Headquarters in Nashville. They are priced at 10c. Study your Annual Conference Minutes concerning this type of work (page 72).

Write me at any time that I can be of any service to you. Write about your meetings. Present it always when there is an opportunity. Have someone discuss plans at Zone meetings. Keep this work before the women of the Church.—Mrs. James Graham, Chairman Committee Spiritual Life, North Arkansas Conference.

### ZONE MEETING AT MANSFIELD.

A Booneville District Zone, comprising Waldron, Booneville, Huntington, Hartford and Mansfield, met in the First Methodist Church at Mansfield on June 23, with Mrs. O. H. Allen, Mansfield, in charge of the program.

The devotional was led by Mrs. L. L. Sullivant of Waldron.

Topics were given by Mrs. Sam Roberts of Booneville and Mrs. Bess Hodges of Mansfield.

A vocal solo, "The Golden Bells," was rendered by Mrs. B. A. McConnell of Hartford.

Miss Alice Finley of Hartford gave an interesting report of their Young People's Missionary Society.

Mrs. W. T. Bacon, District Secretary, discussed plans for the year.

Rev. F. E. Dodson, Rev. W. T. Thompson, Booneville, and Rev. C. H. Sherman, Mansfield, were present and gave helpful talks.

A quilt was presented to Rev. and Mrs. Thompson of Booneville by the Mansfield Auxiliary, as their parsonage was recently destroyed by fire.

The program was closed with prayer by Rev. F. E. Dodson.

Refreshments were served at the close of the program.

There were fifty persons in attendance.—Supt. Publicity of Mansfield Auxiliary.

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turity. Now at middle age it is helping me over the trying period. I know by experience that it is a real women's medicine from girlhood to grandmother. I am forelady in a garment shop and I never miss a chance to advise the girls to take it."—Edith M. Ingersoll, 44 Hawthorne St., Chelsea, Mass.

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ANTISEPTIC  
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98 out of 100 Women

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 REV. S. T. BAUGH \_\_\_\_\_ Extension Secretary, Little Rock Conference  
 REV. G. F. SANFORD \_\_\_\_\_ Extension Secretary, North Arkansas Conference

### STUDENT PUBLICATIONS AT HENDRIX.

When students at Hendrix College voted at the close of the last session to publish a college magazine next year and in coming years, a new extra-curricular activity was added to the wide range of student interests at Hendrix and a wide field with many possibilities was opened.

Never before at Hendrix have more than two student publications been carried on simultaneously. For a long time now the college newspaper, formerly the Bull Dog, but since the first merger of Hendrix, The College Profile, and the student annual, The Troubadour, have been filling the journalistic needs of the school. The Bull Dog came into weekly existence before the war. Before its day a publication which looked like a magazine and which contained stories, poems, articles, and news features, half magazine and half newspaper, called the Mirror, was read by all undergraduates. It died during the World War.

The magazine side of that periodical never reappeared. In its place there grew the traditions of the weekly newspaper, which flowered under the leadership of James Montgomery of Portland, who this year won three of the four cups distributed at the annual convention of the Arkansas College Press Association.

Montgomery, editor of The College Profile, also led the fight for regaining the name Hendrix when the Board of Trustees of the new school had passed on the name Trinity. Through the columns of his paper he agitated for straw polls among alumni and parents of today's students and asked the Board to reconsider the name. His fight in the end being successful, students honored him with a gift of a large woolen blanket, black, trimmed with orange, and bearing the name Hendrix and the phrase: "To Jim, from the student body." For at least two years no student has been so signally honored as this by his classmates.

The College Profile had a staff this year of fifteen to eighteen. Graydon Griffin of Camden, who was elected business manager of publications for next year, was business manager of the Profile. Attempting to reflect student life and student opinions, the Profile printed many news and feature stories. When announcement was made that the name Hendrix had been given the school, the Profile printed an extra edition which was distributed less than three hours after the actual decision was made by the Board of Trustees, meeting in Little Rock. This was thought to be the only extra edition ever published by a college newspaper in Arkansas.

The Troubadour carried a staff of twelve this year, headed by Austin Tucker, Jr., of Little Rock, who was editor-in-chief, and Sterling Melhorn, of Parkin, who was the business manager. The Troubadour, larger than ever before in its history, as though developing along with the school, appeared late in March. Not only had Tucker saved money through early publication, he had printed his book several weeks ahead of any Hendrix annual of the past, setting a new record. Tucker himself described the motive of the yearbook: "To pre-

sent a picture of Hendrix life and to record in a worthy manner the varied activities and events of the college year."

Since the Troubadour cares only for portraying the activities of the college year, largely through pictures, and the College Profile aims at reflecting the life of the school, as a newspaper, and not in stories, essays, and poems, there has been felt recently the need of a journal which has decidedly a literary touch. This was seen in the organization this year of the Tattlers, men's literary society, which later affiliated itself with Sigma Upsilon, national literary fraternity. With the bringing together of a committee, at the suggestion of Miss Vivian Hill, assistant professor of English, for studying the possibilities of a magazine, a movement toward a periodical was begun. Fontaine Reves of Piggott was made chairman of this committee.

Austin Tucker then took the proposal for a magazine before the student body, which by a great majority favored the plan. The publication fee was raised seventy-five cents, a fee that is paid by every student at the time of matriculation. The committee on the magazine nominated Walter Moffatt, Monticello, to be the first editor. Plans approved by the committee made way for a sort of editorial board as the backbone of the staff of the magazine. The editor-in-chief heads this board, which has five members. Moffatt nominated four subordinates as follows: Fontaine Reves, managing editor; Harvey Nelson, Little Rock; Kathleen Jaynes and Eunice Horton, Conway, associate editors.

Reviving the name of the old publication, the committee chose to name the magazine The Hendrix Mirror. Stories and articles, essays and poems are to form the bulk of the manuscripts accepted for publication. The magazine will have an editorial staff and a business one, like the newspaper, but all the writing will not be done by the staff, as is the case with the newspaper. It is probable that the members of Tattlers Chapter will furnish a number of manuscripts for the approval of Editor Moffatt, while other students interested in writing will also submit stories and articles.

The magazine is not to solicit advertising for its columns. Plans for financing the publication without burdening Conway and Little Rock business houses have been made.

### "VACATION BIBLE SCHOOLS."

We are anxious to have a complete list of all Vacation Bible Schools held in our Conference this summer. If a school was held in your church and you have not reported it, please do so at once. A blank for this purpose will be furnished upon request. Reports from the following schools have been received to date: Parkin, Smith Chapel, McElroy, Evening Shade, First Church (Fort Smith), Earle, First Church (North Little Rock), Morrilton, Bonanza, First Church (Batesville). Information has come to our office that a number of others have been held and we have not yet received reports.—G. G. Davidson, Conf. Supt.

### NORTH ARKANSAS CONFERENCE SUNDAY SCHOOL DAY OFFERING FOR WEEK ENDING JULY 11.

**Batesville District.**  
 Previously reported .....\$370.05  
 Viola ..... 3.00  
 Calico Rock ..... 20.00  
 \$393.05

**Fayetteville District.**  
 Previously reported .....\$227.36  
 Prairie Grove ..... 35.79  
 Lincoln ..... 5.79  
 \$268.94

**Helena District.**  
 Previously reported .....\$302.85  
 Hickory Ridge ..... 5.00

**Jonesboro District.**  
 Previously reported .....\$323.68  
 Nettleton ..... 3.15  
 Dell ..... 10.00  
 \$336.77

**Paragould District.**  
 Previously reported .....\$112.80  
 Rector ..... 40.00  
 Roxie ..... 20.00  
 Paragould ..... 30.00  
 \$207.80

**Searcy District.**  
 Previously reported .....\$222.61  
 Harrison ..... 44.15

Marshall ..... 12.00  
 \$278.76

**Standing by Districts.**  
 Batesville .....\$393.05  
 Jonesboro ..... 336.77  
 Fort Smith ..... 321.80  
 Helena ..... 307.85  
 Conway ..... 304.94  
 Searcy ..... 278.76  
 Fayetteville ..... 268.94  
 Paragould ..... 207.80  
 Booneville ..... 180.92  
 \$2,600.83

Note: On May 27 Helena was credited with \$40.00 from Marion. This offering has been reccredited to Jonesboro District.—G. G. Davidson, Conf. Supt.

### COKEBURY SCHOOL AT MT. CARMEL.

Rev. W. M. Adcock, pastor at Dover, reports a splendid Cokesbury School which was held at Mt. Carmel. This is a small church on the Vilonia Charge. Rev. B. A. Robertson is pastor. Brother Lem Whorton is the efficient superintendent at Mt. Carmel.

The instructor said in his report: "I think we had a very fine school."

## GALLOWAY Woman's College

A standard four-year Junior College for Girls, with membership in the North Central Association. A Faculty of Superior Ability made possible by substantial endowment and large annual grant from the Church.

A good Library and a trained Librarian.

Well equipped Laboratories for the Sciences and for Home Economics.

The Physical Plant is perhaps Not Surpassed in the State in its provisions for Instruction, Dormitories, Dining Hall and Comfort of students.

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Galloway Alumnae have so impressed the state that it attaches to the name a Social Prestige that goes on ahead of all Galloway Women and opens Social Doors for them wherever they go.

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 Searcy, Arkansas

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Any physician will tell you that "Perfect Purification of the System is Nature's Foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough

course of Calotabs,—once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs purify the blood by activating the liver, kidneys, stomach and bowels. Trial package, 10 cts. Family package, 35 cts. All dealers. (Adv.)

The weather was sizzling hot but they stayed 'on the job'. Out of the twenty people who enrolled in the school fourteen received credit for the work. Most of these people were busy on the farm each day, but despite the hot weather and the busy season they did a high type of work. This is only typical of their interest and faith in the church and its future.—Glenn F. Sanford.

### EXTENSION SUNDAY SCHOOLS IN BATESVILLE DISTRICT

It would be a thrilling piece of news if it were possible to relate the full information concerning "Extension" Sunday Schools which are being organized in the Conference and provided for by pastors of adjoining charges.

The following statements will give an account of part of the work being done in the Batesville District.

**Rev. H. W. Jett**, pastor of the Tuckerman Circuit, has organized a Sunday School at Dunn Schoolhouse with 50 members. This is a section of the country east of Tuckerman where there are no church services of any type. Brother Jett gives these people one service each month and keeps the Sunday School active. Brother Jett has also organized a Sunday School at Greenhaw Schoolhouse, northeast of Newport, with 55 members. He gives regular service to this community.

**Rev. W. W. Allbright**, pastor of the Tuckerman Church, has organized a Sunday School at Pond Switch, five miles northeast of Tuckerman. They have an enrollment of 90. Brother Allbright gives these people one preaching service each month.

**Rev. B. L. Wiliford**, pastor of Swifton-Alicia Charge, held a meeting and organized a Sunday School at Bridge Schoolhouse, six miles east of Swifton. He provides preaching services for these people from time to time.

The above pastors are working in that vast section between the Missouri Pacific Railroad and Jonesboro where very little church work is being done. They can do but little when the entire need is thought of.

**Brother L. L. Langston**, pastor at Charlotte, is preaching one Sunday afternoon each month at Dowdy Schoolhouse in Independence County. He has organized a Sunday School at that place. He has also reorganized the Sunday School at Walnut Grove.

**Brother Hoy M. Lewis**, pastor at Desha, has a new Sunday School at Banner Schoolhouse, a new consolidated school on the highway between Batesville and Heber Springs. This Sunday School has 90 members already enrolled. He also gives services and looks after a new Sunday School at Drasco. These schools are in Cleburne County.

**Brother A. T. Mays**, pastor at Mt. View, is looking after a Sunday School at St. James, which has about 40 members. Also Brother Mays and his loyal lay leader, Mr. George Lackey, have organized a Sunday School about six miles west of Mt. View. Good interest and large enrollment is reported for this school. Brother Mays has another Sunday School at Syllamore which he has lately organized with 60 members.

**Rev. J. W. Glover**, pastor at Mt. Home, is looking after and promoting services at Big Pond. They have an enrollment of about 35. He has been sponsoring Wesley Chapel, but it is not going just at this time.

About ten new Sunday Schools are now functioning with an enrollment

## Church News

### VALLEY SPRINGS TRAINING SCHOOL

The Valley Springs Training School has come through what was possibly one of the hardest years of its history. This spring it graduated the largest class in its history and has bright prospects for another year. Nothing but the greatest sacrifice of students and faculty and the loyalty of the good people of Valley Springs made this possible.

Some people do not think that a school of this type is needed. This is a mistake. The state schools may be better in every way than they have even been before, but they do not attempt to do the type of work that we do at Valley Springs and they could not do so if they did. The State cannot maintain a high class secondary school in every community or even within reach of all the students of the state. Some of our best material must have the help that a school like Valley Springs can give them if they are to go on and make the leaders of which they are capable.

The Valley Springs Training School offers a threefold development for its students, which is necessary for any successful life. It offers the opportunity for development physically, mentally, and spiritually. Mental development is offered through the class-room work, the literary societies and glee club; physical through athletic activities, and the spiritual through Bible study, church, Sunday School and the Young People's Department. The Church is well organized and offers ample opportunity for the students to know God and Jesus Christ and to come into a personal religious experience and fellowship with him in service.

While those of us who are working and praying for the School feel that the prospects for another year are bright, the prospects could be made much brighter for it if the pastors and good Methodist people of the North Arkansas Conference would rally to the School with their interest and their money. Brethren, the School has the hand of God in it or it would not have lived as long as it has. We cannot hope to be prospered in our own interests if we neglect the interests of God's kingdom and talk about dropping some of the work of the kingdom because times are hard. As long as the interests of worldly amusements are prospering, we have no reason to economize at the House of God. Only a few thousand dollars would put the Valley Springs Training School on its feet so that it could continue to develop some fine religious leadership for our great state. I am not a pessimist, but it seems to me, if conditions in our state are indicative of needed godly leadership, there never was a time when we needed to be developing both religious leaders and followers in the state as at the present time.

Prof. M. J. Russell has given nine

of not less than 400 pupils. No less than 13 new preaching points have been added this year with hundreds of people reached in these services. One charge is being worked according to the parish plan and in accord with the Conference Rural Policy.—Glenn F. Sanford.

years of unselfish service to the School and there are many others who have given of their time and talent to it, and these people are looking towards the Church and beginning to feel that the Church does not appreciate their efforts. They have always been loyal to the Church and her program and we cannot be honest and true to them if we do not support that which they have given their life so unselfishly to carry on. Many of the best leaders of our church today are products of their loyal devotion.

The District Conferences have agreed to our asking of five dollars for the stations and two dollars for the circuit. Many of the places have not sent in their amounts. Please, brethren, do not put this matter off any longer. In many places one member of the congregation could give this amount and more. Many Sunday School classes and Missionary Societies could take up this matter and send us from five to fifty dollars. Many individuals could and would give from one to a thousand if the matter were brought to their attention and they were urged to contribute.

Batesville First Church is and has been contributing fifty dollars a month for several years and besides

they have furnished two teachers for the School who served at a great sacrifice. What this good church has done, many others can do and make it possible for the School to continue without any embarrassment.

We are glad of our unified College System and it means that henceforth we will have one great college system. I believe that we should and could maintain one great secondary school, which would take the best, though underprivileged, youth of the state, make choice students out of them and send them to Hendrix or Galloway. I believe that the Valley Springs Training School should become a part of our great Educational System and be placed under the same Board as our Colleges and other educational work.

Let Our Boys Cut It  
And You Will Look Your Best.  
**ARCADE BARBER SHOP**  
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Women use "Osan Relief Compound," most stubborn cases relieved in 48 hours; absolutely safe and harmless. No inconvenience, pain or interference with work. Double strength, postpaid, \$2.00; 3 boxes \$5. Osan Products Co., Dept. BX-1, 6052 Harper Ave., Chicago.

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CAFETERIA—SERVING AT REDUCED RATES

First Methodist Assembly Programs to Begin June 29 This Year. For Further Information, Address—

S. M. YANCEY, Supt., Fayetteville, Arkansas



This would not be a hindrance, but a help and an advertisement for our Colleges. It would become a channel through which the best youth of the state would flow into our Colleges.

We should get people to remember Valley Springs in their wills as they do other institutions. We need more books for our library and maps for Bible classes. We need five-hundred dollars to finish the basement by the first of September. Do not wait to send in your contribution. In the absence of Bro. Russell, send it to the pastor or N. F. Hammons, at Valley Springs.

Please, dear people, let us talk more and especially do more for the Valley Springs School.

Yours for a greater Valley Springs Training School.—Geo. L. McGhehey, P. C.

#### LITTLE ROCK CONFERENCE PAYMENTS ON KINGDOM EXTENSION OFFERINGS THROUGH JUNE 30

<b>Arkadelphia District</b>	
Previously reported	\$ 564.89
Grand Ave. Church, H. Spgs	14.00
Carthage	8.00
Total	\$ 586.89

<b>Camden District</b>	
Previously reported	\$ 998.55

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For over 50 years it has been the household remedy for all forms of

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#### 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.

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For information about any division of Emory, address

**THE REGISTRAR**  
Emory University, Ga.

Huttig	16.00
Thornton	15.00
First Church, El Dorado	250.00
Taylor Circuit	10.00
Total	\$1,289.55

<b>Little Rock District</b>	
Previously reported	\$1,672.85
Winfield Memorial Church	100.00
Douglasville-Geyer Springs	
Charge	7.50
Bauxite-Sardis	12.50
Total	\$1,792.85

<b>Monticello District</b>	
Previously reported	\$ 907.05
Portland	25.00
Warren	50.00
Wilmot	14.00
Total	\$ 996.05

<b>Pine Bluff District</b>	
Previously reported	\$1,893.85
DeWitt	8.75
Humphrey	8.00
St. Charles Circuit	4.00
Total	\$1,914.60

<b>Prescott District</b>	
Previously reported	\$ 453.42
Murfreesboro-Delight	55.00
Total	\$ 508.42

<b>Texarkana District</b>	
Previously reported	\$1,804.64
Grand Total	\$8,893.00
—James Thomas, Secretary, Kingdom Extension.	

#### NORTH ARKANSAS CONFERENCE BENEVOLENCES

The "big check" of the week was from First Church, Conway, Rev. J. W. Workman, pastor, Prof. Guy A. Simmons, treasurer. This great church is getting back into its customary habit of large remittances. In fact, it is unsurpassed in the Conference, and probably in the state, for its past record on "Benevolences."

Rev. Wesley J. Clark of Cabot, Conway District, sent in the second largest check that I have had since my last Notes. It covered offerings from both Cabot and Jacksonville. Brother Clark never "slows down," hence his fine record.

Rev. Edward Forrest, Waldron, Booneville District, leads his District in Golden Cross Offering, and is pushing the campaign for 100 per cent report at Conference.

College Day offerings, in addition to those already reported, have been received from Wynne, Rev. W. L. Oliver, pastor, M. K. Sledge, treasurer, and Wheatley, J. G. Ditterline, pastor; both of the Helena District.

This is Rev. O. M. Campbell's third year at Elm Springs, Fayetteville District, and his charge is well in advance of this time last year.

Rev. D. N. Weaver, of South Fort Smith Church, is quietly but very effectively looking after the Conference Claims. He has paid to date considerably more than South Fort Smith's 1930 total.

Rev. W. A. Downum is another pastor whose church, Green Forest, Fayetteville District, is ahead of its last year's total. Mighty encouraging!

The year's eighth remittance has been credited to Gravette-Decatur, Fayetteville District, Rev. A. L. Riggs, pastor. This check came from the Falling Springs Church, Mrs. Kittie Johnson, treasurer. This fine charge is far in advance of the same date last year.

Valley Springs, Searcy District, Rev. George McGhehey, pastor, K. M. Wallis, treasurer, has increased its margin over its 1930 total by another check, the ninth. Headed strong for an "in full" report!

Rev. J. T. Heath, pastor of Calico Rock Circuit, Batesville District, re-

mits a Golden Cross Offering from the Norfolk Church. Brother Heath always "goes the limit" and beyond in taking care of the "Collections." He made a wonderful record as pastor at Bexar, paying that charge in full in 1929 and 1930.

Jonesboro District, Dr. James A. Anderson, presiding elder, holds first place in amount paid to date (July 10), Fort Smith District, Rev. H. Lynn Wade, presiding elder, second place, and Conway District, Rev. J. Wilson Crichlow, presiding elder, third place.

Batesville District, Rev. Jefferson Sherman, presiding elder, has the largest number of pastoral charges remitting. Conway District, Rev. J. Wilson Crichlow, presiding elder, being next in rank, with Fort Smith District, Rev. H. Lynn Wade, presiding elder, third.—George McGlumphy, Treasurer.

#### CONWAY DISTRICT CONFERENCE.

The Conway District Conference met at Quitman, June 23. Rev. J. Wilson Crichlow, the popular Presiding Elder, directed the Conference in such a way that every interest of the Church was given careful consideration.

Those who attended will never forget the fine entertainment furnished by the Quitman people. It was a real joy to be in the homes and to be associated with the people of the Quitman community.

The Connectional interests of the Church were represented by Rev. H. L. Wade, presiding elder of Fort Smith District; Rev. G. G. Davidson, executive secretary of the N. Arkansas Conference Board of Christian Education; Dr. J. H. Reynolds and Dr. J. M. Williams, president and vice-president of the Trinity College System; Rev. D. H. Colquette, state superintendent of Hospital and Prison Missions; Rev. G. L. McGhehey, pastor of Valley Springs Church; Miss Lula Doyle Baird, superintendent of Children's Work in Conway District; and Mrs. Ira A. Brumley, Missionary Society secretary of Conway District.

The reports of the pastors showed that 42 per cent of the annual salaries of the pastors had been paid and that a good showing had been made on other claims of the Church. Three churches: Levy, Washington Avenue, and Lamar, reported Conference Claims paid in full for the year. Every charge had made a contribution to the Orphanage.

The reports showed that 406 training credits had been issued to workers in the Conway District. This lacks only 94 of reaching the goal set by the District. With other schools to be held the goal will easily be reached.

The opening sermon was preached on Monday night by Rev. H. L. Wade. Dr. J. M. Workman, pastor at Atkins; Rev. Sam B. Wiggins, pastor of First Church, North Little Rock; and Rev. T. C. Chambliss, pastor at Pottsville, preached during the Conference. The devotional services were led by Rev. B. L. Harris of Lamar, Rev. R. C. Morehead of Russellville, and B. M. Huddleston of North Little Rock.

Pottsville was selected as the place for next session of the Conference.

The following lay delegates to the Annual Conference were elected: T. M. Norwood, J. J. Miller, Mrs. Ira A. Brumley, E. M. Merritt, B. M. Huddleston, W. C. Hogan, T. W. McNutt, Mrs. J. W. Crichlow, Mrs. J. W. Workman, Dr. J. H. Reynolds, and

G. N. Douglass. The following alternates were elected: Mrs. S. G. Smith, L. B. McClure, W. T. Merritt, and Rev. Geo. Freeman, L. P.

Rev. H. J. Harger was recommended to the Annual Conference for admission on trial. Donaghey Wallace Earl Duran was licensed to preach.

J. G. Moore of Morrilton was elected District Lay Leader, with B. M. Huddleston of Gardner Memorial, North Little Rock, and O. H. Davis of Cabot as assistants.

The brethren left the Conference with the feeling that they could carry on in the face of the difficulties of the times. The spirit of the Presiding Elder inspired each of his pastors to feel that the work must be done. The fellowship of co-laborers encouraged each to go home and enter his work with new life.—Ira A. Brumley, Secretary.

#### THE GRANDMOTHER OF ADVERTISING

One must agree with publishers of "The Life and Times of Lydia H. Pinkham," who declare that the story of Mrs. Pinkham "provides a most interesting case history of the development of advertising from its crude infancy to the more subtle standards of the present," for from humble origins grew the business which has spent more than \$35,000,000 in advertising "salvation to womankind." The story is just another example of the shrewdness of a New England woman in striking popular need.

Mrs. Pinkham has always been regarded as more or less of a myth by the millions who have used her compound, but she was a striking personality. Always a believer in home remedies, she first concocted her

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NEW RELEASES SHOWN NEW

Vegetable Compound over the kitchen stove for distribution among neighbors and friends. It was only when the need of money became acute that she conceived the idea of selling her product. The business grew by leaps and bounds, and for years her name has been a household word everywhere.

To many persons, the news that Mrs. Pinkham died as long ago as 1883, at the age of sixty-four, will be a surprise. Her husband survived her for six years, and at his death the son and daughter, following their mother's policies, made the business what it is today. Necessarily, it was through scientific advertising

that the product sold in such volume. Mr. Washburn is particularly clever in tracing the capacity of the business and in analyzing the feminine psychology to which Mrs. Pinkham appealed. Testimonials came in by the thousands and of course Mrs. Pinkham had no need of faking advertisements of that kind. The Compound spoke for itself and the money rolled in.

It is sufficient to say that the business which Mrs. Pinkham founded has mounted steadily through fifty years, meeting all crusades against patent medicines, and that it is being conducted now by Mrs. Gove, whose husband was president of the company for years.

in 1866-67. The fall of 1867 he was admitted on trial into the old Arkansas Conference and stationed at old Jacksonport, then a flourishing town on White River. He filled the four years, and then was stationed at Augusta, another fine river town, remaining two years, and in 1873 he was made presiding elder by the eloquent Bishop Pierce, and placed on the Batesville District, staying two years, and then stationed at Searcy for four years, where he built what was called a very fine brick church at a cost of \$6,000.00.

Here I have but a fragmentary account of his labors for twenty-six

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Any capable young woman with ability to sell a popular product of everyday use, can make money for herself and render a distinct service to her Church at the same time without any capital investment. First applicant will be granted exclusive home territory in towns of moderate size. For full information address

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Organized 1903

**PURPOSE:** To care for the widows, orphans, disabled and aged members of our household of faith as beneficiaries. All Southern Methodists from ages 1 to 60 may be insured on safe at cost rates.

**RESULTS IN 27 YEARS:** Paid to beneficiaries about \$400,000, making possible 400 homes; saved to members in lower premiums \$200,000; \$2,000,000 insurance now carried.

**PROGRAM FOR 1931:** Our goal is 1,000 new members, by members taking additional policies on themselves and placing insurance on all the members of their families and friends from 1 to 60. Credit to applicants, paying for first 3 months and being insured for 6 months.

**POLICY PLANS:** Whole Life, 20 Premium Life, 20 Premium Endowment, Endowment at 60, 65, or 70, Disability-Annuity and Juvenile, all with liberal options; and Group Insurance.

**THE MINIMUM NEED:** All ministers and laymen should carry \$5,000 insurance for benefit of widows and orphans and \$500 for self-support annually in sickness and old age. Medical examination not required but questionnaire instead.

Write J. H. Shumaker, General Secretary, Home Office: Association Building, 808 Broadway, Nashville, Tenn.

#### ANTI-SALOON LEAGUE ANNOUNCEMENT.

Rev. Marvin Pharr, of Georgia, who has been working for the Anti-Saloon League of Arkansas since April 2, 1931, ceases all activities for that organization since July 2. He is no longer authorized to date churches or speak in them, nor is he to solicit funds or collect money, or do anything else on behalf of the Anti-Saloon League of this state.—W. J. Losinger, Supt.

#### A TRIBUTE TO REV. JOHN HIXON DYE.

This eminent divine and noted school-man was the son of Mr. H. C. and Mrs. Dinah J. Dye. Born at Sulphur Rock, Independence County, Arkansas, April 24, 1842. Died Nov. 13, 1930, in his eighty-ninth year. Happily and scripturally converted at seventeen, he joined the Methodist Episcopal Church, South, and lived and died in its holy fellowship. He was educated in the schools of his day and at Soulesbury Institute, located at Batesville for many years, and suspended some time in the Seventies. His father, not being a Methodist, but a refined, cultured, scholarly Hardshell Baptist, "a walking concordance of the Bible," wanted John to be a statesman, but God had "ordained" otherwise. Had he chosen politics as a profession he would have gone to the top, for he was a born mixer and popular with the people. His career as a public character covered a wide area. His record as a Confederate soldier was brilliant and heroic. He raised two companies of over one hundred men each. The first company went east of the Mississippi River and for a year he was in several noted battles. Resigning his captaincy, he came home and raised the second company of older men. Both of these companies were raised in the community where he was born and reared. While in camp near his old home he was captured by Federals, and this ended his war activity, as he lay a prisoner of war at Johnson's Island till the surrender. He was married to Miss Elmira E. Stanfill in 1862. She died in May, 1870. A noble woman. Three children blessed this union, John, Walter, and George, all dead. His second marriage was to Miss Kate Sinclair, of Gloucester, Va. Four children brightened the home. A son, Sinclair, three daughters, Mrs. Patty Penn Burge, Sherman, Texas; Martha Hicks (Mrs. Appleton), London, and Miss Amanda H., "the Jenny Lind" of Arkansas, now with her mother at Searcy, Ark. Sinclair is an eminent physician and surgeon at New Haven, Conn. Dr. Dye's rise as a minister was phenomenal. When paroled he came home, was licensed to preach, and traveled the Black River Circuit.

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"The School You'll Like"  
Is the business training school that will serve your interests so well that you, too, will repeat our slogan—"The School You'll Like." We have one of the most modern equipped and up-to-date schools. Our courses are thorough, and F. B. C. graduates are in demand. Write for free bulletin.  
H. O. DAVIS, President

years, except thirteen of which he was in school work in the School for the Blind at Little Rock six years, then president of Galloway College five years, then back to the School for the Blind two years more. He made good in this state school each term. Of his administration at Galloway I would say: He built a school; he packed that four-story building from top to bottom with as fine a set of girls as have ever been there. Had the Church stood by him as he did by his charge he would have made Galloway College the Vassar of the South. He was one of the original trustees of Vanderbilt University,



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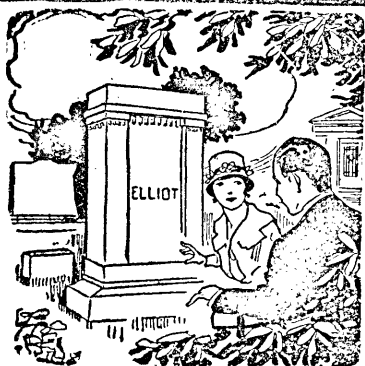
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and remained so until his death. Was elected to the General Conference a number of times and was the leader of the old White River Conference. His pulpit ability was away above the average. His voice was mellow with a fine carrying power. His spirit was cordial, brotherly and winsome. He was a popular preacher, especially among the people, and herein was the spirit of his Lord. He was a great commoner. Personally I have lost my other self. He came into my life when I was ten years old and stayed there seventy years and is there yet. A long, long time for two men to walk side by side in agreement. Sin has no such trophies to its credit. I loved him as I did no other man, and my love was returned. I could write a small volume of incidents in his life, but space forbids. He was a manly man, like Logan, Chief of the Mingos, he never felt fear. He was a brave, but peaceful man. He trusted me and I trusted him. He loved his brethren and his church. His home was an Eden of bliss. May the mantle of his great life rest on his son and daughters. Amen. Two sisters survive him, Mrs. Cora Sanders of Sulphur Rock, and Mrs. Ludie Ashley of Fort Stockton, Texas, and his wife and four children, and many, many friends.—Jas. F. Jernigan.

### GERMANY IN THE LAST DITCH.

"The putting forth of the last power and reserves of the nation entitles the German Government, and makes it its duty toward the German people, to tell the world: The limits of the privations we have imposed on our people have been reached . . . The government is conscious of the fact that the direly menaced business and financial position of the Reich calls imperatively for alleviation of the unbearable reparation obligations. The economic recovery of the world also depends upon it. The German nation is engaged in a decisive struggle for the future."

No sincere man can read these words published on June 6 by the German Government and not feel moved by them and by the rest of the manifesto which accompanies its imposition of unbearable additional burdens upon its citizens. Germany has its back to the wall as truly as did the Allies in 1918. In unmistakable terms, with undeniable truth, the question has now been posed to every civilized country: Do you wish the German republic to go down into economic and political chaos, or do you not? As that question is answered in the next few weeks will be determined not only the fate of Germany, but perhaps the fate of Europe.

What has the German Government done at this last moment to prove its good faith? It has once more cut the salaries of all its civil-service employees by from 4 per cent for salaries under \$750 a year up to 8 per cent for salaries over \$3,000. All officials in country districts and in the small and middle-sized cities will have to sacrifice an extra 1 per cent, and this although all salaries were reduced by 6 per cent in February of this year. In order that no one shall charge the Cabinet ministers with favoring themselves, they have at this time cut their salaries not less than 30 per cent. More than that, all railroad employees, all public-service corporation employees, and all employees of the Reichsbank are also subject to these cuts. That is bitter enough, as everyone knows who has observed the

### OBITUARIES.

**Vann.**—"She couldn't turn over on her bed or take her hands from under the cover by herself. We could only sit by and see her suffer without relieving her pain. But never a complaint. She would say, 'Though he slay me, yet will I trust him.' Her room was the brightest spot of the home." Such were the words of Mrs. H. A. Woodward concerning her queenly mother, Mrs. Ida Hare Vann, who passed away in her home at Oxford, Georgia, February 5, 1931. Mr. H. A. Woodward is head of the Emory Academy at Oxford. The students were very fond of Sister Vann, and came to see her frequently, and it was the pleasure of her life to have them in her room. Their quartet sang "Abide With Me," and the students, aided by members of the faculty, were active pallbearers. Rev. Nat Long, her pastor, assisted by Rev. Nathan Thompson, her presiding elder, conducted a beautiful service before the body left Oxford. The burial service at Vanndale, Arkansas, was conducted by Rev. E. K. Sewell, who had buried Sister Vann's husband and brother, W. L. Oliver, who was a former presiding elder. Her body was laid to rest beside her husband's. Sister Vann was Ida Hare, daughter of Thomas and Olivia Hare. She was born near Memphis, May 12, 1849. She moved to Arkansas with her parents in 1851. John M. Vann took her as his bride May 19, 1870. Three children were born to them. Two, Claude and Thomas R., have passed on, and only Bessie (Mrs. H. A. Woodward) remains. She reared one nephew, Sam Vann, and two nieces, Irene and Ruth Vann. The two former are still living in Wynne, Arkansas, and the latter in Huntington, West Virginia. Two grandchildren, Vann and Elizabeth Woodward, survive her in Oxford, Georgia. She was the granddaughter of Jacob Hare, who, with her father, was a Methodist preacher. So it was no surprise to those who knew her best that she loved our preachers. The writer was one who was fortunate to be called her friend. Many were the delightful hours spent with her in the home of her daughter. It was a foretaste of Heaven to be with her. The world is better for her passing this way, and the fruit of her beautiful life will continue to strengthen those who know her. The atmosphere of the home of her daughter will never lack the fra-

dreadful odds against which these employees have been struggling in their efforts to keep their homes together, but there is even worse to record. The dole for all the jobless has been cut 5 per cent; even the allowances to maimed war veterans have been cut; in addition the dole is hereafter not to be given to those under twenty-one, nor to married women. Seasonal workers will be aided only for twenty weeks, and then at about half of the present rate of unemployment insurance. These are literally hunger taxes; they will drive many a man and woman into a condition in which they will never be free from the gnawing pangs of inadequate nourishment. Finally there is the "crisis tax," planned to produce \$100,000,000 in this budget year. Toward it wage-earners must pay 1 per cent on incomes under \$60 a month, while monthly salaries of \$375—very high for Germany—will be decreased by \$15.—The Nation.

grance of her beautiful life, and by it all the campus at Oxford will be lifted into nobler and purer living. The sun beats down with mighty force in our lives, but God tempers its power with the refreshing dew of evening, and the night of sorrow gives rest before the new day breaks with joy and we find ourselves ready for another day of sunshine and labor.—Her friend, J. M. Workman, Atkins, Ark.

**Aldredge.**—Loran Aldredge, 17, a fine young member of the Atkins Methodist Church, was seriously injured by a truck while working as water-boy on the highway near Atkins. He was taken to the Russellville hospital, but died the next day, June 22. He was the only support

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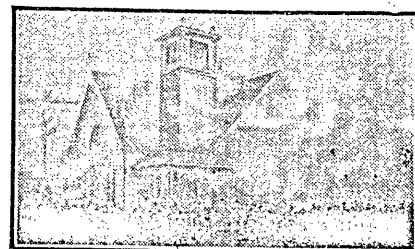
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(Continued from page 15.)  
1,800 patients who were received into the hospitals proper. Many of these cases were attended by the native assistants to the medical missionary, who, according to Mr. Anker, have a decided flair for nursing and doctoring. Natives trust the missionaries and try to copy their way of living, said Mr. Anker, smiling as he recalled the pride of the native assistant to the missionary doctor in his white surgical garb and rubber gloves.

Going to school is one of the new thrills the missionaries have brought to the Africans, who until the missionaries came had no written language. It was the task of the early missionaries to invent a written language from the native dialects, produce a grammar and a dictionary, print books in this new language, and start schools. Today with the aid of the missionaries the natives are learning to read and write their own language, and are looking forward to advancing into the "middle school." Those who complete this school and decide to become either teachers or evangelists take the advanced schooling in the Bible School, of which Mr. Anker is director.

The presence of the Mission in the Congo Belge has meant more to women and children, perhaps, than any other native group, according to Mr. Anker. Women of the native Methodist families are on a social equality with their husbands, who eat with them and even walk abroad with them. And orphan children, who were once buried alive with their mothers, are now brought to the little Methodist nursery, the rapid growth of which testifies to the growing faith of the natives in the missionaries.

There are now 55 native evangelists who preach and teach in the three mission stations—Wembo Nyama, Tunda, and Minga—and in 70 out-villages. Native teachers number 160 and their enthusiasm in imparting knowledge is only equalled by the delight of the pupils at learning.

Mr. Anker is now at home on furlough with his wife and little daughter, Nellie Jane, nineteen months old. Her first words were the African "O-ko-lo" (good) and "di-kambukuma" (why). Mr. Anker is known in African parlance as "Lo-Pemba" or "White Sand."

#### NORTH ARKANSAS NESTOR.

Beginning in the rural schools, 57 years ago, Prof. J. C. Eaton of Imboden has trained more teachers, business and professional men than any other teacher in this section of the state, and perhaps as many, if not more, than any living teacher in Arkansas.

When but a lad of 18 years, Eaton

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began his long career as a teacher. In that day, Eaton says, "I had for my profession the highest regard, and I decided early in life that a man who had charge of the education of people should be well equipped to train and direct their minds."

In keeping with this view of his own responsibilities, Eaton has not "rested on his oars" in keeping abreast of the times, and the new methods of training students.

This aged teacher, the farther in life he has gone, the bigger and better and abler he has become. He does not regard old age as a time for rest and retrospection, but as the best and most useful years of life. He has progressed with age, and his last years find him a better teacher than ever before.

"My last days I hope will be my most useful ones," he said. "Experience is valuable, but it loses its value unless the lessons learned are effectively used."

Over half a century ago, when a young teacher, he learned things that today are of great help to him. And today, instead of reclining at ease at the end of a long and honorable career, he is still in the fight, abreast

of the times, schooled in modern methods, well read in modern text books, and by no means a teacher of a bygone day. Many students now successful in life suggest his retirement, but he does not wish his career to close with inactivity, but desires to do his best for the future men and women by training and directing them.

"I learn each day. Each term I teach I feel at the close better qualified and more able as a teacher. I could hope for nothing more than to leave life at my post of duty," he said.

Professor Eaton in July will be 75 years of age, and is active, radiant and hearty, his mind as clear and brilliant as when he first entered the classroom over half a century ago.

Last year he attended the State Teachers' College at Jonesboro, and was the oldest student in the college. He has had 27 hours of college work during the last two years.

For over a quarter of a century he has taught school at Imboden. He first taught in the high school in 1881. And he has taught in Lawrence County for 34 years.—Arkansas Democrat.

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