

ARKANSAS METHODIST

Official Organ of the Little Rock and North Arkansas Conferences, Methodist Episcopal Church, South
"SPEAK THOU THE THINGS THAT BECOME SOUND DOCTRINE"

VOL. XLIII.

LITTLE ROCK, ARKANSAS, THURSDAY, APRIL 24, 1924.

No. 17.

UNWISE ACTION.

Our readers know that for five years we have persistently and consistently advocated the restriction of immigration; consequently we are gratified that Congress is about to pass a law which will greatly reduce the foreign flood that has been pouring into our country.

Unfortunately the bill is so drafted that it hurts the pride of the Japanese, and their ambassador at Washington has used language which was construed as a threat, and this aroused the ire of Congress. There are those who think Japan is seeking justification for a declaration of war against us. We do not believe it; because the Japanese, although they have a good navy, have meager resources to match ours, and, without the help of Great Britain could not hope to win. While Great Britain is friendly toward Japan, she is more friendly toward the United States and restricts Japanese immigration into her dominions.

We have long had a "gentleman's agreement" with Japan about immigration, and it would be possible by a little wise diplomacy so to frame the law as to accomplish our purpose and save the pride of Japan. Surely as a strong nation and as a supposedly Christian nation we can afford to deal kindly with this weaker nation to which we are bound by many friendly ties. There is neither sense nor religion in giving needless offense. The hasty and ill-considered action of our Senate betrays the mob spirit. We are too nervous, too easily excited, too readily aroused by mere prejudice. We need calm and dignified leadership.

We trust that when the Senate and House representatives confer, they may find it possible to adopt a form of exclusion which will not irritate our neighbors. We have a right, an unquestionable right, to say whom we will admit into our national life, but we owe it to ourselves to use Christian and gentlemanly methods to accomplish our purpose.

POLITICIANS, TAKE NOTICE!

Delegates are being selected to represent our people in the two national political Conventions which will soon meet to nominate candidates for the presidency. It is proper that they should understand the sentiment of the people on the question of prohibition. The following editorial is significant because we know from personal contact with multitude of our people that there are many who approve. "The editor of the *Baptist Advance* is a life-long Democrat, but he would not vote for a 'wet' Democrat for President of the United States if that candidate should receive the unanimous nomination of every State Democratic convention and of the National Democratic Convention. And more—we declare now, before any nomination is made, that if the Democrats put in nomination a man who is friendly to the liquor business and the Republicans put out a candidate who stands flat-footed for the enforcement of our prohibition laws, we shall vote for the Republican candidate. We hope every other Baptist in the land may follow the same course."

The nomination of President Coolidge, who stands squarely for prohibition, is practically assured; hence the interest of good people centers on the Democratic National Convention. Meeting in New York City, in the midst of the most insidious surroundings, it will be under great pressure to nominate a "wet" candidate in the hope of winning in New York, Pennsylvania, and New Jersey. It will be argued that the Democratic candidate can carry the South with any sort of candidate who may be selected. In the past, because of political conditions which seemed to justify it that has been true. It is no longer true. There are no men anywhere truer to their convictions than the white men of the South. They now believe in prohibition, and will not run any risk of a backward step. If the Democrats nominate a "wet" candidate for the presidency, it is safe to predict that the Democratic majorities in many Southern States will be reduced, and in some the Republican candidate may win. Then, it is certain that the West will not support a "wet," although for other reasons the West might this year be expected to cast a heavy vote for the Democratic ticket.

Four years ago we forewarned the politicians, but they would not see. We may be mistaken now, but we venture to predict that no "wet" candidate for the presidency can be elected. Will our politicians be wise? The "teapot tempest" will settle nothing, because the people are beginning to suspect that many of the actors are simply playing

LORD, THOU HAST BEEN OUR DWELLING PLACE IN ALL GENERATIONS. BEFORE THE MOUNTAINS WERE BROUGHT FORTH, OR EVER THOU HADST FORMED THE EARTH AND THE WORLD, EVEN FROM EVERLASTING TO EVERLASTING, THOU ART GOD.—Psalm 90:1-2.

for expected political advantage. Practically everything will depend on the character of the candidate, because the people more and more understand that character is better than platform promises.

A WITNESS FOR PROHIBITION.

Recently *Colliers Magazine* offered prizes for the best statement of the effects of prohibition. The second prize was won by Forrest Lord, publisher of the *Lapeer Co. (Mich.) Clarion*, for the following statement: "I have lived among the lumberjacks of northern Michigan, and in the city of Detroit under both wet and dry conditions; have visited Europe; seen the results of the licensed sale of hard liquors in England and Scotland; observed the practical working out of Norway's prohibition law. And I still believe that the American people did a wise thing when they adopted the 18th Amendment and that it should be respected and enforced. In one week I saw more drunkenness in Great Britain than I have seen in the United States in five years. I visited the Merchants' Club in Christiania. My host ordered whisky and got it. No question asked; no attempt at concealment. Plenty of wine and beer to be had without violating Norway's prohibition law, but every one around me was drinking whisky. Four American battleships came into the harbor. Two thousand marines spilled into the city. Three hours later the parks were filled up with spewing American youths, drunk and sick on Norway's 'light wines and beer.' And this is what a liberal minority want to foist on the American people. Will wine and beer satisfy the American thirst? It hasn't the Norwegian. Our prohibition enforcement problem, discouraging as it is, is nothing compared with Norway's. When we see a man drunk in this country it is an evidence that some one has violated the law. In Norway they do not know whether he is drunk on legal beer or illegal gin. My observations in Norway convince me that there can be no halfway measures. I think the Volstead Act should stand; that the people of the United States should emerge from their cloak of hypocrisy and obey the spirit of the 18th Amendment; that prohibition should be given a fair and honest trial, which it has never had. If then it fails to stand the test, I am ready to compromise. I want what is best, not for myself, but for my country."

SHALL WE LEARN THE LESSON?

In a keenly analytical article in the *April Atlantic Monthly*, Dr. H. H. Powers, distinguished lecturer and publicist, discovers that, while the world War was fought to "make the world safe for democracy," there has actually been a recession in democracy in many countries. He says: "Democracy has lost immense territories, and its position has been visibly weakened in territories which it nominally retains. Withal it seems to have lost ground in the confidence of mankind."

Many instances are cited. It was thought that Russia would become a democracy; but, while there was a real start made toward popular government during the pre-war decade, the present government is a genuine autocracy, and the extinction of the incipient democratic institutions constitutes one of the most serious reverses to democracy. It is altogether probable that without a revolution Russia in fifty years would have become a constitutional monarchy somewhat after the fashion of Great Britain, where democracy by a process of evolution has been realized. In Italy constitutional government was developing democracy, but the recent Socialistic movement became so dangerous that it was curbed by the dictator Mussolini and the Fascisti. Constitutional government, as a consequence, is suspended. Spain, too, was moving forward, but revolution has been followed by a military dictatorship. Democracy is weak in Germany and Austria, and there is danger of retrogression to monarchy. Turkey has abolished the sultanate for a practical dictator-

ship. In Greece it is extremely doubtful whether popular government can be maintained.

Referring to Great Britain and our own country, Dr. Powers says: "But there are disquieting symptoms. Both Britain and the United States have recently lost the conditions of majority rule and have fallen at least for the present, into a condition of partial paralysis. We are to have emasculated programs, blocs, and deals. The class struggle, too, shows ominous signs of getting out of hand."

The question is asked, "What particular principle or practice is it that is wrecking democracy today, not merely in its tentative stages, as in Russia, but in countries of settled democratic procedure, like Italy and Spain, and possibly even in its straghtholds, like Britain and the United States?"

The answer, given with confidence, is: "The thing that made a fiasco of the Russian Duma, that reduced Italian and Spanish democracy to impotence and contempt, that has tied the hands of the American Senate, and that threatens the stability of the British government, is simply the refusal to accept the principle of majority rule. The refusal may come in the form of violation of law, disreputable in an isolated individual, but condoned and held up to honor in the case of a brazen minority. It may come in the making of law, in the filibuster, and the minority hold-up. In whatever form it comes, it is in essence lawlessness and anarchy. As such it spells doom to democracy. There is and can be no democracy without honest acceptance of the will of the majority. Democracy is nothing else than the rule of the majority. . . . For majority rule with minority veto there is nothing to be said. The majority can do nothing because the minority obstructs, and the minority can do nothing because it is the minority. The result is stalemate and government paralysis, the worst of all vices and the one most certain to bring retribution."

This analysis should bid us pause and consider the situation, because there is truth in the conclusion. A fundamental principle of democracy is that questions shall be settled by vote, and that means that the will of the majority shall prevail. It does not mean that the minority shall cease to agitate in favor of its law or its representatives; but it does mean that when a law is passed by the legal method it should be obeyed by the minority, and that it is the duty of the minority to be loyal to the government as a government even if the administrators are for personal or partizan reasons disliked. If the minority refuses to obey the law and respect the administrators, it has set a bad example which is apt to be followed by the majority when it becomes the minority. Without stable government there can be neither safety of life nor of property. In such conditions comes the opportunity of the dictator who restores order and maintains it. Most people value peace and prosperity more than a mere theory of government, consequently when the people realize that democratic government has failed to protect life and property, they find a strong man and proclaim him first a dictator and then a king or emperor.

The revelations of official incapacity and the apparent inability of administrators to enforce certain laws are slowly but surely preparing the minds of the people for change. If one party disappoints, another will be tried. If the dominant parties fail, new names and slogans will get popular support. After all parties have shown their weakness, history will repeat itself and some form of absolutism will appear.

We believe in democracy, not because it gives us better government, but because it is supposed to develop the individual. We are willing to submit to a degree of inefficiency for the sake of the training of stronger and better individuals who form a self-governing society. We do not despair of the Republic, because we have confidence in the fundamental honesty and ability of the average American, but we think that the time has come for the assertion of real Americanism by obedience to law and respect for the authority which we have helped to establish. Let us not call for a dictator to compel us to behave. Let us as individuals and as citizens resolve to behave. Let us cultivate the spirit of obedience to law both human and divine. Let us make democracy stand for all that is worthy in government. Let us learn lessons from observing the sad experiences of other nations, and not plunge heedlessly to our ruin.

THE ARKANSAS METHODIST

PUBLISHED EVERY THURSDAY.

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Owned, maintained, and published by the Methodist Episcopal Church, South, in Arkansas.

Commissioners for the Church.
Little Rock Conference. N. Arkansas Conference.
James Thomas F. S. H. Johnston
C. M. Reves J. M. Williams
E. R. Steel R. C. Morehead

Pastors are Authorized Agents.

SUBSCRIPTION RATES:

One Year, invariably cash in advance.....\$2.00
In Clubs of 10 or more 1.50
Rate to all Ministers 1.00

As cash in advance is positively required, subscribers should watch the date on label and remit before expiry to avoid missing any issues. If date on label is not changed within two weeks, notify the Assistant Editor. If mistakes occur, they will be cheerfully corrected.

Office of Publication, 221 East 5th Street, Little Rock, Arkansas.

Make money orders and checks payable to the Arkansas Methodist, and address all business communication to the Assistant Editor.

All matter intended for publication should be addressed to the Editor, at 221 East 5th Street, and should reach the office Monday or earlier, to insure appearance in the next issue. Obituaries should be brief and carefully written, and five cents a copy should be enclosed if extra copies containing an obituary are desired.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized September 12, 1918.

Our Foreign Advertising Dept. is in charge of
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METHODIST CALENDAR.

Fayetteville Dist. Conf., at Prairie Grove, Apr. 29.
Texarkana Dist. Conf., at College Hill, May 6-8.
Searcy Dist. Conf. at Valley Spgs., May 7-9.
Arkadelphia Dist. Conf., Carthage, May 10-12.
Paragould Dist. Conf., at Mammoth Spring, May 13.
Helena Dist. Conf., at Wynne, May 13-16.
Jonesboro Dist. Conf., at Monette, May 19.
Camden District Conf. at Waldó, May 20-22.
Prescott Dist. Conf., at Emmet, May 22-25.
Monticello Dist. Conf. at Wilmar, May 27-29.
Henderson-Brown Commencement, June 3.
Y. P. M. S. Conf., at Arkadelphia, June 9-14.

PERSONAL AND OTHER ITEMS.

Have you done your best for the Centenary? It is your opportunity to do your Master's will more perfectly.

Last Sunday Rev. W. R. Jordan, pastor of our church at Mabelvale, preached the closing sermon for the Mabelvale High School.

Any pastor who is in need of a choir director for his meetings this summer would do well to write J. E. Goins, Spadra, Ark.

If there has not been a revival in your church whose fault is it? Have you prayed for it? Have you co-operated with your pastor to bring it about?

Rev. A. E. Holloway of Morrilton had a busy day on Easter Sunday. He received 12 members into the church, baptized two infants, and married three couples.

The latest report of the Epworth Herald's ballot of the Epworth Leaguers of the Methodist Episcopal Church on Unification is 11,959 for it and only 629 against it.

Have you renewed your subscription to this paper? Do not wait for the notice of expiration. Watch your label, and renew promptly so that you may not miss an issue.

An attractive program has been prepared for our Western Methodist Assembly at Mt. Sequoyah. You should be making your plans to spend a part of your summer there.

Several lots have recently been sold at Mt. Sequoyah. If you expect to own a lot at the Western Methodist Assembly, you should secure one soon. The number is limited.

Be sure to read the article in this issue on "Office Seekers and Prohibition" by Mr. H. V. Crozier. He reflects the sentiment of a host of the best people in Arkansas.

On April 16, Rev. Jesse Galloway, our pastor at Blevins, was operated on for appendicitis at the Cora Donnell Hospital at Prescott. He is doing well and hopes to be out soon.

The Prospectus for Batesville District Sunday School Work has been received. It shows close organization, under the leadership of Presiding Elder W. A. Lindsey, and worthy goals.

Last Sunday your mind was directed to the wonderful story of the resurrection of our Lord. What does it mean to you? Is the risen Lord living in you and directing your life? If so, you have eternal life.

Rev. J. B. Evans, First Church, Paragould, writes: "We are now living in one of the best parsonages in the state. Hot water, heat, hardwood floors, etc. Fruit trees blooming and garden growing."

May 5-17 inclusive the Rock Island Railroad will operate a Farm Prosperity Train west of this city, offering programs at 10:30 a. m., 2 p. m. and 7 p. m. Specialists will present subjects of interest to the people.

Mr. Raymond Sage, who will graduate from Hendrix College in June, has been elected to a position on the Marianna High School faculty and will also be athletic director. He is the son of Rev. J. A. Sage, our pastor at Prescott.

Rev. Francis N. Brewer of Benton is rejoicing over the success of his pre-Easter campaign which resulted in seventy-one additions to his church last Sunday. Fifty-two were baptized. A score of leading citizens were received.

"Robert E. Lee, A Character Sketch," is a fine booklet by Rev. H. H. Smith of Blackstone, Va. It should be in the hands of every youth. Order from the author. Price 15 cents a copy, or five or more copies at ten cents a piece.

Rev. Norris Greer, N. Arkansas Conference evangelist, is making a trip through the far West. He writes from El Centro, California. If any pastor wishes to use him in a meeting on May 4-17, he can reach Brother Greer at that address.

A card from Rev. J. E. Snell, announcing the death of Rev. F. M. Smith, came after the paper had been made up last week. His comment is, "Another dear, old saint has gone; he died as he lived with full assurance of faith in Christ."

In last week's issue of the Christian Advocate (Nashville) Bishop J. M. Moore gives an account of the wonderful progress that has been made at Southern Methodist University. It is making a record of which Methodists ought to be proud.

Rev. M. R. Lark writes: "On April 2 we lost one of the oldest and truest members of the Pea Ridge church in the death of Mrs. Eliza Jane Hileman Sturdy. She has been a reader of both the General and Conference Organs for many years."

An invitation has been received to the crowning of the Queen of Apple Blossoms by senator J. T. Robinson at the N. W. Ark. Apple Blossom Festival, on Friday, April 25, at Rogers, and is appreciated. Unfortunately the editor will be out of the State on that date.

"The Legend of Sleepy Hollow," by Washington Irving, has just been issued in most beautiful form by J. B. Lippincott Co., Philadelphia, price 75 cents. It is well bound, finely illustrated, and the print is good. If your young people have never read it, get it for them. They will enjoy the witchery of its stories.

An article on Taxation in the Union Labor Bulletin of April 18 is so good that it would be copied in this paper if it were not so long. For many weeks the Bulletin has in every issue copied one or more of the editorials from this paper. This passing of our editorials on to other than our own readers is appreciated.

Have you prospered? If you have acknowledge your debt to God by liberal giving to his cause. Have you failed? It may be that you did not take God into partnership with you. Make him your full business partner; take his counsel; do his will; and you will get a spiritual blessing, and prosperity if God sees that you can use it aright.

J. W. Nourse, general passenger agent of the Frisco, with headquarters in St. Louis, was a visitor in Fayetteville last Friday. Mr. Nourse was a guest of J. L. Bond and while here made a thorough inspection of the Assembly grounds. This was Mr. Nourse's first visit to the Assembly and he was highly pleased.—Arkansas Countryman.

Last Sunday at the close of a brief, but appropriate Easter service at First Church, Dr. P. C. Fletcher received 177 members. They represented States from Pennsylvania to California. The seventy official members stood in line and welcomed the new members. This was the largest class ever received into First Church, and represented the faithful pastoral work of Dr. Fletcher.

The Biblical Review for April contains strong articles on "The Priesthood of the Ministry," "A Biblical Study of Union with God in Christ," "English Bible Translations," "British Labor and the Christian Faith," and "Spiritism in its Latin Variant." It is published by The Biblical Seminary in New York, 36 Beaver St., Albany, N. Y. Price fifty cents a copy, or \$2 a year.

Mrs. Samuel Preston Davis, a prominent member of First Church, Little Rock, last week was elected president of the National Convention of the Daughters of the American Revolution in session at Washington, D. C. Mrs. Davis is the daughter of the late Col. and Mrs. W. A. Dowdle of Morrilton.

There would be better farming if the boys who are taking an interest in the farm life were given the same opportunity of becoming partners with their fathers as the boys have to join their fathers' firm in town. If a boy works hard from an early age until he reaches his majority, he has earned a partnership in the farm. It would be good business to give it to him.—Farm and Ranch.

In an address to the Civitan Club of this city Judge J. H. Carmichael of the local bar is reported to have argued that there is no better system for securing justice than the jury system. The fault is with good men who refuse to serve on juries. Judge is undoubtedly right. There is no device that can take the place of our jury system; but we can improve on our practice by a better performance of our civic duties.

Hon. David Lloyd George, former premier of England, is considering the propriety of leading in a fight for prohibition in the British Parliament. After seeing what prohibition has done for the United States Mr. George has decided that it would be a good thing for his own country. It is to be hoped that he may undertake the fight. He would ultimately win and go into history as the leader of a reform that would mean more to England even than the winning of the war.

From the view point of social and political Science the Bolshevik experiment—tragic as it has been and is yet likely to be—is interesting; for it is in many ways widely different and greater in scope than any that have preceded it, but it is certain to fail. The multiplication table is not more certain in its operation than this portentous human fact that Bolshevik Sovietism is doomed to failure, even though that failure drag down half the civilization of Europe.—Labor World.

The Walters (Okla.) Herald says of Dr. Copeland's meeting at Walters: "This meeting has undoubtedly been one of the greatest ever held in this section of the state. This entire community has received a lasting benefit from this meeting that cannot be measured in dollars and cents. The people have had a religious awakening that has been a blessing to every man and woman and child. Not only the Methodist Church, but all the churches have received a spiritual revival."

Sunday, the 13th, our great First Church at Pine Bluff closed a two weeks' campaign for a \$21,000 cash payment on the church debt. Nearly \$22,000 was raised. Eleven people paid \$1,000 each, and there were nine \$500 payments, and one \$750. This brings the church up to the minute on its obligations, and the pastor and official board believe that all future payments on the church debt can be made with ease. This great payment practically solves the financial problem of the church.

At the request of Evangelist John E. Brown, Bishop Hay has released Rev. F. R. Hamilton from his pastorate at Harrisburg, Ark. (effective June 1, 1924), and on recommendation of the Board of Education of the North Arkansas Conference has appointed him to the superintendency of the "John E. Brown Colleges, located at Siloam Springs, and at Sulphur Springs, Arkansas. Bishop Hay has also appointed Rev. Henry Goodloe of Conway to fill the unexpired term of Brother Hamilton at Harrisburg.

Dr. David Martin Key, who has been acting president of Millsaps College since the resignation of Dr. A. F. Watkins, has been elected president. Old students of Hendrix College will be interested to know that Dr. Key is a nephew of Prof. W. H. Key who was for many years the highly esteemed professor of English at Hendrix College. He is also a cousin of our good friend K. C. Key, who is superintendent of our Sunday School at Fayetteville and cashier of the First National Bank.

The Board of Education of the city of San Antonio, Texas, has received a petition bearing 1,200 signatures asking them to put a stop to dancing in the public schools. Many public schools are cursed with dancing. When such dancing is put on or sponsored by the teachers it is an open disgrace. No teachers can possibly have any moral right to use property that is provided by general taxation to conduct exercises that many of the best people of the community consider vulgar and degrading.—Baptist Advance.

The Year Book of the Home Life Insurance Co. of Arkansas shows that our State has a strong and rapidly growing institution which is devoted to the interests of Arkansas. Mr. A. B. Banks is the able president, Mr. John R. Hampton the capable secretary, Mr. J. H. Thach the careful vice-president and superintendent, Mr. J. J. Harrison the resourceful vice-president and agency director, and

Mr. T. D. Wynne the wise attorney. These and other good men are developing a business of which our people should be proud.

There is no lack of patriotism in the United States when our liberties are threatened from the outside, but there seems to be a woeful lack of interest in protecting ourselves from those on the inside. If our present form of government is to continue, qualified electors of the country will have to perform their duty and drive out the grafters and put into office men who are not only qualified and capable of accepting responsibility, but who will serve faithfully and honestly in the interests of all the people.—Farm and Ranch.

Last week Rev. J. F. Jernigan called. He is looking well, has gained fourteen pounds since conference, and preaches as often as he has opportunity. His home is in Walnut Ridge. He is being urged to write reminiscences of fifty years in the itinerancy and publish it in pamphlet or book form. If he should do this, it would be in demand, because it would be rare, rich and racy. A man who can describe accurately what most people have forgotten ought to enrich the history of his Church with his interesting recollections.

The best news for many a year has lately come from the colleges, particularly in the eastern part of the United States. It is to the effect that as a result of the recent midyear examinations an unprecedentedly small number of students had to be dropped, particularly from freshman classes. Some of the foremost colleges reported not one dropped, while in many the number was negligible.—North American Review. This is evidently the result of the raising of standards for entrance following the overcrowding of the last five years. Only the best applicants have been received.

Dr. George McGlumphy, N. Ark. Conference Treasurer, writes: "Central Church, Rogers, Rev. J. Wilson Crichlow pastor, paid out in full the Conference Collections on Easter Sunday and sent me a check for the amount. So far as I am informed this breaks every record made in the North Arkansas Conference. If it has ever been equalled anywhere else I do not know it. This remarkable achievement needs no commendation by me as treasurer, for it speaks for itself. This church paid out in full first last year, making the last payment on September 24."

Rev. W. H. Gayer, who transferred from N. Arkansas Conference to East Oklahoma, is stationed at Ft. Gibson. He writes: "Every week we eagerly scan the pages of the *Arkansas Methodist*. We have a nice parsonage and fine brick church. Recently organized a Men's Bible Class which is the largest class in Sunday School. It enrolls 20. This is a town of about 1,800 people. The National Cemetery is here, and also the old Fort building, used in the time of the war, still stand. I am told that such men as Washington Irving and other great men have visited here."

Monday night, Rev. W. A. Sunday, the great evangelist, who is now holding revival services in Memphis, came over, with his party, on a special train, and preached in our city to an immense congregation in the Tabernacle. The sermon was characteristic, and was appreciated by the large audience. Governor McRae introduced the evangelist and paid him a very high compliment. Mr. Sunday expressed a very favorable opinion of Little Rock, which he had visited many years ago when he was a baseball player. It was good to have this great religious leader among us. It is to be hoped that he may come again.

If there were more self-supporting farms there would be less demand for government aid. Farmers throughout the country, whether in the wheat, corn, or cotton belt, haul too little to town and bring back too much. They are paying for products into which has gone high-priced labor, to the cost of which is added freight, drayage and storage. Many of these products could be produced on the farm without interfering with the desire to specialize. Some farmer produced them and sold them at a profit; the packer, the jobber, wholesaler, railroad and retailer each added a profit before they reached the one-cropper.—Farm and Ranch.

It is proper that universities and colleges set certain standards for candidates for higher education, but that is no reason why every common and high school of the land should adopt a cut-and-dried course of study to fit these requirements. Not one out of twenty students entering the high school ever enters college, and it is manifestly unfair to cater to the schools of higher education to accommodate such a small number. There should be preparatory schools for those desiring to enter a university, but all other schools should be more practical, meeting the needs of those who do the work of the world and pay the expenses of the government.—Farm and Ranch.

On Monday, returning from Cabot where he had preached the closing sermon of the high school, Dr. J. M. Workman, president of Henderson-Brown College, called and reported a very pleasant occa-

sion. He was warm in his praise of that cultured and progressive community. Dr. Workman is congratulating himself on securing for the chair of education Prof. O. E. McKnight, now of the faculty of Millsaps College. Prof. McKnight is a graduate of Birmingham-Southern College, and holds a master's degree from Columbia University. He has taught in public schools and state normal and is thoroughly familiar with educational systems. He succeeds Miss Helena Trieschmann who goes this fall to Korea to engage in educational work in one of the mission schools.

The Roman edict under which Christ was tried has been discovered in Tunisia. A dispatch from Paris says it has been discovered in Southern Tunisia. The document reads: "To all Colonial governors of the Roman Empire in Palestine and near and further Asia: Prophets and religious revolutionists have arisen among the people. These are not to be interfered with under Roman law except when their teachings are of such a nature as to cause disturbance among the people, but in such cases they are to be effectively suppressed. It is particularly desirable that prophets be not allowed to interfere with the collection of taxes or any other political affair." The edict is signed by Augustus Caesar.—Presbyterian Banner.

Pursuant to an invitation, the editor was privileged within the fortnight to call upon Bishop Hendrix, the senior member of the College of Bishops in the Methodist Episcopal Church, South, now in the serenity and radiance of his nearly 77 years. It was an hour of choice fellowship. The bishop is weak in body but awake to the life of the spirit, which to him is very real. After prayers his son drove us to the Melrose Methodist Church, South, where the bishop's family has worshipped for many years. It was indeed a pleasure to participate in a service of such rare spiritual reality, Dr. E. C. McVoy preaching a sermon that penetrated and illumined the depths of the inner life. We owe a great debt to our fellowship with Bishop Eugene R. Hendrix, his wide scholarship, his breadth of Christian culture, his books, and his devotion to a United Methodism. The promise is fulfilled: at eventide it is light.—Central Christian Advocate.

The Church of St. Mark's-in-the-Bowrie has been cut off from the visitations and ministrations of the bishop of the New York Diocese of the Protestant Episcopal Church. Bishop Manning took this drastic action because the Rev. Dr. William N. Guthrie, rector of the parish, persisted against the bishop's advice and warning in the use of eurythmic dances as a feature of church services. On Sunday, March 23, in a service announced to be in honor of the Blessed Virgin Mary, eurythmic dances were introduced. In primitive religious and pagan times dances were common in connection with religious ceremonies. But even the Roman Church did not attempt to Christianize this form of worship, at least dances are not a feature of Catholic worship. A few people will think that Doctor Guthrie is enriching Christian worship by his performances—most people will be convinced that he is paganizing the Church yet further.—Pittsburg Chr. Adv.

Powerful electric locomotives operating in the Rocky and Cascade mountains pull the train up the grades of the Continental Divide. In their descent these same locomotives electrically brake the descent, and in so doing generate additional power which is returned to the line, making up in part that which is lost in ascending. Electrification does away with dirt, smoke and noise, doubles the capacity of a line, speeds up service, saves hauling great quantities of coal, and is advantageous in every respect. If we encourage the development of hydro-electric power in Arkansas, in a few years we may be running our trains with electricity.

Although Japan has a total population of about 52,000,000 in an area the size of the state of California, two-thirds of the total area of the empire is forest land containing 1,100,000,000,000 feet of standing timber—about half of the estimated timber supply of the United States today. Japan has been practicing forestry for 400 years and it is one of the recognized policies of that country. Let us learn from Japan. It is almost too late; but if we begin immediately we may save our forests.

A WOMAN'S BUILDING FOR MT. SEQUOYAH.

Led by the fine representatives of our Woman's Missionary Societies in Arkansas, the representatives of the twelve patronizing Conferences in Missouri, Oklahoma, Texas, Louisiana and Arkansas, presented to the Woman's Council in session last week at Tampa, Fla., their request for permission to raise funds for a Woman's Building at Mt. Sequoyah. It is not known by what methods the funds will be raised, nor how soon it can be done, but the women in these Conferences will take the matter up as soon as they feel that they can successfully undertake it. A beautiful site has been set apart on the Western Assembly grounds and will be given by the Assembly for a suitable building. It is expected that this building will be of

native stone and planned to harmonize with other permanent structures, such as the Epworth League Building which is now in process of erection. This action of the Woman's Council is highly appreciated. The Assembly is now one of the great institutions of the Church and is attracting much favorable attention.

DEATH OF REV. N. E. SKINNER.

At 12:30 a. m., April 14, Rev. N. E. Skinner passed away, at his home in Corning, after an illness of several weeks. He was born in S. C., Dec. 25, 1848, and came to Arkansas in 1869. Admitted to White River Conference in 1878, among other charges, he served Bradford, Holly Grove, Harrisburg, Corning, Mammoth Spring, and Beebe, and was two years presiding elder of Newport District. On account of failing health he superannuated in 1915 and made his home at Corning. He leaves his wife, who has been an invalid for three years, a daughter, Mrs. W. D. Polk of Corning, and two sons, Claude of Corning, and Hunter of Los Angeles, Calif. Rev. A. F. Skinner of Cabot is a brother. The funeral was in the Methodist Church at Corning, April 15, in the presence of a large congregation, and the burial was at Corning. Rev. L. E. Mann conducted the services. Brother Skinner was universally loved and honored. He was a saintly character who won his way to the hearts of all by his loving sympathy and sweet friendliness. He was one of the most modest men, almost shrinking from observation, and yet courageous when principle was at stake. Brother Skinner and his equally consecrated wife lived their religion so that the community always knew where they stood. They exemplified the doctrine of perfect love in its best aspect. Hundreds of people will mourn the death of this truly good man and sympathize with the bereaved family.

BOOK REVIEW.

The New World of Labor; by Sherwood Eddy, author of "Facing the Crisis" and "Everybody's World;" published by George H. Doran Co., New York; price \$1.50.

This is a book that grips you. It is overflowing with information. The author recently girdled the globe searching for the facts about labor; consequently this is probably the latest and fullest statement of labor conditions in the whole world. But it is more than dry facts. Dr. Eddy interprets the significance of the facts and presents the mind and movements of present-day labor. Some of his comments suggest a lack of understanding of the nature of constitutions and laws; but, for the most part, the views are sane and practical. As might be expected of a man of Dr. Eddy's missionary relations, his spirit is altruistic and his purpose is to present the need of Christ's principles in solving the problems of labor. We would advise both employers and employees to read this book. It will help to see the world situation as perhaps they have never before seen it. Dr. Eddy finds conditions in Russia better than we had been led to expect. He criticizes some things severely in both labor and capital in the United States. Get this book and read it and then reread it, and keep it handy for reference.

Religious Certitude in An Age of Science: The McNair Lectures, 1922, delivered at the University of North Carolina; by Charles Allen Dinsmore, professor of Spiritual Interpretation of Literature in the Yale School of Divinity; published by the U. of N. C. Press, Chapel Hill, N. C.; price \$1.50.

This book will not please the ultra "Fundamentalist," but he ought to read it to learn the faith of a Christian who accepts the results of science. The author says: "Science does not have knowledge and religion simply faith. The lover, the artist, the musician know, so does the saint. Religion has always used the word 'knowledge' freely and always will, because no lesser term expresses her experiences. Both science and religion begin with an act of faith. Both reach results. Those of science are sufficiently verified to base his actions and his civilization upon them. Those of religion are so tested that one can build his whole life upon them with ever increasing satisfaction. . . . I cannot close without saying a word about our certitude of redemption through Christ. Most of us are willing to admit that he is the divinest spirit within our view, but his claims are staggering, and we are often sorely puzzled. Is he rightfully Lord of our lives? Yes, for we must needs love and obey the highest when we see it. . . . Can he redeem us from the power and the love of sin? The answer need not be theoretical. It is possible to put him to the most searching test. For a month try to reproduce his mind, his purpose, and disposition. Give his spirit sovereign control for four weeks and what will be the result? At the end of that experiment you will be purer in heart, stronger in will, more sympathetic in feeling. You will also be persuaded that his spirit is not only redemptive, but is the most revolutionary power ever let loose in your life or in history."

Strive to make yourself indispensable; but never feel that you are.—Forbes Magazine.



The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South

510-512 Security Building, St. Louis, Mo.



"A Winner Never Quits And a Quitter Never Wins"

What about the cash received on Subscription Day? It should be sent to the Board of Finance, Security Building, St. Louis, Missouri, without delay.

It should be clearly understood that all payments on quotas in the Special Effort for Superannuate Endowment are to be made direct to the Board of Finance, St. Louis. If these payments are sent in any other direction, it will be contrary to the Special Effort plan and cause endless confusion.

Pastors should make it very plain to the Treasurers of their Special Effort Committees that they are to use the book of Treasurer's Remittance Forms when sending payments on quotas to the Board of Finance, St. Louis. This book of Remittance Forms was sent to every pastor in the package containing the subscription envelopes. If any pastor did not receive this book, he should notify the Board at once so that another book can be sent for use in his Charge.

Many Charges are now sending to the Board the cash collected on Subscription Day, and receipts are being sent promptly for these remittances. But hundreds of Charges have failed so far to send the cash, and this means lost motion. Please remember that endowment money means nothing for the support of the Forgotten Man until it is invested. If throughout the whole Church subscribers have already paid in cash \$500,000 to Treasurers of Special Effort Committees, that sum should be sent immediately to the Board of Finance, St. Louis, so that it can be invested without delay. Such a sum will yield \$30,000 annually in income for the support of the claimants, provided it is invested. But if this sum is held in the local banks of the Charges and not sent to the Board, it serves to help the banks instead of the Forgotten Man.

If every Treasurer of a Special Committee will bear in mind that cash in his hands means no cash in the hands of the Forgotten Man, I think he will not be comfortable until he gets the cash out of his hands and into the keeping of the Board of Finance, for the benefit of the Forgotten Man.

A few Treasurers of Special Effort Committees have already made several remittances to the Board in payments on quotas. They are feeling the thrill of seeing their quotas reduced by these payments, and they enjoy the thought that the support of the superannuates is increased by them.

A Lazy Dollar's Soliloquy: "I am a dollar. Someone gave me to the Treasurer of Do-It-Now-Charge to help meet its quota for Superannuate Endowment. The Treasurer, Mr. Wait-A-While, put me in the bank of What's-Your-Hurry. I am having an easy time of it—nothing to do but rest and be counted once a day. Gee but it is better here than it was when I belonged to the man who gave me to the Treasurer, for then I had to work with all my strength every day. Now I am on a vacation. They tell me I am bound for St. Louis to work in an endowment business. Man, I know what that means, for I have done it before! Excuse me from workin' night and day throughout the

year with never a vacation. I am awfully glad Mr. Wait-A-While is taking a lot of time before sending me on my way. I have heard about that Board of Finance in St. Louis and they tell me that they are hard task-masters for dollars. They make them work to beat the band to earn income to support a lot of old and broken-down preachers. Oh well, I should worry, I don't have to go until Mr. Wait-A-While decides to send me on, and that may be a long, long time. But I do feel sorry for the man who gave me to Mr. Wait-A-While and who thinks I am already busy at my task working for the Forgotten Man."

Heartening Messages from Wide-Awake People.

Rev. R. M. White, pastor of Farmville M. E. Church, South, Farmville, Virginia, writes that on a quota of \$2,860 his Charge has raised in cash and subscriptions \$5,525.50.

Mrs. J. A. Wilder, member of First M. E. Church, South, Brownsville, Tennessee, has contributed \$1,000 on the annuity plan for Superannuate Endowment. This splendid contribution through the co-operation of Rev. Earl G. Hamlett.

Woodlawn Charge, Los Angeles District, Pacific Conference, is a small Mission of 85 members, all of whom are wage earners. Minimum quota, \$860; assumed quota, \$1,000. The pastor, Rev. W. L. Whisnant, writes that there has been secured in cash and subscriptions \$1,720.

Central M. E. Church, South, Petaluma, California, Rev. Chas. P. Martin, pastor, had an assumed quota of \$1,030 but the pastor writes that he has secured in cash and subscriptions \$1,385. California is making a fine record in the Special Effort.

Rev. Joseph Lee, pastor of Goldthwaite Station Charge, Goldthwaite, Texas, wires that they have raised in cash the full amount of their first year's quota for Superannuate Endowment. Come on, Texas!

The unusual hard and long winter has kept the roads in such condition that many country Charges have had to postpone the Special Effort for a few weeks. Some of these days the snow and ice and slush and mud will disappear. The sun will shine again, the birds will sing, and the children will pick spring flowers. Yes, the time is coming very close now when the boys who ride the circuits will have a chance to do their duty by the Forgotten Man. Men of the circuits, I appeal to you not to miss your chance. Surely you will not let slip away from you your opportunity for doing your part in this great movement. These are test days and we are going to win or lose by the way you faithful men stick to the task. Ours is a circuit Church to a considerable extent, and the outcome of the Special Effort will be largely determined by circuit pastors. Hang to it, boys!

The following additional presiding elders "have turned Pink" and are entitled to places on the honor roll in order as numbered:

145. Memphis—Memphis, Rev. Jno. R. Nelson, P. E.
146. North Alabama—Huntsville, Rev. J. M. McCleskey, P. E.
147. North Mississippi—Columbus, Rev. A. T. McIlwain, P. E.
148. North Alabama—Russellville, Rev. F. L. Aldridge, P. E.
149. North Georgia—LaGrange, Rev. Wallace Rogers, P. E.
150. Memphis—Paducah, Rev. J.

Mack Jenkins, P. E.

151. North Georgia—Elberton, Rev. Horace S. Smith, P. E.

One-Fifth or More of Total Quota Paid.

The following Charges have remitted to the Board of Finance enough to pay one-fifth or more of their total quotas:

Sarasota Mission, Tampa District, Florida Conference, Rev. W. B. Tresca, pastor. Total quota, \$250; amount remitted, \$62.75.

Decatur Charge, North Georgia—N. Atlanta, Rev. G. M. Eakes, pastor. Total quota, \$3,975; amount remitted, \$1,738.15.

Amory Charge North Mississippi—Aberdeen, Rev. W. R. Lott, pastor. Total quota, \$2,400; amount remitted, \$480.

Tupelo Charge, North Mississippi—Aberdeen, Rev. C. C. Alexander, pastor. Total quota, \$3,500; amount remitted, \$1,300.

Apopka Charge, Florida—Orlando, Rev. J. W. Jackson, pastor. Total quota, \$568; amount remitted, \$114.

Collierville Charge, Memphis—Memphis, Rev. Yates Moore, pastor. Total quota, \$2,000; amount remitted, \$400.

Blue Springs Charge, Southwest Missouri—Kansas City; Rev. W. S. Butts, pastor. Total quota, \$1,230; amount remitted, \$300.

Warsaw Charge, Southwest Missouri—Sedalia, Rev. John S. Hughes, pastor. Total quota, \$1,320; amount remitted, \$264.

Logtown Charge, Mississippi—Seashore, Rev. T. H. King, pastor. Total quota, \$2,000; amount remitted, \$1,713.75.

Shelbyville Charge, Kentucky—Shelbyville, Rev. Walter V. Cropper, pastor. Total quota, \$3,000; amount remitted \$813.37

Waynesboro Charge, South Georgia—Savannah, Rev. J. B. Johnston, pastor. Total quota, \$3,300; amount remitted, \$800.

Belmont Charge, Tennessee—Nashville, Rev. W. S. Taylor, pastor. Total quota, \$5,360; amount remitted, \$1,072.

Weimar Charge, West Texas—Austin, Rev. J. C. Wilson, pastor. Total quota, \$1,320; amount remitted, \$265.

Smithfield Charge North Carolina—Raleigh, Rev. D. H. Tuttle, pastor. Total quota, \$3,000; amount remitted, \$600.

Jenkins Memorial Charge, North Carolina—Raleigh, Rev. W. H. Brown, pastor. Total quota, \$1,175; amount remitted, \$332.65.

York Charge, Alabama—Greensboro, Rev. Samuel T. Trotter, pastor. Total quota, \$1,670; amount remitted, \$334.

Cocoa Charge, Florida—Palatka, Rev. P. A. Fletcher, pastor. Total quota, \$2,070; amount remitted, \$432.41.

Madison Charge, Tennessee—Clarksville, Rev. W. T. Haggard, pastor. Total quota, \$6,000; amount remitted, \$2,010.65.

Keep the Dollars Rolling, Boys.

Lest the Treasurers of the Special Effort Committees might forget, they are reminded again to send the cash received from payments on quotas to the Board of Finance, Security Building, St. Louis, Missouri. Please do not let these dollars stand still. Send them to the Board as straight and quickly as possible. The Board will place them in good investments, from which interest will come back to the Board, to be sent to the Forgotten Man for his support. This is the program, let us work it.

CONTRIBUTIONS

PICTURES.

George A. Freeman.

There is one that sees the beauty of the sunset in the evening,
And his being thrills with rapture at the glories there displayed;
And another stands at morning as the day is slowly breaking,
And marvels at the wondrous scenes the hand of God has made.

For some the splendour of the mountains in their majestic grandeur,
Seems greatest of the visions that bless the soul of man;
And to others the valleys, in their quietness and beauty,
Make up the greatest pictures God has given us to scan.

Sunrise, sunset, hills and valleys, rivers flowing to the oceans;
Woods and meadows, flowers and songsters, have to us their message all.

Strength and beauty come from seeing with a vision clear and steady.
All the scenes the Master Painter hangs upon great Nature's wall.

But the soul of man has longings that the color of the sunset
Cannot satisfy with beauty, though the tints be strange and rare.

Not the songs of birds at even nor the murmur of the rivers,
Can content the soul that's striving, sick with sin or torn with care.

So to these the Master Painter shows a scene sublime with grandeur;
A breathless throng with upturned eyes, all Nature hushed and still;
An agonized and dying voice that crieth "My God, my God, forsakest Thou?"

And silhouetted on the sky the cross upon the lonely hill.
Conway, Ark.

OUR NEW AMERICANS.

By R. L. Russell,

Home Mission Secretary.

The immigrant is a new international opportunity, and if we so regarded them, and our conduct was in accord with our belief, we would the sooner make good Americans out of them.

At the present time there are in round figures fifteen millions of people in this country who were born under another flag, and seventeen millions of their children so, to all intents and purposes, there are now 32,000,000 of foreign speaking peoples under the Stars and Stripes. This is not so bad, provided they have a fair chance to become good American citizens. We must remember that our sires migrated to this country from somewhere and for some reason; perhaps for no better reasons than some of the present new Americans have come. Let us therefore, manifest the spirit of fair play to our "newcomers."

It might be of interest for our own Church people to know that we, through the Home Department of the General Board of Missions, are doing Christian work among the following alien groups: viz, Mexicans, Syrians, Greeks, Bohemians, Italians, Japanese, Koreans and Cubans.

1. The Orientals. According to the 1920 census, there are in the United States, 111,010 Japanese, 61,639 Chinese, 5,603 Filipinos, 2,507 Hindus, and 1,224 Koreans. Their coming to America gives us a rare opportunity to make Christians of them and start influences which will eventually bring Christ to the lands from whence they came. All of the reasons which lead us to send missionaries to Japan and Korea may also be urged for the evangelization of the Japanese and Koreans in America. They certainly need Christ as much after they come here as they need Christ before they decide to leave their native lands. Missionary service to them here is just as heroic as missionary service to them in their native land can possibly be.

There is further reason why we should manifest the spirit of Christ

toward them, viz: In many American communities these same orientals are the victims of a decided race discrimination. It is, therefore, highly important that some people give them the attitude of a disciple of Christ Jesus. This we are striving to do in several congregations of California. Our sincerity is being tested by these peoples of alien races who are among us. We may need to limit immigration, and we may need to throw more restraint around those who are here, but there is no reason why we should not treat them as Christians would treat all others. We cannot eliminate them but we can give them the best thing we have—the Christian religion. What better form of missionary work would we do for the lands from which these people have come than to Christianize these aliens and send some of their children back as our Christian missionaries?

2. **Our Spanish Speaking Neighbors.** By these we mean the 40,000 Cubans in Key West and Tampa, Florida, and the 2,000,000 Mexicans in Texas, New Mexico, Arizona and California. The Cubans both men and women, are largely employed in cigar factories and have the marks of modern industrial life upon them. They need just what our schools, churches and home life can give them. The Cuban is slow to accept the interpretation of religion which we Protestants have. So long have they known the false religion of the only church of which they know anything, that many of them are anti-religious while others are indifferent to the Church. It is a slow process but essential if we do a Christian's part by a less fortunate people.

We may correctly speak of "our Mexican problem in the Southwest." By the treaty of Guadalupe Hidalgo in 1848 with Mexico, the United States took over not only a large strip of territory, but a large group of Spanish speaking people whose descendants are still with us. While these people are American citizens, they still speak the Spanish language and carry many of the old Spanish customs. To this day sixty per cent of the population of New Mexico belong to this class. Even the work of the courts and the State legislature must be carried on in Spanish or translated into that language so that those concerned may understand what is going on.

On the other hand, we have a great number of real Mexicans who have, for various reasons, migrated to this country, and this number is growing year by year, month by month, week by week, and day by day. It is doubtful if we will ever have fewer of them than we have at this time. The overthrow of the Diaz government and the revolutions which have followed have made living so intolerable in Mexico that the Mexicans have entered this country as refugees and for the sake of quiet and a livelihood. There is no need to ask how they got here. That does not matter. They are here and we must deal with them. We should do it as Christians. Too often we have dealt with them in a most un-Christian manner. For a long while they were congested in such centers as San Antonio, El Paso and Los Angeles, but in recent years they have filtered out to the farms and mining centers. There are now, it is said, more Mexicans in Los Angeles than in any other city of the world except the City of Mexico.

Whatever may have been the original intention of their coming to our land, they are now a permanent part of our civilization. He has already made himself essential to the mines, railroad, to the sugar beet industry in Colorado, the onion growers in Texas, the cotton growers in Arizona, and to the producers of vegetables, walnut and citrus fruits of California.

Through these two million Mexicans now in America, we have an unprecedented opportunity to interpret the Christian religion to our next door neighbor "across the border," and to promote a better understanding between these two nations. This, too may be a slow process, but essential if we preserve the peace and

unity even of our own national life. Herein we can test our loyalty to the Master who said: "Thou shalt love thy neighbor as thyself." There is no other love that is genuine. We cannot long keep our civilization at its present status if we neglect these two millions of humble people who are under our flag. They are a part of our national life whether we want it so or not. To make Christians of them and to send some of their sons and daughters to Mexico as our Missionaries is to save our neighbor Republic and make more secure our own national prosperity. Not to do so is to neglect one of our greatest foreign-mission opportunities.

One of our greatest opportunities as a Church to minister to the immigrant is offered in the large and increasing groups of Italians to be found particularly in the Gulf States. Until recent years, we have had no well defined policy looking to bringing these interesting people within our Christian program. They are very susceptible to the gospel as preached by our missionaries. Thousands of them have broken with the Church of Rome and stand waiting for a religion that will mean something to their hungry hearts. They are coming to the South and becoming a very essential part of our commercial and political life. The Protestant Churches have neglected them. Our own Church must institute a more vigorous program to reach them with the gospel and its program of service. Here is an open door for the Church. Who will enter and occupy this fruitful opportunity in the name of Christ?

Do we want to give Italy the same view of Christianity that many Americans have? We trust so. What more effective missionary could be had than the Italian himself who has been brought to this conception by American Christians and trained in American Churches and schools and sent back to his own people with the Italian viewpoint of Christ and the Italian's approach to the heart of the Italian?

Then, what about the safety of our nation if these hordes of Italians never become Christian citizens? How long can a Christian civilization stand the test applied to it by these many alien groups whose conceptions of religion, morals and government are so different from ours? We are walking on the thin crust of a volcano that will not much longer endure the heat of so many contending forces. We had better put out the fire. Arguments, strife, war, imprisonment, segregation—not even education can do it. But that love of Christ which the Christian has to give will do it. It is this for which we plead. All else will be in vain. If we will not go to these, our "newcomers," with the gospel of light and salvation, then in the name of heaven let's cease to cry over their brothers across the seas; for the gospel that is not strong enough to reach the foreigner in America will certainly not reach his family on the other side of the world.

NOTHING TO GIVE.

By T. W. B. Demaree.

By the erection of the new Centenary church at Kitsuki, Japan, our long time struggling church has emerged from its hiding and Christianity in Kitsuki has come to stay. The Christians at this place have been a brave band from the beginning and were severely persecuted and stoned in the early days. One of our early Christians when he became a believer called together his old friends and told them what had come into his life, and that from that time on he would not be able to revel and drink with them, that since he had accepted Christ he must lead a pure and honorable life. He gained their lasting respect and was never again molested by them.

There is an interesting story of a poor woman who belonged to this group. Mrs. Demaree was accustomed to going there and holding meetings for the Woman's Society. One day she saw this old lady in the

rear of the church weeping as she held a small child on her back. She continued to weep throughout the meeting and at the close she came forward, prostrated herself and with many tears said: "O Sensei, you have come from so far away to teach us the way of God and Jesus, and I do so want to give you something, but I live in a little hovel. My husband is dead and I live with my son. He is a drunkard and his wife is no account. It is just like hell there, but I can massage. Won't you allow me to massage your back?" She was told that no reward was asked for the Lord's work and that it was only ten minutes' till time to start for the train.

Mrs. Demaree accompanied me again when I went to dedicate the new church and we found the poor old woman mopping up the back steps. She arose from her work with the joyful exclamation, "I see you again. I see you again," and with many tears thanked Mrs. Demaree for coming. Thus the Centenary not only gave Kitsuki a new church, but it gave a little work to a poor, old woman from a home like hell, with nothing to give.

The dedication of the new church took place on the fifteenth of July, 1923. On the eighteenth we went to Kobe preparatory to sailing for America on the first of August, but before I left Japan the worker at Kitsuki wrote me that the Sunday School was booming and the congregation had greatly increased. I wish everyone in the homeland might see the neatness and dignity of the church, with its large, high windows letting in floods of light and its iron and concrete

fence. You enter the compound containing both the church and parsonage through the large iron gate with the granite posts. You then turn to the left, walk across the court, enter the vestibule at either corner of the church and then into the main auditorium, 36x27 feet, with three Sunday School class-rooms, 9x9 and 9x12 feet. The building is gray stucco, with light polished post effects in imitation granite.

At the request of the older Christians, Rev. W. A. Wilson, who was one of the earliest workers in this field, if not the very earliest, was invited to preach the sermon and to dedicate the church. In addition to the general invitation to every one, special written invitations were sent to the town officials and influential people of the town. A part of the ceremony was the presenting of congratulatory addresses and the head of the town made a most friendly and pleasing address. Two addresses by a little girl of the Sunday School and by a young lady of the League were so beautiful and appropriate that an outsider, an old man, said afterward that no one but Christians could do things like that, for only Christians had the heart and the ideas.

BOOKS ON RELIGION AND CHARACTER.

Prof. Frazer, famous for those wonderful twelve volumes of "THE GOLDEN BOUGH," has compressed all these into one volume, the title of which is still "THE GOLDEN BOUGH." Dr. Frazer's book makes our Bible take on fresh significance, if we are willing to go carefully through his account of the or-



The Woman's Own Car

All Chevrolet models are popular with women on account of their beauty of line and finish and ease of handling.

The new four-passenger coupe was designed especially for women. Its stylish, distinguished appearance makes immediate appeal, and closer examination promotes enthusiasm. Best of all—the price is surprisingly low for so high-grade a production, equipped as it is with a Fisher Body, two extra wide doors that make feasible graceful entrance to and exit from the car. Single, comfortable driver's seat, ample room for two in the rear seat, and a fourth folding seat for an extra passenger.

Comfortably, tastefully upholstered and artistically trimmed with good-grade hardware.

Plate-glass windows on all four sides. Cord tires on easily demountable rims, with extra rim.

Although designed with especial consideration of our women friends, we find this model is also favored by many men, for business and family use. Merchandise samples can be carried inside the car instead of in the rear compartment. Evenings and week ends the same car admirably meets the requirements of the small family.

Chevrolet Motor Co., Detroit, Mich.

Division of General Motors Corporation

Prices f. o. b. Flint, Michigan

Superior Roadster - - -	\$490	Superior Sedan - - -	\$795
Superior Touring - - -	495	Superior Commercial Chassis	395
Superior Utility Coupe -	640	Superior Light Delivery -	495
Superior 4-Passenger Coupe	725	Utility Express Truck Chassis	550

Fisher Bodies on all Closed Models

James Business College

"The School For You"

PINE BLUFF, ARK.

G. E. BYNUM, Pres.

igin of many forms of superstition and religion among primitive races. The man of scholarly inclinations will find this volume especially rich and illuminating. Price \$5.00.

Samuel S. Drury in his book "BACKBONE" gives twenty chapters in an effort to show that character is a growing thing. He shows young readers that "backbone is nourished by standards as well as by activities." He is sympathetic. He knows young people, for he works with them constantly. These essays will be interesting to family circles, because of the fraternal attitude of the author. Price \$1.50.

"FINDING GOD" by Rev. Russell H. Stafford is a very interesting book. In his preface he lets us know what attitude we may expect. "This book is an outgrowth of some years' experience in dealing with the religious problems of university students. It is an attempt to interpret some of the cardinal doctrines of the Christian faith in terms congenial to enquiring minds imbued with the inductive mode of logic,—the scientific point of view, as it is called. Every effort has been made to avoid technical language. The interpretations offered will doubtless shock some readers by their freedom, and disappoint others by their orthodoxy, the double standard by which the liberal evangelical position is in general to be recognized." Price \$1.50.

Of Dr. E. F. Scott's "THE NEW TESTAMENT TODAY" Religious Education says: "It would be difficult to find a more useful and concise treatment of recent progress in New Testament thought." The American Lutheran Survey says: "This little book... is strangely fascinating" in spirit. Price \$0.75.

These books are all published by The Macmillan Company, New York City. They may be procured through Lamar and Barton, Nashville and Dallas.—Lester Weaver.

MILLION DOLLAR ENDOWMENT FUND FOR SOUTHERN METHODIST UNIVERSITY.

President Chas. C. Seleckman.

Southern Methodist University calls upon her friends to rejoice with her in the consummation of the campaign for an additional million dollars in her Endowment Fund.

This campaign was begun in 1920 and was carried forward under the leadership of President Boaz, Vice-President Whaling, and with the efficient co-operation of loyal and liberal ministers and laymen, among whom special mention should be made of Bishop John M. Moore, Bishop E. D. Mouzon, Judge J. E. Cockrell, Mr. R. H. Shuttles, and Rev. H. D. Knickerbocker, D. D.

The contract with the General Education Board, New York, reads in part as follows: "For the purpose of adding one million dollars (\$1,000,000) to the endowment of Southern

Methodist University, located at Dallas, in the State of Texas, and in consideration of the endeavor of the institution to secure subscriptions by others to the same fund, the General Education Board hereby agrees to pay, in the manner hereinafter described, to said Southern Methodist University, three hundred thirty-three thousand, three hundred thirty-three dollars (\$333,333) for endowment of said institution; for its college of Applied Arts and Sciences;

"Provided: That the said Southern Methodist University shall secure on or before June 15, 1922, not less than one million dollars (\$1,000,000) including the contribution of the General Education Board, in legally valid subscriptions. One million dollars (\$1,000,000) shall be invested and preserved inviolate for the permanent endowment of said Southern Methodist University for its College of Applied Arts and Sciences; and,

"Provided: That no legacies shall be counted toward the fulfillment of the above condition; and,

Provided: That the contribution of the General Education Board may be paid in the manner hereinafter described and only when the said Southern Methodist University has no outstanding debts." The pledge was executed pursuant to a resolution adopted by the General Education Board on the 27th day of May, 1920.

Prior to this agreement, on February 20th, 1920, Secretary H. A. Boaz, of the Board of Church Extension of the M. E. Church, South, had been induced to resign his high position and accept the presidency of Southern Methodist University with the distinct understanding that his rare ability for raising money would be heavily drawn upon in relieving our young University of a most distressing financial situation. With a very meagre endowment, a large and increasing floating indebtedness, a student body out of all proportion to our equipment and resources, it was evident that if immediate steps were not taken to remedy our situation disaster awaited.

Many factors have contributed to the achievement which we today celebrate. It would require a long list of names to mention the most conspicuous servants of the cause, which I will not undertake to compile. The history of the movement is, that the subscriptions were secured in due time and collections upon the same begun.

Despite the period of deflation that folowed such progress was made that by January 1st, 1924, we found ourselves within three hundred and fifty-eight thousand dollars of the goal, having raised three hundred thousand dollars on the endowment, and having liquidated approximately half a million of indebtedness.

Today, March 22nd, 1924, we are sending forward our balance sheet to the General Education Board, New York, showing that the entire six hundred sixty-six thousand, six hundred sixty-six dollars plus all indebtedness, have been raised, and we expect in the course of mails, to receive from the General Education Board their check for three hundred thirty-three thousand, three hundred thirty-three dollars.

Including the Pires bequest and the Allen bequest, that have come to us during recent months, with a joint value of approximately four hundred and twenty-five thousand dollars, and the Arnold gift secured January, 1924, of one hundred twenty thousand dollars, this will give Southern Methodist University a total productive endowment of one million eight hundred and forty-five thousand dollars.

In addition to this we have an undivided half interest in seven hundred and twenty acres of land lying one mile beyond the city limits of Dallas and Highland Park. Our campus of 132 acres with buildings and equipment is conservatively valued at three million dollars.

The University has no outstanding debts or accounts. Yesterday the Executive Committee adopted a resolution of economy, providing that the appropriation of any year should be

limited to the income of the preceding year. If followed, this will prevent financial disaster or embarrassment in the future.

Three large gifts have come to us since April 1st, 1923, viz., one hundred thousand dollars for a building for the School of Theology by R. Harper and Annie Kirby, of Austin, Tex.; one hundred twenty thousand dollars for endowment of the Chair of Statesmanship in the School of Citizenship, by Mrs. Geo. F. Arnold, of Houston, and three hundred twenty-five thousand dollars for McFarlin Memorial Auditorium, by Mr. and Mrs. R. M. McFarlin of San Antonio.

The final campaign in Dallas for fifty thousand dollars cash, new money, was one of the most satisfactory efforts of the kind with which the writer has any acquaintance. Led by a Committee of Three, consisting of Messrs. Lynn P. Talley, of the Federal Reserve Bank, E. Gordon Perry, of the Investment Finance Corporation and Everett Owen, of the Geo. W. Owen Lumber Company, ably assisted by the publicity of the newspapers, notably the News, Journal, Times-Herald and Dispatch, the campaign awakened general interest and was a clean cut success. The final check for \$3,439 came voluntarily from a person who had not been approached.

"THE HIGHWAY:" A THEOLOGICAL NOVEL.

Bishop Edwin D. Mouzon.

It was sure to come. And here it is, a novel discussing the questions at issue between Fundamentalists and Modernists. This, at any rate, is what the publishers say it is intended to be. In their "blurb" they advertise it as follows: "This gripping novel points the way to a better understanding of the real differences between fundamentalist and modernist." Caroline Atwater Mason has certainly written a good story in "The Highway." I read it with increasing interest. In fact, it kept me up till after midnight. My sympathies are solidly with her splendid young hero. And when he declares:

"I believe in a divinely inspired Bible, not simply a collection of inspiring historical records. If the New Testament does not give us Divine Truth, then the Church's foundation is falsehood. I believe that God sent His Son to redeem us from sin and its power, that Jesus was God incarnate, born of a Virgin. I believe that the Cross was not an accident or a sentimental appeal, but was the climax of a plan of redemption for our race, its foundations laid when sin entered the world. I believe in the Resurrection as given in the Gospels, with no desire to explain it away as legend as 'subjective hallucination.' If God is possible, miracle is possible."

I answer immediately: "This is the very heart of the Gospel, and here all evangelical Christians can unite."

The fact of the business is in this story Mrs. Mason does not discuss so much the issues involved between "Fundamentalism" and "Modernism," as the questions at issue between conservative orthodoxy and extreme rationalism. As between these two a Methodist preacher's sympathies would, of course, always be with the most conservative sort of orthodoxy. And I am calling attention to this book because I believe that it will strengthen the faith of those who read it.

There are, however, certain criticisms which must justly lie against Mrs. Mason's presentation of the issues involved.

And first, she has no appreciation at all of the splendid work of social service now being done by the Christian Church. Her view is exceeding narrow and one-sided. The sketch she draws of the attempt of modern Christians to apply the teachings of the New Testament to the solution of social questions is, to be perfectly frank, nothing but a miserable caricature. Modern Christians are tremendously interested in saving not individuals only but human society also. We have heard the cry of in-

justice; we have seen the ruin wrought by iniquitous institutions; we have seen great wealth controlling printing presses and subsidizing movements in the interest of a purely individualist interpretation of the gospel. And it grieves us to see good Christians like Mrs. Mason presenting the gospel in so one-sided and imperfect a fashion.

Again, it won't do to charge up all the heresy and immorality in the world in these post-war years to Germany. That is what Mrs. Mason does. Enough evil has come out of Germany, we all know. We Methodists, in particular, can have no sympathy with the rationalistic criticism which leaves its spiritual blight wherever it goes. But to capitalize all the present bitter hatred of Germany in the interest even of a good cause, is hardly fair. And this is exactly what our author does—and does with great power. Some good things have come out of Germany. And many great things will yet come. Let us devoutly hope.

I am suggesting more especially that "The Highway" be read by two classes—by our university professors and by such of our people as have caught the bitter spirit of so called "Fundamentalism." It should help both.

We had better set fire to all our schools than have them rob our young preachers of their faith. I do not mean to suggest that our own Methodist schools of Theology are doing anything of the kind. I know that they are not. Southern Methodist University and Emory are sending out finely prepared young men who are faithful heralds of the cross of Christ. But there are Theological Seminaries that are giving themselves to the destruction of the foundation of the faith. A young friend of mine attended one of these, and lost his faith there. I know another young man who graduated at one of these institutions and is now a Unitarian minister. And this, in passing, is something I cannot understand—how any man can find in Unitarianism anything to develop enough enthusiasm over to be willing to devote his life to its publication! Think of a life given chiefly to criticism and negation! The tendency of Schools of Theology, however, has always been to make men too academic, and not practical enough—to turn out scholars rather than prophets. If they are not "schools of the prophets," then we have no use for them.

And I think the reading of this book would help the other class also—the class influenced by those who are waging a bitter relentless war against all who do not agree with them in theological terminology. If all our "Fundamentalists" were like Mrs. Mason's splendid young preacher, Hardy Shannon, all evangelical Christians would be fighting together—and not fighting one another. As one Methodist Bishop, I would take at once every man of his sort I could get my hands on. Here is what he says about fighting:

"I remember declaring with the confidence of my inexperience that

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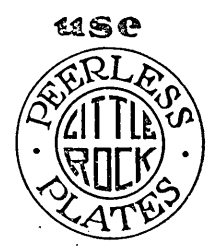
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it was my purpose to fight the new Religious Liberalism. Since then I have found out what fighting—what war in any realm of human activity means. I am not inclined now, as I was two years ago, to go in for spiritual bloodshed. We have seen enough of that—have seen it just now, even just here. I have surrendered any design of fighting in this field. Such purposes seem to me as hopeless as they are tragic. I purpose to defend the old faith with every drop of blood in me. But I shall not fight. I have no trust, no hope, save in Christ crucified and lifted up. He is the Way, Truth and Life."

The utter and final condemnation of so-called "Fundamentalism" as such, is its unbrotherly, un-Christian and wicked spirit. It is out for war. It is out for blood. It fights men rather than false doctrines. It has forgotten entirely the Spirit of Christ. "Now if any man have not the Spirit of Christ, he is none of His."

What is really needed, and badly needed, is that the evangelical forces of the Church should consolidate. In Methodism all who stand for the essential things of Evangelical Christianity, should stand solidly together. And we should draw closer and closer to all who put in the center of their preaching Christ and His Cross as the one hope of a sin-cursed and ruined world. Not the division of Christ's army, but consolidation—not schism, but union of all who love our Lord Jesus Christ—not the sowing of discord, but the cultivation of confidence—not the whisperings of suspicion, but the open speech of brotherly love—not the casting of doubt and discredit on men and women who have hazarded their lives for Christ's gospel at home and abroad, but prayers and sympathy and hearty good will—this is what the Church needs more than anything else just now.

Let us dedicate ourselves anew to this high task.

BIBLES AT HOME AND ABROAD.

Recent statements of the leading foreign missionary societies and Bible demands report an increasing demand each year for Bibles for distribution in different parts of the world, and the work of Bible distribution is steadily going forward in these foreign fields.

A little more than ten years ago an organization was formed by traveling men who undertook to put a Bible in every hotel in the country. Up to the present time one-half a million copies have been distributed by this organization of Christian men known as the Gideons. It has been estimated by the Gideons that a fund

Does Your Blood Need Iron?

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A PALE face, a nervous irritable disposition, a lack of strength and endurance—these are the warning signals that Nature gives when your blood is getting thin, pale, watery and starving for iron. Iron is constantly leaving the body, especially toward the period of middle age and you must make up for this iron deficiency if you want to escape disease and be strong and well.

When the iron in your blood runs low signs of old age creep into your system. In such cases ordinary iron-containing foods seldom supply a sufficient quantity of this important element to make up for the waste. Therefore, many physicians now prescribe a concentrated form of organic iron—Nuxated Iron—which contains iron like the iron in your blood.

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of one-million is still needed to complete their work.

A newly organized committee, known as the American Standard Bible Foundation, recently made a survey of prisons in different parts of the country and found that many chaplains are unable to obtain copies of the Bible for distribution to their prisoners.

How can these requests for Bibles in this country best be met? The plan suggested by the Foundation is that local groups, such as Sunday Schools, Young Peoples' Societies, and such organizations as the Boy Scouts, Adult Bible classes, and similar bodies, make a survey of the Bibles needed by the local county institutions such as the jails, boys' and girls' reformatories, and that sufficient funds be raised by local committees to supply the local institutions.

Dr. Rufus W. Miller, Secretary of the American Standard Bible Foundation, announces the Foundation will gladly co-operate with local committees who may be interested if they will address the American Standard Bible Foundation at 50 Union Square, New York City. The Chairman is former Senator Albert J. Beveridge, and the Honorary President is the Hon. Calvin Coolidge. Checks should be made to J. P. Morgan & Company and mailed to the headquarters of the Foundation.

THE CHINA MISSIONARIES AND CENTENARY PLEDGES.
By W. W. Pinson.

It is reported that some are refusing to pay their Centenary pledges on the ground that there are rumors of heresy among missionaries in China. It is not claimed that all the missionaries in China are heretics, nor that there are heretics in all our eleven foreign fields, nor among the missionaries and pastors who are supported by Centenary money in the home field, nor among the orphans, outcasts, foreigners, negroes, slum residents mountaineers and industrial workers who share in Centenary funds.

Bear in mind, it has been denied by Bishops, Presiding Elders, and their fellows who are responsible, not once nor twice but annually and oftener that the rumors and suspicions have been borne out by the facts. Even if they had been, not more than 12 among all the 150 missionaries in China are even under suspicion. To withhold payment from the 12 also withholds support from the other 138. That is, for every one at whom this curious penalty or remedy, or protest is aimed eleven others are equally punished. In fact if one withholds a \$100.00 pledge from China alone at least ninety-two dollars of it is withheld from missionaries at whom even rumor has not pointed.

But there are 500 foreign missionaries and 1,000 home missionaries. These 1,500 picked men and women have gone forth risking their all on the solemn pledge of a million Methodists. Now they are to be told there are among these Methodists some who on the mere charge that about one in every 125 of these missionaries is—or has by somebody been said to be—unsound in the faith, refuse to keep faith with the entire 1,500. It has not been denied that about 1,488 of the 1,500 are faithfully fighting for "the faith once for all delivered to the saints" and also for decency, justice and brotherhood around the world. Their hands are being weakened and their task made harder by every Centenary pledge card that remains unredeemed. It is said that Stonewall Jackson was shot by his own men. That was a pitiable tragedy. But it was a mistake, and not of deliberate intention. They did not line up and shoot whole regiments of their fellow-soldiers because they had heard there were a few traitors in the Confederate army.

Putting it another way, of the entire amount of Centenary money that which goes to China is not over 4 per cent, so that if one withholds a pledge of one hundred dollars he is

only withholding \$4.00 from all China. Ninety-six dollars of his money would go to help those still considered worthy of confidence. But only one in 12 of the missionaries in China are in the list of suspects and if the entire four dollars were levied upon these suspects it would amount to 33 cents apiece out of an entire 100 dollars. A light penalty for so grave a charge! But when divided among 150 missionaries it is less than 3 cents each, and yet it has cost the church and Kingdom \$100 to levy that 3 cent penalty on the innocent.

If this were merely the very questionable economy of burning the house to roast the pig one might be silent. It is far more. It is starving your known allies in an effort to punish unknown traitors, and sniping your own men that you may perchance here and there hit a spy.

I am not now thinking of those fine and devoted Methodists who have become alarmed at the loud and persistent repetition of these rumors, and are seeking some effective way to voice their alarm, and do it with an aching heart and fervent prayer for those who may have lost their way. They may disagree, but they will not destroy. They may protest, but they will not detract. They may plead with the erring, but they will not withhold their support from those who fight the good fight of faith. With them I gladly stand and would give them cheer and godspeed.

But those who deliberately promote and practice the profit and loss method of theological argument, and arrogate to themselves superior virtue in so doing are not so deserving. Even if a remedy were ever so desperately needed, this is no remedy. In what possible way can the non-payment of a pledge safeguard sound doctrine or work a change in opinion? Let anyone try it on his banker or grocer or tax-collector and see how promptly it will win them to his way of thinking.

After all, the most lamentable phase of this modern method of persuasion is the low standard of value it sets on things spiritual. Unbelief is dangerous and is to be withstood and cured, but a far deadlier thing is a conviction, an opinion of even an honest error that can be bought. Neither the millions of Carnegie, nor the threat of an empty dinner pail can buy or change the least flutter of the soul's inmost thought. That can be done by the love and light that beam from the face of Christ, or are reflected in His friends, and only so. That is an achievement at which the angels rejoice. But if the faith even of a heathen could be bought it would not be worth the buying. If we have anywhere in our ranks a missionary whose opinions can be bought, he does not matter enough to bother with. Bribery has never been a type of persuasion that has made saints of those who practice it or of those who yield to it. No form of terrorism or reward wins genuine converts.

By no means let us minimize the importance of sound doctrine, but let us beware of a zeal that forgets justice, truth-telling, charity and brotherhood. Fight the devil with fire, but be careful with your fire and make sure he does not capture your torch.

I for one believe in the Church. I have scant hope of some other aggregation or combination, or some individualistic method of weakening or wounding the Church as a means of her defense. I do not believe the Holy Spirit has forsaken the Church and I prefer to trust my substance and my life to those who represent my Church, than to any other group of people on the planet. This I have done for more than half a century. The outcome has justified my confidence.

If after 1900 years the Church at its best cannot be trusted to conserve its teaching and its fair name then at least one clause in the Apostle's Creed goes lame—"I believe in the Church of God." I still believe in the Church, in the Methodist Episco

pal Church, South, to the extent that I prefer to work in obedience to her expressed will, than to take my orders from some other source, and I prefer to be guided by her rather than by any other voice however clamorous or plausible. I carry this confidence to the point of serene assurance that neither my Church nor a majority thereof is in danger of losing its head and its religion at the same time nor of neglecting a plain responsibility.

OFFICE SEEKERS AND PROHIBITION.

It is hardly conceivable that the Democrats are so blind and obsessed with party greed that they would be willing, if possible to party success, to sacrifice prohibition for party power. Politicians may waver along this line, yet there are thousands and multiplied thousands of loyal Democrats who will not vote a "wet" ticket.

For myself, I have only one vote. Since the Civil War and during the effort to reconstruct the South, I have followed my party through mire and mud, and all I wanted to know about a candidate was his loyalty to Democracy. Up to this date I have never scratched a ballot, but prohibition is above party.

I want to go on record as one who will not under any circumstances vote or cast a ballot for a candidate for the lowest office to the highest who would yield one inch of prohibition ground.

I was born in the South, in the State of Mississippi, and was a volunteer in the Hudson Battery, Forrest's Cavalry Corps, and surrendered on May 12, 1865. It would be painful to change my vote, but I rejoice in the fact that I am upholding the great moral principles of the Democratic Party, and refusing only to be dragged through the slush-pool of alcohol.—H. V. Crozier.

LIVED ON FIVE CENTS A DAY.

It cost an Oxford student in the Middle Ages less to live per day than it costs the modern young man for his carfare to the office in the morning. The expense account of a medieval student, which is reprinted in Albert Mansbridge's book, "The Older Universities of England, Oxford and Cambridge," shows how the munificent sum of \$12.20 was distributed over the school year of thirty-eight weeks. Even allowing for the appreciable difference in money value, we are assured that this youth must have lived very frugally. Here are his expenditures:

For lectures	\$1.80
Rent of room	2.00
Food (for 38 weeks)	8.00
Payment for servant (38 wks.) ..	.40
Total	\$12.20

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Woman's Missionary Department

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Communications should reach us Friday for publication next week.

NOTES FROM MISSIONARY COUNCIL AT TAMPA.

By Mrs. W. H. Pemberton.
The Council Hymn is "Joy to the World" which fits in well with the daily theme, "The Living Christ."

On Wednesday the Council Officers, delegates and friends came together for the first time at the beautiful luncheon served in Hyde Park Activities Building by the ladies of this Church. The tables were decorated with oleanders and orange blossoms, and the menu was delightful.

Much pleasure was added to the occasion by a program of music and merriment in the introduction of the distinguished women in "Who's who." Mrs. C. F. Elza wittily presented the Council Officers and managers and Mrs. Dunn, of Tampa, introduced the leaders of Mission work in this city and of Florida Conf. W. M. S.

The Workers' Conference on Wednesday afternoon, led by Mrs. Nat Rollins, of Texas, was profitable, bringing out suggestions as to Conference Annual Meetings.

First of all, a spiritual atmosphere should be sought, and special effort made to "put over" the message to be carried to the Auxiliaries through their delegates. Forums on Finance, Mission Study, and Social Service were recommended. It was urged that instead of a review the women should have a preview of the work. Simple entertainment was recommended. Afterwards a level-headed woman said the noon-lunch might be easily arranged if each hostess would provide her guest with "a roll, a sausage and a carrot." This might be carried in the pocket, and wouldn't such a lunch pass in this day of well balanced rations?

Hyde Park Methodist Church has handsome memorial windows, fine furniture and a splendid pipe organ. Adjoining it is the new \$75,000 Activities Building complete in its appointments for the Sunday School, which is large and increasing all the time.

The Council was opened on Thursday morning by the President, Mrs. F. F. Stephens with testimony to blessings derived through prayer in which many helpful and inspiring verses of Scripture were given. Special prayers were offered for our Conferences, the Council and the organized womanhood of the Church.

"O Zion Haste" preceded the Message of the President, Mrs. Stephens, who reported more work and increased efficiency in the Conference Societies and Auxiliaries. She stressed the importance of Law Enforcement through the influence of our non-political and non-partisan organization, also, a co-operation with other organizations for the advancement of world peace.

A banner across the church says, "The Living Christ—The World's Dynamic."

North Ark. W. M. S. is well represented by Mesdames S. G. Smith, R. A. Dowdy, Preston Hatcher, Mrs. J. H. O'Bryant, and her daughter Eunice, who is to be consecrated a missionary. All honor to Mrs. O'Bryant who is also a student in Scarritt School saying she'd always been in Christian work and wanted to learn to do it better. L. R. Conf. W. M. S. is represented by Mesdames C. F. Elza, W. H. Pemberton, and Miss Eda Cade who is to be consecrated a mis-

sionary to foreign fields. We are grateful for these fine young women who have consecrated their lives to Christ in missionary service.

The Program for Sunday.
Morning Worship.

PRELUDE—"Prelude in G. Minor"—Detten.

INVOCATION—Sentence by the Choir
HYMN No. 654

THE APOSTLES' CREED
PRAYER

ANTHEM—"Praise the Lord, O My Soul"—Markworth.

RESPONSIVE READING—Psalm 2
GLORIA PATRI

SCRIPTURE LESSON
OFFERTORY—"Reverie"—Friml.

ANTHEM—"O Lord Most Holy"—Frank.

Mrs. Hall, Soloist
HYMN No. 631.

SERMON By Bishop W. N. Ainsworth
CONSECRATION OF DEACONESSES

POSTLUDE—"Processional March"—Stockton.

Evening Worship.
PRELUDE—"Religioso"—St. Claire

HYMN No. 653
PRAYER

ANTHEM—"Turn Ye Even to Me"—Harker

Miss Sherrill, Soloist
RESPONSIVE READING—Psalm 24

GLORIA PATRI
OFFERTORY—"Andante"—Berg

SOLO—"Open the Gates of the Temple"—Knapp

Mrs. Stumpf
HYMN No. 655

ADDRESS By Miss Daisy Davies
HYMN No. 633

POSTLUDE—"Triumphant March"—Verdi

Conrad Murphree, Director of Music,
Mrs. S. B. Hearn, Organist.

THE CLOSE OF THE MISSIONARY COUNCIL.

By Mrs. W. H. Pemberton.

After a week of spiritual, intellectual and social refreshing, the Woman's Missionary Council at Tampa closed on April 16—in time for many delegates to have supper before starting homeward. Every officer, delegate, and visitor felt it had been good to be there. This time our visitors so increased the number in attendance that we were enabled to secure reduced rates homeward.

The Council will go to Tulsa, Oklahoma, for the meeting of 1925. Several invitations were extended, but that from Oklahoma delegation, given in a clever stunt representing the Cow Boy with lasso, and speaking for the Cherokee, the oil multimillionaire, the fine Church people and the loving womanhood was irresistible.

One of the forward movements instituted by the Council is the establishment of a "Carrying-on Fund" that the splendid achievements of the Centenary may be conserved. Every woman in Methodism will be asked to contribute to this fund an annual amount as nearly equal as possible to what she pledged to the Centenary Movement. This fund is entirely distinct from our regular funds (Dues, Conf. Pledge, and Expense) and it is a necessity in order not to withdraw missionaries and otherwise cripple the fine work we have established with Centenary gifts in home and foreign fields.

In this time of stress it seemed doubtful whether permission would be granted us women of the Conferences in this part of the country to erect a Woman's Building at Mt. Sequoyah. But our labors were rewarded, and with deep gratitude to the Western Assembly for a beautiful location, we hope to erect our building after a

while. In the meantime we shall be gratified if our many friends in this Western section of the M. E. Church, South, will bear this in mind and determine to help us. This enterprise is not to interfere with our duty and responsibility to the W. M. S.—but we need it as soon as we can get the money to build.

Many, many interesting facts about the Council are yet to be written. We have good reason to expect fine accounts of different features of the meeting from our representatives, Mesdames R. A. Dowdy, Preston Hatcher, C. F. Elza, and S. G. Smith.

All of us are now safe in Arkansas, except Mrs. C. F. Elza who joined the party for a trip to Cuba. She will have a fine trip, and like the rest of us will be glad to return to the super-fine state of Arkansas—"for there's no place like home."

SUPT. OF CHILDRENS WORK, N. ARKANSAS CONFERENCE.

The department of Children's Work suffered a great loss in the removal of their leader to another conference; however, Mrs. Haltom had already done some splendid work, visiting seven Group and District meetings in four districts, viz: Helena, Jonesboro, Fort Smith and Booneville and at each of these meetings presenting the Children's work. In addition to this she added four new life members to the Baby Division and one to the Junior Division at the Annual Conference of 1923.

Upon Mrs. Haltom's removal from this conference, which was nearing the end of the third quarter, I was appointed by the Executive Committee to finish her un-expired term. There has been a net gain in the number of both Junior and Baby Divisions; but, in spite of this fact, there seems to have been a falling off, both in membership and finance. It is well nigh impossible, however, to know if this is really the case, because so many Divisions do not send a report and so many reports that are received are so incomplete.

Among the Divisions that have done unusually good work we have two that are deserving of very special mention. One of these is Fort Smith (Midland Heights), which is not only on the Honor Roll, but has the full 100 credits. The other outstanding Division is Ozark, which has the largest membership in the Conference. They have an enrollment of 109 with an average attendance of about 50. Others on the Honor Roll are Greenwood and Marion who have also done splendid work. A great many Division Superintendents have written to me of their splendid plans for a greater 1924, and their determination to do all within their power to carry forward the great Program for the promotion of God's Kingdom on Earth, the foundation of which must be and is our Children.

The statistical report is as follows:

Baby Division	
Total number of Divisions	55
Number of new Divisions	13
Total number of members (about)	800
Number of new members	219
Number promoted to Junior Division	27
Enrollment fee and Mite Box Offering	\$120.61
Junior Division	
Total number of Divisions	72
Number of New Divisions	18
Divisions dropped during the year	8
Divisions reporting during the year	60
Number of new members enrolled	490
Number of members now enrolled (about)	1,600
Membership offering	\$281.69
Pledge	\$287.54
Week of Prayer Offering	\$37.71
Life membership (Baby)	\$20.00
(Junior)	\$30.00
Memorial Fund	\$1.50
Total sent to Conference Treasurer	\$618.44
Total sent to Conference Treasurer (Baby Division)	\$140.59
Amount given to City Mission Board	\$7.00
Amount spent for local work	\$157.42
Value of boxes of supplies	\$40.00
Grand total	\$963.45
Subscribers to Young Christian	

Worker (reported)	162
Number of Mission Study Classes	18
Number of Mission Study members	334
—Mrs. Rosco McKee.	

REPORT OF TREASURER, FIRST QUARTER, 1924.

Adult Dues & Pledge	\$2,448.95
Y. P. Dues and Pledge	118.52
Jr. Dues & Pledge	169.28
B. Div. Dues & Pledge	47.77

Total\$2,784.52
By Funds to Council Treasurer.

Dues	975.32
Pledge	1,809.20
Retirement & Relief Funds	361.20
Scarritt Loan Fund	36.15
Week of Prayer	16.55
Bennett Memorial	274.50

Bible Women

"Molsie A. Riddick," Morrilton	30.00
"Grace Womack," Ozark	30.00
"Ora Jamison," Clarksville	24.00
"Faith," Paragould (First Ch.)	30.00

Scholarships

"First Methodist" N. L. Rock (First Ch.)	30.00
"Wills-Garner" N. L. Rock (First Ch.)	10.00
"Dovie Emery" (Vashti) Harrison	38.94

Total to Council Treas. \$3,665.86

Conf. expense received	1,890.85
City Missions	15.00
Charity	124.00
Y. P. Scholarship at Scarritt	190.00
Conf. Scholarship at Scarritt	34.62
Rural Deaconess	111.00
Vashti Scholarship (Newport)	82.40
Supplies	184.27
Local Work	8,386.63

Total\$11,018.77

Grand Total\$14,684.63
—Mrs. W. A. Steele.

QUIZ.

Quiz No. 1 taken from reports of committees in the last minutes of North Arkansas Conference.

1. What is the goal concerning the Missionary Voice for 1924?
2. From whom are subscriptions to be solicited?
3. What do you mean by "Voice Programs"?
4. How many "Prayer Specials" are to be assumed by an auxiliary? What is a "Prayer Special"?
5. How many delegates are allowed from each auxiliary?

WOMAN AILING FOR A YEAR

Took Lydia E. Pinkham's Vegetable Compound—Happy Results

Newcastle, Pa. — "I was all run-down and everybody thought I was going into a decline. I had been ailing for a year with pains in my right side so that I could hardly stand on my feet. When I walked I felt as if something was falling. I was not able to do any work and had a nurse most of the time. She spoke to me about Lydia E. Pinkham's Vegetable Compound, so I gave it a fair trial. Some women think one bottle should cure them, but I did not stop at that. I took more and got better, and am able ever since to do my own housework. There was a time, when I would complain of not feeling well, that my husband would say, 'Go to the doctor.' But now he will tell me to get a bottle of Lydia E. Pinkham's, and it has always helped me. I have had druggists tell me that they had something better, but they don't tell me that now, for I take no other. I have been taking the Vegetable Compound now for five years. Any woman who cares to call or write, I will be glad to tell her how it helped me."—Mrs. MABEL LEST SHERRAHN, 515 Newell Ave., Newcastle, Pa. For sale by druggists everywhere.



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Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.

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HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

ITEMS FROM THE SPRINGDALE AUXILIARY.

Our Society is growing. We have taken in eleven new members this quarter, with twenty-four subscribers to Missionary Voice. We are studying "The Debt Eternal" and have forty taking the course.

The Merry Maids and Matrons that have heretofore been a local organization have become a circle to the Missionary Society and are also taking Mission Study Course.

CAMDEN.

The W. M. S. of Camden recently met in the Baraca room of the Ramsey Hall, for a study of "Builders of a Kingdom" the history of the L. R. Conf. W. M. S., written by Mrs. F. M. Williams of Hot Springs who for many years was conference president. Mrs. J. J. Tibbitts, vice president, told in an interesting way how the book came to be written and how it got its name from a speech she made at El Dorado in 1906 where she compared the W. M. S. to a beautiful temple of God with growing walls and the women of the Society the builders whose labor of love make this temple.

Mrs. Hugh Lee, our Pres., gave an outline of the "Decade of Beginning" telling how in 1873 the foundation was laid at Warren by Mrs. H. D. McKinnon and a few other consecrated women and in an interesting way traced the first ten years.

Mrs. Clay Stewart then told of the "Decade of Development" and spoke touchingly of Mrs. Lou Hotchkiss who was one of the pioneer leaders and for 23 years Conference President. Mrs. Nancy Williams gave the "Decade of Growth," giving personal reminiscences of leaders she had known—especially Mrs. A. J. Marshall who lived in Camden for a number of years.

Mrs. Tibbitts then reviewed the "Decade of Labor Abundant" and spoke especially of "Our Miss Lizzie Stinson" who was one of the early conference officers and one of the organizers of the Camden Auxiliary which was among the very first to be organized, of Mrs. J. T. Sifford who was of great help to the conference in this decade and of Mrs. S. B. Proctor of whom Mrs. Williams writes "what she has meant to Camden Auxiliary the recording angel alone can tell in full." Mrs. John Stinson then told of the "Decade of Oneness" and very earnestly compared the small beginning with our present great development and expressed the hope that this is only the beginning of the great work to be done by the women of Southern Methodism.

Miss Ernestine Wilson sang "The Old Hugged Cross," after which a social hour was enjoyed.

Mrs. J. W. Brown's circle served tea and sandwiches, cafeteria style from tables decorated with violets. Mrs. J. D. Reynolds and Mrs. J. W. Ratekin poured tea, and Mrs. J. M. Brown and Mrs. Marion F. Davis assisted in serving. About sixty members and guests were present.—Mrs. B. L. Gardiner, Supt. S. Service.

ANNUAL MEETING L. R. CONF. W. M. S., L. R. FIRST M. E. CHURCH, SOUTH, MAY 13-16, BEGINNING TUESDAY NIGHT, CLOSING FRIDAY AT NOON.

Every auxiliary in L. R. Con. W. M. S. is entitled to send a delegate and a full representation is expected. The meeting will open Tuesday night with an address from Mrs. C. F. Elza, our gifted president. Mrs. B. W. Lipscomb, Sec. of Home Cultivation of the W. M. Council, will be our guest and co-laborer. Rev. Mims Thornburg Workman of Southern Methodist University will conduct the noon-hour Bible study.

We hope to have several missionaries, now on furlough in the State, who will tell us of their work in foreign fields. We'll have messages from the Council Meeting just held in Tampa, Florida. Committee on homes will be announced next week.—Mrs. W. H. Pemberton, L. R. Conf. Cor. Sec.

Sunday School Department

REV. C. N. BAKER.....Little Rock Conference Superintendent,
406 Exchange National Bank Building, Little Rock, Ark.

REV. H. E. WHEELER, North Arkansas Conference Superintendent,
406 Exchange National Bank Building, Little Rock, Ark.

REV. D. H. COLQUETTE.....Superintendent of Supplies,
714 1-2 Main St., Little Rock, Arkansas.

RANKING ELEMENTARY DEPARTMENTS, LITTLE ROCK CONFERENCE.

The following Elementary Departments have been checked recently

Supt.	School	Dept'tment	Rank	District
Arkadelphia	Horatio	Cradle Roll	Progressive	C Mrs. Daniels
Monticello	McGehee	Cradle Roll	Progressive	B Mrs. J. L. Dedman
Monticello	McGehee	Beginner	Advanced	B Miss Marybell McQuiston
Monticello	McGehee	Primary	Advanced	B Mrs. J. E. Erwin
Monticello	McGehee	Junior	Advanced	B Miss Carrie Smith
Texarkana	Dalark	Cradle Roll	Standard	C Mrs. W. C. Hilliard
Texarkana	Gillham	Beginner	Advanced	C Mrs. W. S. Johnson

A number of Elementary Departments are working toward 100 per cent standard. Notify your District Elementary Superintendent after you have studied your program of work carefully and think you are ready to be checked.

Miss Mamie Briant of the Prescott District has the District B Standard as her goal which will mean a large number of ranking departments by Conference time.

Mr. J. Fred Stalcup of the Pine Bluff District says "Some departments are now ready to be checked."

A TALE OF TEN YEARS.

By G. W. Pyles, Parkin.

In 1919 the North Arkansas Conference changed the name of Children's Day to Sunday School Day. Of course this action was following the letter of the Discipline of 1918 which made the same change. But this article is to be about the Sunday School Day Offering.

It has been the written law of our connection for many years that, not only shall Sunday School Day (or Children's Day) be observed around the third Sunday in April of each year, but that an offering be taken on this occasion and sent to the Conference Sunday School Board Treasurer. Paragraph 393: "Let every Sunday school observe with appropriate services the third Sunday in April, or as near there to as practicable, as Sunday School Day, and take an offering for Sunday school work." Paragraph 398: "It shall be the duty of the preacher in charge... to see that the third Sunday in April, or as near thereto as practicable, is observed in each Sunday School as Sunday School Day, and that an offering is taken." The Discipline has had the substance of the above requirements for many years. In each place where Sunday School Day or Children's Day is mentioned, a special offering is required.

There are two things true of the Sunday School Day offerings that are taken in the Sunday Schools of our Conference. There is not a phase of Sunday School work in the conference that is not aided financially by the funds taken up as a special offering on Sunday School Day. These monies help to pay our field secretary his salary and expenses, teacher training is supported out of these collections, the work of organized classes receives monetary impetus from this offering, the elementary department is helped in a material way by these funds, rural work is promoted, the fall Round-Up Campaign is made possible by the money of this special collection, and as stated before every definite work of the Sunday School in our Conference is given a financial boost from the funds of the Sunday School Day offering.

Not only is the above true, but there is not a Sunday school in the Conference that does not derive a benefit from this offering. Especially is this the case since fifty per cent of the amount raised in each District

and were found to have reached six, eight or ten points on their program of work, thus making them progressive, advanced or standard departments:

Mr. H. J. Crume of the Camden District and Miss Margaret Paynter of the Little Rock District are feeling encouraged over the interest manifested in their Districts.

Mrs. L. E. N. Hundley is Elementary Superintendent of the Arkadelphia District, Mrs. J. A. Parker of the Monticello District and Mrs. W. L. Phillips of the Texarkana District.

These good women are working hard to bring each District up in Elementary work and their efforts will not be in vain.—Mrs. F. T. Fowler, Conference Elementary Superintendent.

is returned to the staff of that District to be used exclusively for Sunday School promotion in that District.

The executive secretary, the superintendents of Teacher-Training, Organized Classes, and of Elementary work in the District have this fifty per cent to spend under the supervision of the presiding elder in their own District.

Here are the figures on the Sunday School Day offering in our Conference and in each District for the past ten years. You will notice that the increase in Sunday School Day offerings has been out of all proportions to the increase in enrollment. Excepting the marvelous advances in teacher training work in our Conference, is there a part of our Sunday School work that has taken longer strides upward than that of Sunday School Day offerings?

Batesville District.

Year	Enrollment in all Depts.	S. S. Day Offering
1914	5582	\$ 53
1915	6034	74
1916	5289	105
1917	5803	116
1918	5792	130
1919	5407	92
1920	5173	141
1921	5161	355
1922	5760	339
1923	6913	643

Booneville District.

Year	Enrollment in all Depts.	S. S. Day Offering
1914	4724	29
1915	5513	38
1916	5471	62
1917	4689	76
1918	3925	93
1919	3877	91
1920	4403	78
1921	4933	181
1922	5443	158
1923	5839	473

Conway District.

Year	Enrollment in all Depts.	S. S. Day Offering
1914	6410	50
1915	6108	81
1916	5928	86
1917	6833	146
1918	5146	119
1919	6215	114
1920	6182	384
1921	6727	441
1922	7403	283
1923	7989	692

Fayetteville District.

Year	Enrollment in all Depts.	S. S. Day Offering
1914	4939	45
1915	5045	104
1916	5039	154
1917	4904	103
1918	4824	113
1919	4577	96
1920	4875	165

1921	5863	269
1922	6027	317
1923	5696	549

Fort Smith District.

1914	5659	38
1915	5823	89
1916	5881	57
1917	5185	79
1918	5067	90
1919	5458	52
1920	5218	81
1921	7376	576
1922	6912	889
1923	7548	853

Helena (Forrest City) District.

1914	3298	101
1915	4171	126
1916	4559	98
1917	4478	93
1918	4104	137
1919	4618	187
1920	5265	403
1921	6022	441
1922	6679	349
1923	6608	705

Jonesboro District.

1914	5187	74
1915	4993	100
1916	5343	116
1917	5675	154
1918	5466	182
1919	6015	201
1920	6768	454
1921	7232	376
1922	7703	303
1923	7541	683

Paragould District.

1914	4760	66
1915	6119	57
1916	5662	53
1917	5303	47
1918	4016	68
1919	4537	83
1920	5615	233
1921	6813	337
1922	7063	219
1923	7290	681

Searcy District.

1914	5068	76
1915	7222	128
1916	6339	89
1917	5650	76
1918	5469	96
1919	5908	69
1920	5664	89
1921	5378	282
1922	6047	142
1923	5877	423

North Arkansas Conference.

1914	49,057	\$ 586
1915	51,028	797
1916	49,511	812
1917	48,520	890
1918	43,809	1,028
1919	46,612	985
1920	49,163	2,023
1921	55,505	3,258
1922	59,010	2,999
1923	61,301	5,702

There are inaccuracies and discrepancies in these figures which were in the Minutes from which they were taken. The writer had no data with which to correct them. But in round numbers they are correct and give a fairly accurate idea of the large increase made in the matter of Sunday School Day offerings. This increase has made it possible for our Conference to take a place second to only one other Conference in teacher-training work and other phases of Sunday school activity.

HELENA DISTRICT INSTITUTES.

Two Sunday School Institutes were recently held in the Helena District—one at Helena and one at Parkin. Eighteen pastors were present and thirty-four schools were represented either by pastors or delegates or both. The programs were helpful and interesting. The people of West Helena

ASTHMA

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and Parkin cared for the pastors and delegates in a splendid way. The reports from the schools showed interest in the enlarged program of the Sunday School. Classes are being organized, Sunday School Day plans are being made, teacher-training classes are being organized, and the work as a whole, is starting off well for the new year. We are pressing toward the goals.—W. V. Womack, Executive Secy.

SUNDAY SCHOOL DAY PROGRAMS.

We are glad to have so many orders for Sunday School Day Programs. We hope every Sunday School will order the programs and observe the day. The following is a list of the schools ordering programs during the week ending April 19.

Batesville District: Pfeiffer, Oak Grove, Newark, Central Avenue, Batesville.

Booneville District: Danville, Walnut Tree, Scranton, Branch.

Conway District: Russellville, Beebe, Quitman, Antioch, Atkins.

Fayetteville District: Winslow, Pea Ridge.

Fort Smith District: Alma, Oak Grove, Lamar, Appleton.

Helena District: Elaine, Aubrey, Harrisburg, Brinkley, W. Helena.

Jonesboro District: Bono, Wilson, Luxora, New Haven.

Paragould District: Hoxie, Gravelly, Woods Chapel, Pocahontas, Pleasant Hill, Paragould, Maynard, Warnes Chapel Walnut Ridge.

Searcy District: Capps, New Hope, McCrory.—H. E. Wheeler.

1,000 STUDY CLUB.

The following is the list of those enrolling in the 1000 Study Club:

Rev. W. F. Blevins, Cotton Plant; Rev. N. M. Johnston, Elaine; Rev. H. E. Pfost, W. Helena; Rev. W. C. Watson, Helena; Mrs. H. E. Pfost, W. Helena; Rev. Don C. Holman, Brinkley; Mrs. K. C. Cozart, Elaine; Rev. J. W. Howard, Turner; Mrs. D. J. Clatworthy, Marvell; Mrs. Lyle Freeman, Marvell; Mrs. Dorcas M. Wallace, Marvell; Mrs. A. L. Sclar, Holly Grove; Rev. S. M. Davis, Haynes; Miss Lorena Whitten, W. Helena; Miss Millie Sanders, W. Helena; Rev. H. H. Blevins, Aubrey; Mrs. Nora Hendon, Elaine; Rev. C. W. Johnston, Holly Grove; Rev. Elisha Dyer, Kensett; Miss Bess Trent, Fayetteville.—H. E. Wheeler.

SUNDAY SCHOOLS ORDERING PROGRAMS DURING WEEK OF APRIL 14.

Arkadelphia District.	
Previously reported	33
Princeton.	
Camden District.	
Previously reported	26
Buckner, Fredonia, Fordyce, Kingsland.	
Little Rock District.	
Previously reported	31
Halstead, Forest Park, Primrose Chapel, Bauxite, Roland, Mabelvale.	
Monticello District.	
Previously reported	24
Arkansas Camp, Southern Camp, Portland.	
Pine Bluff District.	
Previously reported	29
Humphrey, Lakeside.	
Prescott District.	
Previously reported	36
Japany, Glenwood, Rosboro, Amity, New Salem, Pleasant Ridge.	
Texarkana District.	
Previously reported	49
Belleville, Horatio.	
Standings by Districts.	
Texarkana	51
Prescott	42
Little Rock	37
Arkadelphia	34
Pine Bluff	31
Camden	30
Monticello	27
—Clem Baker.	

NOW FOR SUNDAY SCHOOL DAY—LET'S MAKE IT UNANIMOUS!

Now that Easter Sunday is over let's all pull together for the biggest Sunday School Day observance that our Conference has ever known, Re-

member we have set the first Sunday in May for observance this year and we are certain that many of our fine schools will use this day. Others will have it at a little later day, but we believe that all will observe the day this year. We need some money right bad just now to pay for Training Schools and other expenses. Who will be the first to send in the remittance. Remember that all Little Rock Conference Sunday School Day money should go to Mr. C. E. Hayes, Box 118, Little Rock, Ark. We still have programs ready to go out the very day the order is received. Have you ordered yours?—Clem Baker.

AT MAGNOLIA THIS WEEK.

The Magnolia Standard Training School is being held this week. It looks like it is going to be a great school. James is dean. Wilkinson is general "Booster." Williamson is chairman of the Board of Managers. The instructors are: Mrs. Fowler, Mrs. Smith, Dr. Hammons, and Clem Baker. And all the other folks in that end of the Camden District are doing their part. Look out for the best sub-district school held this year. This is our sixth Standard Training School since the first of the year. We had only nine in all last year.—Clem Baker.

MENA STANDARD SCHOOL NEXT WEEK.

The first Standard School for the north end of the Texarkana District will begin at Mena next Sunday, April 27. The instructors are Simmons, R. H. Cannon, Mrs. Fowler, and Clem Baker. T. O. Owen is the organizer and general booster. He is assisted by a fine band of local workers and

by the pastors and superintendents of the surrounding charges. We are expecting a great work there. This will be our seventh school for the year. Watch our work grow in the Little Rock Conference.—Clem Baker.

DEQUEEN STANDARD SCHOOL TO BE HELD FIRST WEEK IN JUNE.

Presiding Elder Simmons reports the completion of the organization for the Standard Training School to be held at DeQueen the week of June 1-6. The instructors will be: Rev. J. L. Cannon, Rev. O. L. Walker, Mrs. F. T. Fowler, and Rev. J. F. Simmons. Custer Steel of Lockesburg is dean. S. K. Burnett of DeQueen is chairman of the Board. They expect to enroll not less than a hundred. This will be our eighth school this year. We had only nine in all last year. Your Sunday School Day offerings make this possible. Watch the work grow in the Little Rock Conference.—Clem Baker.

WILMOT TO HAVE JR. SCHOOL NEXT WEEK.

Rev. A. B. Barry reports that the Wilmot Junior Training School will be held next week with Rev. J. W. Rogers as instructor. "The Methodist Church and Its Work," will be the subject taught. It will be a success. You cannot beat that man Barry. He has things going at Wilmot. And no man among us is better qualified to teach the course on the Church than Rogers. I know, for he was in my class at McGehee. Watch the work grow in the Little Rock Conference.—Clem Baker.

THE FIRST S. S. DAY REPORT.

The Mammoth Spring Sunday School, which has just qualified for a Standard Seal on its Program of Work, has the honor of being the first school in the North Arkansas Conference to report its Sunday School Day offering. On an asking of \$36 they raised \$43.26. This is certainly a commendable report and will be greatly appreciated by our Board and its Treasurer.

On April 14 this school also began a Junior Training School, with Mrs. J. A. Joseph as instructor, and using the text on "The Program of the Christian Religion."—H. E. Wheeler.

APPROVED CHECKERS FOR ELEMENTARY STANDARD.

Mrs. Bessie Carpenter, our elementary superintendent, has received high honors from the Central office in Nashville, and her work and staff greatly commended. She is qualifying a fine corps of elementary workers, among whom are our District elementary superintendents, to check any of our Elementary Departments either in "C" or "B" type schools.—H. E. Wheeler.

GENERAL S. S. BOARD STANDS BY FUNDAMENTALS OF METHODISM.

Waiting the action of the General Sunday School Board we have carefully refrained from mentioning the discussion growing out of certain teachings said to have been given at Junaluska last summer. But the General Board met last week and passed resolutions with which we are so thoroughly in accord that we are glad to give them to our people this

Epworth League Department

LESLIE HELVEY.....Treasurer Little Rock Conference
1612 West 8th Ave., Pine Bluff
HOWARD JOHNSTON.....Treasurer North Arkansas Conference
Conway
HOMER TATUM.....Editor Little Rock Conference
4216 West 12th St., Little Rock
IDA WHITE.....Editor North Arkansas Conference
Russellville



Building Committee and Architects at Mt. Sequoyah, April 4, 1924, when ground was broken for League Building.



Trustees of Western Methodist Assembly on Mt. Sequoyah, April 4, 1924, when ground was broken for League Building.

week. We are indebted to Mr. C. E. Hayes, a member of the General Board, for this copy, which passed unanimously. This should remove all doubts in the minds of our people as to the faith of our leaders.—Clem Baker.

The Sunday School Board of the Methodist Episcopal Church, South, is charged with a very great responsibility. To promote religious instruction and training of our children, youth and adults, and for the spread of Bible knowledge is a task that does command the greatest possible wisdom and the most sincere loyalty to Christ and the Kingdom of God on the part of all those who are in any way charged with this responsibility. The Church thus commits to the Sunday School Board and its officers more than two million of people, teachers, officers and pupils, to be trained in religious knowledge and brought into a more complete understanding and appreciation of the unfolding of Christ's Kingdom, and the enlarging application of the gospel of Jesus Christ to all the relations of life. For all of these purposes of religious education and Christian guidance, the Bible is the central and supreme book of study and authority. The Sunday School Board has developed a very remarkable program of standard training schools and leadership training schools, the purpose of which being to equip teachers, leaders and officers for more effective service in all departments of the Sunday School work. These standard schools have had a most remarkable growth, and are doing a most noteworthy service in training Sunday School teachers throughout our church. In 1918 there were three standard schools; in 1923 there were one hundred and eighty-five, and the number of students enrolled has grown from an unlisted group to more than twenty-thousand. The value of religious education thus promoted in standard schools, leadership schools, and in colleges, cannot be overestimated. Certainly according to the record shown in this department of the work of the Sunday School Board, we are rapidly reaching the goal of producing efficient teachers and leaders for our entire church.

It is a matter deeply to be regretted that the widely discussed incident at the leadership training school at Lake Junaluska last summer should have occurred. It is very difficult to secure the actual historic facts of this incident. Statements concerning it will be colored by the attitude of mind of those who make such statements. The committee has diligently sought to know just what did occur. The committee in making this statement to the church is more concerned for the Kingdom of God and the part and responsibility of our church in promoting that Kingdom than for the opinion of any individual involved in this incident. It is not the mission of the Sunday School Board to promote the discussion of technical questions of Bible criticism, and we deem it a mistake that any teacher or scholar be invited to any of our schools, training or standard, to promote such discussions. We realize however that in standard training schools or leadership training schools questions may arise concerning scriptural interpretation and criticism. We believe it is the duty and responsibility of those directing and teaching in these schools frankly and honestly to meet these issues raised in accordance with the historic teaching and spirit of Methodism. Methodism has a body of teaching which is well known and generally accepted by her leaders and her membership. The emphasis of our great denomination in her teaching has been from the beginning upon experience and Christian living. We have held from the beginning and do hold that the Holy Scripture containeth all things necessary to salvation; but whatsoever is not read therein may not be required of any man. Methodism holds to the necessity of a vital faith and experience in Jesus Christ. We have held as a Church enaciously to the great central truths

CHILDREN'S PAGE

COMPENSATION.

When I come home from school and see
The callers there, and smell the tea,
And spy those darling little cakes,—
The fluffy ones that Norah makes,—
I've often wished that mother'd say,
"You may come in, dear child, today."

Instead she slips right out to me
And hugs me close—so dear is she!

A tiny while is all she spends,
And whispers, "Mother's having friends,"

Has Norah make a lunch for me,—
But I have cocoa 'stead of tea.

And then I go outdoors to play
And have such fun time flies away

Till mother calls when guests have gone
And I can have her all alone.

And then I never wish at all,
That I was one who'd come to call.

They do have tea, but—go away.
I just drink cocoa, but—can stay,

And I'm contented as can be
To not have "Good-by" said to me.—
Besse Stone Warring in Zion's Herald.

THE BOOK OF JOBS.

"I never know what to do after school on stormy days, do you?" confided Marjory Drew to her new friend, Betty Martin, with whom she was going home to spend the afternoon. "Specially if mother isn't home," she went on. "And you said your mother was out this afternoon. What are we going to do? Your brother doesn't

of Protestantism, but Methodism has always exhibited an open-mindedness to the truth, new or old. While deploring any incident that may seem to be violative of the common faith and creed of our Church, we do not deny the right to any and all our people, teachers, or students, to sane and constructive investigation of the truth. We do, however, urge all the officers of this Board whose business it is to interpret by word or by writing the teachings of the Bible to do so with full knowledge of and loyalty to the teachings of our Church. While it is not the responsibility of the General Sunday School Board of our Church to write creeds or confessions of faith or to promote questions of Biblical criticism, it is the responsibility of the Board to the Church which it represents, to see that all the teaching done and work carried on by the officers of this Board shall be in harmony with the teachings and spirit of the Methodist Episcopal Church, South.

Therefore be it resolved:

1. The General Sunday School Board affirms its loyalty to the cardinal doctrines of our Church, the foundations of which were given by Mr. Wesley, and which are formally set forth in the "Twenty-five Articles of Religion" contained in our Book of Discipline, and more concisely expressed in "The Apostles' Creed," all having their origin in, and being consistent with, the Holy Bible.

2. The Board will always disapprove of any acts or utterances of any of its agents or agencies, as such, that are contrary to our standards of faith, and pledges itself, as far as it may be able, to see that all agents and agencies, for which it is responsible, shall be conducted in harmony with the accepted doctrines of the Church.

3. The Board hereby reestablishes a Standing Committee on Leadership Training Schools whose responsibility it shall be to pass upon all programs of Leadership Training Schools. We recommend the following as the Committee for the coming year: Bishop W. B. Beauchamp, Dr. M. T. Haw and Dr. E. B. Chappell.

stay in to play with you, does he?" "David? Of course David and the boys don't pay much 'tention to the weather. Sometimes he likes to stay in, though. There's always the Book of Jobs, and it works just the same way whether mother's home or not. She fixes it ahead—it's always ahead of David and me—that's the fun. Mother says that's the fun for her, too."

"The Book of Jobs?" asked Marjory, "I never heard of it."

"Oh, it's not just a regular printed book," Betty explained. "Nobody ever made one 'cept mother, prob'ly. Mother's always thinking up jolly things nobody else thought of."

"Jolly? What's it about?" "One section is for father and one's for David and one's for me. We'll use it this afternoon, 'cause it's bound to be more fun than any game we could think up. Maybe David'll use it too, 'cause I don't see how he can stay out unless he drowns. Prob'ly Jimsy'll come over and they'll use David's section together. They usually do."

Inside the warm house, wet raincoats and rubbers off, Marjory prompted, "You'll show it to me first thing, won't you? It sounds so mysterious and exciting."

"Tisn't mysterious," said Betty, skipping for the orderly kitchen, "but it's always fun. Here it is"—and from the shelf where three worn cook-books stood in a row, she handed Marjory a bulging brown notebook.

"Here we are, at my section," she said, drawing two chairs to the kitchen table, and opening the book at the section marked B. "See, these last three pages are all crossed off—jobs I've done. Here's the next—and three more ready after this," she chuckled, turning the pages. "It's not fair to pick and choose—that's the only rule to the book. Have to do each job as it comes along," and Marjory, following Betty's pointing finger, read:

"Sort over packing trunk of toys in attic. Pack outgrown toys in box for S. A."

"I don't mind helping," she said, a little disappointed, "but why is it such fun? Whats this little pasted-in envelope?"

"Ho! That's the fun," said Betty. "No fair opening the envelope till the jobs are done—then you'll see! Here come the boys. I thought they'd have to stay indoors today."

A bang of the front door, jolly voices, a stamping of feet, and in came two damp and red-cheeked boys.

"Hello!" greeted David. "Where's the Book of Jobs? You through with it? Jimsy and I want to use it, too."

"We're off for the attic," said Betty. "Sort toys in the packing trunk. Where'll you be?"

Turning the pages to D, the boys bent their heads over the book and Jimsy read:

"Put tool-bench in cellar in apple order. This includes sweeping up shavings underneath."

"Cellar for us," said David, cheerfully. "Wait for us to open your envelope, will you?" and down the cellar stairs clattered four sturdy shoes.

"We wouldn't have known what on earth to do, in our house," commented Marjory, as she and Betty knelt before the open toy-trunk. "My brother and I wouldn't."

"Wouldn't be any fun without the envelopes," admitted Betty, lifting out doll furniture and stuffed animals. "O, dear! there are always things I can give away, and things I can 'most give away, and things I can't possibly give away, even if they do get mothly," said Betty gave a battered flannel rabbit a hug and tucked him back in the trunk with a loving expression that made it clear he belonged to class three. "That's why mother lets me sort 'em myself. No body knows 'bout my own toys but me."

Chatting happily as one exhibit after another was fished from the trunk and its fate decided, the girls were surprised when the task was done. "Now for a box—there are always lots over here," and ten minutes more saw a neatly wrapped and tied box, plain-

ly marked. Standing it on top of the closed trunk, "Guess that's 'on honor,'" said Betty, giving two string-ends a final tie. "Says 'On Honor' on the first page of the Book of Jobs."

"That all it says?" "Enough, isn't it? Come on, let's see if the boys are ready for their envelope," and down the steep attic stairs sped two pairs of nimble feet, just as two pairs of sturdy one clattered up from the cellar.

"Ladies first?" David's head all but touched the floor in a mock bow. "Hurry up. You ought to see our tool-bench." Pride was in his voice.

Betty opened her envelope, but kept the enclosed paper folded. "Boo! It was cold in the attic," she shivered. "Take yours, David, and let's read them before the dining-room fire."

"Upstairs," read Betty, two minutes later, sitting on the hearth-rug. "Southeast chamber. Top shelf, closet. Parcel wrapped in blue paper."

Marjory, reading over her friend's shoulder, looked blank. "You must know what it's all about," she offered.

"Course. Hurry up, David, read your's."

Both David and Jimsy were already reading. "Second rafter to left of south cellar window. Brown paper parcel." David chuckled.

"Ho! Right over our heads the whole time we worked!"

"Come on, Marjory," and upstairs sped Betty, her guest at her heels. "Here it is—straight 'cording to directions! Let's open it with the boys."

"Here we are!" shouted David in the cellar. "'Cording to directions, as usual! Come on, let's open it with the girls."

When the quartet were seated in comfort on the big blue braided hearth-rug, two bundles were swiftly unwrapped.

"Marshmallows!" from Betty and Marjory, and Marjory added, "and—why—here's the fire all ready to toast them!"

"And the long brass toasting-fork," said Betty, reaching for that much used implement, which always stood with the shovel and longs. "Oh, and here's a little note. 'Of course permission to make cocoa goes with this box'—that's what the note says. Hurry, David, we'll have 'most a party!"

"Game," said David, beaming. "That bird game I couldn't find—day I went in with dad. Wonder where mother found it? Do we come in on the party?"

"Silly!" was Betty's sisterly and hospitable comment. "You and Jimsy begin to toast while Marjory and I make the coca. We're in on the game, aren't we?"

"Silly!" David reassured her.

Cups of hot cocoa, with marshmallows afloat, other marshmallows toasted and more often singed, the bird game in full swing—every child was startled at the opening of the front door.

"Can't be your mother! Goodness! It's five o'clock."

"All home? All dry? Never was I so glad to get home!" came mother's voice.

"O, mother, we've done two jobs, and we're having the best party. And here"—Betty flew for the kitchen—"is some cocoa—piping!"

"I wish," said Marjory, as she bundled into her rain things half an hour later, "I wish our house had a jolly Book of Jobs."

"No copyright on it!" said mother. "But if you don't have one, come any time and share Betty's."

"Funny kind of book," began Marjory, as mother cut her short with:

"My dear, not only is it the most cherished book in our library, but it's my own private and trusted two-edged sword."

Now what in the world did she mean by that?—Rose Brooks in Zion's Herald.

666 quickly relieves constipation, Bilioussness, Headaches, Colds and LaGrippe.

NEWS OF THE CHURCHES.

HENDERSON-BROWN COLLEGE COMMENCEMENT PROGRAM.

May 7—Wednesday, Grand Concert conducted by Miss Lelia Wheeler, Voice Teacher, assisted by Chicago Artists.

May 31—Saturday, Essay Contest.
June 1—Sunday, 11:00 a. m., Annual Sermon by Bishop H. M. DuBose.

June 1—Sunday, 8:00 p. m., Annual Sermon before Y. M. C. A. and Y. W. C. A. by Bishop H. M. DuBose.

June 2—Monday, 10:00 a. m., Annual Debate between Garland and Gamma Sigma Literary Societies.

June 2—Monday, 3:00 p. m., Art Levee.

June 2—Monday, Alumni Program.
June 2—Monday, 10:00 p. m., Alumni Banquet.

June 3—Tuesday, 10:00 a. m., Graduating Address by Bishop Sam R. Hay and Conferring of Degrees and Awarding Diplomas.

OPEN DATE.

A date for Sunday, May 4-17, had been given to one of our pastors. A letter today from this pastor tells me they can't have the meeting at this time. If any pastor wishes to use this date, write me at ElCentro, California, at once.—Norris Greer.

A GREAT DAY AT CALICO ROCK.

The little city of Calico Rock, nestling among the hills and the beautiful upper White River, has a people of a heroic build. They believe in doing things worth while in the business world and in the church. Some months ago the business houses on the main street were nearly all destroyed by fire, but undaunted, they

HEARING RESTORED OFTEN IN 24 HOURS

Amazing Results in One Day by Use of K-17, Formerly Known as Rattle Snake Oil.

Deafness and Head Noises need not be dreaded any longer since the discovery of a widely known physician. Now it is possible for some of the most obstinate cases of deafness to be relieved in a day's time by the application of a prescription formerly known as Rattle Snake Oil. This treatment is meeting with wide success all over the country.

Mr. D. Dey, a Nebraska resident, 67 years old, says, "I have used the treatment for only two weeks and my hearing is restored perfectly. The relief was almost instantaneous and now the head noises have disappeared. My catarrh, a case of many years' standing, is improving wonderfully."

Fred McIntyre, a Kansas resident, says: "I have used K-17 for two weeks and can hear a watch tick. It has also nearly removed all evidences of my catarrh."

Head Noises Stopped.

Henry Verteln, a Wisconsin resident, says: "I have used K-17 for only ten days and my head noises have stopped entirely and my hearing has shown a wonderful improvement."

Hears Clock Tick.

Frank Quinn, of Mississippi, says: "Before I used K-17 I had not heard the clock tick in a long time. And after I had taken the treatment two days I could lay in bed and hear the clock tick plainly."

D. E. Bryant, of Georgia, says: "I began using K-17 on Monday and on Saturday of the same week I was hearing and have been ever since. Thank you once, twice, thrice."

Head Noises Stopped in 5 Days.

Mrs. D. C. Wilkins, of Mississippi, says: "K-17 has helped me wonderfully. In five days it has stopped that awful noise in my ears. I think it is a grand medicine."

Mrs. C. Roberts, of Florida, says: "I was entirely deaf in my left ear for two years and then in both. When I got your treatment I could hear in twenty-four hours."

Such amazing reports come from all over this country and foreign countries. The prescription, which is known as K-17, is easily used at home and seems to work like magic in its rapidity on people of all ages.

So confident are we that K-17 will restore your hearing quickly, and to introduce this remarkable treatment to a million more sufferers, we will send a large \$2.00 treatment for only \$1.00 on ten days' free trial. If the results are not satisfactory the treatment costs nothing.

Send no money—just your name and address to the Greene Laboratories, 247 Greene Bldg., Kansas City, Kan., and the treatment will be mailed at once. Use it according to the simple directions. If at the end of 10 days your hearing is not relieved, your head noises gone entirely, just send it back and your money will be refunded without question. This offer is fully guaranteed, so write today and give this wonderful compound a trial.

have rebuilt and business moves on as if no disaster had ever come to them.

Under the leadership of the large visioned untiring pastor, Rev. L. E. Conkin our congregation has outgrown this old church. A building program was begun some months ago and Bro. Conkin found in Dr. H. H. Smith, Judge W. J. Capp and Dr. A. D. Matthews, trustees and building committee, and the membership which they represent, full justification for his faith in the possibility of building a modern church to take the place of the old one. Today, April 16, a large crowd of enthusiastic workers were gathered to break ground. A good program was rendered. Bro. J. A. Straud, one of the oldest members of the congregation, turned over the first spadeful of earth. Men and teams have been moving dirt all day.

The ladies served a sumptuous dinner to a hungry crowd.

It has been a great day indeed for Calico Rock Methodism.—W. A. Lindsey, P. E.

BUCKVILLE.

This little hamlet lies fast in the hills of Western Garland County, Arkansas. It is located 29 miles Northwest of Hot Springs National Park. Has several good stores, a saw mill, church, 9th grade school and grist mill with blacksmith shop. It is the home of the Methodist pastor of the Cedar Glades Mission, who is engaged at present in constructing a splendid and modern little church building, equipped for up-to-date church work. We own ground upon which to build a parsonage which will be begun at an early date.

In passing through this country one is reminded of the Judean Hills with their winding streams and rising hills covered with rocks, shrubbery and flowers. Winding roads mark the way to the homes of the settlers who are hospitable and appreciative of what you do for them. They are deeply concerned about the education of their youth. These young people will compare well with those far above the average in intelligence and thrift. They respond quickly to any suggestions for making their condition better. They are pure mountain blood of the rich sort.

There is a vast territory surrounding Buckville filled with aspiring youth surging towards the centers of educational opportunities. A Commission was appointed at the Annual Conference to investigate a probable location for an academy under the direction of our church at Buckville.

On April 6, it was my privilege to assist the pastor Rev. R. W. Groves in laying the corner stone for a modern little church building at Buckville. It was an open-air service with nearly a hundred people in attendance. This church when completed will admirably care for the immediate needs of this splendid community and is the opening "gun" in the battle for a better day in the mountains and valleys of that fine country. The pastor is in high favor with the people and is doing a monumental work. He is truly God's man in God's field of labor.—L. E. N. Hundley, P. E.

HOT SPRINGS MINISTERS' ASSOCIATION.

The meeting was opened with prayer by Rev. J. A. Biggs. The following members were present: Dr. J. J. Stowe, Bro. C. O. Steele, Rev. J. A. Biggs, Rev. T. D. Spruce, L. T. Rogers and F. P. Doak.

Bro. Biggs.—Preached four times last month, twice for Spruce and twice for Doak. Health improving. To be without a pastorate is a new relation for him. Enjoys preaching, also enjoys hearing good preaching.

Rev. C. O. Steele.—Attends church regularly. Enjoys Dr. Stowe's preaching. Yesterday worshiped with the people of Third Street Church and enjoyed the services very much. "Ready to die or live," Dr. Stowe added: "Bro. Steele's life is a benediction to Hot Springs."

F. P. Doak.—The congregations growing at Third Street. Finances in

good shape. Expect to pay off the church debt soon. Prayer meeting well attended. 272 at Sunday School. Three Epworth Leagues all doing well. Outlook fine for a good year.

Dr. Stowe.—Additions to the church at most services, generally by letter, but some times on profession of faith. People show appreciation, and a spirit of co-operation. Epworth League, Sunday School and other organizations doing nicely. Club of twenty-six sent in to Arkansas Methodist. Find many Methodists living in Hot Springs with membership elsewhere, and many who are not even remotely interested in or related to the church. Many encouraging features in connection with work at Central.

T. D. Spruce.—Park Ave. Church is a live people. Splendid League having more than doubled the amount of money raised and work done over last year. Sunday School fine. All services well attended. General interests good. All departments working pleasantly.

L. T. Rogers.—As spring is here the work of the Hot Springs circuit is taking on new life. All departments are functioning nicely. We are putting on the Pre-Easter campaign at New Salem, will have night services all this week, hoping to have good results. Sunday School interest is better. Sunday School Day will be observed at all the places.

At the suggestion of Bro. Rogers it was decided by the Association to see that a community out five miles from town receives preaching once a month. "Pastors and Evangelism" was taken up and discussed. All present took part in the discussion and were of one mind. "Pastoral Work" is to be discussed at our next meeting led by Rev. T. D. Spruce.—F. P. Doak, Sec.

BATESVILLE DISTRICT CONF.

The Batesville District Conference met with the good people of Mountain Home on April 1, at 2 p. m. Rev. W. A. Lindsey, our new presiding elder made a good presiding officer. The preachers in the District love him for his brotherly and efficient way in leading our district in every department of the Church's program.

The reports of the pastors give evidence of a forward movement in every line. Miss Marie Conley, District Secretary of the Epworth League, Mrs. H. Hanesworth, District Secretary of the W. M. S. and Rev. J. T. Wilcoxon, executive secretary of the Sunday School District staff were present and led in very profitable discussion of their work. Rev. W. T. Martin, financial agent of Valley Springs Training School, Rev. J. F. Glover, pastor at Imboden, and Rev. R. C. Moorehead, secretary of Christian Education and Rev. O. H. Tucker, an honored superannuate were welcome visitors, and the conference heard each of them gladly as they talked about the connectional claims of the Church.

One man was licensed to preach and recommended to Annual Conference for admission on trial.

Rev. Leland Clegg, formerly of Louisiana Conference, but this year pastor at Mt. Home, is very popular with his people and made a most excellent host to the conference. It was pleasant indeed to be guests of the good people of this beautiful mountain town.

The women of the church deserve special mention for the good eats which they prepared and served. The church property at Mountain Home has received some material repairs, and the congregation now worships in our own building.

The session was very profitable and pleasant. Most of the preachers were present, and not so many laymen. The preaching was good and religious, and the entire session was a spiritual benediction. The sacrament of the Lord's Supper was administered.

The next session will meet with the Church at Mountain View, Stone county.—I. L. Claud, Secretary.

FOR SALE.

160 acre farm in very healthy locality about 20 miles from Conway. 90 acres in cultivation, fairly good farm house, new barn, two wells and running stream on the place. Soil is a sandy loam and produces well with proper cultivation. Price \$2500.00. Only reason for selling is that owner is moving to California.—Geo. A. Freeman, Conway, Ark.

FOR SALE.

Large, two story house with 10 lots, located about half way between Central College and the State Normal on the Conway Boulevard. This house is modern, in good condition, newly painted, in one of the best neighborhoods in Conway. A bargain at \$4500.00. Terms can be arranged on over half of this.—Geo. A. Freeman, Conway, Ark.

FOR SALE.

New bungalow with five rooms, modern and very conveniently arranged with large rooms and built in features. This house is on the Conway Boulevard about half way between Central College and the State Normal. Price \$2500.00 and terms can be arranged on over half of this amount.—W. F. Bates, Conway, Ark.

FOR SALE.

Complete set of required books for admission on trial, with the exception of the Discipline. Price \$3.00 postpaid. Address Rev. J. O. Gold, Paroloma, Ark.

BE AN AD-WRITER

Young Lady, Young Man, you know some one thing well. No matter what it may be, that knowledge can be made the foundation of your career in the Advertising Field. What is your favorite "line"—Music, Sports, Books, Animals, Farming, the Arts and Sciences, Automobiles, or any kind of Merchandise or Service Whatever it is you KNOW WELL, you can learn how to write advertisements about it at home by our method. Ad-writers earn huge salaries, or work at home for various firms, with pay in advance. Write for free advice to Dept. 93, ADVERTISING INSTITUTE, Prairie and Maffitt Aves., St. Louis, Mo.

PILES

Cured without the knife. Over 20 years' experience in the special treatment of rectal diseases. Piles, fissures, fistula, ulcers and all rectal diseases, treated without the knife, no cutting, no operation.

Cure Guaranteed by

DR. J. C. YOUNG, Specialist,
409 Main Jonesboro, Ark.

FROST-PROOF cabbage and onion plants ready for shipment; one-hundred-fifty acres strong, well-rooted plants grown in open field at Texarkana; fifty plants to bundle, labeled separately with variety name. Cabbage: Early Jersey Wakefield, Charleston Wakefield, Succession, Copenhagen Market, Early and Late Flat Dutch. Parcel post prepaid, 100, 40c; 300 \$1.00; 500 \$1.25; 1,000 \$2.00; 5,000 \$9.00; Express collect, 5,000 \$5.00; 10,000 \$9.00. Onions: Crystal Wax, Yellow Bermuda; Parcel post prepaid: 100 30c; 500 80c; 1,000 \$1.50; 5,000 \$6.00; 10,000 \$11.50. Full count, prompt shipment, safe arrival; satisfaction guaranteed. UNION PLANT COMPANY, Texarkana, Arkansas.

CURED HER RHEUMATISM

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. B. Hurst, who lives at 204 Davis Avenue, B41, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

SCHOOL WANTED.

Wanted by a school principal of Methodist affiliations, who is a teacher of ample education and twenty-five years experience in both High and common school work, fourteen of which have been in Rural schools of Arkansas, a position for next fall and winter in a community that really wants a school. For particulars, address Arkansas Methodist, Little Rock, Ark.

THE CHILDREN'S PLAYGROUND.

Last summer while I was at Mt. Sequoyah I often watched the little children making playhouses around the roots of trees or against the fence with only rocks and sticks for building material. It was then I decided they should have something better by another year.

I thought of the splendid equipment for them at other summer assemblies and felt sorry that these little ones had so little with which to amuse themselves. I asked permission of Superintendent Bond and the Executive Board to raise a sum with which to purchase a few swings, see-saws, slides, and perhaps a merry-go-round by next summer.

Mr. Bond devised a plan of asking persons for a "Foot of pennies," sixteen cents, which sum will impoverish no one, but if responded to will show a gratifying result. A few liberal souls have sent a dollar bill, others have enclosed a quarter while one splendid young layman, Mr. Leland Acuman of Rison, Ark., sent a check from his Sunday School for ten dollars.

We are still far from the amount

HUSBAND IN WAR OF 1812

Widow of Virginia Militiaman Still Living—Black-Draught "a Household Remedy With Us," She Says.

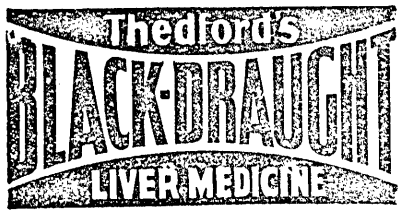
Kingsport, Tenn.—Mrs. Fannie V. Thompson, who lives just across the state line from here in Scott County, Virginia, is the widow of George Washington Thompson, who fought in the War of 1812. Although that was over 110 years ago, Mrs. Thompson herself is but 75 years old and doesn't look that age. Her life has been, and still is, an active one, and she takes a great interest in the affairs of the day.

"Two years ago," says Mrs. Thompson, "while I was visiting relatives in Russell County, Virginia, I read about Black-Draught. It seemed to be a very remarkable medicine, so I thought I would try it. When I got home, my daughter got a box of this medicine at the store and we began to use it in our family.

"Black-Draught is a good reliable medicine. It is a household remedy with us for trouble, which is caused by the strong lime-stone water we have to drink in this country.

"Occasionally I suffer from headaches caused from constipation and biliousness and for it I have invariably used Black-Draught for the past two years. My health has always been good."

Black-Draught is used, with satisfaction, by millions. Try it.



For Colds Headache Neuralgia Rheumatism Lumbago Pain, Pain

Accept only "Bayer" package which contains proven directions

we hoped for, but already have enough to purchase a few nice things for the dear little ones. We hope to add to this equipment year after year as we are able until the playground is one of the principal drawing attractions for parents who want a splendid place to spend the summer where their children will be cared for and happy.

We wish to thank all those who responded to the call and hope some day each of you may have the great pleasure of watching the little ones enjoy their play, for then you will feel repaid in the part you took in making this possible.

Yours for a greater and better playground.—Mrs. A. M. Robertson.

WHY MAKE NO MORE PLEDGES.

A great woman of unusual business ability and business experience said to me a few days ago: "I do not intend to make any more pledges." A young lawyer of prominence, the same day, said practically the same thing. Several others on previous occasions have said about the same thing. These had reference to the war drives, the Centenary Campaign, the Education Campaign, and to the Superannuate Endowment Campaign. While sitting quietly on the train a few hours later, making my way homeward, I began thinking what this means and what it would mean if adopted as a Church and Christian education policy.

I began comparing our Church business with general business. Arkansas today is passing through the most successful period in its history. More things are being done than ever before. We are building hundreds of miles of improved highways; we are building hydro-electric dams and power stations; factories are coming to fill the state; new business of various kinds are being promoted; but, I find that all this is being done on a system of credit and faith in the future. No great enterprise is being paid for in cash. The business world is acting largely on faith. It is often suggested to the Church and to Christian institutions that they should be more business-like. All leading business people are promoting by pledges, notes, bonds, etc. Would the Church be business like not to fall in with the methods and principles of modern business?

I again compared our Church and Christian education progress and found, within the fewest exceptions, all great Church enterprises and colleges are built through pledges and by faith. I said to the lady: "If you reduce the Church and Christian education to an absolutely cash basis, you will kill them." They can not survive if forced to this method. It is unfair to the Church, so long as the business world uses the credit and faith system, to attempt to reduce the Church to a cash basis. On the face of it, it is either the lack of confidence or interest in the Church and Christian institutions.

A propaganda to this effect widely disseminated, would be very injurious to our Christian progress. I do not advocate over-stepping our ability, but I will frankly say, if reduced to a strictly cash system, that I would have to resign as financial secretary of Henderson-Brown College and would pledge myself to cease to promote any great Christian or educational interest.

Our sons and daughters are going to school as they never did before. The schools are crowded and the class rooms are overflowing. How our Christian institutions do need buildings, equipment and endowment! Do you think the education of our sons and daughters of less value than the building of roads, power dams, or great factories? And yet, all of these are built on a system of credit. Then why oppose the same business system in promoting Christian institutions?

I suggest to our people to be consistent, and, unless you are doing your business on a strictly cash basis, do not reduce the Church to a system that you know will not succeed. Until the business world uses a

strictly cash basis, the educational and Christian world can not.

I have written this because I fear that some of our best people are about to make a mistake along this line.—J. J. Galloway, Executive Secretary, Henderson-Brown College.

GALLOWAY COLLEGE.

Some rearrangement in the plans for our May Day celebration have made it necessary to set the date two days later than that mentioned in my last writing. It will be Thursday, May 8, and the graduates are cordially invited to come in on the evening of May 7 for an alumnae meeting and reception.

We plan to break ground for the Woman's Building on May 8; but I was in error in stating that the \$45,000 which Commissioner Griffin and the Board have started to raise is for this building; it is for the endowment.

The Galloway Club at Newport in connection with the pastor, Brother F. A. Lark, arranged for special Galloway events in their city on March 29 and 30. A beautiful tea was given in the home of Mrs. Ed Wilmans on Saturday afternoon at which Mrs. Brackett and Mrs. Maxfield of the music faculty and the college quintette were guests of honor. The Sunday morning service was conducted by President Williams, who made an address on Christian Womanhood; and the quintette furnished the music.

The first graduate recital of the year was given on Monday evening, April 7, by Miss Tommie Gossett, mezzo-soprano. A large and delightfully friendly audience filled the house to listen to the delightful music, which was enhanced by the natural grace and charm of the singer. Many out-of-town guests were present, handsome flowers were in abundance, and many things conspired to make this a happy occasion and one auspicious for the recitals to follow.

The Freshman class did not let April 1st go by without issuing a number of The Flash Light in green and exalting their class and subduing the Senior class in a thoro-going manner.

The Irving Society gave a bright and piquant open program on the evening of the 12th. Several out-of-town guests were present.

Mr. J. J. Doyme, the superintendent of the schools at Lonoke, addressed us at the chapel period on Saturday.

Brother Hoy comes every Thursday morning with a vital, earnest message. He, with the board of stewards, plans to begin a meeting at the church on Easter Sunday. We hope to have a large part in this.—Eleanor Neill.

ADDRESSES WANTED.

Hendrix College is revising her Directory of former students and desires the present address of those whose names appear below. The names are arranged according to last year in attendance.

1887: C. J. Allison, Cora Atkins, Claude Billingsley, Chatham Bowman, Ida Brooks, Will Bryant, Ella Burrow, Rena Byars, J. F. Chandler, Rebecca Clements, Josie Cottrell, Andrew Crawford, Wm. Cumpton, Wm. Davis, Effie Dement, Mrs. A. M. Dollarhide (Allene Mitchell), Hugh Frill, Smith Glidewell, R. H. Greene, J. W. Manilton, Jessie Hines, James Hinson, Cummie Howell, Dora Hood, Mary Hulsey, J. H. Jacobs, James Kendrick, Bert Lee, R. C. McDaniel, Marvin McGehee, Ida Miller, A. B. Moore, George Nichols, J. C. Owens, T. J. Penn, F. M. Phelps, George Pollard, Thos. Pymc, W. T. Ray, Oscar Smith, Howard Suddarth, Thos. Turnbull, W. S. Turner, James Ware, Henry West, Joseph Whitehall.

1889: W. C. Arnold, C. W. Barner, J. F. Bell, W. L. Cravens, M. E. Featherston, E. L. Frost, Molly Hale, E. E. Holmes, R. L. Mowery, W. P. Mowery, J. W. Phillips, R. J. Snodgrass, E. V. Treadway, L. C. Treadway, Dr. Lee Zuber.

1890: L. B. Anderson, R. H. Anderson, Una Barnes, J. J. Basden, J. M. Birmingham, F. M. Blakeley, B. B. Brannon, P. H. Carr, C. L. Cotner, J. D. Cook, H. L. Fassett, R. B. Evans,

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1891: M. H. Arnold, W. B. Brooks, W. H. Burgett, W. H. Clements, F. T. Davis, Callie Grizzard, James Hinkle, F. A. Hill, Byron Lloyd, W. A. Logan, S. E. Lee, R. D. McDonald, B. L. Nance, E. S. Oliver, J. A. Pearson, C. P. Rogers, J. B. Sewell, D. F. Shaw, J. E. Smith, C. P. Stewart, Hall Wilson, P. W. Worley.

If any relative, class-mate, or friend will write us the present address of any of the above mentioned, the favor will be greatly appreciated. Address: Registrar, Hendrix College, Conway, Ark.

BLUE RIDGE 1924.
By C. G. Hounshell.

Bringing together workers from all the denominations for friendly counsel and exchange of ideas, with the ultimate purpose of training leaders for the evangelization of the world, the Missionary Education Conference at Blue Ridge, N. C., bids fair to hold its greatest year during the coming session, the dates for which are June 27 to July 6.

With beautiful Blue Ridge as a setting, and a program replete with the best that the world's Christian teachers and leaders have to offer, is it any wonder that here one may find strength for the day's work and the inspiration that comes from daily fellowship with those who are devoting their time and talents to the Christianizing of the world. Here people of varied faiths and communions find themselves at home. Probably nowhere else could one find so remarkable a company of trained Christian workers. They come from folds of the Episcopalians, Methodists, Presbyterians, Lutherans, Baptists, Disciples, Congregationalists and Friends, each making a distinct contribution to the common task of Christian America, to hasten the evangelization of all lands.

Blue Ridge is located fifteen miles from Asheville on the Salisbury division of the Southern Railway. For

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beauty and inspiration the views are unsurpassed—all the beauties of mountain, hill, valley and lake are set forth in a matchless panorama. For rest, recreation, study, fellowship and uplift, a stay at Blue Ridge during the session of the Missionary Conference cannot be improved upon. The regular Mission Study books for the year will be taught. There will be frank and free discussion of missionary problems and addresses by outstanding leaders. The program includes such speakers as Herbert W. Gates, Dr. R. B. Peery, Bishop Theodore D. Bratton, of the Episcopal Church; Dr. G. Q. LeSour; Mrs. J. H. McCoy; Miss Mabel K. Howell, Mrs. A. B. Smith, Mrs. L. W. Crawford, Dr. H. F. Williams, Dr. O. E. Brown, E. S. Lotspeich, Mrs. M. E. Tilley, Dr. W. D. Weatherford, Dr. Harry Duncan, Dr. Ashby Jones, Ralph E. Diffendorffer; Dr. A. E. Cory, Dr. Dunbar H. Ogden and many other men and women of distinction who represent missionary interest at home and abroad.

It goes without saying, that to the Methodist, no summer is complete without attendance upon one of the summer assemblies at our denominational grounds at Lake Junaluska or Mt. Sequoyah, but Blue Ridge in no way competes with the Southern or the Western Assembly. Methodists have always been glad to co-operate with other evangelical denominations, and at Blue Ridge, Christian workers of all denominations come together to face the oneness of the whole world task in the light of the work that all the churches are doing. So, in addition to spending some time at your own Methodist Assembly nearest you, arrange for ten helpful days at beautiful Blue Ridge, June 27 to July 6.

DO WE NEED THE BOARD OF LAY ACTIVITIES?

This is a question that is frequently asked. Certainly we need this board or some other organization or movement which will enable us to mobilize and utilize the lay forces of the Church.

A careful survey of conditions in our Church reveals three startling facts:

1. Only approximately ten per cent of the membership are actively engaged in definite Christian service (such as superintendent or teacher in the Sunday School, effective worker on the Board of Stewards, in the missionary society, in the League, or in evangelistic or social service work.) And a large per cent of this ten per cent are women!

2. Only approximately twenty-five per cent of our membership are making any contribution to the support of the Church's program.

In 1922 our gifts to missions and benevolences amounted to \$3.05 per capita. The Seventh Day Adventists gave \$24.67 per capita; the United Presbyterians, \$15.56; the Southern Presbyterian, \$10.41.

It has been estimated that if we had paid in the same proportion as the Seventh Day Adventists, we would have raised \$70,000,000 for missions and benevolences.

If Southern Methodists in the year 1922 had practiced the principles of Christian stewardship and given the tithe as a minimum, our gifts to the Church would have amounted to \$138,152,945. This calculation is made on the basis of the figures of the United States Bureau of Statistics which gave \$586 as the average income of the people of the United States in 1922.

Here are some of the amounts we spent in the United States for luxuries in 1922:

Passenger automobiles	\$2,000,000,000
Tobacco	1,500,000,000
Theaters	804,000,000
Ice cream	527,000,000
Candy	500,000,400
Cosmetics	500,000,000
Jewelry	405,000,000
Chewing gum	52,000,000

We spent more in 1922 for cosmetics or for candy than the entire Protestant forces of the United

States spent on their Christian programs!

Jesus Christ, the Son of God, said one day during his ministry on earth: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Have we not reversed the order in America? If we have, how long may we expect God to continue to bless us and make us a prosperous nation?

3. The average attendance at the regular services of the Church is only about forty per cent of the membership.

Is this a significant fact? I quote from a pamphlet sent out by one of our sister Churches: "The kingdom is lagging, because the whole Church, in pulpit and in pew, is not acting as

if what it stands for are the most important things in life. What is a big matter is that an impression is being made on the community that the members of the Church do not think that what the Church is trying to do is the most important thing in town."

If the three major items given above are approximately correct, and the other Protestant Churches are in a similar condition to ours, then we may well ask ourselves whether we are going to preserve our Christian civilization or not. Surely this situation in our own Church should give us grave concern. It would seem that here we have the ground for the belief that there is need for desperate efforts.

Our Church must arouse itself from

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It insures complete digestion and thorough assimilation, which eliminates all loss in feeding.

Feed authorities agree that in feeding a horse uncrushed oats, about 25 per cent or 30 per cent of the oats are lost, having gone through the animal undigested, not having been masticated in the chewing process. For this specific reason all of the oats which we put into our mixed feed has been crushed, and this insures complete mastication and digestion.

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its indifference and lethargy and become a militant force. If we go on as we are now, largely depending on the preacher and the women to do the work of the Church, a thousand years from now we may be just about where we are at present.

We must inspire and put to work our vast unused assets, our neglected resources. We must make ours a real working Church.

Do we need the Board of Lay Activities? Well, we certainly need this or some other organization through which we can harness the tremendous power that is now going to waste in our Church and make it effective for the building of the kingdom of God.

Why not give the organization which the General Conference has set up for us a chance?—The Methodist Layman.

The character of a man's loyalty to Jesus Christ is measured by what he is willing to pay, in service and possessions, for his faith. The man who gives his wife what is left after the satisfaction of his own desires, is a poor husband, and the man who gives God what he has left after he has spent all he wants upon himself, is a poor Christian.—Methodist Protestant.

AN IMPORTANT ARTICLE!

"The Central Methodist Publishing Commission has issued another stirring appeal to the pastors urging them to come to the rescue and save the present subscription list from depreciation and possible collapse and the paper from disaster subsequent thereto. Thus it has ever been and thus it will ever be as long as the present antiquated method of circulation is used.

The Central's subscription list has reached gratifying proportions. The Editors have worked hard to bring this about. The preachers in the field have talked the paper up in terms of

appreciation and confidence. The laity has given valuable and efficient assistance. As a result the paper has the largest subscribing constituency that it has ever enjoyed before. And no one would seriously question the claim that all of our kingdom enterprises have been benefitted thereby.

But this happy state of affairs may not continue. There is immediate danger of losing several thousand of our subscribers. In fact such catastrophe seems inevitable unless the pastors called for help throw themselves into the thick of the battle and save the day.

The present policy of circulation has many glaring defects. It is not effective in reaching all of the homes connected with the church. Every home needs a religious paper. The church is hobbled in the face of large opportunities because church people lack the information and inspiration afforded by a thought provoking religious paper. The present policy works an undue hardship on those charged with the responsibility of editing and managing the paper. Energy and thought that should go into the construction of the paper have to be spent in securing subscriptions. Then it is hardly fair to the preachers to be forever appealing to them to camp on the trail of delinquent subscribers. The pastors want to do what is right, touching all of the interests of the kingdom, but they get tired of doing the same thing over and over in the same old way when they believe that there should be found a better and more effective way to do it.

It is quite evident that something will have to be done at this point. Our denominational leaders recognize this fact and are trying to discover a remedy for the present ills. The last General Conference created a Commission to go fully into the matter and to have their findings ready by the meeting of the next General Conference. It is believed by those who have given the question serious thought that the next General Confer-

ence will take steps as far as it is possible to reduce the present number of religious papers and to make those remaining strong in every respect and place a paper in every home after the same manner that the Sunday School literature is distributed. This suggested plan is certainly free from the outstanding defects of the plan now in use. It seems to me that it would be difficult for anyone to bring forward a reasonable objection to it. If this policy were adopted the pastor's annual sermon on good literature would be a sermon with point. The people would soon have a taste for religious literature and they would read the papers at hand and multiplied thousands would be saved to the church. Furthermore, they would show an intelligent interest in the affairs of the kingdom.

The Central Methodist is owned and operated by the Louisville and Kentucky Conferences. It is patronized by the Illinois Conference. The paper is not self-supporting. The two first named Conferences carry an annual assessment between them of three thousand dollars to help defray the expenses of running the paper. This seems to be a large amount to use for this purpose; but it is necessary to the life of the paper and after all is a good investment viewed from any angle.—Rev. O. B. Crockett, D.D., in The Central Methodist.

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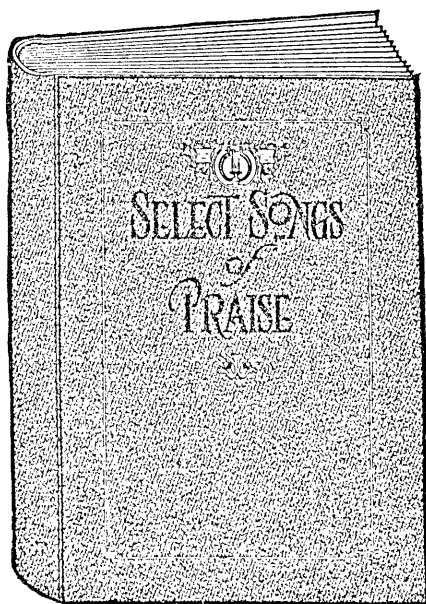
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- Heber Springs.
- Berryville.
- Green Forest.
- Marked Tree.
- Gould.
- Tillar.
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- Fordyce.
- Stuttgart.
- Magnolia, Central.

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 - Arkansas City.
 - Beebe.
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 - Dardanelle.
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 - Greenwood. (X)
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 - Twelve Corners.
 - Manila.
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 - Mansfield.
 - Arkadelphia, First.
 - East Batesville. (X)
 - DeWitt. (X)
 - North Jonesboro.
 - Eureka Springs.
 - Concord. (Stella-Battles)
 - Hoxie.
 - Womble.
 - Elizabeth.
 - Gates Camp. (Wilmar)
 - Salem.
 - Lepanto.
 - Luxora.
 - Hope, Second.
 - Hot Springs, First.
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 - Wheatley.
 - Black Rock.
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- Only 4 (marked X) of these 61 towns are on our "Honor Roll"—100 per cent churches. Study this thing, Methodists!—J. C. G.

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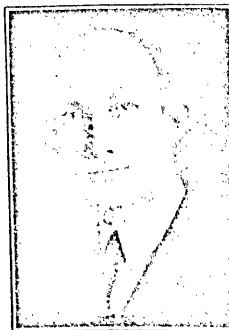
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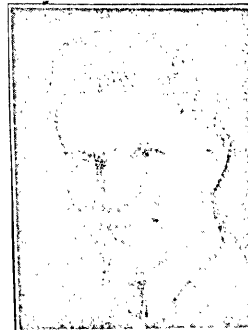


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(4) Bishop Jas. R. Winchester, Little Rock, Ark.: "I have read with deepest interest and appreciation your splendid book, 'The Radiant Philip Cone Fletcher.' In this work you have made a valuable contribution to the splendid ideals of Little Rock. Loving Dr. Fletcher as I do, valuing his true Christian friendship, admiring his majestic personality and consecrated life, I shall keep this volume as one of my special books. It is a wonderful record Dr. Fletcher has made in every line of his work, and it is calculated to stimulate young men to strive after things worth while."

(5) G. A. Simmons, Professor of Hendrix College: "The other day I saw your book, 'The Radiant Philip Cone Fletcher' in the Hendrix College library, immediately pounced on it and took it home to read. As my time for reading is limited, both Mrs. Simmons and my father beat me through it, so interesting they found it. I am writing to let you know that we enjoyed it very much. You had an interesting subject to write about, and you have handled it well. The book shows rare literary skill. I congratulate you on your success and Bro. Fletcher in finding so excellent a biographer. I hope you will undertake further writing."

(6) Gov. T. C. McRae, State House: "I desire to commend the book, 'The Radiant Philip Cone Fletcher,' written by Hon. Silas W. Rogers, which Mrs. McRae and I have read with pleasure and profit. This is a very graciously conceived and executed tribute to a godly man. I hope it may be read by many of our people."

And the beautiful thing about the tributes given, was that they have been written voluntarily without an effort being made to extract these expressions from the writers.

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