

# 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, MAY 29, 1924.

No. 22.

## THE RIGHT SPIRIT.

Speaking at the Confederate Memorial Day exercises, at Arlington, President Coolidge, turning to the Confederate veterans, said: "Your country respects you for cherishing the memory of those who wore the gray. You respect others who cherish the memory of those who wore the blue. In that mutual respect may there be a firmer friendship and a stronger and more glorious Union."

In still other complimentary words the President paid gracious tribute to the soldiers of the Confederacy. It is well that such language can now be uttered by an uncompromising New Englander. Those who fought in the war between the States were brothers who were viewing a great question from a different angle. Both were fighting for a principle. War is not the best way to settle any question, but after appeal to arms has been made, brothers should forget their differences and recall their agreements. The American-born white people of North and South have more in common than have any other people. We cannot afford to let dead issues prevent us from appreciating each other and cooperating. In the world war old enmities were forgotten and the sons of the Blue and the sons of the Gray became brothers in arms for a righteous cause. In time of peace they are still brothers.

If this is true in political and economic and social life, much more should it be true in religious life. Methodism is one in spirit the world over. It should become one in its organized activities. If Methodists, North and South, can not come into a working federation, is it not useless to expect to bring the divers nations of the earth into a League for preserving peace? If we fail to unify, we practically estop ourselves from advocating any league or union of nations. If we have the real spirit of Christ we can unite and forget the bitterness of the past. Shall we show ourselves Christian?

## METHODISM AND REVIVALS.

In his great fraternal message to the Methodist Episcopal General Conference our fraternal messenger, Dr. W. A. Shelton, of Emory University, uttered the following passage which finds response in the hearts of all true Methodists: "Having been born in a revival and for revival purposes the Church cannot possibly meet its obligations without the deepest concern for the evangelization of the whole world. When Methodism ceases to be evangelistic, it will cease to have a reason for continuity. The revival fires must be kept burning first of all in the family so that genuine religious enthusiasm embodying the spirit of Jesus may permeate the fountain-head of society. Every local congregation must keep before it the flaming cross of perpetual challenge against sin and the gates of mercy kept open so that they shall not be shut by day or night, and each pastor must be an evangelist three-hundred and sixty-five days in the year. Let the Church be in the community as a spiritual light-house to guide shipwrecked humanity into the port of Christ's saving grace. Every institution and every officer from the least to the greatest should realize that the function of the Methodist Church and its ministry is to call sinners to God and let Christians into closer fellowship with him. Let America learn from Israel that God's main purpose in a nation is the salvation of the world. And the nation's chief agency for saving the world and ministering to other nations is the Church of Christ."

## GOOD COUNSEL.

Most of the agricultural journals have been urging farmers to stay on the farm and trying to induce still others to try the farm. Men are born with different aptitudes, and one who is born on the farm may by nature have gifts that may be used to better advantage in some other occupation. Then the introduction of machinery has increased the quantity of production so that it does not require so many farmers to supply the raw materials for consumption.

The following editorial in the *Farm & Ranch*, one of the most sensible of farm journals, is worthy of consideration by all who seek the welfare of our people: "There is really an economic need for reducing our farm population, and the fact that many are moving to the city should be cause for rejoicing rather than mourning. Successful farmers are not moving to the city except in cases where they have accumulated sufficient to warrant retirement. The unsuccessful should be encouraged to make the change, for their oppor-

**FOR OUR LIGHT AFFLICTION, WHICH IS BUT FOR A MOMENT. WORKETH FOR US A FAR MORE EXCEEDING AND ETERNAL WEIGHT OF GLORY; WHILE WE LOOK NOT AT THE THINGS WHICH ARE SEEN, BUT AT THE THINGS WHICH ARE NOT SEEN; FOR THE THINGS WHICH ARE SEEN ARE TEMPORAL; BUT THE THINGS WHICH ARE NOT SEEN ARE ETERNAL.—2 Cor. 4:17-18.**

tunities to support and educate their families are probably greater in the city than in the country. By thus reducing the farm population—culling the farmers—those who remain will work under smaller handicaps. There will be a greater proportion of efficient producers and consequently the business of farming will be elevated to a higher plane. The business of farming is becoming more complicated. Those who make a success will do so because of their superior intelligence and their willingness to apply themselves. There will be those who are not equal to the requirements, and these will continue to drift to the city, or, as an alternative, enter the employment of men who read; who study their business and who appreciate the necessity of applying new methods to new conditions. The beginning of the end is coming to the one crop farmer and miner of soils. His place will be taken by men who will build back the soil to its original fertility, who will rotate the crops, produce purebred stock and whose first care will be to produce for home consumption, and, second, to produce for the market."

## METHODISM AND PROHIBITION AND POLITICS.

Methodists in America have always been prohibitionists. Perhaps Methodists have more persistently and consistently fought the drink evil than has any other denomination. Our own branch of the Church has been foremost in the battle in the South. Our brethren in the North have been equally faithful and zealous. Our readers will appreciate the pronouncement published below, which is a part of the Episcopal Address recently delivered at General Conference.

### Prohibition.

At the last General Conference there was much rejoicing because the United States of America had, a short time before, outlawed the rum traffic. It was hailed as an extraordinary economic and moral achievement, and such it was. Since that time different States of the Union have enacted laws to aid in the enforcement of the Eighteenth Amendment. Only two States have taken a backward step, and because of that action all good citizens of these commonwealths, irrespective of party affiliations, feel a deep sense of humiliation.

The prohibition law has not been perfectly enforced, of course. Did any thoughtful person expect it would be?

For a century and a half the traffic in liquor was a perfectly lawful business, just as much so as banking and farming. Millions of money were invested, and there was no single item of trade that yielded profits so large. Moreover drinking was a popular social custom and a personal habit of hundreds of thousands of our people. Did anyone imagine that a traffic so deeply entrenched could be destroyed overnight? There are century-old laws upon our statute books against burglary and arson and murder. But are not these crimes committed every day? We affirm that, under all the circumstances, the Federal prohibitory law has been a great success. Its success is to be seen in the enlarged savings deposits at the banks, increased expenditures for legitimate commodities, the decrease of crime, the increased efficiency of labor, in broken homes repaired, in separated families reunited, and in the fact that the church of God is permitted to do its work without the handicap of a drunken and brutalized community.

All agitations seeking to modify or repeal the prohibitory law have failed, and will fail. Prohibition has become the permanent policy of the American people. The prohibitory amendment is in the Federal Constitution to remain as long as the Constitution remains. There is as much prospect of returning to the practice of human slavery

as of resuming the legal sale of rum. And every citizen who lays claim to patriotism will give his uttermost influence toward building up respect for this and all other laws of the land.

The basis of civilization is obedience to law. Encouragement to law-breaking is easily the most direct and violent form of attack upon the Constitution. We are not now dealing with the question of prohibition or anti-prohibition. That matter, thank God, is settled. The bloody angle of the battle is at the point of enforcement. We have no good word for Bolshevism in Russia or elsewhere, but there is no worse Bolshevism anywhere than the conduct of so-called respectable citizens who are guilty of undermining respect for the Federal Constitution by subtly encouraging or openly practicing resistance to its mandates. The prohibitory law is not so much on trial as the American people are on trial. Let the claim to patriotism of any citizen be scorned, be he governor, senator, congressman, editor, minister, or private citizen, who, by word or deed, makes it more difficult for the Federal Government to enforce any law which it has enacted.

President Coolidge is exactly right when he declares that "the authority of the law is questioned in these days altogether too much. The binding obligation of obedience against personal desire is denied in many quarters. If these ideals prevail, all security is at an end." And, Governor Pinchot admirably expresses a sentiment which we all strongly feel when he says: "There is no Communist who bores so successfully from within as those so-called respectables who at the behest of habit or appetite are willing to sully their Americanism by open defiance of the Constitution, their Constitution, which has the most sacred claims upon their fidelity and obedience."

It is now clear that obedience to the Eighteenth Amendment can be secured only by the close cooperation of the National and State governments, and by the harmonious action of the executive and judicial branches of these governments.

We demand that the machinery of enforcement shall be taken entirely out of partisan politics, and that no man shall be appointed to this responsibility as a reward for party service.

The criminal rum-runner must be given no quarter. The present wholesale defiance of law along our borders is a disgrace to the Republic, and a confession of official impotency of which no American can be proud. This reproach must be speedily wiped out.

We call upon our people everywhere to give to public officers all possible encouragement and aid in their efforts to enforce law. We must give substantial proof of the fact that a great church which was foremost in creating a public sentiment which compelled the overthrow of the legalized liquor abomination, has the courage to insist that, to the uttermost limit, the Constitution of the Republic shall be respected.

And we look forward to the day, not far distant, when the representatives in this General Conference from across the seas shall join with their American brethren in singing a doxology of praise because of the overthrow in their land and in all lands of that selfish, merciless, brutal disabolism—the legalized traffic in rum!

### The Church and Politics.

But should the church go into politics?

As an organized unit, no. But expressing itself through its individual members, yes.

In a democracy participation in politics is essential, and the people of a democracy are under definite obligations to assume political responsibilities. The public atmosphere of any community is determined by the people of the community. We have bad politics because so few people insist upon good politics. The sinner goeth to the primary, and the righteous hold an indignation meeting.

Christians should go into politics because so many of the economic, social, and moral betterments which we desire can be secured only through political channels. Good laws are the basis of good community conditions. Good laws are worthless without good men to administer them. Good laws and good executives are both secured through the use of the ballot. So that a citizen can consider himself neither patriotic nor Christian when he is indifferent to his political responsibilities.

Christian citizens could easily wield a dominating influence in the public life of a municipality, the commonwealth, and the nation, if they would

(Continued on Page 3, Col. 3.)

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## METHODIST CALENDAR.

Monticello Dist. Conf. at Wilmar, May 27-29.  
Henderson-Brown Commencement, June 3.  
Y. P. M. S. Conf., at Arkadelphia, June 9-14.  
N. Ark. Ep. Lg. Assembly, Searcy, June 9-14.  
Preachers' Summer School, Conway, June 11-27.  
N. Ark. Y. P. M. S. Conf., Searcy, June 14-18.  
L. R. Ep. Lg. Assembly, Arkadelphia, June 16-20.  
School of Missions, Mt. Sequoyah, July 10-24.  
S. S. Training School, Mt. Sequoyah, June 25-July 9.  
Board of Lay Activities, Mt. Sequoyah, July 29-31.  
Conf. on Evangelism, Mt. Sequoyah, July 27-Aug. 3.  
Com. on Temp. & Soc. Serv., Mt. Sequoyah, Aug. 1-5.  
S. M. Press Ass'n, Mt. Sequoyah, Aug. 5-8.  
Western League Ass'y, Mt. Sequoyah, Aug. 11-22.

## PERSONAL AND OTHER ITEMS.

The Centenary has built 110 churches in Korea alone.

The Centenary has collected and paid out \$18,751,830 as of November 30, 1923.

Rev. Hoy M. Lewis of Bellefonte Circuit has had 120 additions to his membership this year.

Last week Dr. J. M. Workman delivered the address at the close of the DeQueen High School.

The Centenary sent out 274 new missionaries in four years, lacking but 25 of doubling our force.

Sunday night, May 18, Dean H. B. Edwards of Trinity Cathedral preached in First Church for Dr. P. C. Fletcher.

Great as have been the Centenary years that have passed into history, still greater years are ahead of us.

Next Sunday Rev. C. M. Reves of Winfield Memorial Church will preach the commencement sermon for Galloway College.

Last Sunday night at First Church Dr. P. C. Fletcher preached the closing sermon for the graduating class of Little Rock High School.

Sunday, May 18, President J. M. Williams of Galloway College delivered the address to the graduating class of the Des Arc High School.

The General Conference of the Methodist Protestant Church has authorized negotiations for union with a re-united Episcopal Methodism.

The raising of the fund for the State Fair was a great achievement for this city, and Mayor Brickhouse and those who labored with him deserve great credit.

On May 19 ground was formally broken for the building of the new Epworth University church at Berkeley, Calif., Dr. J. N. R. Score is the popular and enterprising pastor.

The time has come when a system of universal education ought to be adopted in the United States. In a country governed by the sense of the community, the people must be enlightened.—George Washington.

The State Y. M. C. A. camp on Petit Jean Mt., near Morrilton, will open June 2. The Hi-Y Camp is scheduled for June 13-23. Many other programs will be offered during the summer.

Last week Dr. J. H. Reynolds, president of Hendrix College, delivered addresses at the closing exercises of the schools at Lonoke, Warren and Carlisle, and this week at Pochontas.

Rev. J. E. Morgan, general evangelist, would be glad to hold some meetings in Arkansas. He is a trustee of our Western Methodist Assembly. Address him at 1314 W. 7th St., Texarkana, Texas.

North American civilization is horizontal—democratic. South American education is perpendicular—aristocratic. One is typed by the prairie and the other by the Andes.—President C. F. Thwing.

Miss Katherine Johnston, a graduate of Hendrix College, who has been teaching at Martin College, Tenn., has been elected to a position in Galloway College. She is the daughter of Dr. F. S. H. Johnston of Conway.

President R. E. L. Saner of the American Bar Association addressed the Arkansas Bar Association last week on the U. S. Constitution. It was a great address. It may be possible to reproduce it later in these columns.

Student pastors are maintained by the Centenary at the University of Missouri, University of Texas, Oklahoma A. & M. College, and a woman worker is maintained in the State Normal School at Cape Girardeau, Mo.

We might be impressed by this dry law repeal talk but for the fact the old liquor gang is doing all the talking, and the violating, too. As far as we can observe the dries are satisfied with and obedient to the law.—Ex.

Dr. G. W. Frasier, who has just been elected president of the Colorado State Teachers' College, at Greeley, receives \$8,000, which is the highest salary paid to the president of any state teachers' college in this country.

Rev. Rex B. Wilkes, pastor at Stuttgart, called at the office Tuesday. He had but recently returned from Washington, D. C., where he went to visit his mother, who has been critically ill. He reports that she is much better now.

Yale will never be a rich man's college; for we'll shut up before that happens. We like to have the high school boys from the Middle West. We have not always been getting them, but we are getting them now.—President J. R. Angell.

Rev. J. R. Dickerson of Portland announces that the laying of the corner-stone for his new church, which had been fixed for June 2, has been postponed. He wants all former pastors to be ready to be present when the occasion arrives.

If you would keep yourself from thinking ill of a person, put yourself in his place. For a hypothetical day, set yourself to the solving of his problems; to seeing through his eyes; to spending his money; to bearing his burdens.—Farm & Ranch.

Like Joseph of old, who provided during fat years for the lean years to come, the Centenary with its ten per cent returned to the Annual Conferences of over \$1,600,000 to date, has enabled our church everywhere to move up all along the line.

The completion of the Main St. bridge, which was appropriately celebrated last week, was a notable event. Former Governor G. W. Donaghey, who has in large measure managed the enterprise, has rendered our two cities a great public service.

Only a few days ago did the news come to this office of the death of Miss Vivian Lee Hanna, daughter of Rev. and Mrs. E. D. Hanna of Holly Springs. It occurred at the parsonage on April 10. The bereaved parents have the sympathy of a host of friends.

Rev. F. C. Cannon of Little Rock Conference, who has been in the Henderson-Brown College faculty, expects to take a pastoral appointment next fall. Meanwhile he is ready to help the pastors in meetings or to supply a charge. Address him at Arkadelphia.

A million carefully trained teachers will be required if this nation is to attain any considerable degree of educational perfection, and as a means of developing them a great national university should be established in tribute to American soldiers of the world war.—Exchange.

America is guilty of wasting from \$2,000,000,000 to \$4,000,000,000 annually by burning raw coal in its many scattered little furnaces instead of converting it into electrical energy at or near the mines, and salvaging the by-products that now go up in smoke.—Dearborn Independent.

Preparations are being made to celebrate, on Aug. 4, the fiftieth anniversary of the founding of the Chautauqua Assembly. It has become one of the greatest institutions of our country, and has

inspired millions to seek better things. Our Western Methodist Assembly on Mt. Sequoyah is endeavoring to do for the Southwest what Chautauqua has done for the nation.

To save something each month develops self-control. This power frees one from fear and gives abiding courage. Such moral strength is of far greater value than the mere possession of the money that has been saved.—S. W. Reyburn, president of Lord and Taylor Co., N. Y.

Before fining two brewing companies heavily, Federal Judge Thompson of Pittsburgh said: "It is the brewers of this country that seem to be unaware that the prohibition law is on the statute books. It is the lure of gold that causes you brewers extensively to violate the law."

On May 16 Rev. T. O. Rorie, Jr., delivered the address at the close of Junction City, school, and on May 18 preached the closing sermon for the Huttig school. He also served as toastmaster at the joint banquet of the Eastern Star of Arkadelphia, Gurdon, and Prescott, on May 15.

Butler Brothers, merchandise wholesalers, have announced that, in the public interest, the firm has decided to quit selling revolvers and pistols. This action was taken because of the growing sentiment throughout America against carrying concealed weapons.—Dearborn Independent.

"To me," writes Rabbi Abba Silver in a Brooklyn Y. M. C. A. paper, "America is infinitely more than an aggregate of 110,000,000 men; to me America is all that the submerged races wish to be and cannot; to me America is the concrete realization of what the ages have hoped and labored for."

Nahum is said to have written his prophecies 2,635 years ago, but he must have had today in mind when he wrote: "The chariots shall rage in the streets; they shall jostle one against the other in the broad ways; they shall seem like torches; they shall run like the lightnings."—Forecast.

According to the Texas Christian Advocate, Rev. R. A. Morris of Pittsburg, Texas, has given \$100,000 to Southwestern University. This will give new life to that institution which has meant so much for Texas Methodism. Who will be the first to make such a gift to an Arkansas College.

Success must mean what many business men find lacking in our youth today: reliability, dependability, punctuality, regularity, honest work, willingness to do hard work, the ability to understand and do exactly what one is told to do. The man who can is the king among men.—Dr. H. H. Horne.

If some leaders of the Churches would become as much alarmed over the spiritual condition of the souls of their neighbors as they are over what they think is the perilous condition of the present state of faith in the teaching of the Bible, one of the greatest revivals of history would break out before tomorrow morning.—Western Christian Advocate.

After conducting the music for N. Ark. Epworth League Conference, June 9-15, Rev. J. Abner Sage, musical director of S. M. U., will be available for work in revivals or conventions. He will be assisted in singing by Mrs. Sage and by Miss Beth Sewell, pianist. Address inquiries to Rev. J. Abner Sage, S. M. U., Dallas, Texas.

At the closing exercises of Sloan-Hendrix Academy at Imboden Dr. J. W. Perry, missionary secretary, from Nashville, Tenn., delivered the address. Diplomas were presented to thirteen graduates. The charter was so amended as to give the Church full control. Provision was made for building a \$15,000 dormitory for boys. Principal J. C. Eaton and his faculty were re-elected.

"The first work to be accomplished in bringing about a better enforcement of law must be the awakening of the public to a clear sense of their responsibility for it. Improvement in our laws can accomplish little unless accompanied by a determination on the part of our citizens to have these laws enforced.—Committee on Law Enforcement, American Bar Association.

At the recent meeting of the Board of Missions Dr. A. J. Weeks, who has been one of the editors of the Missionary Voice, was elected editorial secretary. He will continue his editorial work on the Voice and will have supervision of all the publications of the Board. The Voice now has 48,000 subscribers. This is probably the largest circulation of any denominational missionary periodical. It paid its way last year with a profit of \$14,000.

It is estimated that the people of the United States use annually four times as much timber as is grown. While it is true that substitutes for wood may be found for some purposes, it is also true that wood is absolutely necessary for certain things. Let us wake up and preserve our forests before it is too late. In Arkansas forests are among our God-given natural resources. Shall we preserve them?

The Ontario Provincial Legislature has refused to pass the law which is necessary to legalize the union of the Congregational, Presbyterian, and Methodist Churches of Canada, which had been overwhelmingly voted by the highest authorities of these Churches. The heads of these denominations have issued a strong protest, and make their appeal to the people. It is charged that this union is opposed by the Anglicans, the "wets" and the Roman Catholics.

Paul taught best when in his epistles to the churches in the passion of his heart for their highest spiritual welfare, as in writing to the Ephesians, he said, "I cease not to give thanks for you, making mention of you in my prayers." And again, "For this cause I bow my knee unto the Father of our Lord Jesus Christ." Such a passion, such spiritual concern gave an appealing tenderness and motive to his prayers and his speech and his entreaties could not be resisted.—St. Louis Chr. Adv.

For a good many years the United Presbyterians have led all Protestants in their contributions to missions and this record is sustained again this year in the announcement that their average gift was \$15.52 per member. The Southern Presbyterians were next in line with \$13.05 per member. The Episcopalians gave \$26.20 per member for local work, being the only ones to exceed the United Presbyterians in that respect who gave \$20.25. But the Episcopalians gave only \$5.19 per capita for missions.—Ex.

Announcement of the commencement of the Scarritt Bible and Training School, June 1-3, has been received. Dr. C. W. Tadlock of St. Louis is to preach the sermon and Dr. C. G. Chappell of Memphis is to deliver the address. Miss Eda Pearl Cade, daughter of Rev. I. N. Cade and sister of Rev. C. D. Cade, and Miss Eunice O'Bryant, daughter of the late Rev. J. H. O'Bryant, are among the graduating class. As the school is to open next fall at Nashville, Tenn., this closes its work at Kansas City.

It used to be quite a favorite saying that cotton was a twelve months' crop. It never was, but in these years of quick maturing cotton, the crop does not demand attention more than a fraction of the year, including the plowing of the land. The one crop farmer must make enough in six or seven months to pay his debts and sustain himself and his family for a period of twelve months. Mighty few of them do it. It is the farmer or any other business man who has a steady job every month in the year that gets ahead.—Farm & Ranch.

The word "baptism," as it is used in the Bible, means the application of one thing to another, with a view to cleanse, or set apart to some particular use. It expresses the thing done and not the manner of doing it. Whether the thing applied be water, blood, fire, or spirit, to either body or mind, the application of one thing to another is done to cleanse, purify, or set apart to some particular purpose or use. If this be kept in mind, it will save readers of the Bible from many a mistake.—Cumberland Presbyterian.

The Honorable William E. Dever, Mayor of Chicago, will deliver the Convocation Address on June 10 at the University of Chicago, his subject being "The Problems of a Great City." As a former leader in the city council, a former judge of the superior and appellate courts, and mayor of Chicago, with many difficult problems in law enforcement, civil service, sanitation, and the permanent settlement of traction interests, Mayor Dever is especially well equipped to discuss the administrative difficulties involved in the government of a great city.

The new bishops elected by the General Conference of the General Conference of the Methodist Episcopal Church are: Wallace Elias Brown, pastor of Syracuse University Church; Titus Lowe, missionary secretary; George Richmond Grose, president of DePaul University; Benton T. Bradley, centenary secretary for India; and George Amos Miller, superintendent of the Central American Mission. The election of two men from foreign fields is significant. Five bishops retire, three on account of health, and two, Bishops Burt and Bristol, on account of the age limit.

There is only one nation in the world ruled over by a doctor of divinity and that is Czecho-Slovakia. President Masaryk was recently voted the honorary degree by the "John Huss Faculty" of the new Protestant theological school in Prague. Although the President is not a member of the church, the faculty decided that the first honorary degree that they granted should be given to the man who has done more for Protestantism than any other individual in recent years in that country. The President has accepted the degree which was conferred at a public assembly in the University of Prague. He has criticized the churches in a most searching way but has publicly declared that he does not see any possibility of religious progress except through Protestantism.—N. W. Chr. Adv.

The Southern Baptist Theological Seminary at Louisville, Ky., is the strongest theological school of the South of any denomination. Its equipment has been very good for years past and its student body has been large. On account, however, of the large growth since the war, it has been found necessary to increase the capacity of the school and two new buildings have been commenced to be the first of a great group of twenty-one new buildings which will occupy a site of fifty acres just purchased. From this one would judge that the interest in theological schooling is not on the wane in the Southern Baptist Church.—Ex.

On the day when the editor expected to start for Tiffin, Ohio, to deliver a fraternal message to the Methodist Protestant General Conference, his wife was carried to the hospital. On the day when he should have delivered the address, she passed away. A telegram of explanation was sent to the Conference and a telegram of sympathy was soon received. The manuscript of the address was mailed to be read. Many other telegrams and messages of comfort have been received and are fully appreciated by the editor and family. These evidences of love are very comforting and helpful in the hour of sorrow.

The Quarterly Bulletin of Fulsom Training School for June has been received. It is printed by the students and has pictures of buildings and faculty and groups of students. This school was enterprised under the administration of Dr. O. E. Goddard when he was home mission secretary. Rev. W. B. Hubbell is the superintendent. Arkansas and Hendrix College should be interested in this institution because practically all of the faculty are Hendrix College graduates. It is for the training of Indian and other students in the hill country of Oklahoma. Most of the students work their way. The location is at Smithville, Okla., about eighteen miles west of Cove, Ark.

Ramsey MacDonald, the new British Prime Minister, speaking to delegates of the Free Church Council in London, held up the Scottish Sabbath as typifying the spiritual values in the nation's life. "I am amazed," he said, "at a great many of my old friends saying that the old Scottish Sabbath was a burden. I would like to see a state of society where every man and woman preferred the Old Scotch Sabbath to the modern French one, because in that state of society you would have fine, solid, eternal foundations of character and self-command." The essence of Christianity, according to Mr. MacDonald, is that it is the value of the human quality that alone can save the people of the world. "Those of the earth can never receive that quality from the earth; it can only be received from the Infinite."

The balance wheel of the social structure is the so-called middle class—salaried men, professional men, small merchants and the like. As a class they are loyal to the last degree, law abiding, with families and small savings or property investments which give them an interest in the stability of the country. The existence of some lawless discontent and some inordinate and privileged wealth does not threaten the security of the state—no state has ever been without these extremes. But should economic conditions so press on the middle class that their sympathies turn toward radicalism things will begin to happen. There are some signs that such a condition is now approaching. The cost of living which bears so heavily on all except the wealthy is apparently no accident and no product of natural laws. It seems to be in part due to bad business methods and in part to reckless profiteering.—Law Notes.

An extensive campaign for world-wide prohibition is to be planned at a conference of officials and workers of the World League Against Alcoholism, to be held at Winona Lake, Ind., July 18, 19 and 20. This conference will map out the field, give a survey of what already has been accomplished, and make plans for a vigorous onslaught on the liquor forces of the entire world. Details of a plan to establish an office of the organization at Cairo, Egypt, of which "Pussyfoot" Johnson will have charge, will be announced. Through that office the Moslem world will be reached by prohibition literature. Among the speakers on the three-day program expected are Dr. E. H. Cherrington, Rev. Dr. Francis Scott McBride, general superintendent of the Anti-Saloon League of America; Rev. Dr. Ira Landrith, Chicago, president of the Intercolligate Prohibition Association; and William E. (Pussyfoot) Johnson.

#### THE SPECIAL SESSION OF GENERAL CONFERENCE.

We received too late for publication this week a communication from the Bishops who oppose the immediate calling of a Special Session and an answer from the majority of the Bishops. These communications will appear next week.

#### APPRECIATION.

Since last Thursday many telegrams and letters have come to us expressing sympathy for us in our sudden bereavement. They greatly comfort

us and help us to bear the new burden. We fully appreciate these loving messages and pray for God's blessings on the senders.—A. C. M. and Family.

#### VOTES FOR PROHIBITION.

Many more readers have written to say that they would not support a "wet" candidate for the presidency. We are convinced that if a "wet" candidate is nominated, he will lose thousands of votes in Arkansas.

Before the General Conference of the Methodist Episcopal Church our Bishop Cannon recently said that the South would not be solid for a "wet" Democrat.

We shall be pleased to have others write us on this subject. We must either prevent the nomination of such a candidate or plan to defeat him and rebuke the party that would nominate him.

#### SPECIAL SESSION OF GENERAL CONFERENCE

By order of a majority of the Bishops of the Methodist Episcopal Church, South, a special session of the General Conference is hereby called to meet July 2, 1924, 9:30 A. M., to consider the plan of unification recommended by the Joint Commission on Unification and approved by the General Conference of the Methodist Episcopal Church.

The place of meeting of this special session will be selected and announced by the committee appointed and authorized by the General Conference which was held at Hot Springs, Ark., May, 1922, to choose the place and arrange for the entertainment of the next session of the General Conference. —Warren A. Candler, Chairman; Collins Denny, Secretary. Nashville, Tenn., May 20, 1924.

#### MRS. ELIZABETH HARWOOD MILLAR.

On June 27, 1887, Elizabeth Harwood became my bride and soon came with me to Arkansas. On May 22 she ascended to her eternal home. By her Christian patience, full cooperation, and utter unselfishness she enabled me to do my work. Freely and joyfully she gave herself to the interests of Hendrix College and the Arkansas Methodist. She was a true friend to her friends and trusted them and was trusted by them. Students as old as herself came to her for counsel and comfort. She never claimed credit for anything, but generously gave credit for any good deed. She had deep convictions and would not yield an iota of principle, but she was tolerant and charitable of the opinions of others. With a keen sense of humor, she was intensely human and enjoyed life. She was the intimate companion of her children and the stay of her aged parents. Unaware of the insidious disease sapping her vitality, she had returned from a helpful visit to parents and brother and sister only to precede them on the last journey of the soul. We are poor because she has departed, but rich because she was and is ours, since she blessed every life that she touched. Dr. E. R. Steel, her friend for thirty-seven years, and Dr. P. C. Fletcher, her pastor, conducted a fitting service on Thursday, and, on Friday surrounded by a host of sorrowing friends, Dr. O. E. Goddard, another friend of thirty-seven years, committed all that was mortal to the grave in Conway where she had spent happy, useful years.—A. C. M.

#### BOOK REVIEW.

**Five Present-Day Controversies;** by Charles E. Jefferson, D. D., pastor of Broadway Tabernacle, New York; published by Fleming H. Revell Co., New York and Chicago; price \$1.50.

The following subjects are discussed: "Two Views of the Bible," "Evolution and the Book of Genesis," "The Virgin Birth," "The Use of Creeds," and "Roman Catholicism." While the ultra-orthodox will not agree with Dr. Jefferson they must be impressed with his reverent and tolerant spirit and apparent desire to find the truth. To those who are capable of thinking for themselves this is a helpful book, but for those who refuse to think or for those easily swept from their moorings it is dangerous. If it is read at all, it should be reread and its positions carefully weighed and tested. Dr. Jefferson says: "We have arrived at a season of religious controversy. This is a good sign. It proves that we are intellectually alive. Some good people are afraid of controversy. They think it an evil—an evidence of depravity. They do not realize that controversy is indispensable in a world of growing minds. It is the Lord's doing, and instead of scoffing at it, or running away from it, we ought to accept it gladly as a part of the discipline of life. We all see that controversy is inevitable in politics and science. Our political progress has been won only through long and vigorous contention."

#### METHODISM AND PROHIBITION AND POLITICS.

(Continued from Page 1.)

vote according to Christian standards. There are not many communities whose officials would not instantly bow to the demands of Christian citizens if the Christian sentiment could but be crystallized and expressed. We do not propose a Protestant vote, nor a Roman Catholic vote, nor a Methodist vote, as such, but a Christian vote—a fearless expression in the field of politics of the patriotism and conscience of the servants of Jesus Christ.



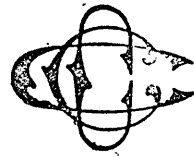


## The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South

510-513 Security Building, St. Louis, Mo.



### If You Want the Special Effort to Succeed Don't Foozle the Plan

All money raised in the Special Effort for Superannuate Endowment must be sent direct to the Board of Finance, Security Building, St. Louis, Mo. If it is sent anywhere else, it will be contrary to the plan which was approved by the General Conference.

I have repeatedly emphasized this fact in speeches and various publications. But, notwithstanding, it seems that an occasional preacher has failed to understand. Please, brother pastor, get the thing in your head right and do not let your Forgotten Man money go astray. Instruct the Treasurer of your Special Effort Committee to make every payment on your Charge's quota direct to the Board of Finance, Security Building, St. Louis, Mo., using the Book of Treasurer's Remittance Forms which was sent to you.

A letter came recently from one of our most successful preachers, stating that he had sent his Charge's first years' quota (nearly \$600) to the Treasurer of his Annual Conference. The money has not yet come to the Board, though the Treasurer of the Conference was advised of the mistake and urged to send it. Therefore, this wide-awake pastor's Charge appears on the books of the Board as not having paid a penny. Don't you see how unfair it is not only to the Charge but also to the pastor who was so energetic and faithful in securing the money?

When Special Effort money comes direct to the Board of Finance, it is invested just as soon as it is received and it begins at once to earn income for the superannuates. Your Board of Finance is eager to do its utmost to make the money raised for Superannuate Endowment do the thing for which the people pay it, but this is impossible if the money is sent off on a long detour. Work the plan, boys, and don't foozle it. Make all remittances direct to the Board of Finance, Security Building, St. Louis, Mo.

#### Special Effort Dollars That Do Not Thrill.

They are the dollars that have not been remitted to the Board of Finance in St. Louis. They are like a life line lying useless on the bank of a river wherein someone is drowning for lack

of assistance. They are like the fresh baked bread which the poorly clad and starving man sees through the plate-glass window. They are dollars without a lift, useless dollars, dead dollars—aye, dollars that add to our shame!

If I were a Special Effort dollar just paid for Superannuate Endowment, I would go to St. Louis and to the Board of Finance by the first mail. I would insist on my chance to take my place with other Special Effort dollars in their thrilling work of providing a decent support for the Church's worn-out and aged preachers. If any Special Effort Treasurer should be slow to send me on my holy mission, I would pull at him, and pester him until he could not rest. I would keep on saying: "Send me to St. Louis," "Remit me to the Board of Finance," "I belong to the Forgotten Man," "I want to earn income for the old preachers," "Let me go, for I hear other Special Effort dollars calling me to come and help."

To date (May 10, 1924) the Board of Finance has received from the Charges a total of \$265,000. These are dollars that thrill. And the Charges that sent them have had a wonderful blessing in doing it. This money is alive and making itself felt in the great struggle to drive the deprivations from the lives of the superannuated preachers. Has your Charge paid any cash on its quota? If so, has the Treasurer of your Special Effort Committee sent it to the Board of Finance in St. Louis? You are not faithful to the Forgotten Man when you fail to remit his money to the Board promptly.

#### Pay One-Fifth Or More and Join This Band of Pace-Setters.

For several weeks past I have been publishing a list of those Charges that have remitted to the Board of Finance enough to pay one-fifth or more of the total assumed quota. It is a pleasure this week to add to this honor roll other Charges that have accomplished this feat. Next week I trust that your Charge will have paid one-fifth or more so it too can be recorded with the others in this class. The following is the list for the week ending May 10, 1924:

Moody Heights (Tampa), Florida—Tampa, Rev. M. R. Meyer, pastor. Total assumed quota, \$565; amount remitted, \$113.

Central Church (Mt. Airy), Western North Carolina—Mount Airy, Rev. H. K. Boyer, pastor. Total assumed quota, \$4,000; amount remitted, \$1,007.

Bellefontaine (St. Louis), St. Louis—St. Louis, Rev. John McCarthy, pastor. Total assumed quota, \$1,300; amount remitted, \$520.

Tuckerman Station, North Arkansas—Batesville, Rev. J. T. Wilcox, pastor. Total assumed quota, \$1,552.50; amount remitted, \$339.50.

First Church (Waco), Central Texas—Waco, Rev. E. E. White, pastor. Total assumed quota, \$4,250; amount remitted, \$850.00.

Woodbine (Nashville), Tennessee—Nashville, Rev. J. F. Baggett, pastor. Total assumed quota, \$2,625; amount remitted, \$589.

Minden, Louisiana—Ruston, Rev. W. C. Childress, pastor. Total assumed quota, \$4,200; amount remitted, \$1,134.

Fourth Avenue (Louisville), Louisville—Louisville, Rev. J. W. Johnson, pastor. Total assumed quota, \$6,650; amount remitted, \$2,500.

Littleton, North Carolina—Weldon, Rev. G. F. Smith, pastor. Total assumed quota, \$2,663; amount remitted,

\$520.40.

Harrisburg, Texas—Houston, Rev. I. E. Thomas, pastor. Total assumed quota, \$1,300; amount remitted, \$260.

Leitchfield, Louisville—Elizabethtown, Rev. W. C. Christie, pastor. Total assumed quota, \$1,700; amount remitted, \$1,275.70.

Crichton, Alabama—Mobile, Rev. D. F. Ellisor, pastor. Total assumed quota, \$2,264; amount remitted, \$500.

St. Paul's (Parkersburg), Western Virginia—Parkersburg, Rev. Paul S. Powell, pastor. Total assumed quota, \$3,304; amount remitted, \$1,800.

Salinas, Pacific—San Francisco, Rev. J. W. Caldwell, pastor. Total assumed quota, \$366; amount remitted, \$73.50.

Tupelo, North Mississippi—Aberdeen, Rev. C. C. Alexander, pastor. Total assumed quota, \$3,500; amount remitted, \$1,800.

First Church (Orlando), Florida—Orlando, Rev. I. C. Jenkins, pastor. Total assumed quota, \$7,500; amount remitted, \$1,750.

Bayou La Chute, Louisiana—Shreveport, Rev. W. F. Roberts, pastor. Total assumed quota, \$1,250; amount remitted, \$530.75.

Monumental (Portsmouth), Virginia—Portsmouth and Newport News, Rev. T. R. Reeves, pastor. Total assumed quota, \$4,000; amount remitted, \$800.

Belcher-Gilliam, Louisiana—Shreveport, Rev. Guy M. Hicks, pastor. Total assumed quota, \$1,680; amount remitted, \$336.

#### Brother Presiding Elder, Don't Be Pale, Be Pink.

The strenuous exercise in the Special Effort for Superannuate Endowment is bringing fine color into the faces of the Presiding Elders. The majority of them have a perfect pink countenance. Some of them need only another touch or two in order to be perfect. A few of them still have the tendency to be pale. Come on, men, and let us have a hundred per cent roll of Presiding Elders in Special Effort "cosmetics!" The following names are now added to the list previously published, numbered in the order that they became wholly pink:

180. Central Texas—Waxahachie, Rev. Eugene B. Hawk, P. E.

181. North Georgia—South Atlanta, Rev. W. T. Hunnicutt, P. E.

182. Florida—Palatka, Rev. J. F. Bell, P. E.

183. Texas—Marlin, Rev. W. F. Bryan, P. E.

184. East Oklahoma—Tulsa, Rev. New Harris, P. E.

185. North Alabama—Sylacuse, Rev. D. C. McNutt, P. E.

186. North Texas—Wichita Falls, Rev. Frank H. Richardson, P. E.

187. Central Texas—Cisco, Rev. Sam G. Thompson, P. E.

188. Central Texas—Weatherford, Rev. S. J. Rucker, P. E.

189. Alabama—Selma, Rev. J. S. Frazer, P. E.

190. South Carolina—Florence, Rev. L. L. Bedenbaugh, P. E.

191. Central Texas—Fl. Worth, Rev. F. P. Culver, P. E.

I nearly forgot to tell you this: Make all remittances on Special Effort quotas direct to the Board of Finance, Security Building, St. Louis, Mo. Don't let the cash in hand lie around doing nothing, but send it to the Board promptly and thus save lost motion. In making remittances to the Board, be sure to use the Treasurer's Book of Remittance Forms which was sent to every pastor in the Church. If you have not yet put on the Special Effort in your Charge, **do it now!**

### CONTRIBUTIONS

#### SHEPHERD LEAD ME.

By Clyde Edwin Tuck.

Shepherd lead me, hold me fast  
Till sin's siren isle is past,  
Till I'm safe with Thee at last—  
Lead me lest I fall;  
For I know while Thou art near,  
Though the Tempter's voice I hear,  
There is nothing I need fear—  
Thou art all in all.

Shepherd lead me here below,  
Then I shall no sorrow know,  
Show me always how to go,  
Till the night is gone;  
How to comfort those who weep,  
How lost souls to rouse from sleep,  
How to find and feed Thy sheep—  
Lead me on and on.

Shepherd lead me lest I stray,  
Lead me always, night and day,  
Howsoever rough the way,  
Lest my footsteps roam  
From the path that leads to Thee;  
If it be by Calvary,  
Or straight through Gethsemane—  
Lead me gently home.  
Jefferson City, Mo.

#### UNIFICATION AND PROHIBITION.

Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, and a member of the commission on Unification from that Church, was introduced to the General Conference and upon invitation of the presiding Bishop, said:

"Mr. Chairman and Brethren, I was sitting in the Board of Missions of our Church about this time last week when a telegram was read to that Board announcing the vote which had been taken here approving with such practical unanimity the plan for the unification of the two Methodisms. Turning to a friend who was sitting near me, I said: 'Through many dangers, toils and snares, we have already come 'tis Grace has brought us safe thus far, and Grace will lead us Home.' He said in a semi-jocular way, 'You had better not say that to some people or they will want to know what you mean by 'Home.' I said, 'Well, I have no disposition to elaborate on that subject, I have been in my Father's House all these years, and our Methodist Episcopal brethren have also been in the Father's House all these years, but I am hoping that perhaps, by the Grace of God, we will finally sit down at the same table in the same dining room.'

"I may illustrate how this matter appears to me by reference to the political situation. I have always been a States'-Rights Free-Trade Democrat; I do not know or see how I could ever be a Republican, and yet the brand of 'Democrat' and 'Republican' is not so firmly fixed that there may not be circumstances when that brand temporarily fades away. For example, should the Democratic party of which I am a member, nominate a man for President of the United States who does not favor the effective enforcement of the Eighteenth Amendment and of the Volstead Act, or of something even stronger than the Volstead Act for the enforcement of the Eighteenth Amendment, while I am a Democrat I am not a law-breaker, and should the Republican party nominate a man who stands squarely for the genuine, better enforcement of the Eighteenth Amendment than we have had up to this time, I think I know my people in the South well enough to say that in that event the issue with them would not be Democracy versus Republicanism; it would be Law versus Lawlessness, and if there should then be a 'Solid South,' I am satisfied that it would be a Solid South against Liquor Lawlessness; and I have enough confidence in you brethren sitting before me that you would take exactly that same action if the position should be reversed.

"Now that is what I meant, in a way, if I may use that political illustration. Our two churches do not agree in some things, we do not have the same angle of vision in reference to some things, our training, our antecedents have been different, and

No remedy can cure all ailments of the human body, but an immense number of people suffer from aches, pains and diseases when their real trouble is lack of iron in the blood. It is the iron in your blood that enables you to get the nourishment out of your food. Without iron your food merely passes through you without doing you any good; you don't get the strength out of it. There is one universally known tonic that has helped thousands because it contains iron like the iron in fresh vegetables and like the iron in your blood.

#### NUXATED IRON

is an eminent physician's best blood prescription, standardized. It is recommended for all anaemic and run-down conditions. It has helped thousands of others. It should help you. Ask for it at any drug store.

perhaps in view of all the circumstances, this plan of unification goes as far as we can safely go now. It furnishes points of contact, an opportunity for us to get closer together, to learn to know each other, and thus to find out how far and how closely we can work together. But when it comes to the great fundamental questions which pertain to the welfare of humanity and the glorious program of the Church of God, we are today already one in spirit, as is witnessed by the action which we take in our separate General and Annual Conferences on all the great issues which pertain to life and to the interests of humanity—the humanity in the midst of which God has placed us that we may go out to seek and to save that which is lost. And in that confidence I have myself as a member of the Commission, voted for this plan, and I shall use all proper means to secure in my own General Conference—and you know Bishops do not have much power in the General Conference—but I shall use all proper means in my own General Conference and in my own Church, to secure a great vote for this plan so that as a united Church we may work together in every way possible for the glory of God."

Bishop Cannon's remarks were received with great manifestations of approval by the General Conference. When he was asked whether in his political illustration he was referring to Gov. Smith, Bishop Cannon said, that his statement included Gov. Smith or any other man, Democrat or Republican, who might be nominated by either party whose record had been such that it was thought that he would be an acceptable candidate to those who are opposed to the genuinely effective enforcement of the 18th Amendment. Bishop Cannon said that it was an insult to the Southern people to assert or to imagine that they would vote blindly in mass formation for any man who might be nominated by the Democratic party regardless of his attitude on great moral issues. Party loyalty holds only where great party principles are at stake and not when candidates are generally understood to be opposed to the moral convictions of great masses of the voters of the political party to which they belong.

#### WHAT IS RELIGIOUS EDUCATION? By David R. Piper.

The chief problem of religious education is to induce the religious educators to do some new and vital thinking about religious education themselves. Most of us are so busy running the machinery of what we suppose to be religious education, or following a dog-eared method through sheer force of habit, that we have not asked ourselves seriously whether there may be a better way.

But, this aside, the big problems of religious education and almost all the little problems, too, depend for their solution upon a clear conception of what religious education is and what its acknowledged aim should be. The errors of the past are due either to a too small regard for the correct principles of education, or to a comparative neglect, if not misunderstanding, of the function of religion. Those whose errors are chiefly pedagogical have often tried to teach "religion" by forced feeding or by some other process equally ill-adapted and impossible of results. Those who have stressed correct pedagogy have sometimes overlooked the real function of religion. And so it has often come about that, when we were not scraping against Scylla, we were being drawn toward the vortex of Charybdis.

I have spoken of the "function of religion." We are not here concerned with what religion IS in the abstract, but only with its function in human life. Religion is either infinitely more than all that men have ever defined it to be, or else it is nothing at all. No adequate definition for it has been found. We are therefore not concerned with religion in the abstract, but with a clear conception of its function so far as this present life is concerned.

If the only function of religion is to save from hell to heaven, then the only legitimate purpose of the Sunday School is that of acting as an evangelistic agency, and the only work of the teacher consists in appealing to the "unsaved." But religion means much more than that. If, on the other hand, religion means only the "sublimation of morality," or "morality touched with emotion," then the aim of religious education should consist only in giving an emotional impetus for the observance of a moral code. But this also is inadequate. Religion manifests itself as a way of life. It is that which enables us to find the true meaning, and highest worth of every experience and event of life. As such, it is at once ideal and practical. On its ideal side it opens to us the inner meanings of life; on its practical side it shows us a way of living. On its ideal side it gives life its true and priceless worth; on its practical side it solves life's perplexities and problems.

Whatever may be said of the Christian religion in the abstract, the actual religion of any individual is that individual's way of life. It is what ultimately decides his choices and controls his entire course of conduct. It determines the goal which, more or less consistently, he aims at amid all the variety of his changing experiences. As such, religion is practical through and through. In the Christian religion the ideal presumably "aimed at" is to attain a character like unto that of Christ and to promote his kingdom. Each person's religion depends upon the strength of desire, earnest purpose, and intelligent wisdom with which he seeks to realize these aims in practical living. We may therefore say that the function of religious education is to give the scholar the purpose, knowledge and experience necessary to perceive and apply truth in such a way as to become ever more Christlike and to promote the kingdom of God. But the scholar's life is broken up into an endless succession of experiences requiring decisions based upon his motives and knowledge; so that, if we are to get into the real essence of the matter, we cannot stop with a generalization like the above. We must particularize, and say that, the function of religious education is to help the scholar wisely to choose the best and live for the best, at each step in his daily experience, keeping in mind that the best is always that which accords most truly with the spirit of Christ and the ends of his kingdom.

This choosing and living for the best itself constitutes the actual religious education of the scholar. For, since religion is a way of life, leading toward the highest God-intended destiny of each individual, it follows that religious education must be co-extensive with life, proceeding as life proceeds. The real school of religion is not the Sunday School, but the scholar's experience. His religious education is a process which goes forward within his every waking hour of his life, and probably every sleeping hour as well. It is an inner process, removed from the eye of the observer, to which every experience, every thought, every choice, every problem solved or avoided, contributes. It works from spiritual immaturity ever toward a fuller maturity. The work of the Sunday School is to stimulate this process and inspire it in right directions. The aim is therefore not to give the scholar a "religious preparation for life," not to inject into his passive mind facts or truths apart from life and superimposed upon it; but to encourage, inspire and aid him in realizing the best that is in him to be and do, the best that God intended for him. Teacher, lessons, and all else, are external factors to assist this process. For this purpose, but for no other, they are tremendously important, and their wrong use may hinder the process of religious education as much as their right use may help it.

One mistake may be made in using the wrong materials for religious education, another may arise from using the right materials in the wrong

way or for the wrong purpose. A few instances of this may be helpful to clarify the issue.

Drawing maps, embroidering cards with golden texts, and most other forms of handwork, do not constitute religious education nor contribute toward it. A call has been repeatedly voiced in some quarters for more extra-biblical material, including church history, missionary propaganda, and selections from "classics" on morals written by modern writers. These are examples of using materials not the best calculated to obtain the real ends of religious education. Some of these materials can be used only to further a so-called religious education which consists in moral instruction, others are good only for teaching Bible geography or history. Some of them, as the teaching of church (denominational) history in the Sunday School, are intended principally to build up ecclesiastical or denominational solidarity. All these aims may be laudable enough in themselves, but they do not constitute religious education.

The wrong use of the right material fails equally to effect the true purpose of religious education. For example, we cannot further the true aims of teaching religion as a way of life by having the scholars memorize or receive lectures on a body of doctrines. Agriculture taught as a body of facts is not agriculture, but a body of facts; and religion taught as a body of doctrine is not religion, but a body of doctrine. Religion is a way of life, and its truths must be incorporated into the lives of the scholars in living form, as active principles. Doctrinal teaching, for the purposes of religious education, is an example of using the right material in the wrong way. "A spiritual principle which is not active, either in our conduct or in reflection, is (for us) a nonentity."

The aim of religious education, since religion is a way of life, must be to bring truth (as revealed in the Bible) and life (as lived by the scholar) together in such a manner that the scholar will incorporate the truth in a living form and as a living experience into his life.

Every step of the way of life has its spiritual meanings, and the scholar will either find them or miss them. If he misses them, no matter how much indoctrination he had had, how much Bible lore he knows, how much handwork he does, his character will be less strong and beautiful, and his true happiness and destiny incomplete. If the Sunday School had unlimited time at its disposal, it might afford to incorporate into its curriculum a great many things advocated on this, that and the other theory of their value. But with an hour a week, and less than an hour of actual lesson work, the Sunday School is compelled to concentrate on the real business of helping the scholar in his religious education—in that process which goes forward every waking hour of every day. The Sunday School cannot go with the scholar into each step of his daily experience; it must therefore seek to encourage and help him to apply for himself the living truth of religion to his own experience, and to become so skilled in doing this that he will habitually bring truth to bear upon all his choices and determinations. This is the one supreme aim of religious education from the youngest Primary class to the oldest adult.

For this purpose the truth contained in the Bible is quite sufficient and well attested, in the experience of men, as being that by which all other truths must stand or fall. Now, if we were teaching religious history, or literature, or something else, there might be some excuse for advocating the use of different lessons adapted to the different grades, and on this theory (that religious education is education in "religious" history) the Graded series not only do this, but in some grades introduce non-biblical material as well. But if, as we assert, religion is a way of life, based upon practical insight into and application of the truths of the Bible to one's own experience, then it follows that every Bible lesson of any relig-

ious-educational value for an adult must also have similar value for all other members of the school. What is needed is not different lesson materials, but individual application of the truth by each scholar to his own life and experience. Otherwise, we must assume that the truths of the Bible are not universally applicable to human needs. But if they are universally applicable, the right method in religious education will be to select and use these universally applicable truths for all grades.

In other words, the problem of religious education lies not in the need of new truths or a new curriculum, but in the right use of what we have had all these years for the purpose of inculcating religion as a way of life. That the Uniform lesson series might be improved still further by aiming to provide lessons which will compass all the great truths of morality and religion in a period of years, rather than merely compassing Bible history periodically, is beyond dispute. But that is aside from our present discussion. It is quite evident that, since the Christian religion is a way of life and since the actual education of the scholar goes on daily through his experiences and the way he meets them, the Sunday School needs all the home help it can get; this may best be secured by use of uniform lessons for all grades. There is no challenging this fact, except by denying the premises and looking upon religion as something else than a way of life in accord with the truth of the Bible.

The whole difference in teaching practice between the various age groups lies in the necessity of having each age-group apprehend and apply the Biblical truth in terms of its own experience. As children grow to maturity their experiences become more complex and they live in a world of more complicated relationships. But this does not call for new truth; rather, for the same truth re-applied to the new experiences. Each step in growth calls for continued and renewed self-activity in interpreting the enlarged experiences of life in their true inner or spiritual meaning.

The whole problem of religious education consists, then, in making such use of the Biblical material as will help the scholar to bring the truth into his own life, solve his problems with it, and assimilate it in living form into his very life habits.

This cannot be done by any amount of repetition of dogmas, or memorization of verses, or study of sacred history or biography, or by the passive acceptance of the truths as expounded by the teacher. Truths which have not been learned in contact with life, or under conditions of practical use, somehow do not work when needed.

Lectures on truth are much like lectures on swimming. However accurately and fervently delivered, they avail little when one is thrown into the water. Swimming is not a system of principles but a way of propelling oneself in the water. Religion is not a system of morals or dogmas, but a way of living which accords with the best truth ever revealed to men. Correct swimming pedagogy cannot be taken over bodily from the pedagogy used in teaching philosophy or history, and neither can correct religious pedagogy, though this is what has been largely attempted in many quarters. The successful swimming instructor must get the scholar to make actual use of the principles in real water. For this he does not need the ocean, but he does need a pool. Similarly successful religious teaching must get the scholar to make actual use of the truths taught, in real life. For this, not the whole of life's great problem is needed, but cross-sections of life in the form of real-life problems are absolutely essential.

Correct religious pedagogy, in a word, is problem teaching of a kind that utilizes real problem questions, by means of which the scholars apprehend and apply lesson truth for themselves, in terms of their own experiences. Such teaching is as old as the hills; since it is the kind of pedagogy always applied to the success-

ful practical mastery of any real-life subject. It is the method used by the baby in learning to talk, when he applies the principles of speech unconsciously to his attempts to speak such words as he has learned in his experience to understand, and later to larger words which have come within the range of his growing knowledge. The principles of speech are the same for both baby and adult. The baby learns to talk by using the principles within the range of his experience, not by receiving lectures on talking. This is the pedagogy of learning every trade and art and craft that can be learned. It is the pedagogy used everywhere that real life in any of its forms is successfully learned,—everywhere, that is, except in the realm of religion. Here, strangely, it has received short shrift, until very recently. Its challenge is that religion, if anything, is everything—that it is a life lived up to the best truth we know, and not just acceptance of that truth "in principle." In a wonderful way this pedagogy can be made applicable to all classes and ages of the Sunday School, so that truth may be taught in terms of life, and made by the scholar into a way of living that shall stimulate him to seek in each day's experience that best which God would have him seek. LaGrange, Mo.

#### THE SACREDNESS OF THE FOURTH COMMANDMENT

Hon. William F. Stevenson, Member of Congress.

Sunday is the oldest continuous institution in the world. It was instituted by God at the creation, but laid down as a rule for mankind at Sinai 3,515 years ago, and has been perpetuated and handed down from generation to generation all the time since that, making 105 generations that conscientiously observed it. It is a memorial, established by God, of the two masterful events of the world. It was first a memorial of the creation of the world, Genesis, 2, verses 2 and 3; Exodus 20, verse 11, and Exodus 31, verse 17. In each of these places God declares it to be a memorial of creation, just as its contemporaneous feast, the Passover, was a memorial of the safety of those who had sprinkled the door-posts when the Angel of Death passed through the land of Egypt. God, also in Deuteronomy 5 and 15, gives a reason to justify it. He reminded the Israelites that their servants and cattle needed rest one day in the week as they had needed it while slaves in Egypt. This rule He established for all Israel, and the further rule that the land must rest one year in seven. Human experience has demonstrated the necessity for this one-seventh of time relaxed from the ordinary vocations, and the religious mind must give assent to the assertion that it should be spent in the worship of God. He says in Exodus 31, verses 15, 16 and 17, that it shall be "holy unto the Lord," and shall be a "perpetual covenant and a sign between me and them forever." It is to be perpetual, no one can abrogate it except God, and the fact that it is kept is the sign or proof that they are a God-fearing nation and people.

Having commemorated creation and set up a covenant with man, that covenant was consummated when Christ died on Calvary and arose on the third day (being the first day of the week) and thus redeemed a fallen race, and the world inhabited by it, overcoming death and the grave and giving proof of the resurrection of the dead. Then the Sunday was changed to the first day of the week, and we have it as a memorial of the two major events of the world, to-wit: Creation and Redemption. At the same time the Passover was changed to the Last Supper, as a memorial of His death, while the Sabbath was made a memorial of His Resurrection. Now, why does this concern the state? The preservation of a virile, active and vigorous race is the just concern of a nation. The observance of the Sabbath has been shown to be a prerequisite to that, man must relax and there must be some stated time to do so,

or he will not do it. During the French Revolution the position of the nation swept away that Sabbath and submitted the tenth day as a day of rest, they recognizing that there should be a stated period of rest. But it was found that God's plan was better, and Napoleon, one of the shrewdest students of government who has ever held power, restored the seventh day as a national necessity. The Constitution of the United States recognizes this, Article 1, Section 7, where it provides that a President must sign or veto a Bill in ten days after it is presented to him ("Sundays excepted") or it becomes law anyway. Maryland has the same provision excepting Sunday from the time allowed, as has practically every state in the Union where the veto power is allowed. Thus the fundamental laws of the land guard the Chief Executive from being required to work on Sunday, and recognize the principle of the Sabbath. The moral and spiritual as well as the physical well being of the nation depends on it, and the nation depends for its perpetuity on these things. But God has ordained it. Who shall set aside His decrees and escape the penalty?

We hold up our hands in holy horror at defalcation, bribery, stealing, and other offenses now shocking the nation in the Capital. What does it mean? We have set aside the first two commandments, and are worshipping another God, the god of money, of pleasure, or power. We have set aside the Tenth Commandment and covet our neighbor's money, his wife, his property, and we have divorce courts running double time, and debauchery incident to breaking of the family, and incidental abrogation of the Seventh Commandment. Suppose in terms we repeal the Eighth Commandment, and tell the nation stealing is all right, the Decalogue is a back number, wouldn't the property interests, the owners of the theatres and Sunday ball games, and all that class who set aside the Fourth Commandment, howl if the crowd could raid the cashier, and take the gate receipts at the close of business? Suppose in terms we repeal the Sixth Commandment and say it is no crime to kill, wouldn't there be a howl from the Sunday ball magnates if the "rooters" were allowed to shoot down the umpire and the manager too, if the Sunday game didn't suit them! The Fourth Commandment is as sacred and as salutary as the Sixth or the Eighth, and its violation tends to both kill and to steal, and those who destroy the one for gain, have no right to invoke the other to make their gains safe. The Decalogue must all stand or all fall, and the safety of this nation depends on its standing.—Washington Christian Advocate.

#### WHAT IS A BIBLE CLASS?

J. L. Gerdine.

In Korea the term Bible class has a technical meaning. Every Mission Station in Korea has one each year and such has been the practice during the entire mission history of this field. It is thought to be the most important single feature of our work.

As the name suggests, the class is for Bible study. Real Christians are Bible Christians. You can't make them here in Georgia by any other process. Newspapers and magazines do not furnish the food required. Critical studies of the Bible, discussions from the viewpoint of either Fundamentalism or Modernism, even commentaries or expositions are not the things needed. Men are "born again by the word of God, which abideth for ever," and being born again "desire the sincere milk of the Word that ye may grow thereby." It is not of first importance what theory is held by an unregenerate sinner or a starved Christian. It is of highest importance that he feed upon the word of God and obtain thereby life and life more abundant. So we have Bible classes for Bible study.

Representatives from all the churches in the district are invited to attend at their own expense. Board is furnished at our station dormitory

at about the rate it would cost at home. We provide "plain living" and expect them to do "high thinking." They pay travel and a small class fee for incidental expenses. The daily schedule is as follows:

1. Before sunrise, prayer-meeting.
2. Bible classes 9 to 11.
3. Platform addresses 11 to 12.
4. Bible classes 3 to 4.
5. Revival services at night.

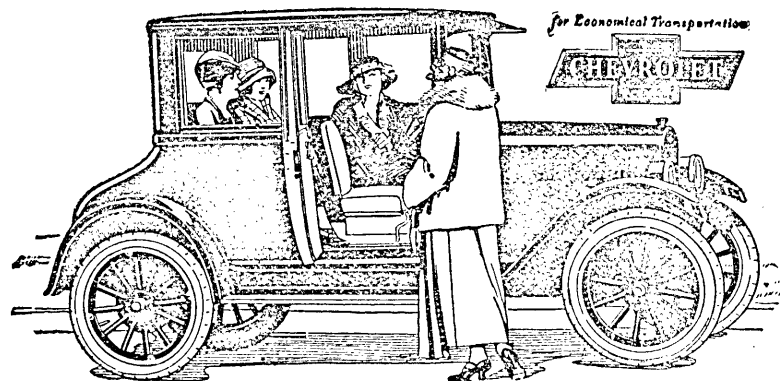
The time for holding these classes is largely uniform. Koreans have one real holiday season—the first fifteen days of their New Year. It is a poor Korean indeed who works then. The unbelievers give that time to social visiting, dissipation, and the various forms of amusement that they care for. It is also a time when most of them attend to their idol or spirit worship for the year. The Christians give this time to Bible classes. The class lasts ten days and it takes one or two days to walk each way. They like it better than the old way of celebrating.

We had a shock on the day our Songdo class was to open. The date set was Feb. 7, which was the fourth day of the Korean New Year. It began to rain twenty-four hours in advance of the class. Who ever heard of a rain in Korea at that time of the year! Snows may come, but rain—never! Yet it did this time—hard and steady for about thirty-six hours. Not a man arrived on opening day. We did not expect them to. Would they give up coming by reason of this first disappointment? We don't know how many did this, but we do know that our records show ninety-nine registered from the country besides those from the city churches.

The class is made up of laymen. The preachers in attendance with the missionaries are the teachers. We divided the men according to their capacity into four classes, and gave certificates of advancement to those who were in attendance during the entire study period. One group of six, which included a man eighty years old, ar-

rived a day after the class began and was about to be excluded from obtaining certificates. They asked for a hearing. Their church was thirty miles from the nearest railway station. They started to walk as soon as the rain stopped. Bridges were torn down and rivers swollen. The winter thaw had come, and huge cakes of ice were being carried down by the torrents. At one place they found it impossible to cross so they had to wait for the flood to subside a bit. At last they felt that they could risk crossing, so stripping off their lower garments they went through icy water to their waists in order to get to the class as soon as possible. Could not an exception be made in such a case and certificates awarded them? It seemed reasonable and we consented. Including men from the city, there were more than one-hundred who received certificates. This fixes their grade for next year's class.

You cannot tabulate the results of such a class. These men come from all parts of the Songdo field. They go back with a zeal and enthusiasm which permeates and elevates every church represented. Nearly all of them give the ten days succeeding the study class to preaching and personal work among the non-Christians in their circuits. The class is both spiritual and mental preparation for this. Many of these men are class leaders in their respective groups. As such it devolves upon them to conduct Sunday and Wednesday night services in the absence of the pastor. This means about nine-tenths of the time, as each pastor has an average of ten churches to minister to and is not ubiquitous. Our people are not educated to the point of waiting for the pastor in order to hold a service. Naturally, such a class gives the leader new material for use in his home church. There are other results that might be mentioned, but these show the unique place of a "Korean Bible Study Class."



## 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



## Woman's Missionary Department

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### IN MEMORIAM.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors: and their works do follow them."—Rev. 14, 13.

In the death of Mrs. A. C. Millar, our beloved friend and co-worker, we are sorely bereaved. She was a dependable woman; a sympathetic friend, a wise counsellor.

In daily life she exemplified the Christly virtues, patience, gentleness, merry, and loving kindness.

Born in the North and transplanted in the South at an early age, she combined in rare degree the intellectual and social graces of our great country. Sectionalism was unknown in her patriotic Americanism.

A devout follower of Christ, she worked and prayed for the salvation of every race and nation. Yet, it was in the home that her character made its greatest impress for the up-building of God's Kingdom. Through her children, a lovely daughter and two splendid sons nurtured in faith, her labors shall bless generations yet to come. Her influence shall live through eternity.

With heartfelt sympathy, we of the W. M. S. unite in the prayer that the Holy Comforter may abide in the hearts of Mrs. Millar's best loved ones in this time of their grievous affliction. Devoutly we invoke the blessing of God for Dr. Millar as he proclaims the Gospel in faith and power through the Arkansas Methodist.—Virginia C. Pemberton.

We are indebted to Mrs. Seth Reynolds for her interesting account of the L. R. Conf. Annual Meeting held in L. R. First Methodist Church. This will be read with interest by our friends throughout Arkansas and elsewhere—and to them let me say, I am commanded by her not to cut out nice compliments paid the retiring Cor. Sec.

Requests for release from duties of the district work were heard with regret. Our love will follow Mrs. W. H. Davis, Mrs. Seth Reynolds, Mrs. Max Frohlick and Mrs. W. P. Darby, who were faithful District Secretaries.—V. C. P.

### YOUNG PEOPLE'S CONFERENCE.

At Galloway College, June 14-18, N. Ark. Conf. W. M. S.  
Young People's Summer Conference. Delegates from many auxiliaries expected. Notify Miss Mary Fuller, Y. P. Supt., Augusta, Ark.

### SUMMER CONF. AT HENDERSON. BROWN.

Now that the annual meeting is a matter of history, I am sure our Young People's Superintendents are thinking only of Summer Conference, June 1-14. How wonderful if each one was planning to come and bring a group of girls! With a crowd like that to inspire the teachers and speakers, it would be one great revival of religious enthusiasm.

We have never before had our Council Superintendent with us, and this is indeed a great opportunity to meet and hear her. Mrs. Cobb's series of vesper services will be among the great worth while things of the conference.

Mrs. Elza will delight and inspire the meeting with her European address, "An Imported Rosary," and "Palm Sunday in Florida: Easter in Havana."

Deaconess Mary Ora Durham, Student Counsellor from Scarritt, will bring to us a better understanding of the "Greater Scarritt," and the call to service.

Miss Eda Cade, our own newly con-

secrated missionary to China will make the morning watch, which is entirely the girls' service, something very sweet, and personal. She will also teach the daily mission study period.

Mrs. Hearn, who is home on furlough from China, will charm the girls with her quaint stories of Chinese child-life and customs, illustrated with interesting curios.

Please bring or send us articles for our "museum" of foreign curios. This was one of our most entertaining and instructive departments last year.

Remember the annual tournament. Shall we let Arkadelphia District win the cup again?

Pray with us that this may be a great and far-reaching conference.—Mrs. J. G. Moore, Supt. Y. P.

### NEW AUXILIARY AT YARBRO.

Several of the Yarbrow ladies met at the church on Tuesday April 15th for the purpose of organizing a Missionary Society. There were nine ladies present. With Mrs. Eli Craig acting as chairman, the following officers were elected: President, Mrs. Carl Mathews; Vice-Pres., Mrs. W. B. Rayl; Secretary, Miss Minnie French; Cor. Sec., Miss Edna Deen; Supt. Mission Study, Mrs. George Bunch; Supt. of Publicity, Mrs. D. C. McLean; Supt. of Children, Miss Lily Bunch; Treasurer, Mrs. L. Wheeler; Conference Treasurer, Mrs. A. S. Dean; Supt. of Social Service, Mrs. B. Akin; Supt. of Young People, Mrs. A. Lawrence.—Mrs. D. C. McLean, Supt. of Pub.

### NEWS FROM AUXILIARIES.

The W. M. S. of Lake Village sent a letter of sympathy to their President, Mrs. H. T. Rucks, who was recently bereaved in the death of her father, adding: We, too, have lost a father in Israel, a staunch Methodist and a pioneer of our Church.

### PRESCOTT AUXILIARY.

On the afternoon of May 8 the Prescott Auxiliary presented the Belle Bennett Memorial Fund Program at which time it was our privilege and pleasure to have nine members of the Hope Auxiliary as our guests.

Good will and social interest between the societies of neighboring towns were established, and as the months go by and roads grow better, we hope this neighborly visiting may continue and increase so that helpfulness and friendly interest may become characteristic of the societies in Prescott District. Our special program, in which the visitors as well as the home ladies took part, proved interesting. It brought out the wonderful visions and the large life of service of Miss Bennett the peerless leader of our Missionary women for many years.

A social hour followed the program during which friend mingled with friend and good fellowship prevailed.—Mrs. M. W. Groeson, Supt. Pub.

### REPORTS OF GROUP MEETINGS. SPRINGDALE.

The group meeting opened at 9:30 in Springdale, Methodist Church with Mrs. D. Y. Thomas presiding. Devotions were led by Bro. Brumley who chose the account of Jesus and the Samaritan woman at the well for his Bible reading.

Mrs. Thomas then gave an outline of the work to be accomplished. She set as a goal for the year, a live missionary auxiliary in every church in the district.

Reports were heard from the following auxiliaries: Prairie Grove, Springdale, Fayetteville, Lincoln, Parkdale and Bentonville. Each aux-

iliary reported on the number of members, amount pledged on the Belle Bennett Memorial, amount pledged on Conference pledge, the work done locally and the number of members in the study class. The six auxiliaries reported \$575 pledged on the Belle Bennett Memorial Fund.

Mrs. Ellis of Fayetteville explained the plans for the Belle Bennett Memorial, giving an account of the life and work of this wonderful woman. She explained the nature of the memorial and gave the reasons for the removal of Scarrit Training School to Nashville, Tenn. She said that \$7,500 had been apportioned to the North Arkansas Conference and of that amount the Fayetteville district had to raise \$850. She urged all auxiliaries to bring up their share of the funds. Mrs. Hamilton and Mrs. Key gave several items of interest concerning Miss Bennett.

Mrs. Thompson of Prairie Grove presented Social Service which was followed by a discussion in which the duty of all missionary women to pay their poll tax was emphasized.

Mrs. Hanks of Springdale talked on Stewardship and asked Mrs. Drake to tell some of her experiences in the foreign field with regard to the part stewardship plays there. Mrs. Drake made an inspiring talk and brought tears to our eyes as she told of the sacrifices made by native Christians in China. We felt that Missions must never be allowed to lag.

The meeting then adjourned for lunch which was served by the Springdale ladies, and was indeed a bounteous repast.

The afternoon session was opened with singing familiar hymns.

Members of the Ladies Aid of the Huntsville church told of the local work done and expressed the desire to become an auxiliary as soon as possible.

Mrs. Sachs then explained the Standard of Excellence that places an auxiliary on the honor roll.

A discussion of the best ways to secure new members followed and Mrs. Wheeler of Bentonville suggested the following slogan—"Every woman in the Methodist Church a Member of a Missionary Society."

This was followed by a talk on Missionary Training of Young People by Mrs. Cotton who explained the plan used in Central Methodist Church in Fayetteville to avoid the overlapping of the League and the Young Peoples Missionary Society. This is accomplished by the auxiliary sponsoring, through its leader of Young People, the missionary activities of the League. One program a month is devoted to missionary study and items of missionary interest introduced in the other meetings.

Mrs. Brumley conducted a very profitable discussion on a good study class. Plans for interesting members in study classes were given.

After music by Mrs. Brumley, Mrs. Guinnup and Mrs. Hawkins of Springdale, Mrs. Thomas told of the other group meetings and asked for the opinion of those present regarding a district meeting to be held in the fall before conference. Those present were decidedly in favor of such a meeting and Mrs. Thomas stated she

## Age 31 Has Tragic Meaning for Average Man or Woman

U. S. Life Tables show health span extends only from 18 to 31—Earnings fall off rapidly after 40

Physical freedom and full vigor—what are they worth to you? This is a question the average American can answer from his own bitter experience—for at age 31 the average American begins to slip. After 40 his earning power drops off rapidly. These appalling facts are shown by the United States Life Tables, 1920.

Age 31! The age at which men and women should be entering their period of greatest usefulness and happiness! The beginning of the supposed "prime of life."

Not the prime of life. The age of decay! What causes contribute to this fearful condition?

Unwise eating. Sleeplessness. The loading of the body with drug stimulants, which appear to give added energy, but actually borrow this energy from the body's own reserve.

Every school child is taught to avoid stimulants. Most mothers enforce the no-coffee rule for children. Then comes maturity—and the squandering of the reserve strength which the body has stored up. Figures show that the average American is able to stand the pace just 13 years. Then, with half his life yet before him, he hits the down grade.

Medical literature classifies caffeine as a poison. Like strychnin, it is sometimes given by doctors in cases of heart failure. The average cup of coffee contains the usual dose of caffeine administered in these cases.

Coffee contributes no nourishment to the body. Its only virtues, as a beverage, are its warmth and flavor. A hot, appetizing, drugless drink is a benefit with every meal.

People in 2,000,000 American homes enjoy such a drink in Postum. A drink with the rich, mellow, full flavor and fragrance of roasted whole wheat and bran—flavor which people in 2,000,000 homes like better than any other.

Try Postum for thirty days—you can't expect to rid yourself of the effect of a habit of years in a day or two. Know that you are enjoying a drink which contributes, rather than robs, reserve strength. We will give you—free—a full week's supply of Postum to start you on your thirty-day test.

Ask for either Postum Cereal (the kind you boil) or Instant Postum, the easiest drink in the world to prepare. Either kind costs less than most other hot drinks. With your week's free supply, we will have Carrie Blanchard—nationally famous for her goodness of her Postum—send you her own directions.

After 31, what? Take one easy step in the right direction, by sending for your first week's supply of Postum—now!

### TEAR THIS OUT—MAIL IT NOW

POSTUM CEREAL CO., Inc., Battle Creek, Mich.  
I want to make a thirty-day test of Postum. Please send me, without cost or obligation, one week's supply of  
INSTANT POSTUM . . . ☐ Check which  
POSTUM CEREAL . . . ☐ you prefer  
Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_  
Arkansas Methodist—I C

## FOR TROUBLED NERVES

High Blood Pressure, Dyspepsia, Neuritis, Worry, Despondency and General Inefficiency, investigate the new rational methods now being successfully used at

THE BIGGS SANITARIUM, Asheville, N. C.  
Booklet Free.

believed it would be held in Rogers. The meeting closed with prayer by Rev. Mr. Sherman of Prairie Grove. —Nellie King Olus.

#### GARDNER MEMORIAL CHURCH.

Mrs. H. A. Woodward writes: "In our group meeting in North Little Rock, Mrs. S. G. Smith made us a splendid talk on 'Financing Our Enlarged Work.' Then too in such a beautiful way brought us a message from John. We had a very live meeting, full of 'pep.' Bro. Forrest and his missionary ladies made such delightful hosts. A splendid dinner was served by the Gardner Memorial ladies. We had the promise of a new Society to be organized before the summer is over. Mrs. Eaglebarger and her husband are doing a wonderful work at East End and have now a Circle.

"Mrs. Meyers gave us some splendid ideas for Publicity Supt. I am sure First Church, North Little Rock must have done fine work with such a live Supt. I wish every Society Supt. could have heard her. Mrs. Garner, too, gave us a god talk on 'The Auxiliary, a Good Samaritan,' and Mrs. Goss on Stewardship. Mrs. Wills was a great help and booster and Bro. Forrest was a great help, too. I am sure his people love him much from what I heard."

#### OUR ANNUAL MEETING IN LITTLE ROCK.

(By Mrs. Seth Reynolds.)

The Twelfth Annual meeting of the L. R. Conf. W. M. S. was indeed a delightful occasion. Many things contributed to make it so. First, the hospitality of members of First Church and others under the leadership of Mrs. Curtis Stout; the gracious entertainment of our hostesses, the unfailing courtesy of Dr. Fletcher and other ministers of the city, the appetizing lunches served in the basement of the church each day, the beautiful flowers that adorned the altar and the dining tables, the drives through the city and over the hills to the country club—these and other kindnesses will not soon be forgotten.

Second, because of the high order of the program. The devotional service each day made us realize our nearness and responsibility to our Heavenly Father. The noon-day devotionals were led by Dr. Thornburg Workman, son of our own Dr. and Mrs. J. M. Workman, and professor of Bible in Southwestern Methodist University.

The reports of the various officers showed progress. The addresses by our President, Mrs. C. F. Elza, Mrs. B. W. Lipscomb, Home Cultivation Secretary our Council guest, Dr. E. R. Steel, P. E., L. R. District, and Mrs. Hearne, returned missionary from China, were inspiring. The music furnished by the Choirs of First Church, and Christ Church, Episcopal, the Quartet of the Jewish Temple and others who rendered vocal and instrumental solos, was much appreciated. We will not forget the beautiful and impressive pageant rendered by the Young People of First Church, directed by Mrs. Parrar Newberry, entitled, "The Life Transcendent," honoring our sainted Leader, Miss Belle H. Bennett.

And third—because of the character and purpose of those who attended, we know that the influence of this meeting will go down in history to bless those who follow.

Mrs. Elza on Tuesday evening told of her visit to Cuba and the Mission Schools of the Council, giving such vivid descriptions as only she can give, interspersed with humorous remarks and personal observations. Her address on Wednesday morning was direct and forceful, outlining the achievements of the year nineteen and twenty-three and the plans for nineteen and twenty-four. In commenting upon wickedness in high places she stressed the responsibility of citizenship, and urged the use of "Save America" in programs and in study. She complimented Dr. A. C. Millar's editorials on law enforcement and said that the women should stand fast.

Dr. Millar gave a brief address in which he heartily commended the plan to erect a Woman's Building on Mt. Sequoyah, which we hope to see realized in the near future.

Rev. Dr. James Thomas as Custodian of the John F. Taylor Fund, gave his report. Over \$5,000 on an endowment fund of \$10,000 for the support of a Missionary, has been given by Bro. Jack Taylor and at his request the name of this fund has been changed to the "Ella Thomas Memorial Fund."

Mrs. Workman, vice president, in charge of the Belle Bennett Memorial Fund, said that over a third of our pledge to the Council had been paid. But we must not slacken in our payments in the next two years, for every dollar will be needed to help build a worthy memorial to our great leader. This will be the administration building of the greater Scarritt. She stressed the importance of the Prayer Leagues.

Mrs. W. H. Pemberton in her usual interesting way gave glimpses of the Council Meeting in Tampa, Fla., also her report as Corresponding Secretary. Much of this has appeared in the Methodist from Mrs. Pemberton's gifted pen and all will be printed in the Minutes of the Conference.

Space will not permit recording the messages brought us from God's word, but we wish to mention especially the wonderful messages by Dr. Thornburg Workman. We thought it especially fitting that he should be introduced to the Conference by his mother, who had taken her marriage vows at that altar and had there dedicated him to God. Young, earnest and of great intellect, he is destined to have a great future. Wednesday morning his subject was "The Heart of Christianity." What is it without which religion is a failure? Upon what did Christ build his church? Was it upon Peter or Peter's reply to Christ's question "But whom do ye say that I am?" No, it was the response of one human heart to another. Something between persons, human contact, sympathy, understanding.

Thursday noon his subject was "Youth Speaks," reading from Matt. 12:43-45. He spoke of the attitude of the young people toward the church and asked the question "Is the church winning or losing them?" Of a number of young people he had talked with, not one had said that the church had a grip on them. He read extracts from letters and resolutions by young men and young women expressing their concern and desire in finding a solution to the problem. "Nothing but a positive Christianity will remedy this condition. We must go back to Jesus. He made religion a matter of the heart and not a thing of ceremonies. If one loves Jesus supremely, there is no need for 'Thou shalt not.' Jesus was free, so if we have Jesus enthroned in our hearts and lives, we, too, are free. Morality is not a negative thing. The necessary thing is to have a pure mind and a pure heart. Concept controls conduct. Jesus turned men from sin by preaching righteousness."

Friday noon: "Can the Church Make Good?" Christianity can not fail but is the Church today carrying out the principles laid down by Jesus its founder? Is war Christian? Is there not a way to settle difficulties between so called Christian nations without resorting to war? There is and the Church must find it. There is no place in Christ's plan for sectarian and national narrowness and bigotry. Christ's kingdom can never come as long as Church people quibble over petty questions of doctrine. The greatest doctrine that Jesus gave was Love. Love for God and love for one's fellow man. Can the Church make good in the industrial world? Will it condone oppression? Can we regard all men as our brothers and be willing to give them a fair chance? Do we as Christians earnestly desire Christ's kingdom to come? If so what are we going to do about it? These are searching questions and we dare not disregard them.

The report of our treasurer, Mrs. S.

W. C. Smith, was encouraging. \$24,000 in regular funds was paid to the Council, \$2,800 to the Belle Bennett Memorial, over \$44,000 in local work and Supplies.

Mrs. Smith as custodian of the Lydia D. Taylor Deaconess Endowment Fund, reported over \$2,000 in notes and securities. She also acknowledged the receipt at this Conference of a certificate adding \$75.00 to this fund.

The Conference gave Bro. Taylor a rising vote of appreciation for the directing of this fund through the Little Rock Conference W. M. S. The support of Miss Lillian Wahl, our Missionary to Siberia, was also assumed. Mrs. Lipscomb explained the plan of the "Carry On Fund," which is a continuation of Centenary pledges for the support of the work that has been projected by the Centenary. This fund will go toward making the ten per cent increase and any new enterprise of the Conference, but not the Belle Bennett Memorial which is entirely a love gift.

We regretted that Bishop Hay could not be with us on Wednesday evening, but we were fortunate in having Dr. E. R. Steel who gave the address. His text "And I, O King Agrippa, was not disobedient unto the heavenly Vision," was very appropriate. Paul indeed had a Vision from heaven, but that vision would have meant nothing to the world had Paul been disobedient. Many of us have visions but that is as far as our experience goes, we do not put into our daily living the things we have seen and heard. What are the delegates to this Conference going to do about the visions they have received?

Thursday morning the Young People's Work was presented by Mrs. J. G. Moore, Superintendent, stressing especially the Summer Conference June 9-14 at Henderson-Brown College. Six girls volunteered for life service there last year. The goal for this year is 60 auxiliaries, 1,200 members and pledge \$1,750. Nineteen and twenty-five is to be known as "Young People's Year."

Mrs. E. R. Steel presented Mission Study. Because of a number of auxiliaries failing to report to her, her report was not as good as last year. She recommended the use of "Builders of a Kingdom" as Mission Study book.

Mrs. F. M. Williams, our historian, reported that of 2,270 histories, three fourths are yet to be sold. We are greatly indebted to Mrs. Williams for preserving the history of 50 years of our Woman's Missionary Society and we hope our women will show their appreciation by buying and reading this valuable book.

Mrs. T. M. Thompson reported the Children's work. 43 Baby Divisions, 73 Junior Auxiliaries and 25 Societies had made the Honor Roll. She asked the Adult Auxiliaries to mother the Juniors and to help them in their finances.

Mrs. McDermott, our Recording Secretary, and also Probation Officer of Pulaski County, gave some practical suggestions for Social Service work. "Keep warm the heart of the church with love of humanity."

Mrs. H. L. Rimmel read the report on Social Service and urged each Superintendent to take membership in the State Social Conference (\$1.00) and also the National Child Labor Committee (\$2.00), and that each auxiliary attempt at least one piece of preventive work.

Mrs. J. R. Sanders, Supt. of Supplies said that only \$1,000 in supplies had been reported to her and that about \$5,000 had been reported to the treasurer. "Please report." The auxiliary superintendents have done good work in the Superannuate campaign.

Mrs. T. A. Hearn returned missionary to China, delighted the Conference with her address on "Chinese Children," telling of the manners, interesting customs and beliefs. Chinese children are welcomed to a home but infant mortality is alarming. It is not uncommon for a mother to lose all or most of her children in their infancy. Five per cent or less

of the children can read or write. The greatest need of China is an awakened Christian motherhood.

Mrs. Steed, matron of the orphanage, expressed her appreciation of the boxes of supplies sent to the orphanage but reminded the women that they must send name and address of donor so that articles could be acknowledged.

Miss Fay McRae could not be present on account of being ill. We all missed her. The Conference remembered her with flowers. Mrs. McDermott read her report which showed a better understanding of this department by the auxiliaries.

Miss Maud Hayes spoke a word for Galloway College and claimed support of this institution of which our church can be justly proud.

Thursday evening Mrs. Lipscomb, our Council guest, was introduced by Mrs. Elza as the woman who had traveled 25,000 miles in six months, visited all of our Missions in the Orient, talked with nearly all of our missionaries there, taught her grandbaby to walk (for she has a daughter in China), and had come back home still smiling. Mrs. Lipscomb said that it was an opportunity that she had coveted for many years. She was also glad to be at this Conference to tell us about it. It was at the Council meeting in Little Rock that her daughter was consecrated a missionary. But the greatest joy of all was seeing the missionary at his or her task. When they come back home on furlough they are not at their best, but are timid and retiring. On the mission field they are quite different, being aggressive and progressive. Any one may feel proud of such leaders. They have accomplished almost impossible tasks and overcome almost insurmountable obstacles. Their lives are ones of sacrifice and hardships, and yet they crave, not our sympathy, but our prayers.

With what joy and pride they pointed to the buildings and equipment made possible by the Centenary, and with what sadness and disappointment they would speak of the buildings they were waiting to complete or begin and could not, because not all the Centenary Pledges had been paid.

Friday morning the District Secretaries gave their reports, which were very encouraging. Only Mrs. Darby of Monticello District was absent.

There were several changes in officers. Mrs. C. F. Elza was re-elected President. Mrs. W. H. Pemberton, who has served the Society so faithfully, cheerfully and efficiently for 28 years declined re-election. The Conference with reluctance accepted her decision. Mrs. Reaves, delegate from L. R. First Church, graciously presented her with an elegant silver basket filled with beautiful roses from members of First Church Auxiliary. Mrs. Pemberton spoke her appreciation in a charming manner.

Mrs. H. L. Rimmel, who has served so well as Supt. of Social Service, was elected to succeed her and while we are sad over the loss of the one, we are happy over the selection of the other. Mrs. Pemberton will continue to be editor of the Woman's Missionary Dept. in Arkansas Methodist. Miss Faye McRae, Supt. of Publicity, could not serve another year, which we much regret. Also several of our district secretaries retired, but these places will be filled by capable women and the work will go forward.

The next meeting will be at El Dorado.

## FRECKLES

Don't Hide Them With a Veil; Remove Them With Othine—Double Strength

This preparation for the treatment of freckles is so successful in removing freckles and giving a clear, beautiful complexion that it is sold under guarantee to refund the money if it fails. Don't hide your freckles under a veil; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask the druggist for the double-strength Othine; it is this that is sold on the money-back guarantee.



# 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.

## ELEMENTARY DEPARTMENTS THAT HAVE ATTAINED RANK SINCE CONFERENCE (1923) LITTLE ROCK CONFERENCE.

District	Charge	School	Department	Rank
Prescott	Emmet	Emmet	Cradle Roll	Progressive C
Prescott	Emmet	Emmet	Beginner	Progressive C
Prescott	Emmet	Emmet	Junior	Progressive C
Prescott	Washington-Ozan	Washington	Beginner	Progressive C
Prescott	Washington-Ozan	Washington	Primary	Progressive C
Prescott	Washington-Ozan	Washington	Junior	Progressive C
Prescott	Columbus	Columbus	Cradle Roll	Advanced C
Prescott	Columbus	Columbus	Beginner	Advanced C
Prescott	Columbus	Columbus	Primary	Advanced C
Prescott	Columbus	Columbus	Junior	Advanced C
Texarkana	Stamps	Stamps	Beginner	Advanced B
Texarkana	Stamps	Stamps	Primary	Progressive B
Texarkana	Horatio	Horatio	Cradle Roll	Standard C
Texarkana	Gillham	Gillham	Beginner	Advanced C
Arkadelphia	Dalark	Dalark	Cradle Roll	Progressive C
Camden	Magnolia	Magnolia	Beginner	Advanced B
Monticello	McGehee	McGehee	Cradle Roll	Progressive B
Monticello	McGehee	McGehee	Beginner	Advanced B
Monticello	McGehee	McGehee	Primary	Advanced B
Monticello	McGehee	McGehee	Junior	Advanced B

—Mrs. F. T. Fowler, Conference Elementary Superintendent.

### THE BEEBE GROUP.

The Sunday School Institute for the Beebe Group of schools met at Beebe, Tuesday, May 20. The group is composed of the following schools: Beebe, Antioch, Floyd, Sixteenth Section, Cadron Chapel, Cabot and Austin. It was a very busy season but a good representation was secured. The following program was carried out in the morning and afternoon session: Song leader, Rev. J. W. Glover; Devotional, Rev. H. E. Wheeler; The Junior School Program, Rev. W. B. Hays; The 1,000 Study Club, Mr. O. H. Davis; Helps for Superintendents in Making Sunday School Programs, Rev. H. E. Wheeler; Advancing the School on the Program of Work, Rev. J. M. Fryar; Caring for Missionary Cultivation in the Sunday School and the A. K. Special, Rev. H. E. Wheeler; Special Days in the Sunday School, Rev. A. F. Skinner; Good Records: How to Keep Them, Mr. O. H. Davis; The Community Survey: How to Make One, and How to Follow Up a Survey, Dr. Hugh Garrett. A business session was held, and quite a number enrolled in the 1,000 Study Club, and Beebe, Cabot and Antioch fixed a definite schedule for the Junior Training School. The ladies of the church served a very sumptuous dinner in Baraca Hall and it and the social hour was greatly enjoyed by all. The night service was entirely rained out, and that part of the program was not rendered. It was a great occasion and will do much to arouse a greater interest in Sunday school work in this end of the Conway District. We were very fortunate in having with us Rev. H. E. Wheeler, our Conference superintendent of Sunday Schools, and Rev. W. B. Hayes, presiding elder. We are striving to make the schools of this group of the District 100 per cent in everything.—J. M. Fryar, Group Leader.

### SUNDAY SCHOOL DAY OFFERINGS TO MAY 24 IN THE NORTH ARKANSAS CONFERENCE.

Paragould District.	
Mammoth Springs	\$43.26
Peach Orchard	12.00
Knobel	4.00
	\$59.26
Helena District.	
Harrisburg	\$ 30.00
Wheatley	5.32
Marvell	20.00
Marianna	75.00
Parkin	25.00
Salem	3.00
Hunter	10.00
Colt	10.04
Holly Grove	20.00

Turner	8.00
Hulbert	5.00
Aubrey	12.00
Forrest City	60.00
Helena	100.00

\$383.36

#### Ft. Smith District.

Bethel, Hackett Charge	\$ 5.00
Hackett	10.00

\$15.00

#### Searcy District.

Cotton Plant	\$ 50.00
Augusta	50.00
McRae	15.00
Capps Chapel, Bellefonte Ct.	6.10
Smyrna, West Searcy	1.60

\$122.70

#### Booneville District.

Booneville	\$75.00
Hartford	15.00

\$90.00

#### Batesville District.

Tuckerman	\$100.00
Oak Grove (Pleasant Plains Chg.)	4.25
Pond Switch	5.50
Pfeiffer	3.00

\$112.75

Total .....\$783.07  
The cold weather must be keeping back our S. S. Day offering remittances also. If you didn't get a good stand (quota) plant over, but don't keep from use by your Board of what you have raised already.—C. D. Metcalf, Treasurer, Batesville, Ark.

### SUNDAY SCHOOL DAY OFFERINGS LITTLE ROCK CONF., RECEIVED TO MAY 24, 1924.

Arkadelphia District.	
Previously reported	\$143.00
Arkadelphia	60.00
Hollywood	7.00
Ebenezer	5.24

Total to date .....\$215.24

#### Camden District.

Previously reported	\$ 59.00
Fordyce	50.00
Camden	80.00

Total to date .....\$189.00

#### Little Rock District.

Previously reported	\$224.50
Winfield, Little Rock	229.52
Henderson, Little Rock	15.00
Highland, Little Rock	40.00
Carlisle	25.00

Total to date .....\$534.02

#### Monticello District.

Previously reported	\$114.15
Dermott	50.00
Ebenezer	5.00

## SAYRE COLLEGE

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The oldest endowed school for young women in the world. Located in the Blue Grass section of Kentucky. A strong faculty. Christian atmosphere. Moderate expenses.  
Session Begins September 9, 1924...For information address  
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Scores of college, high school and review courses, in colleges of Agriculture, Education, Engineering and Liberal Arts with credit transferable to any state. Faculty gathered from more than twenty Universities. Advantages of Western Methodist Assembly. Ozark Mountain climate. Low railroad fares. Address

## Dean J. R. Jewell

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Chicks—

# FULL-O-PEP

## Chick Starter

If you would make your little chicks grow to big, fine, sturdy, vigorous birds—and what is even more important, safeguard their health during the critical first few weeks of life—then feed them the FUL-O-PEP way. Keep Ful-O-Pep Starter before them constantly after they are from 48 to 72 hours old, and continue until they are six weeks old. The Ful-O-Pep way has been proved—it's known the world over!

Ful-O-Pep Poultry Feeds are obtainable exclusively in  
Little Rock and North Little Rock by

## HAYES FEED STORES

Stores throughout Little Rock and North Little Rock

Wagmon .....	5.00
Wheeler Springs .....	2.65
Mt. Tabor .....	19.12
Total to date .....	\$195.92
<b>Pine Bluff District.</b>	
Previously reported .....	\$64.75
St. Charles .....	7.93
Total to date .....	\$72.63
<b>Prescott District.</b>	
Previously reported .....	\$272.07
Midway .....	12.00
Fairview .....	3.50
Bingen .....	16.50
Roseboro .....	11.03
Bierne .....	5.00
Name of school withheld by request till all can be reported .....	25.00
Total to date .....	\$345.10
<b>Texarkana District.</b>	
Previously reported .....	\$ 85.93
Gilham .....	9.00
Ashdown .....	30.00
Mann's Chapel .....	5.60
Richmond .....	14.00
1st Ch., Texarkana .....	200.00
Spring Hill .....	7.50
Cove .....	3.90
De Queen .....	65.00
Athens (Umpire Ct.) .....	2.25
Umpire .....	11.00
Total to date .....	\$348.25
—C. E. Hayes, Chairman.	

# **TWELVE MORE LITTLE ROCK CONFERENCE PASTORS GO ON CONFERENCE HONOR ROLL.**

During the week twelve more charges in the Little Rock Conference paid their Sunday School Day apportionment in full and thus placed twelve more pastors on the Honor Roll to be displayed at conference next fall. In order that our readers may have the entire list before them we give it down to date, twenty-five in all:

- T. D. Spruce, Pastor, Park Avenue, Hot Springs.
- J. A. Henderson, Pastor, Malvern Station.
- J. B. Sims, Pastor, Thornton Circuit.
- W. C. Scott, Pastor, Asbury, Little Rock.
- F. C. Roebuck, Pastor, Pulaski Heights, Little Rock.
- J. A. Sage, Pastor, Prescott Station.
- J. D. Baker, Pastor, Warren Station.
- J. B. Pickering, Pastor, Snyder Circuit.
- R. H. Cannon, Pastor, Stamps Station.
- A. J. Christie, Pastor, Bauxite Station.
- J. W. Thomas, Pastor, Lonoke, Station.
- O. L. Walker, Pastor, Gurdon Station.
- Z. D. Lindsey, Pastor, Mineral Springs.
- J. L. Cannon, D. D., Pastor, Arkadelphia Station.
- W. R. Richardson, D. D., Pastor, Fordyce Station.
- F. F. Harrell, Pastor, Camden Station.
- C. M. Reves, Pastor, Winfield, Little Rock.
- J. P. Lowry, Pastor, Henderson, Little Rock.
- J. L. Hoover, Pastor, Highland, Little Rock.
- E. C. Rule, Pastor, Dermott Station.
- H. A. F. Ault, Pastor, Bingen Circuit.
- W. C. Yancey, Pastor, Glenwood-Roseboro.
- J. D. Hammons, Pastor, First Ch., Texarkana.
- S. K. Burnett, Pastor, DeQueen Station.
- T. L. Stinson, Pastor, Umpire Circuit.

With this fine start we ought to make it one hundred per cent this year. Many circuits are nearly out but it takes longer to get around to all the schools on a circuit than in a station. We are going to break our own great record this year. Just watch us. June is the best month in the year for Sunday School Day. Our goal is \$6,000 this year and every cent of it will be given back to promoting Sunday school work in the Little Rock Conference.—Clem Baker.

# **HOW THE BATTLE GOES IN THE LITTLE ROCK CONFERENCE.**

More than \$1000 in one week! More than one-sixth our entire goal in seven days! That was the record of Sunday School Day offerings in the Little Rock Conference last week. Isn't this fine? Where is the fellow that thinks he can beat the loyalty of Little Rock Conference people? 11 schools reported during the week. The Texarkana District made the best record for the week. Good for Simmons and Martin! They will go over in full. The Little Rock District leads the Conference in total offerings and per cent of apportionment paid to date. Dr. Steel and Bob Lee are keeping quiet but "sawing wood." The Prescott District is only a few points behind the Little Rock District in per cent of apportionment paid and has second place. Charley and Cummins do not expect to permit any District to take their laurels away from them. The Camden, Arkadelphia, and Monticello Districts made fine records. The Pine Bluff District has not got under head-way yet. But watch them. Dr. McKay is an old hand at this game and may be the "Dark Horse" in the race. He has a wonderful secretary in R. A. Cooper. One-third of our entire \$6,000 is now in hand. Now for the other two-thirds. Watch us go!—Clem Baker.

# **THESE WENT THE SECOND MILE —THANK YOU.**

That our Little Rock Conference Sunday schools are giving their Sunday School Day offerings as an expression of appreciation and love rather than in a sense of paying their apportionments as a duty is shown by the large number of schools reporting more than their apportionments this year. Six fine charges did this very thing last week.

Winfield, Little Rock, paid \$229.52 on an apportionment of \$175.00. Highland, Little Rock, paid \$40.00 with an apportionment of only \$35.00. Glenwood-Roseboro paid more than the apportionment. DeQueen paid \$5 more than her apportionment. And possibly the best record of all was made by the Umpire Circuit which paid \$13.05 on a \$10.00 apportionment. This is the first time in its history that the Umpire charge has gone over the top. One of the best offerings of the week came from Mt. Tabor Sunday School on the Mt. Pleasant Circuit where W. T. Hopkins is pastor and W. H. Thompson is superintendent. Some inspiring things are happening. One pastor requested that his Sunday School's name be withheld till they could reach the balance of the apportionment. That's the spirit that wins. H. A. F. Ault had to get in his car and make a personal canvass for the rest of his apportionment, but he got it and the Bingen Charge is out in full. We just can not fail with a spirit like this.—Clem Baker.

# **CHARLEY GOODLETT SPRINGS A NEW ONE.**

For a number of years the Prescott District has reported an offering from every preaching place in the District. But since the challenge laid down by Dr. Steel includes not only an offering but a program in every church this year Charley Goodlett has risen to the emergency by sending out teams from nearby Sunday Schools to put on a Sunday School Day Program in those places where we have no Sunday School. On a recent Sunday four car-loads of people went down from Gurdon and put on an excellent program at Bierne and the offering was \$5. Charley has already arranged for a like program to be put on in all other preaching places where there is no Sunday school in the Prescott District. This is business and will start Sunday School interest where we have none at present. The fellow that beats Charley will have to get up before day. But they are after him this year.—Clem Baker.

# **PLEDGES FOR THE FOWLER-KING SPECIAL.**

Pledges for the Fowler-King Missionary Special are coming in fine

day Schools. Mr. Fowler is doing a wonderful work and all those schools that have subscribed for this work will be greatly blessed. We give below a list of pledges to date.

First Ch., Little Rock....	\$16.66	\$200
Elizabeth Rimmel Class,		
1st Ch., L. R. ....	10.00	120
1st Church, England ....	12.50	150
Bauxite .....	5.00	60
Magnolia .....	12.50	150
1st Church, Texarkana ..	16.66	200
Pulaski Hghts, L. R. ....	6.25	75
Walnut Hill, Lewisville-		
Bradley Ct. ..N.....	.50	6
Gould, Grady Ct. ....	2.50	30
Highland, L. R. ....	8.25	100
Camden .....	15.00	180
Swan Lake .....	1.00	12
Roland, Maumelle Ct. ....	1.00	12
Watcon .....	1.00	12
Blevins .....	6.50	78

This makes a total of \$1,385 per year already subscribed. The goal is \$6,000 per year. We are given 3 more months to make good of this generous proposition offered us by the General Boards. The Little Rock Conference never has fallen down on anything it has undertaken. Let us get busy now and make good on this which is one of the biggest things we have ever had before us.—Clem Baker.

# **APPROVED ELEMENTARY CHECKERS FOR THE LITTLE ROCK CONFERENCE.**

- Prescott District, Miss Mamie Briant, Hope, Ark.
- Prescott District, Miss Forrest Ruggles, Hope, Ark.
- Prescott District, Mrs. W. A. McKeown, Glenwood, Ark.
- Prescott District, Mrs. W. B. Hambright, Prescott, Ark.
- Little Rock District, Miss Margaret Paynter, 2109 Scott St., Little Rock, Ark.
- Little Rock Dist., Mrs. W. H. Moseley, 306 Johnson, Little Rock, Ark.
- Texarkana Dist., Mrs. W. L. Phillips, Ashdown, Ark.
- Camden Dist., Mrs. H. J. Crume, 724 Jefferson, El Dorado, Ark.
- Arkadelphia Dist., Mrs. L. E. N. Hundley, Arkadelphia, Ark.
- Monticello Dist., Mrs. J. A. Parker, Monticello, Ark.

These people have been approved by the General Sunday School Board at Nashville, Tenn.

If you think you have attained six, eight or ten points on the Elementary Program of Work, notify your District Elementary Superintendent or Conference Elementary Superintendent so you can be properly checked and receive any recognition that is due you.

A number of departments will have reached the standard before conference time.—Mrs. F. T. Fowler, Conference Elementary Superintendent.

# **INSTITUTES IN THE BOONEVILLE DISTRICT.**

Brother Cribb, our good secretary in this District has been sick recently, but his work grows amazingly.

Three splendid institutes have been planned, one at Mansfield on Monday, May 26, one at Danville on Tuesday, May 27, and one at Paris on Friday, June 6. Judging from the programs prepared there will be a great deal of good accomplished in these meetings.

A Junior School is scheduled for Hackett, beginning June 1, and will be taught by Prof. C. O. Moore of Booneville.—H. E. Wheeler.

# **THE 1,000 STUDY CLUB IN THE NORTH ARKANSAS CONFERENCE.**

During the past week we have received applications for enrollment from half a dozen Districts. In a letter just received from Mr. Brabham, he says: "This is to acknowledge the receipt of your letter of the 20th inclosing a list of the members of the One Thousand Club in your Conference. This is a very fine list and I congratulate you on this excellent work. According to my count there are eighty names on your list. This is by far the largest number I have received from any Conference except

West Virginia." We are giving here a full roster members, and there are hundreds others whom we wish to enroll before the year is over. Why not send your name today, or ask for the circular on the 1000 Study Club.—H. Wheeler.

# **SUNDAY SCHOOL CREDITS IN THE PASTORS' SCHOOL.**

We have final instructions as to the courses to be taught in the Pastors' School at Conway, June 25 to July 9, which will count on a seal diploma of the Standard Training course in the Sunday School "Principles of Teaching," "Worship" taught by Rev. C. Reves. "The Christian Religion" the "Missionary Messenger and Bible" taught by C. J. Greene. Bible unit taught by Dr. Snowden. These courses will also count as credits diplomas in "Rural Church and Church Leadership." Three of twelve units in the Pastors' School must be taken in religious education.—H. E. Wheeler.

# **LIST OF RECENTLY ORGANIZED CLASSES, NORTH ARKANSAS CONFERENCE.**

The following new Adult Wesley Classes have just been reported: Nashville: Whitmore Wesley, Clarksville; Holman Wesley, Paris; Men's Fellowship, Parkin; Bauxite Wesley, First Church, Paragould; Lend-A-Hand, Crawfordville; Wesley Bible, Paris.—H. E. Wheeler.

# **POCAHONTAS TRAINING SCHOOL.**

There will be held this week Pocahontas a Junior Training School and the course offered will be "Organization and Administration of Sunday School." The teacher will be the Conference superintendent, H. E. Wheeler.

# **MEMBERS OF THE ONE-THOUSAND STUDY CLUB IN THE NORTH ARKANSAS CONFERENCE.**

Rev. C. E. Gray, Rev. F. R. Hutton, Mrs. Robert Williamson, Rev. G. Johnson, Rev. W. V. Worley, Rev. E. H. Hook, Rev. H. C. Rev. J. B. Evans, Rev. E. G. DeLox, Mrs. C. T. Jones, Rev. W. A. Linwood, Rev. W. C. House, Rev. E. T. Land, Mr. J. T. Patton, Rev. J. T. Coxon, Rev. Roy M. Black, Rev. Murphy, Mrs. J. A. Joseph, Rev. B. Hays, Rev. A. D. Stewart, Mr. E. Graves, Rev. S. 3. Wiggins, O. C. Lloyd, Rev. L. E. Mann, M. W. Wilson, Rev. F. A. Lark, L. E. Conkin, Rev. J. J. Gall, Rev. E. T. Miller, Rev. C. F. H.

# **WALKUP ICELESS REFRIGERATOR**



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HOME DEMONSTRATION AGENTS recommend the Walkup. Made of heavy galvanized iron. Weight 22 lbs. Lower shelf 3-gallon churn and contents. POSITIVELY GUARANTEED.

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## 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, Little Rock  
**IDA WHITE**.....Editor North Arkansas Conference  
Russellville



**REV. NEILL W. HART**  
President of Little Rock Conference  
Epworth League.

When the Arkadelphia League Assembly opens June 16, it will begin one of the best programs ever arranged in the history of Little Rock Conference Epworth League Assemblies. The president, Neill Hart, has worked hard this year, as well as the preceding years, to make the Arkadelphia League Assembly one of the finest in the Southern Church. Neill was elected president when the Assembly was in its infancy and this year all indications show that the College will be crowded.

Mr. Hart's fine nature and noble character shows that he is a capable consecrated leader. The harmonious work and the spirit of good fellowship that is noticeable in the Conference is due to Neill's executive ability.

Rev. R. H. Lewelling, Rev. F. M. Tolleson, Rev. O. L. Cole, Rev. W. A. Lindsey, Mrs. Sam B. Wiggins, Mrs. L. E. Conkin, Rev. Edward Forrest, Mrs. Edward Forrest, Mrs. W. B. Hays, William B. Hays, Jr., Miss Ola Eskridge, Rev. W. B. Oliver, Mrs. W. L. Oliver, Rev. William Sherman, Mrs. Allen D. Stewart, Mrs. R. H. Lewelling, Mr. C. T. Jones, Rev. Sam Yancey, Mrs. J. D. Barksdale, Mrs. Bessie Carpenter, Miss Mary Fuller, Rev. J. M. Fryar, Dr. Hugh Garrett, Mr. H. P. Anderson, Rev. W. C. Watson, Rev. C. W. Lester, Rev. W. F. Blevins, Rev. M. N. Johnston, Rev. H. E. Pfost, Rev. Don C. Holman, Mrs. L. C. Cozart, Rev. J. W. Howard, Mr. D. J. Clatworthy, Mrs. Lyle Freeman, Mrs. Dorcas M. Wallace, Mrs. A. L. Sylar, Rev. S. M. Davis, Miss Lorena Whitten, Miss Millie Sanders, Rev. H. H. Blevins, Mrs. Nora Hendon, Rev. W. C. Johnston, Rev. Elisha Dyer, Rev. C. F. Wilson, Miss Bess Trent, Miss Lottie McDonald, Miss Afton Midkiff, Rev. G. M. Barton, Rev. W. A. Dorman, Rev. C. H. Sherman, Rev. J. A. Womack, Rev. O. M. Campbell, Rev. Lester Weaver, Rev. A. McKelvey, Rev. Ira A. Brumley, Mr. O. H. Davis, Rev. John W. Glover, Mr. S. E. Cathey, Miss Marie Sheppard, Rev. A. F. Skinner, Mrs. J. C. Alexander, Mrs. Emily Meiser, Mr. J. W. Taylor, Rev. A. M. Colson, Mrs. L. T. Hollingsworth, Rev. J. F. Glover, Mr. H. J. Nennick, Rev. J. M. Harrison, Miss Ruth Glover, Mrs. Julia Powell, Mrs. E. N. Bickley, Miss Gladys Bickley, Rev. G. R. Ellis, Rev. G. C. Taylor, Mr. A. G. Henderson, Mr. F. M. Daniel, Mrs. John Cardwell, Mrs. Lou A. Colson, Miss Mary Steadman, Rev. V. B. Utley. Total 113.—H. E. Wheeler.

ity. He is truly the "power behind the throne."

Although Mr. Hart is quite an athlete, recently winning first place in the two-mile race in the College Track Meet, his grades are among the highest, and never misses a Sunday preaching at Oaklawn Church, Hot Springs.

Everyone thinks Neill is a "peach of a fellow."—H. T.

### FINE PROGRAM AT INTERCITY LEAGUE UNION.

One of the finest programs ever presented to the Little Rock and North Little Rock League Union was given by Hunter Memorial Church last Monday night. A playlet, "The Arrival of Billy," was the main feature. The following Leagues were represented: Asbury, 11; Capitol View, 53; First Church, L. R., 3; First Methodist, N. L. R., 12; Gardner Memorial, N. L. R., 11; Highland, 75; Hunter, 39; Pulaski Heights, 6; and Winfield, 12. The next meeting will be held at Winfield Church June 30.—H. T.

### THE DAILY EPWORTHIAN.

During the Galloway Assembly, The North Arkansas Epworthian will be issued daily—slipped under the door of each room at six o'clock each morning. It will contain all the official news of the day before, as well as the detailed program of the day ahead. The hymns and pep songs for the day will be found printed in each issue. The printing of the Daily should mean much to the delegates in helping them to summarize and take home the work of the Assembly.

If any Leaguer who cannot come to the Assembly wants the Daily Epworthian sent to him, send 25c to the conference president, Conway, Ark., at once.

### STOP! HAVE YOU SENT IN YOUR RESERVATION?

Every effort has been made to urge delegates to the Galloway Assembly to send in their reservation to Dr. J. M. Williams in advance. If you have not done this, or do not do so at once, don't blame anybody but yourself if you have to stay out in the cold, or return home from the Assembly.

Write Dr. Williams, Searcy, Ark., giving him the names, if possible, of your delegates; if you have not decided definitely who will go, tell him how many girls and how many boys so that he can make reservation for you.

### CHAPTER RECORD BOOKS.

Be sure that your secretary's book is in good shape, and see that it is brought to the Assembly for grading. Whether your League is a Gold Seal League or not, it has earned some sort of a seal for the work done this year. But no credit can be given your Chapter for work done unless the secretary's book is there to show the work done.

Let each president and secretary go over the secretary's book before the delegates go to the Assembly and see that it is in shape.

### REGISTRATION.

A registration fee of \$1 payable on arrival, is required of each delegate and League visitor. Do not forget the registration fee. The regular sessions are open only to those registered. The Assembly must pay for itself and this is our method to meet the expense. The one fee is for the entire session.

Last year we were somewhat lenient in this matter, and at least 100 people "got by" without the registration fee. There will be no "knot hole

## CHILDREN'S PAGE

### GRAN'MA'S WAY

Sing a song of sixpence!  
When it's by and by,  
Gran'ma says she's 'specting'  
To make an apple pie.

When the pie is finished,  
Gran'ma says she'll see;  
If there's any dough left,  
She'll give it all to me.

Then I'll make a li'l pie,  
'Cause I allus know  
When she says, "I'll see, child,"  
There'll surely be some dough.  
—Exchange.

### GIOVANNI'S FAMILY.

"I thought you said that Giovanni had no family," Rosamond Allen, newcomer and young assistant to Miss Bruce, head of the settlement house, stopped before Miss Bruce's desk with a puzzled air.

"No more has he," answered Miss Bruce, absently, the while her busy fingers slipped new filing-cards into place. "Your little wood-carving Giovanni, with the Raphael cherub eyes?"

"Giovanni will be an artist one of these days." Rosamond's young face was alight, her voice eager. "Have you seen his latest carved book-ends, Miss Bruce? And only me to show him—and never before this winter a chisel and hammer in his hand. When is Mr. Doane planning to open his painting class? Of one pupil he is sure. Giovanni and I are counting the hours. After a year of crayons and paint-brushes and palette—Oh, Miss Bruce, has the settlement ever turned out a genius, or will Giovanni be the first?"

"Slowly, my dear," Miss Bruce tempered her young assistant's enthusiasm, "though I grant you Giovanni as a wood-carver does you credit. But why did you question his having any family? The poor little chap has been alone in the world for five years

gang" this year. Those nearest the Assembly ought to be glad to pay the \$1 toward the expense of bringing the Assembly so close to them.

### ATTENTION, MUSICIANS.

At the Galloway Assembly, this year we are making more of the music even than ever before.

A big chorus under the direction of Rev. J. Abner Sage, head of the music department of Southern Methodist University, Dallas, Tex., will be in charge of the music, and will make a great special feature of a great chorus of Arkansas' best singers. As a nucleus for his chorus, we will have some picked singers from Galloway and Hendrix Colleges.

We want to hereby make an appeal to every talented singer in North Arkansas to make an effort to be there and take part in the chorus. Any pastor who has a gifted singer in his church will do the Assembly a favor by writing to the Conference president, Rev. Byron Harwell, Conway.

Also any gifted player of a band or orchestra instrument is asked to bring his or her instrument along for the Assembly orchestra, which will be under the direction of Mr. Virgil Eady, of Hendrix College.

### NEW EPWORTH LEAGUE.

At Potts Chapel, on the Bellefonte Circuit, with eight appointments, we have four Senior Leagues and one Junior.

Last Sunday evening we organized a Senior Epworth League at Potts Chapel with about 16 members. The President is Miss Bly Russell, Bellefonte, Route 1.

We have planned and organized what we call the Epworth League Union of the Bellefonte Circuit. The young people come together once a month for an outing, coming from each appointment. We get acquainted, learn each others plans, etc. We have dinner on the ground near some big spring, and have a real good time. Come our way when you can is our slogan.—Hoy M. Lewis, P. C.

—since he was five. As you know from the files, he lives with an old Italian woman, partly crippled, kind-hearted, who looks out for him as best she can in return for his running errands and salvaging wooden boxes which he splits and feeds to their stove. They're attached to each other—no fear on that score. Giovanni's case is brighter than some," she finished wistfully.

It was on the tip of her tongue to say more, but Rosamond thought better of it and turned to go with: "Perhaps this week there'll be time to go to see them with the visiting helper. Sarto, you say the Italian woman's name is? But I have it all on the filing-card. He has won my heart with his big brown eyes and soft voice and wistful little ways," and Rosamond was gone.

That same evening the wood-carving class met. As usual, first to arrive, Giovanni was soon completely absorbed—tiny chips piling on the bench under his accurate shining chisel, black head bent lovingly low. The other pupils attended to, Rosamond sat down by him.

"One more lesson and both ends will be finished," she said.

Giovanni flashed her his quick smile and said: "Then I show my father. My father wait to see it." "Isn't there anybody else you'll show it to?" asked Rosamond, determined to fathom this mystery in her own way and without frightening the sensitive child whose rare affection and trust she had gained.

"My mother," said Giovanni, happily, with another flash of white teeth. "My brother—my big brother. My sister—my little sister."

Rosamond smiled encouragement. "How glad they'll all be—your father, your mother, your big brother, your little sister. Which one do you look like, Giovanni?"

"Me look like?" Evidently a point Giovanni had never considered. "My father is big—he wears a black hat, soft—and lace cuffs." Giovanni stroked his own shabby sweater-cuffs. "And he has one glove off, and on that hand a ring."

Not by so much as the lift of an eyebrow did Rosamond betray surprise. "And your mother?"

"My mother," Giovanni's slim brown hands fell idle, "my mother has hair like sun, and blue eyes, and she wears a beautiful dress, blue, and she has roses in her hands—yellow roses."

"Lovely," said Rosamond. "I love roses, don't you? And the big brother and the little sister?"

Giovanni was silent, black head again bent low, tiny chips again flaking off under his chisel. "I take you, Miss Rosamond," he said finally, hardly above a breath. "Next Sunday I take you?"

Rosamond's heart gave a happy leap, but she answered quietly: "Will you? I'd rather go with you to see your family than do anything I can think of. Shall we start at eleven?"

Giovanni smiled shyly and happily. "I have taken nobody else, Miss Rosamond. But not eleven. Not open till two."

"We'll start any time you say," said Rosamond agog, and completely mystified. "I'll be ready, and you come when you like. That last poppy petal is lovely," and with a gentle pat she left him, to oversee the others. "Oh, I'm so glad I didn't tell Miss Bruce how he has chatted to me about his family," she thought. "It's my own mystery. To think he offered to take me!"

"We go on the car," said Giovanni, the following Sunday, as he, in his least ragged little suit, and Rosamond left the settlement house. "I have money," and opening one small fist, he disclosed two dimes. "One way we could walk?" he asked anxiously.

"I hoped we could have a walk," said Rosamond, and made not the mistake of denying him the pleasure of paying their fares with his hard-earned little hoard. "This car?" as Giovanni stopped on the corner and signaled.

Fifteen minutes they rode, and when Giovanni led the way out, a large stone building stood directly be-



fore them. "O!" breathed Rosamond, understanding everything in a flash.

Giovanni was hurrying up the broad stone steps ahead of her, with the air of one at home in his own domain. The man at the door nodded to him in welcome. "Never miss a Sunday, do you?" was his greeting.

At the door of the first big room, Giovanni was suddenly panic-struck. "Miss Rosamond, we go back?" he implored, entreaty in his brown eyes.

But Rosamond saved the day. "Even from here I can pick out your father," she said easily as if the room before them was filled with living persons instead of with pictures on the walls. Slipping her hand into Giovanni's, they walked together to the low bench facing a real Van Dyck. "Just as you said—lace cuffs, one glove off. Aren't his hands wonderful, Giovanni?"

And Giovanni, meeting full understanding for the first time in his life, glowed and expanded in its warmth. "My mother! My big brother! My little sister!" And tugging Rosamond to her feet, he led her to another room—to a wonderful Sargent portrait, "his mother"—whisked her through a long hall to another room, to a self portrait of Rembrandt when young. "My big brother!" he exulted. And last to a stiff-skirted, bejeweled little-girl figure—a copy of a famous Velasquez. "My little sister! She is queer?"

Through misty eyes Rosamond looked down at the laughing, eager, vivid little figure at her side. "The first genius of the settlement! And I found him!" sang in her heart.

A week later Rosamond again stopped before Miss Bruce's desk, choosing by intent a time when that kind lady was least busy. "Miss Bruce, you said when I came, three months ago, that I might live in the settlement house or outside, as I chose. I've been always happy here—but now may I change and live outside? I've found a tiny apartment only a block away."

Miss Bruce was instantly all attention. "And yet you say you have been happy here, Rosamond? A tiny apartment?"

"I can't stand it—I simply can't stand it for Giovanni not to have a real family," she burst out. "I want to be his distinguished father and his beautiful mother, and his big brother and his little sister, all rolled into one! Though no artist would ever choose me to paint!" And into Miss Bruce's astonished ears she poured her tale of Giovanni's family. "I didn't tell you at first because I wanted time to think it over," she finished. "I've thought of little else for a week, and I've found the apartment and counted my pennies and I can do it. Oh, Miss Bruce, you'll not deny the child a flesh-and-blood family, in place of a canvas one?"

"My dear," was Miss Bruce's answer, as she looked at the flushed young face, "I'm not so sure any artist wouldn't be glad of the chance. But what would become of old Mrs. Sarto?"

"She's coming with us," said Rosamond. "She'll make the comfiest grandmother for both of us. She sews exquisitely, and cooks so your mouth waters, and we'll both do her errands. Yes, I've talked it over with her and she's willing, if you are. I haven't said a word to Giovanni."

"I think," said Miss Bruce quietly, "you'll be doing more real settlement work by giving that child his family than you could do here in fifty years."

And Rosamond, with a tight squeeze of the outstretched, friendly hands, ran on winged feet to find Giovanni. —Rose Brooks in Zion's Herald.

## Itching Skin?

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## NEWS OF THE CHURCHES.

### IF YOU NEED HELP.

I am a ministerial student in Henderson-Brown College and will highly appreciate it if any minister needing help in meetings during summer will notify me.

You will be favoring a brother that needs help to continue his course in school. I am now a sophomore in College and have had experience in this kind of work.

For further recommendations write Rev. L. E. N. Hundley, P. E. of Arkadelphia District.—Otto W. Teague, Arkadelphia, H.-B. College.

### FAYETTEVILLE DISTRICT CONFERENCE.

The Fayetteville District Conference met in its 86th session April 30, 1924, in Prairie Grove, the opening sermon having been preached the evening before by Bro. H. A. Stroup, our pastor at Eureka Springs.

This was Bro. J. A. Womack's first district conference as a presiding elder. He proved himself to be a real executive. The way in which he conducted the work of the conference was a delight to all those present.

Bros. Lester Weaver, H. L. Wade, and E. T. Wayland preached during the session. The entire conference was dominated by a spirit of devotion largely due to the great gospel messages brought to us through the four sermons we heard and the splendid addresses made by Bros. D. H. Colquette, "the man with the Bible," R. C. Morehead, Conference secretary of education, W. T. Martin, Commissioner for Valley Springs Training School, and H. H. Griffin, Commissioner for Galloway College.

The work of the Woman's Missionary Society was presented to the conference through a splendid program conducted by Mrs. D. Y. Thomas, our enthusiastic district missionary society secretary.

Two young men, Edward Van and Keith Sutton, were licensed to preach. Harry Huey was relicensed.

The following men were elected as delegates to the session of the annual Conference: Dr. C. W. Droke, A. A. Backus, Mrs. Lester Weaver, A. L. Smith, L. R. Ruble, J. H. Zelner, J. H. Gregory, and H. E. Boyles. The following alternates were elected: W. T. Smith, M. A. Dorman, Mrs. S. H. Thompson, and Mrs. W. A. Little.

Siloam Springs was selected for the place of meeting next year.

Our stay in Prairie Grove was a pleasant period and we certainly appreciated the hospitality of Bro. Sherman and his good people.—Ira A. Brumley, Secretary.

### CAMDEN DISTRICT CONFERENCE.

The session of the Camden District Conference convened at the Methodist Church, Waldo, Ark., May 20-21. The opening sermon was preached Monday night, May 19, by Rev. H. H. McGuire of Bearden.

The Conference opened Tuesday morning with a splendid attendance of representative laymen. A. T. Clanton was elected secretary. The visiting brethren were: Dr. James Thomas, Rev. C. N. Baker, Rev. H. H. Griffin, Rev. R. C. Morehead, Rev. J. J. Galloway, Rev. J. H. Glass, Rev. R. H. Cannon, Rev. S. R. Twitty, and Dr. J. D. Hammons. Their sermons and addresses brought inspiration, and their fellowship was delightful.

One young man, Brother Bruce Purifoy, was licensed to preach. Hampton was selected as the place to hold the next district conference, and the following were elected as delegates to the Annual Conference: Rev. G. N. Cannon, J. J. Craig, J. J. Tibbets, Chas. Clark, Mrs. T. B. Gatlin, E. L. Owens, J. O. Hutchinson, and Mrs. Mittie Jones. Alternate delegates are: R. H. McClendon, W. S. Cazort, Judge S. K. Hawkins and J. O. Higginbotham.

The Conference enthusiastically adopted the report of the Committee on Prohibition, which read: "We rejoice that the issue has been so distinctly drawn that the Protestant Church and the moral element stand on one side—and the law-breakers and scoff-laws

on the other. And we advance to the world that we will not support a party or vote for a candidate that carries a wet plank or stands on a whiskey platform. We stand for the enforcement of the prohibition laws and for the sanctity of the 18th Amendment, against all comers."

This was one of the most pleasant and harmonious District Conferences I have ever attended. Rev. R. P. James and his good people entertained us in the good old Methodist way. Our presiding elder, Bro. J. W. Harrell, knows how to conduct a conference, and dispatched business rapidly—yet without haste. Clem Baker, our great Conference Superintendent of Sunday Schools, says that Bro. Harrell grows younger as he grows older—a most deserving compliment.—A. T. Clanton, Secty.

### LEWISVILLE-BRADLEY AND REV. R. R. MOORE.

Sunday, May 18, the Methodist man preached at Lewisville and Bradley where Rev. R. R. Moore is pastor. This is Bro. Moore's third year on this charge, which is a short way of saying that Lewisville and Bradley, two of the best towns in Arkansas, have had three years of steady, healthy growth, not only along important financial lines, but along the more important lines of religion and spirituality.

Lewisville, at 11 a. m.

It was my privilege to speak to a splendid congregation at Lewisville at the morning hour. It was an inspiration to preach to the responsive congregation that greeted me.

### One Hundred Per Cent Record.

Lewisville is now on the Methodist honor roll. With this issue, the Conference Organ goes into every Methodist home in Lewisville. It is due to two splendid forces. First, the untiring, loyal pastor, Brother Moore. He stands "four-square" for the Church. I know of no pastor who labors more zealously in the Master's vineyard than my friend Moore. Second, the highly devoted Methodists of Lewisville are due much credit for this splendid record. Pin a blue ribbon on the lapel of every man who belongs to this live church! Give the faithful pastor a beautiful bouquet!

### Great Sunday School Work.

In some respects, it is said, the Lewisville Sunday School is unexcelled. It must be in point of its teaching force. For this school is blessed with splendidly equipped teachers. Among them are, the pastor, Rev. R. R. Moore and R. L. Bradshaw.

All departments are doing good work. Fred Young is superintendent. The secretary is Miss Cabiness.

### Machinery Runs Smoothly.

The church is organized in all departments, and it runs smoothly, and every auxiliary is doing fine work. Mrs. C. W. Mulkey is president of the Woman's Missionary Society. The Epworth League, a live body, is directed by President Elliott Bray. Dr. J. H. Warren, a pioneer Methodist, is chairman of the official board.

### The McKay Family.

One of the gracious privileges of the whole trip was that of meeting Brother and Sister J. C. McKay. These two choice spirits came to Arkansas away back in the seventies, settling at Jonesboro. Twelve years ago, they celebrated, with their children present, their Golden Anniversary. They have been spared to a ripe old age. No truer Christian and no more loyal Methodists are to be found than this venerable couple. Of course, we all know their worthy children, Dr. R. W. McKay, presiding elder of the Pine Bluff District, Miss Bess McKay, field secretary of Epworth Leagues, Little Rock Conference, also J. N. and S. J., who reside at Lewisville. There are still other children yet living who are honoring God and their aged parents by leading an up-right life.

### Bradley at Night.

In company with that genial, princely man, Brother Moore, I visited Bradley, speaking to a good-sized congregation at night. We were immediately taken in hand by the Johnson's and Meek's, two of the best families I ever knew. Their hospitali-

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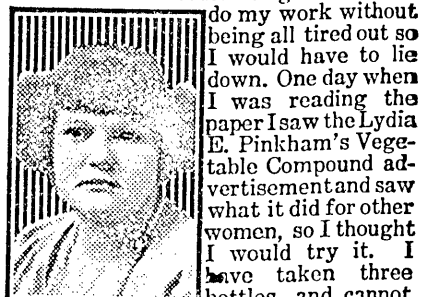


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Skowhegan, Me.—"I was sick most of the time and could not get around to do my work without being all tired out so I would have to lie down. One day when I was reading the paper I saw the Lydia E. Pinkham's Vegetable Compound advertisement and saw what it did for other women, so I thought I would try it. I have taken three bottles, and cannot begin to tell you what it has already done for me. I do all my work now and keep up the whole day long without lying down. I have no more headaches nor tired feelings. I hope every woman who takes the Vegetable Compound will get as much benefit out of it as I have."



—Mrs. PERCY W. RICHARDSON, R. F. D. No. 2, Skowhegan, Maine.

You have just read how Lydia E. Pinkham's Vegetable Compound helped Mrs. Richardson. She gave it a trial after she saw what it had done for other women. For nearly fifty years Lydia E. Pinkham's Vegetable Compound has been thus praised by women. For sale by druggists everywhere.

ty was most cordial. I shall never forget the courtesies extended by these lovely people.

#### Another 100 Per Cent Record.

Bradley never allows any other church to excel in any good work. With the splendid cooperation of the pastor and the support of Brother and Sister W. J. Meek and other interested laymembers, we placed the Methodist in every Methodist home with the greatest ease. Hurrah for Bradley and her pastor!

#### Church is Growing.

Bradley Methodism is in a flourishing condition. Plans are being worked out whereby a full-time, resident pastor may be had for 1925. A new parsonage will be provided, and a material increase in the pastor's salary will be made in order to get a pastor who will make his home in Bradley. With such choice Methodists as the Meeks, Johnsons, Hamiters, Crabtrees, and Edwards as leaders, I am quite confident that big things will be accomplished there.

#### The Pastor.

We all know the Rev. R. R. Moore, who for almost two score years has given himself unreservedly to the ministry. He has held some of the leading appointments. For several years he was presiding elder on the Camden, Prescott and Texarkana Districts. He and his noble wife have labored beautifully and efficiently. Brother Moore says he is "still young" and is able and eager to do a real pastor's job.—J. C. G.

#### BRADLEY, ARK.

Perhaps no town in Arkansas can boast of a finer citizenry than can Bradley. Its population of not more than 200 consists of far-seeing, loyal, responsive and cultured people. It is a splendid school, church and commercial center.

The following leading business firms of Bradley enjoy a splendid business from the surrounding trade territory:

#### Holland Hardware Co.

The Holland Hardware Co., with D. D. Hamiter as general manager, does a large volume of business annually. It was established in 1912, and has steadily grown until it now carries a stock totaling \$25,000. In addition to the spacious floor space in the main building, a large warehouse is also owned by this firm. In this building are kept wagons, buggies and farm implements.

#### Reynolds-Crockett Co.

The Reynolds-Crockett Co. does a flattering business in Bradley. A complete line of merchandise is carried. This up-to-date business was established in 1919. The proprietors are: G. I. Reynolds, E. M. Crockett, and J. G. O'Neal. The stock inventories more than \$17,000.

#### Hammer & Hammers Co.

It is said that the Edwards Co. is the largest general mercantile establishment in Bradley. The owners, L. B. Hammer and J. B. Edwards, carry only the well-advertised, standard brands in shoes, hardware, hats, dry goods and groceries. Their stock is easily worth \$20,000.

#### Pritchard-Wheeler Lbr. Co.

One of the greatest assets of Bradley, commercially speaking, is the Pritchard-Wheeler Lumber Co., of which Mr. Wm. Zallinger is the capable manager. Mr. B. T. Wilgus is the efficient cashier. The Pritchard-Wheeler Lumber Co. is an official division of the Fischer Body Corporation of Detroit, Mich. It has been in operation for two years, manufacturing ash, oak, gum, cotton wood and elm automobile stock. Its daily capacity is 35,000 feet. Mr. Zallinger employs 75 men.

#### Bank of Bradley.

One of the indispensable institutions in any town is a bank. It is an asset in many respects. The Bank of Bradley renders a distinct service to Bradley and the trade territory. Since its organization in 1912, the Bank of Bradley has made remarkable progress, and has enjoyed a wide patronage. Today the earned surplus, undivided profits and capital stock total \$25,000. The deposits aggregate \$150,000. This progressive and safe

bank is backed by reliable men. J. H. Meek, of Camden, is president. Mr. Meek is also active vice-president of the 1st National Bank of Camden. The vice-president, Mr. J. B. Burton, is also connected with the M. and P. Bank at Texarkana, and a director of the Peoples Bank and Loan Co. of Lewisville. The experienced and competent cashier is J. W. Meek. Other officials of the bank include W. A. McGee, Joe Allen, and Mrs. J. W. Meek.

#### Other Interests.

Time and space will not allow me to discuss the various interests of Bradley. But it must be said that cotton is the chief source of income. It is all marketed at Bradley. Last season the three gins handled 3,500 bales of cotton.—Reporter.

#### LEWISVILLE FIRMS.

Among the leading and progressive commercial houses of Lewisville are the following:

#### H. C. Stewart & Co.

For twenty-five years this firm has enjoyed a large patronage from the town and country people. Everything in dry goods, notions, clothing, hats, and gent's furnishings can be had at H. C. Stewart & Co's. The progressive manager is Mr. W. D. Stewart, one of Lewisville's leading business men.

#### A. L. Mashaw, Jeweler.

A. L. Mashaw, Jeweler and Optometrist, has served Lewisville and LaFayette County for more than eleven years. He is considered the leading jeweler in the county. His store is very attractive and a complete line of high-class merchandise is carried at all times. In addition to the foregoing, Mr. Mashaw has a modernly equipped repair department.

#### LaFayette Drug Co.

Since 1887, the LaFayette Drug Co., Dr. J. H. Warren, proprietor, has been the leading drug store. The prescription department is in charge of the proprietor, who is a registered pharmacist. A full line of drugs, toilet articles, fountain requisites, and school supplies is handled. You are always welcome at this drug store. For 47 years the owner has constantly endeavored to give the "largest measure of genuine service."

#### Dodson, Renick & Rogers.

Lewisville's leading hardware firm, Dodson, Renick & Rogers, has maintained its foremost place for more than a quarter of a century. The firm is composed of three splendid business men—B. H. Dodson, Carl Renick and L. D. Rogers. Their \$20,000 stock includes, hardware, furniture, auto supplies, and undertaker's supplies.

#### Peoples Bank & Loan Co.

The Peoples Bank & Loan Co. was established in 1914. Its growth has been remarkable. It now boasts of a surplus and undivided profits of \$20,000. It is capitalized at \$30,000. The officers are: W. D. Stewart, President; J. B. Burton, active vice president; T. P. LeMay, vice-president, and J. C. Landes, cashier. The management of this institution is in the hands of experienced men. Every officer is a man of sound business judgment and unquestioned business integrity.—Reporter.

#### QUARTERLY CONFERENCES.

#### LITTLE ROCK DISTRICT

##### (Third Round.)

Austin Ct., at Smyrna, Sat. 11 A. M., June 7.  
Hickory Plains Ct., at Johnson's Chap., Sunday, 11 A. M., June 8.  
Forest Park Ct., at Halstead, 7:30 P. M., June 8.  
Bryant Ct., at Salem, Sat., 11 A. M., June 28.  
Bauxite, Sun., 7:30 P. M., June 29.  
Kee-Tomberlin Ct., at Hundley's Chap., Sat., 11 A. M., July 5.  
England 11 A. M., Sun., July 6.  
Carlisle Ct., at Hamelton, Sat., 11 A. M., July 12.  
Carlisle Sta., Sun., 11 A. M., July 13.  
Lonoke, Sun., 11 A. M., July 13.  
Oak Hill & Maumelle, Sat., 11 A. M., at Harris Chap., July 19.  
Hunter, Sun., 11 A. M., July 20.  
28th St., Sun., 7:30 P. M., July 20.  
Hazen, DeVall's Bluff, at Bluff, Sun., 11 A. M., July 27.  
Des Arc, Sun., 7:30 p. m., July 27.  
First Church, 11 A. M., Sun., Aug. 3.  
Capitol View, 7:30 P. M., Sun., Aug. 3.  
Winfield Mem., Sun., 11 A. M., Aug. 10.  
Pulaski Heights, Sun., 7:30 P. M., Aug. 10.  
Asbury, Sun., 11 A. M., Aug. 17.  
Henderson, Sun., 7:30 P. M., Aug. 17.  
Mabelvale & Primrose, at Primrose, Sun., 11 A. M., Aug. 24.

Highland, Sun., 7:30 P. M., Aug. 24.  
—E. R. Steel, P. E.

#### CONWAY DISTRICT.

##### (Third Round.)

Conway, First Church, June 1, Morning and Evening.  
Pottsville, at Pleasant Grove, June 7-8.  
Russellville, June 8, P. M.  
Oppelo, June 15, A. M.  
Morrilton, June 15, P. M.  
N. L. Rock, First Church, June 22, A. M.  
Gardner Memorial, June 22, P. M.  
Dover & Appleton, June 28-29.  
Plumerville, June 29-30.  
Springfield, at Hill Creek, July 12-13.  
Vilonia, at Cypress Valley, July 13, 3 P. M. and 8 P. M.  
Greenbrier at Bailey's Chapel, July 19-20.  
Naylor & Oakland, at Oakland, July 20, 3 P. M.  
Quitman, July 26, 3 P. M.  
Morganton Ct., at Morganton, by F. H. McCarty July 27, A. M., business session 2:30 P. M.  
Rose Bud Ct., Aug. 2-3.  
Beebe Ct., Aug. 3-4.  
Cabet, Aug. 10, A. M.  
Cabet, Aug. 10, P. M.  
Jacksonville & Cato Aug. 16-17.  
Tabernacle (N. L. R.) Aug. 17, P. M.  
Conway Ct., Aug. 23-24.  
Atkins, Aug. 24, P. M.  
—W. B. Hays, P. E.

#### FAYETTEVILLE DISTRICT.

##### (Third Round.)

Gentry (open date)  
Centerton (open date)  
Goshen Ct. at Goshen, June 29, 11 a. m. and 2:30 p. m.  
Huntsville Ct. at H. June 29, 7:30 p. m.  
Bentonville, July 6, 11 a. m.  
Springdale, July 6, 7:30 p. m.  
Cincinnati Ct. at Weddington, July 12-13.  
Siloam Springs, July 13, 7:30 p. m.  
Gravette and Deatur, at Gravette, July 19-20.  
War Eagle Ct. at Pace's Chapel, July 20, 7:30 p. m.  
Springtown Ct. at Logan, July 26-27.  
Lincoln, August 3, 11 a. m., and 2:30 p. m.  
Prairie Grove, August 3, 7:30 p. m.  
Elm Springs Ct., at Harmon, Aug. 9-10.  
Viney Grove Ct., at Stonewall, Aug. 16-17.  
Pea Ridge, August 23-24.  
Bureka Springs August 24, at 7:30 p. m.  
Osage Ct. at Dry Fork, August 26, (all day.)  
Alpena Ct., at Alpena, August 28, (all day.)  
Berryville Ct., at Pleasant Valley, August 30, (all day.)  
Berryville, August 31, 11 a. m.  
Green Forest, Aug. 31, 7:30 p. m.  
Winslow Ct., Sept. 6-7.  
Farmington Ct., Sept. 7, 7:30 p. m.  
Fayetteville, Sept. 8, 8 p. m.  
Fayetteville Ct., at Pettigrew, Sept. 10, 7:30 p. m.  
Bentonville Ct., Sept. 13-14.  
Rogers, Sept. 14, 7:30 p. m.  
—Jno. A. Womack, P. E.

#### ARKADELPHIA DISTRICT

##### (Third Round.)

Dalark Ct. at Manchester, June 1, 3 p. m. Preaching 8 p. m.  
Arkadelphia Ct. at Hartsville, June 8, Conf. 3:30 p. m. Preaching 8 p. m.  
Thrift Street, Hot Springs, Pr. 11 a. m., Conf. 3:00 p. m., June 29.  
Central Avenue, Hot Springs, June 29, Pr. 8:00 p. m., Conf. following.  
Arkadelphia Sta., July 2, 8:00 p. m.  
Friendship Ct. at Midway, July 5-6, Conf. Sat. 3 p. m., Pr. 11 a. m., Sun. Okolona Ct. at Trinity, July 6, 3:30 p. m., Pr. 8:00 p. m.  
Holly Springs Ct. at Mt. Carmel, July 19, Conf. 3:30 p. m. Other service arranged.  
Sprakman & Sardis, at Sparkman, July 20, 3:30 p. m., Pr. 8:00 p. m.  
Cedar Glades at Plummers, July 26-27, Conf. Sat., Pr. 11 Sun.  
Oaklawn & Lonsdale at Oaklawn, July 27, 4:00 p. m., Pr. 8 p. m.  
Leola Ct. at Poyen, Aug. 2-3, Pr. 8:00 p. m. Sat.; Conf. 2:30 Sun., Pr. 11.  
Malvern Sta., Aug. 3, 8:00 p. m. Conf. Wed. Aug. 6, 8:00 p. m.  
Traskwood Ct. at Ebenezer, Aug. 9-10, Pr. 11 a. m., Sat. 11 a. m., Sun. Conf. 2:30 Sun.  
Malvern Ct. at Magnet Cove, Aug. 16-17, Pr. 11, Sat., Conf. 3 p. m.; Pr. 11 Sun.  
Princeton Ct. at Waverly, Aug. 23-24, Conf. 2:30 p. m., Sat., Pr. 11 Sun.  
Carthage & Tulip at Carthage, Aug. 24, Conf. 3:30, Pr. 8 p. m.  
Hot Springs Ct. at Gum Springs, Aug. 30-31, Pr. Sat. 8 p. m., Conf. 2 p. m., Sun.  
Park Ave., Aug. 31, 8 p. m., Conf. after service.  
Pearcey Ct., Sept 1, Pr. 11 a. m., Conf. 2:30 p. m.  
Lono Ct., Sept. 6-7, Conf. Sat., 2:30 p. m.  
Let our constant prayers be for a great revival during this Quarter. Let pastors plan to have at least ten days of meeting at each church if at all possible.  
L. E. N. Hundley, P. E.

#### JONESBORO DISTRICT.

##### (Third Round.)

Blytheville Ct., Q. C. 2:30 p. m., May 24, Preaching at No. 9, 8:00 p. m., May 25.  
Luxora, 11:00 a. m., May 25.  
Whitton and Bardstown, at Whitton, 11:00 a. m., June 1.  
Wilson, 8:00 p. m., June 1.  
Blytheville, Lake St., 8:00 p. m., June 4.  
Osceola, 11:00 a. m., June 8.  
Blytheville, First Church, 8:00 p. m., June 8.  
Hendrix College Summer School for Preachers June 11-27. Let every preacher who possibly can attend the Summer School.  
Bay at Pleasant Grove, 11:00 a. M., June 29.  
Jonesboro, First Church, 8:00 p. m., June 29.  
Nettleton, at Nettleton, 8:00 p. m., July 1.  
Jonesboro, Huntington Avenue, 8:00 p. m., July 2.  
Bono and Trinity, at "56", 11:00 a. m., July 6.  
Lake City, at Lake View, 3:00 p. m. and 8:00 p. m., July 6.  
Jonesboro, Fisher Street, 8:00 p. m., July 9.  
Leachville, 11:00 a. m., July 13.

ManilaandDell, at Dell, 8:00 p. m., July 13.  
St. John's, at St. John's, 8:00 p. m., July 14.  
Brookland, at Shiloh, 11:00 a. m., July 20.  
Truman, 8:00 p. m., July 20.  
Hickory Ridge, at Tilton, 3:00 p. m., July 22.  
Marion, 11:00 a. m., July 27.  
Tyronza, at Turrell, 8:00 p. m., July 27.  
Marked Tree, 11:00 a. m., Aug. 3.  
Lepanto, 8:00 p. m., Aug. 3.  
Monette, at Monette, 11:00 a. m., Aug. 10.  
Pastors, please note: Questions Aug-15 inclusive. Stewards, please work harder, please work harder than ever to bring the pastor's salary up the Third Quarter.  
—W. C. House, P. E.

#### THE WOMAN'S BUILDING AT MT. SEQUOYAH.

Following the action of the Epworth Leagues, the leaders of the Woman's Missionary Societies of the conferences represented in the territory of the Western Methodist Assembly were authorized at the session of the Woman's Missionary Council, held at Tampa, Fla., to raise funds for a Woman's building to be devoted to their special work.

They will not use Council funds for this purpose, but are authorized to collect the money from the Woman's Missionary Societies as an additional gift. The list of the women whose names have been placed on the board as managers is a guarantee of the success of the enterprise. Officially the list is made up of the presidents of all the Conference Woman's Missionary Societies of the contributing conferences. In addition to these are the names of the corresponding secretaries of the Arkansas and Little Rock Conferences and the administrative secretary, Mrs. J. W. Downs. This board will have charge of planning, financing and erecting the building, everything being done, of course, in co-operation with the Sequoyah Board of Trustees.

The Board of Control for this new building at Mt. Sequoyah is composed of the following women: Mrs. C. F. Elza (Convener), Benton, Ark., Little Rock Conference; Mrs. W. H. Pemberton, Little Rock, Ark., Little Rock Conference; Mrs. Preston Hatcher, Jonesboro, Ark., North Arkansas Conference; Mrs. R. A. Dowdy, Batesville, Ark., North Arkansas Conference; Mrs. Fred A. Lamb, Kansas City, Mo., Southwest Missouri Conference; Mrs. E. B. Watson, St. Louis, Mo., St. Louis Conference; Mrs. R. H. Emberson, Columbia, Mo., Missouri Conference; Mrs. C. E. Castle, Wagoner, Okla., East Oklahoma Conference; Mrs. J. A. Mercer, Norma, Okla., West Oklahoma Conference; Mrs. S. W. Scott, San Antonio, Tex., West Texas Conference; Mrs. J. H. Stewart, Temple, Tex., Central Texas Conference; Mrs. John S. Turner, Dallas, Tex., North Texas Conference; Mrs. Nat G. Rollins, Abilene, Tex., Northwest Texas Conference; Mrs. J. W. Mills, Beaumont, Tex., Texas Conference; Mrs. C. F. Neibergall, New Orleans, La., Louisiana Conference; Mrs. J. W. Downs, Nashville, Tenn., Administrative Secretary.



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**BABIES LOVE MRS. WINSLOW'S SYRUP**

The Infants' and Children's Regulator

Pleasant to give—pleasant to take. Guaranteed purely vegetable and absolutely harmless. It quickly overcomes colic, diarrhoea, flatulency and other like disorders. The open published formula appears on every label.

At All Druggists

**666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.**

# AN INVITATION TO VISIT BRADLEY, ARKANSAS LaFAYETTE COUNTY

## BRADLEY, ARK.

has a good School  
system and  
Churches, and a-  
bove all, no  
Kickers



BRADLEY HIGH SCHOOL.

## BRADLEY, ARK.

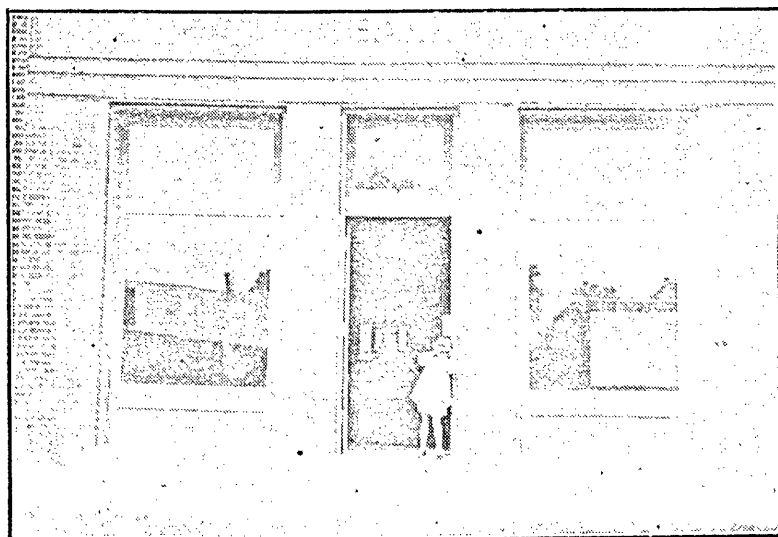
offers untold op-  
portunities to  
the home seekers  
and farmers

*The name of "Prairie" LaFayette County dirt is like the name  
"Sterling" on Silver*

*Are you seeking a new location or an investment in a fertile agricultural  
section? If so come and investigate, or write.*



W. F. JOHNSON, BRADLEY.



BANK OF BRDLEY.

Bradley's leading Firms and Bank will answer any inquiry rela-  
tive to Bradley or the surrounding territory

Bank of Bradley, Holland Hardware Co., Reynolds-Crockett Co.  
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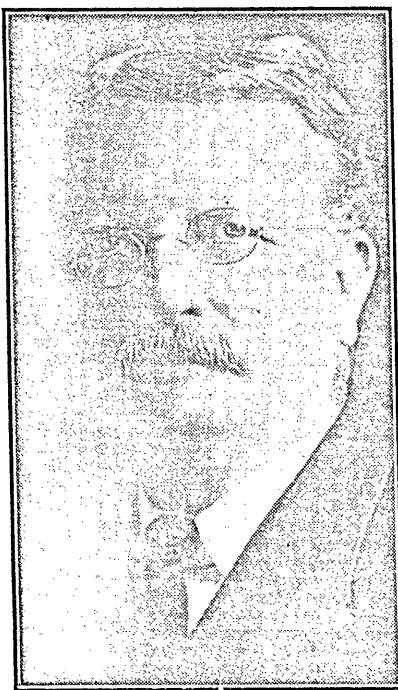


# LEWISVILLE

## LaFayette County

**LEWISVILLE**, the county site of Lafayette County is a beautiful town of 1,500 population, very healthy, built on a gravel ridge on the main line of the Cotton Belt Railway and at its junction via Shreveport to the Gulf, 30 miles east of Texarkana, Ark.-Tex., 63 miles north of Shreveport, La., and 528 miles south of St. Louis. We have a beautiful County Court House, erected at a cost of \$50,000.00, good high school, churches of various denominations, a number of up-to-date mercantile establishments in substantial brick buildings, two banks with combined capital, surplus and undivided profits of \$106,000.00, two cotton gins, electric light plant, and good hotels, and we are rapidly putting our streets in fine condition. A graveled highway through the County connects us with points east and west.

**Climate.**—A careful study of the report issued by the United States Department of Agriculture, which covers a period from 1902 to 1920 will show that Southwest Arkansas has almost ideal climatic conditions. Keep in mind that the average elevation of Lafayette County is 278 feet above sea level. About 40 miles to the north are the foothills of the great Ozark range of mountains. This range affords great protection from the north winds in the winter. Towards the south there is nothing to intercept the Gulf breezes which reach us fully nine months of the year. There is almost perfect distribution of rain-fall over the entire 12 months of the year, and the range in mean temperature is from 32 in January to 90 in July and August. On account of the forest to the west for 100 miles before the open plains are reached, Lafayette County is from 10 to 16 degrees warmer in the winter than any point in the open plains in the same degree of latitude.

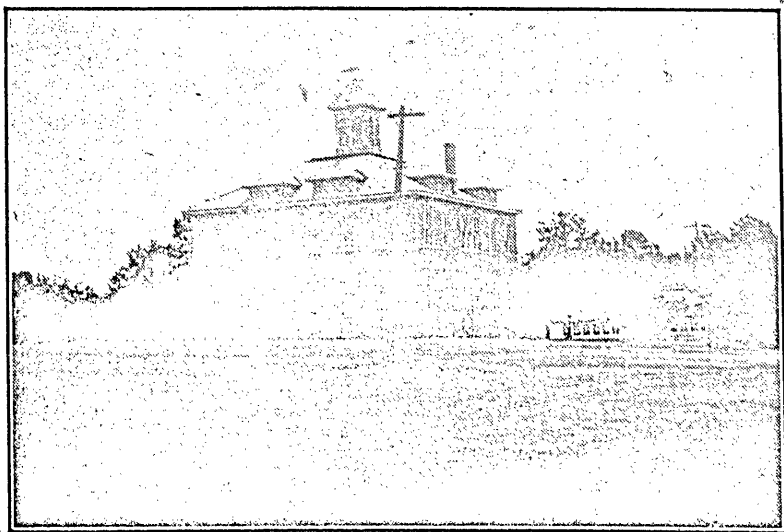


REV. R. R. MOORE.

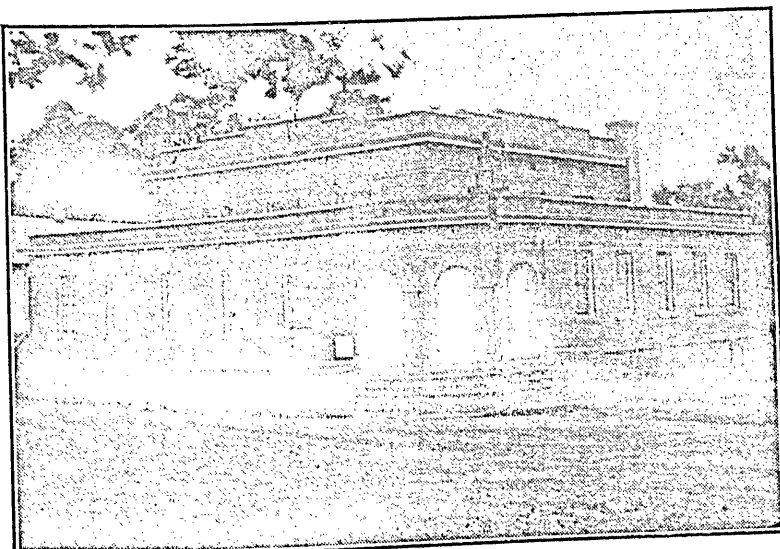
**PROGRESS.**—Lafayette County is progressing along agricultural lines. The County has had for several years a County Agricultural Agent and he has done splendid service in organizing the farmers and instructing them as to modern methods of farming and caring for live stock.

**LEWISVILLE CHAMBER OF COMMERCE.**—In these days of intense competition and rivalry between cities and sections of the country, there is little permanent growth or improvement without well directed, organized effort.

With this end in view, the citizens and business men of Lewisville came together and perfected the above Organization. A broad view of the situation was taken and the support of all lines was pledged, a large membership being enrolled from the first, with sufficient means being subscribed to place the many advantages of our town and county before the public in a plain and authentic manner. With this object in view we have compiled a few facts and statements, giving in a concise way some of the many reasons why you should be interested in locating in Lewisville, and LaFayette County.



HIGH SCHOOL BUILDING, LEWISVILLE.



METHODIST CHURCH, LOUISVILLE.

*For homes, for investments, for ideal surroundings, come to Lewisville, LaFayette County, Arkansas*

The following leading Firms and Banking Institutions made possible this display page:

Peoples Bank and Loan Co.  
Lafayette Drug Co.

Dobson, Renick & Rogers.

A. L. Mashaw, Jeweler and Optician.  
H. C. Stewart & Son.

# *LaFayette County*

## *The Paradise of Southwest Arkansas*

Bounded on the South by Louisiana, where the oil vein is being developed, and on the west by the Red river, whose fertile lands are second only to the valley of the Nile, whose bottom farms a few years ago were selling, a drug on the market, for ten and fifteen dollars an acre, now with a good levy to protect from overflow and a drainage ditch at the foot of the hills to keep the hill water from filling up the bottoms, these lands are selling at from \$30 to \$75 an acre, and many times rent for \$25 an acre the year.

In the northern part of the county is hilly land, adapted to all kinds of farm products, but more especially to fruit. The Bodcaw creek runs north and south through the center of the county and its bottom lands are very rich and fertile. In this territory are many thousand acres of good land for sale, cheap. It is the best place for the homeseeker to locate today. On the east is the Dor-cheat creek, where bottom land is also very fertile, and more thickly settled, but yet, lots of room for the homeseeker.

LaFayette county is traveled from east to west by the Cotton Belt railway, also a branch of same road runs from Lewisville, the county seat, south through the center of the county, having on this branch two thriving towns, Canfield and Bradley, the latter being the gateway of the trade to the bottom lands. The L. & A. Ry. runs north and south through the entire county, crossing the Cotton Belt at Stamps, which is the largest town in the county.

LaFayette county can also boast of the only rice field in the southwest part of the state. At McKamie, Arkansas, on the L. & A. Ry., six miles south of Stamps, is a rice farm of some 1,200 acres. It is said this rice land yields as good, if not better, than the central Arkansas land. There is yet some 10,000 acres that can be had at reasonable prices.

LaFayette county has six banks: one at Buckner, two at Stamps, two at Lewisville, and one at Bradley. Also has a National Farm Loan Association which helps farmers to own their farms, improve, buy better stock, etc., at long time and 5 1-2 per cent interest.

LaFayette county has two newspapers, one at Lewisville, the Herald, and one at Stamps, the LaFayette County Democrat. Both are live papers and will tell you of the county's advancement. Better subscribe.

If interested in finding a location, don't pass LaFayette county by without first writing for further information to any of the following:

BANK OF BRADLEY, Bradley.  
HOLLAND HARDWARE CO., Bradley.  
PRITCHARD-WHEELER LUMBER CO., Bradley.  
REYNOLDS-CROCKETT CO., Bradley.  
HAMMER-EDWARDS CO., Bradley.

PEOPLES BANK AND LOAN CO., Lewisville.  
H. C. STEWART & SON, Lewisville.  
LaFAYETTE DRUG CO., Lewisville.  
A. L. MASHAW, Jeweler, Lewisville.  
DOBSON-RENICK-ROGERS CO., Hardware and Furniture, Lewisville.