

# 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, JULY 31, 1924.

No. 31.

## RAILROADS AND PROHIBITION.

In a recent number of the American Issue, the organ of the Anti-Saloon League, Dr. Ernest H. Cherrington, the brilliant and aggressive editor, writes as follows: "A few years ago, comparatively speaking, it was not unusual for newspapers to ascribe railroad wrecks to 'drunken engineers.' Railroad lines in America have increased in fifty years from 53,000 miles to 264,000 miles. Railroad development of every character has gone forward in America until today twenty billions of dollars are invested and two millions of men are employed at an annual compensation of three billions of dollars. These railroads carry annually more than two thousand million tons of freight and more than one thousand million passengers. Yet with 60,000 railroad locomotives being driven on all lines throughout America, how many wrecks are charged to drunken engineers, or drunken train dispatchers? American railroads will not employ an engineer who uses intoxicants either on or off duty. This imperative railroad law carries a far greater degree of punishment than any local, state, or national prohibition law. Even the liquor interests in America have long since ceased to defend the personal liberty of railroad engineers to drink intoxicants. When American railroads modify their rules which have stood for a quarter of a century, so as to permit engineers, train-dispatchers, and telegraph operators to use light wine and beer, then the American Congress will doubtless be ready seriously to consider the advisability of modifying the federal prohibitory law."

## SOUTHERN BAPTISTS ON SCIENCE AND RELIGION.

While Baptists and Methodists differ radically on certain doctrines, we agree on the things that are essential. It is, therefore, a pleasure to reproduce a statement recently adopted by the Southern Baptist Convention. It is as follows:

"We recognize the greatness and value of the service which modern science is rendering to the cause of truth in uncovering the facts of the natural world. We believe that loyalty to fact is a common ground of genuine science and the Christian religion. We have no interest or desire in covering up any fact in any realm of research. But we do protest against certain unwarranted procedures on the part of some so-called scientists, first, in making discoveries or alleged discoveries in physical nature a convenient weapon of attack upon the facts of religion; second, using the particular sciences, such as psychology, biology, geology, and various others as if they necessarily contained knowledge pertaining to the realm of the Christian religion, setting aside the supernatural; third, teaching as facts what are merely hypotheses. The evolution doctrine has long been a working hypothesis of science and will continue to be because of its apparent simplicity in explaining the universe. But its best exponents freely admit that the causes of the origin of species have not been traced. Nor has any proof been forthcoming that man is not the direct creation of God as recorded in Genesis. We protest against the imposition of this theory upon the minds of our children in denominational or public schools as if it were a definite and established truth of science. We insist that this and all other theories of science be dealt with in a truly scientific way—that is, in careful conformity to established facts. We record again our unwavering adherence to the supernatural elements in the Christian religion. The Bible is God's revelation of himself through man moved by the Holy Spirit and is our sufficient, certain, and authoritative guide in religion. Jesus Christ was born of the Virgin Mary through the power of the Holy Spirit. He was the divine and eternal Son of God. He wrought miracles, healing the sick, casting out demons, and raising the dead. He died as the vicarious and atoning Saviour of the world and was buried. He arose again from the dead. The tomb was emptied of its contents. In his risen body he appeared many times to his disciples. He ascended to the right hand of the Father. He will come again in person the same Jesus who ascended from the Mount of Olives. We believe that adherence to the above truths and facts is a necessary condition of service for teachers in our Baptist schools. These facts of Christianity in no way conflict with any fact in science. We do not sit in judgment upon the scientific views of teachers of science. We grant them the same freedom of research in their realm that we claim for

**JESUS SAITH UNTO HIM, I AM THE WAY, THE TRUTH, AND THE LIFE; NO MAN COMETH UNTO THE FATHER, BUT BY ME. IF YE HAD KNOWN ME, YE SHOULD HAVE KNOWN MY FATHER ALSO; AND FROM HENCEFORTH YE KNOW HIM, AND HAVE SEEN HIM.—**  
John 14: 6-7.

ourselves in the religious realm. But we do insist upon a positive content of faith in accordance with the preceding statements as a qualification for acceptable service in Baptist schools. The supreme issue today is between naturalism and supernaturalism. We stand unalterably for the supernatural in Christianity. Teachers in our schools should be careful to free themselves from suspicion on this point. In the present period of agitation and unrest they are obligated to make their positions clear. We pledge our support to all schools and teachers who are thus loyal to the facts of Christianity as revealed in the Scriptures."

## TIMBER A REAL CROP.

The following wise words from an editorial in The Progressive Farmer are worthy of our consideration.

"We must begin to think of timber as a real crop just as surely as corn or cotton is a crop, and treat it accordingly. Just because it takes only a few months to make corn or cotton and a good many years to make a timber crop—this condition does not alter the fact that timber is nevertheless just as truly a crop as the others. And we must interest ourselves just as definitely in seeing to it (1) that 'weeds' or unprofitable trees are cut out, (2) that there is a good stand of the timber crop, (3) that fire is just as earnestly and faithfully kept out of the timber crop as we would keep it out of a field of ripe wheat or oats, and (4) that trees are marketed when they are the right size and neither marketed when they are decidedly immature nor yet held too long after maturity. Not until we realize that timber is a 'crop' and that timber land calls for careful 'farming' as surely as other land—not until then can we get the substantial profits from our woodlands to which the growing scarcity of timber all over America entitles us."

## BE REVERENT.

In a message to Boy Scouts, which is regarded as his "In Memoriam" to his son Calvin who recently died, President Coolidge uttered sentiments which should be impressed upon all American youth. The President said:

"There was no Boy Scout organization in my boyhood; but every boy who has the privilege of growing up on a farm learns instinctively the three fundamentals of scout-hood.

"The first is reverence for nature. Boys should never lose their love of the fields and the streams, the mountains and the plains, the open places and the forests. That love will be a priceless possession as your years lengthen out. There is an instructive myth about the giant Antaeus. Whenever, in a contest, he was thrown down, he drew fresh strength from mother earth, and so was thought invincible. But Hercules lifted him away from the earth and so destroyed him. There is new life in the soil for every man. There is healing in the trees for tired minds, and for our overburdened spirits there is strength in the hills if only we will lift up our eyes. Remember that nature is your great restorer.

"The second is reverence for law. I remember the town meetings of my boyhood, when the citizens of our little town met to levy taxes on themselves and to choose from their own number those who should be their officers. There is something in every such meeting, in every election, that approaches very near to the sublime. I am thrilled at the thought of my audience tonight, for I never address boys without thinking that among them may be a boy who will sit in the White House. Somewhere there are boys who will be presidents of our railroads, presidents of colleges, of banks, owners of splendid farms and useful industries, members of Congress, representatives of our people in foreign lands. That is the heritage of the American boy. It was an act of magnificent courage when our ancestors set up a nation wherein any boy may aspire to anything. That great achievement was not wrought without blood and

sacrifice. Make firm your resolution to carry on nobly what has been so nobly begun. Let the nation, under your guidance, be a firmer nation. Resolve that the sacrifices by which your great opportunities have been purchased will be matched by a sacrifice on your part that will give your children even a better chance.

"The third is reverence for God. It is hard to see how a great man can be an atheist. Without the sustaining influence of faith in a divine power, we could have little faith in ourselves. We need to feel that behind us is intelligence and love. Doubtters do not achieve; skeptics do not contribute; cynics do not create. Faith is the great motive power, and no man realizes his full possibilities unless he has the deep conviction that life is eternally important and that his work, well done, is a part of an unending plan.

"These are not only some of the fundamentals of the teachings of the Boy Scouts; they are the fundamentals of our American institutions. If you will take them with you, if you will be living examples of them abroad, you will make a great contribution toward a better understanding of our own country and receive in turn a better understanding of other countries."

## FINDING MONEY.

Under a recently enacted law one-fourth of the federal income-tax payable this year is to be refunded. Those who have paid the tax in full will soon receive one-fourth of it as a refund, and those who have made partial payment will receive one-fourth of what they have paid and will pay one-fourth less on the balance. This is to income taxpayers the same as money found, because it had passed out of their hands with no expectation that it would ever be returned. Its use has not entered into the plans of those who paid; hence all business arrangements were made without taking it into account.

Now arises the question, How shall this unexpectedly found money be used? It has been suggested, very properly, that Christian men and women should acknowledge their gratitude to God by devoting this money to some sacred cause—missions, education, the relief of the suffering at home and abroad. Let us not spend it selfishly on some luxury. Let us not use it for bigger houses and barns. Let us not hoard it for future enjoyment. Let us invest it in spiritual things which moth and rust do not corrupt. What a glorious opportunity for Christians to make investments which will demonstrate that they are Christlike! Let all our pastors lovingly present the holiest causes to their people who are finding money.

## APPRECIATION OF HIGHER EDUCATION.

Addressing a convocation of university men, the English Premier, Ramsay MacDonald, who, because of poverty and the necessity of earning a living, was deprived of university advantages, recognized the debt to the universities for training teachers. Among other things he said: "The Scottish Universities have been unique amongst the universities of the whole world for spreading general enlightenment. We may be very learned and apply skill and knowledge to the arts and professions, but if culture, knowledge, and intelligence are differentiated from the great mass of the people we shall still want that source of inspiration from the minds and aspirations of the common people that all national culture requires. The greatest service of the Scotch Universities has been to produce a unique race of schoolmasters—when every little village had its schoolmaster who had gone through a university and who with all of the affection of a father and the tenderness of a mother, watched our first tottering steps along the hard and dusty road of life. Happy and rich is the nation that has such a race of schoolmasters! And that nation appreciated them. . . . You can pay your teachers, you can put them in palaces, and yet you have not secured the secret of education. What education wants, and what the teacher wants, is spiritual appreciation on the part of the great mass of the people with whom he is living. It is the genius of the old Scotch university which, I hope, will be zealously guarded to flash across the minds of the common people that nothing is more honorable to the poor family of Scotland than that at least one of its sons should be at Aberdeen, Edinburgh, Saint Andrew's or Glasgow pursuing the ways of learning and knowledge."

# THE ARKANSAS METHODIST

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J. C. GLENN Assistant Editor  
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## METHODIST CALENDAR.

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 is supporting 500 home mission workers in various parts of the United States.

If you do not get pleasure from your work you will not get it from your pay envelope.—Forbes Magazine.

The pastoral charges in the Texas-Mexican Mission have been increased by 50 per cent during the Centenary period.

Before we can give much to others, most of us have to give to the world the best that is in ourselves.—Forbes Magazine.

Large sums of the war-work fund supplied by the Centenary are now being used to build churches in educational centers.

Rev. G. E. Patchell of Hoxie called last week and reported a good meeting at Forest Park where he has been assisting the pastor, Rev. D. T. Rowe.

The Bethlehem House, Nashville, Tenn., a training center for Social Service Work for Negroes, has been remade by a Centenary investment of \$60,000.

Last Friday Rev. Jefferson Sherman, the aggressive presiding elder of Searcy District called. He is in good spirits and makes an optimistic report of his District.

In Florida, the Woman's Department has expended more than \$100,000 of Centenary money for clinics, day nurseries, and social work among the Cuban cigar makers.

Following a great revival held recently at Forest City by Rev. W. V. Womack, pastor, assisted by Evangelist Burke Culpepper, sixty-six members were added to our church.

The Centenary has reopened 13 abandoned rural churches in one Alabama District, 6 in one Arkansas District, and similar numbers in county sections all over our territory.

Five schools for negroes are being helped by the Centenary. One of these, Lane College, is adding its Centenary money to the endowment. Another, Paine College, is becoming a real Teacher's college.

Miss Bess McKay, the untiring field secretary of the Little Rock Conference Epworth Leaguers, called last Friday. She is in fine health and high spirits and reports continued progress among the Leagues.

Rev. R. E. Simpson of North Arkansas Conference, who has been a student of Southern Methodist University the past year, has been appointed to supply Junction City Station until the meeting of Conference.

The Centenary has helped in the erection of 400 churches in the United States.

Dr. H. E. Woolever, editor of the National Methodist Press, will deliver the principal address at the meeting of the Southern Methodist Press Association at Mt. Sequoyah, August 6. His subject will be "The Church and the Nation."

Rev. W. F. Evans, our pastor at Wynne, who has been temporarily resting from his work reports that he is again in charge, and will preach once every Sunday until September when he purposes undertaking all of his pastoral duties.

For two weeks Miss Myrtle Greenhaw, our treasurer and faithful office assistant, has been ill, spending part of the time in the General Hospital for treatment. She is improving, and hopes after a short vacation to be back at her work.

Information comes that a contract has been closed for a fine pipe organ for our Central Church, Hot Springs. It will be installed in September. Dr. J. J. Stowe and his great congregation look forward with interest to that event.

It is reported that Princeton University students who served in the war and are entitled to a bonus as adjusted compensation, have agreed not to use this money for themselves but to donate it to their University. This is a fine example that might profitably be followed by soldier students of other institutions.

Rev. Ralph E. Nollner, who has worked so faithfully for the Epworth League Hall at Mt. Sequoyah announces that the corner stone will be laid on Aug. 14, and Dr. F. S. Parker, general secretary, will deliver the address on that occasion when it is expected that a group of 400 or 500 Epworth League leaders from twelve Conferences will be present.

Announcement is made of a Congress on Christian Work in South America to be held March 27-April 8, 1925, at Montevideo, Uruguay. It will be of the same character as the one held at Panama in 1916. All questions regarding the Congress will be answered and bulletins furnished on application to Samuel G. Inman, secretary, 25 Madison Ave., New York City.

The Biblical Review for July contains the following excellent articles: "The Christ of the Ages," "Paul as Pastor," "Evolution and the Fall," "Religious Denominationalism in the Light of Modern Thought," "Child Evangelism," and "The Review." The price is fifty cents a copy, or \$2 a year, and it is published by The Biblical Seminary, 541 Lexington Ave., N. Y.

While in the city last week Rev. J. F. Glover of Imboden called. He was negotiating a loan of \$15,000 with which to finish the Academy Administration Building and erect a dormitory for boys. He reports the prospects for students unusually good and his church prospering. Crop conditions in that vicinity are quite favorable and Sloan-Hendrix Academy will profit as a result.

Miss Lois Dale of Texarkana has been appointed by Governor McRae county and probate judge of Miller County to fill a vacancy caused by the death of Judge Nolan. Miss Dale, who is the daughter of Dr. J. R. Dale, is the first woman to hold this office in Arkansas. This is not, strictly speaking, a judicial office, but is rather an executive office. As Miss Dale is a lawyer and has been probation officer of Miller County, she is well qualified for the position.

The Christian Education Magazine, the Yearbook number of our Board of Education, contains much valuable information about the schools and colleges of our Church. One of our youngest Boards, the Board of Education, is accomplishing a great work and its report is highly interesting reading. If you want to know about our educational plans and achievements, send to Dr. Stonewall Anderson, secretary of Education, Nashville, Tenn., for a copy of this Yearbook.

On July 23 Miss Lillian C. B. Monk died at our General Hospital, and the remains were carried to the cemetery near Mt. Tabor where funeral services were conducted by Rev. A. F. Skinner of Cabot. Miss Lillian, who had been employed by the Gay Oil Co., was the daughter of Rev. Bascom Monk, a superannuate of North Arkansas Conference, and a niece of Dr. Alonzo Monk of Little Rock Conference. A brother, Rev. M. M. Monk, is pastor of the Methodist Church at Cement, Okla.

Mr. Paul H. Millar, who for the past six months has been state seed analyst with laboratory at Fayetteville, has accepted a position as assistant under the State Plant Board and will now do his work in this city. Mr. Millar is a graduate of Hendrix College and of the agricultural department of the University of Arkansas. With the exception of his term of service in the army, he has for the last six years been engaged in various kinds of agricultural activity at Crossett, Trumann and Batesville.

Laws and governmental processes can never take the place of the old time religion and the heart regenerating character of the Christian faith.—Ex.

One look at a woman as she was bathing led David to commit a most abominable crime. Yet many people who bear the name of being Christians engage in mixed swimming, where the stimulation to such crime is just about as great as it was in the case of David.—Baptist Advance.

Parents who permit their children to engage in amusements that are either questionable or plainly vulgar and degrading in order that they may stand well in the "best society" sin against God and bring a curse on their children. Such children are in great need of real fathers and mothers.—Baptist Advance.

As announced some weeks ago, Bishop McMurtry was elected president of Central College (Mo.), but at that time had not accepted. In a statement in the St. Louis Christian Advocate the Bishop accepts and agrees to undertake the task of the presidency with the distinct understanding that it is in no degree to interfere with his work as bishop. As the general superintendent of our Conferences in Mo., Bishop McMurtry, with his great ability as a leader of men, is in position to render the cause of Christian education highly valuable service. We predict that within a few years Central College will be wonderfully strengthened. However, in taking upon himself this extra burden, the Bishop risks the danger of overwork, if such a thing is possible to a man of his tremendous energy.

## MULBERRY AND DYER.

In May, 1887, while considering the offer of the presidency of Central Collegiate Institute, I visited Altus, and, the Clarksville District Conference being in session at Alma, I spent a day there, and when it adjourned accepted an invitation to spend the night at Mulberry. In a buggy with the Mulberry pastor, Rev. A. M. Elam, accompanied by Rev. J. J. Turlton, I made the trip along the country road below the hills. The special reason for going to Mulberry was to hear Dr. A. R. Winfield, editor of the Arkansas Methodist, who was in the zenith of his glory as preacher and editor. I was glad that I went to Mulberry, because it was the only opportunity I had to hear Dr. Winfield. With his fiery eloquence he delivered a great sermon that night and took a list of subscribers to his paper. Little did I think then that I would sit in his editorial seat.

A year later I was invited to preach at Mulberry. I was very young and had preached little. When I arrived I found several visiting brethren and discovered that I had preached before some of them every sermon that I had in mind. I did not like to repeat; hence I got busy and prepared a new sermon on the text, "Train up a child in the way he should go," and preached it in twenty minutes. It was well that I was compelled to prepare that sermon, because I needed it in my business, and continued to use the outline for many years when discussing educational subjects. Indeed it developed into three or four useful discourses.

Last Sunday, on invitation of the active and aggressive pastor, Rev. J. W. Moore, I was permitted to visit the scenes of former years. Very few of those who were there in 1887 are still there, but their children were present, and I greatly enjoyed meeting old students and the children and friends of those whom I had formerly known.

Running up on the late train Saturday, I was met by Bro. Moore and carried to the parsonage and allowed to sleep late enough to catch up. Then in his Ford, accompanied by Bro. Cecil, a candidate for the Legislature, who had heard Dr. Winfield in 1887, we motored over to Dyer and attended the good Sunday school of which Bro. Johnson is the efficient superintendent. Briefly I addressed the Sunday school and then preached to a fine congregation and had dinner with Bro. Selby, whose wife is the sister of Mrs. W. J. Faust and Mrs. Elisha Dyer, who preside over parsonages at Waldron and Kensett, and all three are daughters of good Mrs. Moss who was visiting in the home.

At three o'clock I preached to the people who constitute a small church at Vine Prairie, a country appointment half way between Dyer and Mulberry. This is a good neighborhood. Many comfortable homes have been built in recent years and the farmers seem to be progressive and prosperous.

Returning to the parsonage, I visited and addressed the League at Mulberry and preached that night to a fine congregation, after which Bro. Moore received six new members into the church. Then I took train after midnight and arrived at home early Monday morning a little short on sleep, but otherwise refreshed and invigorated by my Sunday's exercise.

Mulberry and Dyer, with Vine Prairie as an afternoon appointment, constitute Bro. Moore's charge, with 135, 30, and 130 members respectively. Our people are active and willing to cooperate and are standing behind Bro. Moore in carrying out the full program of the church. The Woman's Missionary Society at Mulberry is unusually active, having advanced in two years from a member-

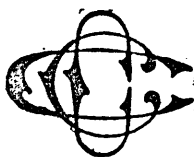


## The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY

Board of Finance, M. E. Church, South

510.513 Security Building, St. Louis, Mo.



## Over \$500,000 Paid on Special Effort Quotas to Date

Hurrah for our great Church! Notwithstanding the many financial obligations which must have attention, the debt we owe to the Forgotten Man is being paid. Already more than \$500,000 has been received since March 16, 1924, and the remittances from the Charges continue to pour into the offices of the Board of Finance, Security Building, St. Louis, Mo.

### Keep the Fires Burning Hot.

The fireman of a steam-engine must keep on shovelling coal, or his steam-gauge will backslide. When the steam goes down the engine goes dead. The big Special Effort mogul is throbbing with life and power just now, but we must keep up the fires or it will change quickly to a dead and powerless machine. It is pitiful to see a big engine that is unable to move itself, when it was designed to pull a train of loaded cars a mile long. We do not want our Special Effort pulling power to be like that. We have sweat and toiled a long time to get up steam, and now let us keep it up by constantly piling the fuel on the fire. Remember, those who quit never win and those who win never quit.

### Asleep When Opportunity Calls.

Some people never get very far doing anything—they nap too much. This week a prominent lay member who made a liberal subscription on the Special Effort quota of his church, inquired to whom he should pay the amount of his pledge which was due July 1. This means that the Treasurer of that Charge's Special Effort Committee has not notified the subscribers about payments due July 1. He is a snoozing Rip Van Winkle on the day when over 2,300 superannuated preachers and widows of preachers depend upon him being wide-awake and on the job. Ugh! Wake up, brother, you are doing worse than "fiddlin' while Rome burns"—you are snoring while your Church's heroes call for bread.

### Particeps Criminis—Two of a Kind.

It is bad enough for the Treasurer of a Special Effort Committee to fail to make a real effort to collect pledges due July 1, but what should be said about a pastor who does not lift a finger of protest about such failure? A layman might forget his duty in this matter, on account of pressure of other work committed to him. But, in the name of Mercy, how can a pastor forget it? A brother said to

me recently "Some pastors will never budge to do a single act for the Special Effort after they appoint the Charge Committee." Surely this cannot be true! It is unthinkable that a pastor would treat so lightly a matter which deals with the old-age necessities of his kind. And yet I am receiving letters from some of these Committees, stating that certain pastors are not doing a thing to help along this great movement. Are you one of them? If so, you will have time to repent when your own name appears on the list of the superannuates.

### The Worst Thief of All.

It has been said that "Procrastination is the thief of time." We have learned by experience that these words are true. The worst thief is that one which robs us of our priceless hours of opportunity. This thief has persuaded some pastors to "postpone securing the Special Effort pledges until later in the Conference year." At a District Conference held recently, it was discovered that half of the Charges had not secured these pledges but expected to take up the matter at an early date. Well, this thief stole from these Charges a precious chance to succeed when other Charges were doing it. That time cannot return. The only thing for these Charges to do now, is to get busy immediately and do their part in this wonderful movement. It is to be hoped that every Charge in the entire Church will be able to report at Annual Conference this fall, that the Special Effort was applied and a substantial sum sent to the Board of Finance for the first year.

### Shining Like the Stars Above.

I try to publish every Charge that pays the first year one-fifth or more of its total quota. Occasionally one slips by unnoticed, but it is always a mistake arising from handling thousands of remittances. If your Charge has done this good thing, and the fact has not been noted on this page, notify the Board and proper notice will be given.

Red Oak, Central Texas.—Waxahachie, Rev. Edward Heinsohn, pastor. Total assumed quota, \$1,460; amount remitted, \$297.50.

First Church (Tampa), Florida.—Tampa, Rev. H. F. Tolle, pastor. Total assumed quota, \$4,068; amount remitted, \$991.55.

Epworth (New Orleans), Louisiana.—New Orleans, Rev. J. B. Grambling, pastor. Total assumed quota, \$1,750;

amount remitted, \$360.

Woodburn, Louisville — Bowling Green, Rev. C. P. Walton, pastor. Total assumed quota, \$1,200; amount remitted, \$284.50.

Leitchfield, Louisville—Elizabethtown, Rev. W. C. Christie, pastor. Total assumed quota, \$1,700; amount remitted, \$1,506.

Fourth Avenue (Louisville), Louisville—Louisville, Rev. J. W. Johnson, pastor. Total assumed quota, \$6,650; amount remitted, \$3,764.75.

Messick Memorial, (Louisville) Louisville—Louisville, Rev. J. H. Nicholson, pastor. Total assumed quota, \$2,178; amount remitted, \$650.

Douglasville, North Georgia—South Atlanta, Rev. Geo. L. King, pastor. Total assumed quota, \$2,150; amount remitted, \$461.

Court Street (Alameda), Pacific—San Francisco, Rev. J. L. McCann, pastor. Total assumed quota, \$700; amount remitted, \$140.

Pioneer Memorial (Oakland), Pacific—San Francisco, Rev. A. T. O'Rear, pastor. Total assumed quota, \$3,000; amount remitted, \$912.27.

Bonne Terre, St. Louis—Farmington, Rev. J. T. Evitts, pastor. Total assumed quota, \$1,710; amount remitted, \$1,150.

Seventh Street (Kansas City), Southwest Missouri—Kansas City, Rev. C. L. Swafford, pastor. Total assumed quota, \$2,190; amount remitted, \$437.04.

St. John's Church (Rock Hill), Upper South Carolina—Rock Hill, Rev. R. S. Truesdale, pastor. Total assumed quota, \$3,800; amount remitted, \$1,000.

Highland Charge, Virginia—Petersburg, Rev. W. H. Atwill, pastor. Total assumed quota, \$1,500; amount remitted, \$314.90.

Main street (Gastonia), Western North Carolina—Shelby, Rev. F. J. Prettyman, pastor. Total assumed quota, \$6,000; amount remitted, \$1,200.

West End (Gastonia), Western North Carolina—Shelby, Rev. D. W. Brown, pastor. Total assumed quota, \$2,150; amount remitted, \$430.

St. Albans, Western Virginia—Huntington, Rev. C. N. Coffman, pastor. Total assumed quota, \$1,500; amount remitted, \$975.

Winter Haven, Florida—Orlando, Rev. C. W. White pastor. Total assumed quota, \$3,000; amount remitted, \$600.

Fourth Street (Moberly), Missouri—Fayette, Rev. R. P. Basler, pastor. Total assumed quota, \$3,000; amount remitted, \$1,200.

Lexington, Southwest Missouri—Marshall, Rev. W. T. McLure, pastor. Total assumed quota, \$2,775; amount remitted, \$700.

San Paolo, Florida—Latin, Rev. L. Monteleone, pastor. Total assumed quota, \$100; amount remitted, \$20.

Cloverport, Louisville—Owensboro, Rev. B. F. Wilson, pastor. Total assumed quota, \$1,267; amount remitted, \$506.80.

First Church (Rocky Mount), North Carolina—Washington, Rev. H. M. North, pastor. Total assumed quota, \$4,000; amount remitted, \$3,100.

Buchanan Street (Nashville), Tennessee—Nashville, Rev. O. B. Johnson pastor. Total assumed quota, \$1,046; amount remitted, \$280.

Waverly Place (Nashville), Tennessee—Nashville, Rev. M. P. Woods, pastor. Total assumed quota, \$2,630; amount remitted, \$547.03.

Bell Buckle, Tennessee—Murfreesboro, Rev. W. H. Blue, pastor. Total assumed quota, \$2,060; amount remitted, \$412.

Hodgenville, Louisville—Elizabethtown, Rev. J. S. Chandler, pastor. Total assumed quota, \$1,335; amount remitted, \$267.

Robards, Louisville — Henderson, Rev. J. E. Hartford, pastor. Total assumed quota, \$1,145; amount remitted, \$300.

First Church (Wichita Falls, North Texas—Wichita Falls, Rev. C. M. Simpson, pastor. Total assumed quota, \$10,000; amount remitted, \$3,638.10.

West Market Street (Glenwood), Western North Carolina—Greensboro, Rev. J. H. Barnhardt, pastor. Total assumed quota, \$5,004; amount remitted, \$1,038.50.

Franklin Avenue (Gastonia), Western North Carolina—Shelby, Rev. G. W. Vick, pastor. Total assumed quota, \$1,535; amount remitted, \$307.

Scott Street (Covington), Kentucky—Covington, Rev. W. P. Baird, pastor. Total assumed quota, \$3,000; amount remitted, \$600.

Danville, Kentucky—Danville, Rev. J. M. Fuqua, pastor. Total assumed quota, \$3,645; amount remitted, \$1,950.

Hardinsburg, Louisville—Elizabethtown, Rev. P. P. Napier, pastor. Total assumed quota, \$1,435; amount remitted, \$327.15.

Greenville, Louisville—Owensboro, Rev. L. K. May, pastor. Total assumed quota, \$3,000; amount remitted, \$600.

First Church (Atlanta), North Georgia—North Atlanta, Rev. C. J. Harrell, pastor. Total assumed quota, \$5,440; amount remitted, \$1,157.25.

Summerton, South Carolina—Sumter, Rev. R. R. Tucker, pastor. Total assumed quota, \$1,825; amount remitted, \$370.99.

Booneville, Southwest Missouri—Marshall, Rev. O. M. Rickman, pastor. Total assumed quota, \$2,897; amount remitted, \$725.

West End (Nashville), Tennessee—Nashville, Rev. George Stoves, pastor. Total assumed quota, \$9,334.36; amount remitted, \$2,938.36.

ship of 14 to 55. The Epworth League is small, but composed of real working members. The church building, erected some eight years ago, is a commodious brick capable of conversion at small cost into a modern Sunday School building. The parsonage is comfortable and large enough for an average family. It is pleasantly located on Church (or "Millenaire") Street, surrounded by many beautiful new homes. Mulberry, in the midst of a rich farming country, is a flourishing town of some 1,200, and has made marvelous improvement since I saw it last twelve years ago. It is a delightful community in which to live.

Dyer is only a village, five miles west of Mulberry, but has good homes and business houses, and our church is relatively very strong, having almost as many members as the Mulberry church. The school building is unusually handsome and well constructed for a small town, and the school flourishes under the care of Mr. McNutt, a former Hendrix student, who has been principal for six years. The Woman's Missionary Society at Dyer is also strong and active, and the Sunday School is doing excellent work.

A helpful revival had just closed at Mulberry. Rev. Norris Greer was the preacher. Bro. Moore

says that Bro. Greer is good help and knows how to conduct a successful revival. The result will be about fifteen additions. Bro. Moore will begin a meeting at Dyer next Sunday and will do the preaching himself. With four local preachers at Mulberry, the pastor feels that he has strong help. The charge as a whole is in splendid condition; the pastor and people appreciate each other; the communities are constantly improving; and prospects are bright for steady growth in the church.

The entertainment at the parsonage and the fellowship were thoroughly enjoyed, and the day will not soon be forgotten.—A. C. M.

### AN INTERESTING BEQUEST.

When Rev. F. M. Smith, beloved superannuate of the North Arkansas Conference, died this year, he left a will under which practically all of his little savings was bequeathed to the Superannuate Endowment Fund of our Church. However, after providing for a modest stone at his grave, Bro. Smith made provision for a payment of \$25 to the Arkansas Methodist as a token of his appreciation of the paper.

A few days ago we received from his executor, Mr. C. D. Metcalf of Batesville, a check for \$25 to

carry out Bro. Smith's purpose. Bro. Metcalf writes: "He did not want to die owing a man a cent in the world. He even had his board paid up ahead. He was very saving with his money received from the Conference Board and from friends, and by his saving and by the care and expense of his last illness being borne by his many friends here, there will remain a fund, after paying you the \$25, of about \$500 which he desired to be turned back into the Superannuate Fund of our Church."

This goes to a sacred fund, and will be doubly sacred because of its source. In the ordinary sense of the word "great" Bro. Smith was not a great man, but he was truly great in his zeal for his Master and in his faithfulness over the things committed to him for use. It is altogether probable that he never spent a penny, after he entered the ministry, without considering how it would contribute to the Kingdom of God. He was faithful over few things. Surely he will have an abundant reward. May his example cause others to remember that they are stewards of God's bounty, and if he, on a salary of four or five hundred a year, could save and contribute to the Lord's cause over \$500, are there not many who are so situated that they could do far better?



## CONTRIBUTIONS

## CREDO.

By Clyde Edwin Tuck.

With modern or with ancient sect or creed

In closest harmony I may not be;  
I only ask for faith and light to lead  
Me through mind's trackless wilderness to Thee,

That I may glory in man's brotherhood,

And know that Good is God and God is Good.

The man-made systems under which we live

Are intertwined with evil, selfish greed;

I ask for grace wrongs to forget, forgive,

From error's chafing fetters to be freed,

And for new courage for the bitter strife.

I know that Life is God and God is Life.

Amid the clash of science I am calm,  
Though sophists scoff and atheists may doubt;

A voice from out the silence, like a psalm,

Bids me rejoice always, and with a shout

Proclaim that all is well below, above,  
And know that Love is God and God is Love!

## THE UNIFICATION VOTE.

Bishop John M. Moore.

The vote of the General Conference at Chattanooga July 4, 1924, on the Plan of Unification is full of interest to all parties, whether for or against unification. The announced vote was 297 to 75, but the published vote shows 298 to 74. Our study must necessarily be based at present on what the published records show.

Of the 74 votes against the Plan of Unification, 40—more than half—were from Alabama, Mississippi and South Carolina, states having a total vote of 64 and a church membership of 470,689. The 34 votes were from all the rest of the church with a total vote of 332, and a church membership of 2,007,934. That is an interesting fact. From all the territory west of the Mississippi River, with a church membership of 785,000, and with a total vote of 140, only 5 were against the plan. That is another very interesting fact. Missouri, with a vote of 26; Arkansas, with a vote of 20; Oklahoma with its 16; Louisiana with its 8, went solidly for unification. Texas with its 64 votes had only 3 in the negative, and they in the Northwest Texas Conference. One vote in the Arizona Conference and one in the Pacific represented the total opposition in all our far western work. Delegates from the four established missions: Japan, Siberia, Texas-Mexican and Western Mexican, were present without vote but all were for unification. No representative of the 55,500 communicants in all our mission fields has yet raised his voice against unification. These are speaking facts which cannot be disregarded or even regarded lightly.

The border line east of the Mississippi River also reveals interesting facts. In that territory comprising Illinois, Kentucky, West Virginia and the Baltimore Conference there were only 5 negative votes. Two Conferences, the Kentucky and the West Virginia, were solid. Taking the Conferences in Illinois, Kentucky, West Virginia, Maryland, Virginia, and North Carolina, with a church membership of 610,000 and a total vote of 80 in the General Conference, only 9 were against the plan. Florida Conference had only two negative votes. Georgia with its 30 votes had 8 against it. Tennessee with 38 votes, had 9 against the plan. The border territory east of the Great River voted largely and strongly for unification.

Where is unification regarded as being most needed? On the mission fields. There they are for the plan. In Oklahoma and Missouri, in New Mexico, Colorado and the far west.

There they are for the plan. In Illinois, Eastern Kentucky, West Virginia, the Baltimore Conference and the Florida Conference. There they voted overwhelmingly for the plan. Where is unification considered least needed and where would its coming have little or no effect upon existing church conditions? Unquestionably in Alabama, Mississippi, and South Carolina. It is there that the opposition is most pronounced. Where unification is a real practical issue there the people have voted strongly for the plan presented. This fact is worthy of very serious consideration by those who would vote against it.

The opposition declares that this plan will not work, that it will not accomplish the real purpose of unification. The men and women in the west, on the border, and wherever the two churches are in competition, and who will be most affected by unification have shown their confidence in its workability by voting their approval in no uncertain measure. It is not a luxury that those on the border are asking, but a practical necessity in church life. They are not theorizing about the workableness nor the non-workableness of the plan. They propose to make it work by the spirit, purpose and methods which they expect to put into it. The opposition is largely located where no local conditions require that they make the plan work.

It would not be fair to claim too much for unification by the facts pointed out. Not every one west of the Mississippi River or along the border or down in Florida and Louisiana is, or will be for unification. No one expects that. But it would be a rather bold assertion to say that the members in the General Conference did not fairly represent their constituencies. They came to Chattanooga out of the atmosphere of their home territories, which two months of discussion has produced, and to claim that they were unmindful of and unfaithful to the sentiment and will of their constituencies is to discount the character and representativeness of the outstanding men and women who came as delegates. The vote in the General Conference can scarcely be considered as other than the voice of the Church in all the respective sections.

The leadership of the church to an unusual extent has spoken and largely in favor of unification. Only the heads of the delegations from the Alabama, Arizona, Illinois, Pacific and Upper South Carolina Conferences voted in the negative while the heads of the other 38 Conferences voted in the affirmative. Of the 20 college and university presidents and professors in the General Conference, only one voted against the plan. Our educators and our students throughout the Church, whenever they have spoken, have done so in favor of unification. Then there are our women to whom, if to any one, fears of social relations would appeal. How do they stand? Of the 21 women in the General Conference only one voted in the negative. The women of the church who make up the leadership in our General and Conference Missionary work are all but unanimously favorable to unification. Only one connectional officer has declared against unification. The Church Press, excepting that in Alabama, South Carolina, Georgia and Florida, supports strongly the plan of unification. Have all these been hoodwinked or hypnotized and rendered utterly incapable of seeing the impracticability, the snares, and the inevitable hazards of this plan if they really exist? Why is it that so large a portion of the leadership of the Church has found the plan practicable, adequate, desirable and defensible? That this is true, the facts which the analysis of the unification vote reveal amply and unmistakably make clear.

What use is to be made of the facts here deduced? It is difficult to answer. Facts to partisans carry different values. The argument in the debate at Chattanooga changed the votes of very few, if any delegates.

The estimate of the vote made three weeks before the General Conference practically tallied with the actual vote taken. The men were there largely with minds made up to win a victory on one side or the other and the fight only entrenched each party. Defeat does not often convince the defeated. With another chance to win or to lose the battle array may be maintained. Already persons are saying, "Can we beat them in the Annual Conferences?" But to my mind the war spirit is a poor spirit for the church, whatever it may be elsewhere. The question may be "can we defeat them?" but it does seem that some other question should now take precedence over this. Some of them are: Why did the Conferences in the West, along the border, in the localities where there is competition, and in the mission fields vote so overwhelmingly for unification? Why did the opposition mobilize largely in the lower South and in the sections where the two churches are not in competition? Why is it that the connectional officers who deal with the entire church and the bishops in charge of foreign fields favor unification so strongly? What would the lower South lose if it joined the border sections in their vote for unification? What would the West and border sections and the mission fields lose for themselves if they went over to the position of the lower South? The question is not, "Who can win next time?" but rather "What do the facts in the present situation indicate should be the course of the Church?"

The primary question henceforth in the lower South must necessarily be "Shall we try further to deny the West, the border, and the foreign fields by a militant minority that which they have declared so unmistakably they urgently need and ardently desire?" While that in the West, on the border and the mission field should be "What can we do further to reassure the people of the lower South against their fears and convince them of the urgency of our needs and the adequacy of the plan for the consummation of the full unification desired?" Efforts to answer these questions conscientiously cannot fail to be productive of a beneficial atmosphere.

The finest fact of the Chattanooga General Conference was the superb Christian spirit which prevailed. When the entire matter is at end may the record bear incontrovertible evidence that this same spirit of mutual consideration and brotherly love has never departed from our Zion. Dallas, Texas.

## AN AMAZING FACT.

An amazing thing has just happened. The Congress of the United States has passed a bill ordering a refund of a part of taxes already paid! Truly we are like the man in the parable whose grounds brought forth plentifully. Shall we be like him in his decision that he would feed his soul on his corn? Will we take all God's blessings for ourselves? If we do, there will be for us the same awful verdict from the lips of the same loving but just Lord, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou has provided?"

I am sending with this note the following statement which has been sent recently to the New York Times by Mr. Chas. V. Vickrey, General Secretary of the Near East Relief, which I hope you will print at an early date.—James Cannon, Jr., Chairman Near East Relief Advisory Committee M. E. Church, South.

To the Editor,  
New York Times.  
Sir:

Is there any record in history of any country, previous to 1924, systematically refunding taxes once levied and collected?

We are certainly, at this time, enjoying a most unusual sensation of receiving back or having cancelled a portion of income taxes which we had expected to pay.

Are the American people sufficient-

ly appreciative of the privilege of living in a land where there is property, prosperity, employment and wealth, with a government so well administered that even a portion of our taxes may be returned for other allocation?

America is, beyond all comparison, the richest and the most highly favored nation on earth, possessing approximately \$320,803,862,000 (statistics of 1922) of the world's wealth, practically controlling the world's credit, with less than 7 per cent of the world's population, owning and enjoying 87 per cent of the world's automobiles, and spending annually \$8,710,000,000 for luxuries. Serious unemployment in the United States at present is practically unknown.

By way of contrast, in Bible Lands today, as well as in Greece, along the shores of the Aegean Sea, and in Armenia, there are tens of thousands of little orphaned children, many of whose parents were once prosperous and wealthy as we are today. Their parents (were they living today) would welcome the sensation of paying taxes. But cruel, devastating war, in which we participated, in which they were our allies, and of which, but for a kindly Providence, we, like them, might have been the victims, has not only robbed them of income on which to pay taxes but of property and employment from which to draw income. These orphaned children, deprived of property, parents and country, if properly trained, are the hope of the Near East and of permanent peace at the crossroads of the world.

These thousands of children—most of them under twelve years of age, without father, mother or country—are dependent upon us for daily food and every necessity of life.

The unusual disbursements in saving the lives of many thousands of refugees following the Smyrna disaster exhausted the treasury of Near East Relief. The normal income during the summer months will support not more than two-thirds of the children already in the orphanages exclusive of those in refugee camps. Unless additional resources are pledged immediately the order must go forth to discharge at least 10,000 and possibly more of these children.

Five dollars per month for six months (Thirty Dollars) from our rebated income taxes or from our regular weekly pay checks will save one of these children.

Golden Rule Sunday, to be observed throughout the world December Seventh, together with the usual Thanksgiving and Christmas offerings, can be depended upon to replenish the treasury.

The problem is to tide these 10,000 or more orphans through the six summer-autumn months from July 1 until Golden Rule Sunday December 7 or Christmas.

Will they live to have a Christmas?

Sincerely yours,

Chas. V. Vickrey,  
Gen. Sec.

## IS GOVERNOR SMITH HIMSELF "FANATICAL AND HYPOCRITICAL?"

The Associated Press recently issued a statement by Governor Smith of New York concerning the Eighteenth Amendment and Volstead Act. No one questions the right of Governor Smith to his views on the subject of prohibition, but in view of very recent strong, sweeping deliverances by several great Protestant bodies concerning that same Eighteenth Amendment...

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teenth Amendment and Volstead Act, it is in exceedingly poor taste for Governor Smith to indict those great Protestant bodies by saying: "I maintain that the present hypocritical attitude toward the whole question of prohibition would be greatly relieved, etc." One can but inquire if a great gathering of Roman Catholics had made similar declarations concerning prohibition, whether Governor Smith would have denounced them also as "hypocritical," and also may be pardoned for inquiring whether Governor Smith himself is so infallible that he can safely brand others as "hypocrites."

Furthermore, when Governor Smith states, "The clause making one-half of one per cent the legal maximum of alcohol content was written into the Volstead Act by the Anti-Saloon agents to whom I referred as fanatical dregs," he either discloses his own ignorance of the facts concerning "the one-half of one per cent" legislation, or takes for granted the ignorance of his readers.

As chairman of the National Legislative Committee of the Anti-Saloon League of America since the organization of that Committee in 1913, and therefore thoroughly familiar with the legislation which has been advocated in Congress by the League, the writer flatly denies that the Anti-Saloon League originated the "one-half of one per cent" legislation. The "one-half of one per cent" was not invented nor contributed to the Federal liquor laws by the Anti-Saloon League.

It had been specifically held under the Federal laws for many years that a tax was required to be paid on all fermented liquor made from malt, or any substitute therefor containing one-half of one per cent alcohol. (See Treasury decisions 1235-1307-1360-1787-2354-2370-2410). Before the adoption of the Federal Prohibition Amendment, there were bootleggers and moonshiners engaged in unlawful competition with distillers, brewers and saloon-keepers, who had paid taxes and a license fee to carry on their business. These licensed liquor dealers insisted that a higher alcoholic content than one-half of one per cent for non-intoxicating beverages would make it practically impossible to enforce the law, and to protect those holding license from the moonshiners and the bootleggers.

No one has ever insisted, not even the "fanatical dregs" of the Anti-Saloon League that one-half of one per cent was an accurate definition of "intoxicating liquors." But this standard of one-half of one per cent has been sustained by the courts, including the United States Supreme Court, as sound in principle, and as necessary to effective enforcement, and as showing the purpose of Congress to carry out Section 2 of the Eighteenth Amendment, which calls upon Congress to enforce the Eighteenth Amendment "by appropriate legislation." Why did not Governor Smith and those who hold his view denounce the one-half of one per cent as a "legislative lie" when it was the standard set by the Government for the protection of the licensed liquor dealers? Certainly, if it is a "fanatical"

standard now, it was a "fanatical" standard then, long before the "fanatical" Anti-Saloon League advocated the passage of the Volstead Act by Congress.

Nothing shows the lack of logic and the utter fanaticism in anti-prohibitionists like Governor Smith more clearly than the present situation concerning the speed laws. Over 15,000 persons were killed last year, and multiplied thousands more were injured by the violation of the speed laws by reckless, selfish drivers. No such heavy toll has resulted from the violation of the Volstead Act. Do Governor Smith and these "fanatical" anti-prohibitionists demand the repeal or the modification of speed laws on the ground that they cannot be enforced? Nay, verily. They cry for speedier convictions and heavier penalties to put an end to the "slaughter of the innocents." That is just what is needed to secure the enforcement of the Volstead Law—speedier convictions and heavier penalties. The modification proposed by Governor Smith and men like him would inevitably result in greater liquor lawlessness.

As chairman of the National Legislative Committee of the Anti-Saloon League of America, the writer flatly denies that he is either "hypocritical" or "fanatical," notwithstanding the dogmatic statement of the "wet" Governor of New York.—James Cannon, Jr. Chairman National Legislative Committee, Anti-Saloon League of America.

#### SOME NOTES IN THE SCOFIELD REFERENCE BIBLE.

The commentator who wrote the notes to the second chapter of Daniel in the widely used and splendid Scofield Reference Bible, has the following to say:

"The smiting Stone (2:34, 35) destroys the Gentile world-system (in its final form) by a sudden and irremediable blow, not by the gradual processes of conversion and assimilation; and then, and not before, does the Stone become a mountain which fills 'the whole earth.' Such a destruction of the Gentile monarchy-system did not occur at the first advent of Christ."

Commenting on verse 44, he says: "The passage fixes authoritatively the time relative to other predicted events, 'when the kingdom of the heavens will be set up. It will be 'in the days of these kings,' i. e. the days of the ten kings (cf. Dan. 7:24-27) symbolized by the toes of the image. That condition did not exist at the advent of Messiah; nor was it even possible until the dissolution of the Roman empire, and the rise of the present national world-system."

In brief, the commentator believes that the Stone does not resemble Christianity, and that the time mentioned does not possibly correspond with the time of Christ. After a careful study of the chapter and of various commentators, it is this writer's opinion that the Stone very closely resembles Christianity, and that the time mentioned very easily fits in with the time of Christ.

First, let us consider the statement that "the smiting Stone destroys the Gentile world-system (in its final form) by a sudden and irremediable blow." As an act of Nebuchadnezzar's dream, the Stone does strike a sudden blow. But we must not forget that this short and fleeting dream covers centuries in fulfillment. God is making known to Nebuchadnezzar "what shall come to pass hereafter." Was the blow more sudden than the appearance of the image itself? Did the king see the image in installments? No, all appeared at once, complete. Yet the different parts of the image itself represent great empires that rose and fell through the centuries. This being true, it is not necessary to expect the blow of the Stone to represent a sudden event.

Again, the commentator states that the expression, "in the days of these kings," refers to the ten kings mentioned in another prophecy. While several of the prophecies of Daniel closely resemble each other, they

have as clearly defined differences, and must not be confused. Verse 34 states, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." In the interpretation of this part of the vision, the prophet says, "And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; etc." (Vs. 41) In this prophecy there is no specific mention of the ten kings represented by the ten toes. The mention is of the divided kingdom. When Christianity appeared in the world, Pompey and Caesar, by their civil wars, had already divided "the fourth kingdom," and, in spite of the glory of Augustus, the process of disintegration had already begun.

In reply to this application of the prophecy, it may be argued that Pompey and Caesar were not kings, technically. The words "kings" and "kingdom" are applied indiscriminately in the prophecy, however, to the whole succession of governors and governments included in the prophecy, the former meaning as well "ruler" or "general."

"In the days of these kings" refers, in my opinion, merely to the Roman kings, and especially to those after the division had begun. The prophecy very easily refers to Christianity, then. To what else could it refer more appropriately when it says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever?"

It may seem presumptuous for a mere layman to take issue with recognized authorities, but there is too great a tendency in the present time to see no Christianity where Christianity should by rights be seen.—Richard E. Davis, Helena, Ark.

#### JUST A WORD OR TWO ABOUT UNIFICATION.

There will be, and there ought to be, a good deal said about "Unification" during the next twelve months. The Annual Conferences were asked to delay action till 1925 for the express purpose of giving our people time to look into every phase of the subject. Those of us who favor Unification understand perfectly well that the majority at the General Conference was sufficient to have pushed the case right on through with railroad speed, but nobody wanted to railroad it.

I did not get to say at the General Conference what I wish to say here. I wished for an opportunity to speak for our people on the borders of our Church. They are the people who have been obliged to stand right in the midst of the battle through all these years. If there has been any ugly talk or any ugly things have been done, they are the people that have had to bear the brunt. They are the people who have seen the waste of competitive warfare between the two churches, and have most felt the shame of it all. They know far better than our folks in South Carolina what are the real feelings of our Northern brethren toward us. Now these people, stretching from ocean to ocean, have been telling us for a generation, and they tell us now, with practical unanimity, that Unification ought to come, and come on the present plan. Are they worthy of belief? If they had not been thoroughly loyal, they would not have stayed with us. If our preachers on the border had not been strong and intelligent men, we would not have kept them on the border. Are they worthy of being listened to? I will dare to say that there is not a business man in the world who would not accept their testimony, without hesitation, if they were handling his business, against a competitor along all this border, and he would accept it even against the judgment of his men who had never had experience with the border.

I have listened to every objection

that has been made to Unification. If there is a one of them based upon a living issue I have not heard it. Every one of them harks back to something said or done two generations ago, and digs up some skeleton and shakes it at us. There was enough said and done two generations ago to make the blood of Southern men boil: Who does not know that? It may be that we did some things also that made the blood of Northern men boil. But can a Christian never forgive nor forget? Shall we hold a man's grandchildren responsible for what he did, and did in a time of hot blood and of bitter civil rancor? Above all, shall two great Churches stand as the everlasting exponents of such malice? Is it, or is it not, the duty of the Church to lead the way to the healing of all such wounds? Is it, or is it not, true that the present generation, on either side, shares no such feelings as those of fifty years ago.

One more thing: We hear in some quarters a plea that the question of Unification be submitted to the congregations. Why not submit also the question whether the congregations will participate in the collections ordered by the General Conference and the Annual Conference? Why not ask them to say whether they will stand by the Sunday School programs arranged by the same bodies? Why not submit to them the educational programs of the Church? Above all, why not submit to them the name of the pastor who is to serve them? They have never passed upon our Confession of Faith; why not submit that to them? Why not do all these things, and many others that would be called democratic? Well, there is one answer for it all: We are a Methodist Church, not a Baptist Church, nor a Congregational Church, not a Holy Roller Church. We have seen these things tried along side of us through all our history; we have seen the dissensions produced by them. We know that our Constitution places responsibility for all such matters with the General Conference and the Annual Conferences, and we have never been betrayed by either of them. We will leave things in their hands. They will do right if anybody will do right.—Jas. A. Anderson.

#### THE CHATTANOOGA CONFERENCE.

Some devoted Southern Methodists entertained serious forebodings concerning the conduct and the outcome of the General Conference at Chattanooga. There were fears that improper language and moods might engender unworthy feelings. Now that the Conference is past, there is reason for gratitude that such a high degree of brotherliness prevailed. The tenor of the speeches was calm, deliberate, constructive, and withal marked by love and sound judgment. The Conference was statesmanlike in its handling of the one issue before it. A high position was taken by the leaders of the two sides of the question. The overwhelming majority of practically four to one treated the minority with perfect fairness. Some of the speeches made at this Confer-

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Read carefully the article by Mrs. B. W. Lipscomb, in the July Missionary Voice.

Let us pray earnestly and work unceasingly that these things may be wrought out in our Conference before January 1, 1925.

"Not by might, nor by power, but by My Spirit, said Jehovah."

Yours in the work,

Mrs. H. L. Rimmell,  
Corresponding Secretary L. R. Conf.  
W. M. S.

#### FROM CHINA TO L. R. FIRST CH. AUXILIARY.

One of our Missionary teachers in Sungkiang, China writes from the Susan B. Wilson School telling of fine work there.

Dear Friends:

This year instead of writing you specifically of your scholarship girl I am going to tell you what some of the scholarship girls who have finished this school are doing with their lives.

Three of them who finished several years ago are this year in the Nanking Bible School for further preparation for evangelistic work. Their teachers report them as doing good work and we hope soon that they will be ready to go out into the work carrying the message which you have helped them to get. One, also a graduate of the Nanking Bible School, is teaching Bible in the Bible School in Sungkiang. One who also took further preparation at Nanking, is in evangelistic work in the city of Wusih. One travels with Miss Combs in the country district around Sungkiang helping her to teach Christ to the poor country women. A number are teaching in the country schools, one is my right hand in this school being our head teacher. A few are married and have Christian homes.

Of the graduating class last June one is helping Miss Anderson in Wusih teaching in a school for factory children. Two are working on this district under the supervision of Miss Combs. One of these is giving quite a good deal of time to evangelistic work, teaching Bible classes for women and helping in evangelistic meet-

### RECOMMENDED BY HER DOCTOR

Found Strength by Taking  
Lydia E. Pinkham's Vegetable Compound

Kankakee, Illinois.—"My mother-in-law always took your medicine for weakness, and then in the Change of Life it did her so much good that she induced me to take it for a weakness I had for a year and a half. It has strengthened me and now I have a nice baby boy. I did all my own house work now, and I recommend Lydia E. Pinkham's Vegetable Compound whenever I have the opportunity. I am taking it again for weakness, as my family doctor has recommended it for this purpose."—Mrs. HARRY COULOM, 934 N. Harrison Ave. Kankakee, Illinois.

#### Real Evidence of Merit

For the relief of female weakness, pains and backache, nervousness and irregularities, with other troubles common to women, Lydia E. Pinkham's Vegetable Compound is a dependable medicine.

Its worth is thoroughly established by such letters as the above. There are women everywhere, who, having received benefit, gladly tell other women about it. For sale by druggists everywhere.

ings. One is here in Sungkiang teaching a half day in the Bible School and a half day in our kindergarten. Another has gone up to the Laura Haygood for further study.

Do you not feel that your work is worth while? Not only is the individual helped but the work grows and spreads and the gospel message is given. May God bless your labors.  
—Nell D. Drake.

#### FT. SMITH DISTRICT.

Fort Smith District has eighteen active Adult Auxiliaries with a membership of 479. One new Auxiliary was organized at Spadra in April with 15 members.

There are four Young People and four Juniors reporting, namely Greenwood, Dodson Ave. Midland Heights and Van Buren. If there are other societies organized will they not please report to the District Secretary?

There are 126 reported subscribers to the Missionary Voice and 9 to the Young Christian Worker.

\$417.70 was sent the Conference Treasurer this quarter. \$20.40 was spent for supplies.

We have eight Mission and Bible Study Classes.

Many Auxiliaries report doing special Social Work.

A group Meeting was held at Mulberry in June. Mulberry Auxiliary's hospitality was much appreciated, and the occasion proved a benediction to all. We are indebted to Mrs. S. G. Smith, Mrs. John Bell and Mrs. Roscoe McKee for valuable assistance at this meeting.

Mrs. T. A. Massey, 111 North 20 Street, Fort Smith, a member of First Church Society, has been appointed District Superintendent of Supplies.—Mrs. Milton Harper, District Secretary.

#### BOONEVILLE DISTRICT.

Mrs. Lizzie Jackson, Secretary, sends the following report from one of her Group Meetings.

The Social Service Department of the Methodist Church Booneville, Ark., signed a resolution asking congress to provide a Home for Federal Women prisoners, also a Federal Training School for young men.

They sent a petition asking the President and Congress to see that the United States enters the World Court; also a petition asking Congress to vote for Child Welfare Amendment to the Constitution.

They helped with two layettes; sent one girl to Industrial School, put one in school and helped furnish her books, and for others. They asked the Judge to sentence one boy to Boy's Industrial School and then to put him on probation which he did. They sent 662 magazines and papers, most of them to Sanatorium; formed prayer circle of 53 members; paid visits to sick and shut-ins 366; held Prayer services, some in homes, 44; made visits with invitations to church 22; garments given away 55; trays sent to sick 7; flowers given to sick 40; and fed 11 men and held 12 Scripture readings in Homes.

They cooperated with city council in spring Clean-Up Campaign; rented house for and supported aged couple; conducted 32 meetings with women and girls with total attendance of 265, talked to them on better health rules, and care of the body, also advised expectant mothers on health. At each meeting women were urged to pay their poll tax, to vote and use their influence for better politics. They gave four talks to girls on wholesome living; gave 25 demonstrations in food preparation and proper diet for well being of health. On several occasions women have been urged to pay poll tax and vote "dry." Respectfully submitted.—Mrs. W. H. Wilson, Supt.

#### FROM MRS. J. W. DOWNS' REPORT TO THE MISSIONARY COUNCIL.

Rural Workers in Arkansas.

In the North Arkansas Conference, which like many other Conferences is largely rural, a worker was asked for and granted in 1920. Work was opened in the Jonesboro District, filling a

long needed place in the rural Christian life and its activities. The District Secretary reports an increase of twenty per cent in missionary contributions above the expenses of the worker. The next year the North Arkansas Conference asked for an additional rural worker for the Helena District, which was also granted. The results in this district are beginning to be seen and are very gratifying.

Our Cooperative Homes are meeting the needs of the young woman who earns wages "that are inadequate for living expenses." Then, too, it furnishes a Christian, homelike atmosphere that gives the young women confidence in themselves, a chance for Christian living that they otherwise would not have. The environment and conditions of cheap rooming houses are not at all to be desired for a young woman alone in a city. We have Cooperative Homes in Lexington, Ky., Waco and Houston, Tex., and San Francisco, Calif.

#### Our Work for Mexicans.

The Mexicans in the Southwest constitute one of the largest Home Mission Fields. A conservative estimate places their number at one and a half million people. We maintain Christian social service settlement work, schools, and evangelistic work among

the Mexicans.

On the Southwestern border, across the Rio Grande from Old Mexico, at Laredo, Tex., is Holding Institute, our largest Mexican school. The campus of Holding Institute consists of twenty-six acres of land, with eight buildings, valued at \$120,000. The student body numbers two hundred and fifty, the students coming from Old Mexico and the United States. The faculty of nineteen members represents well-trained efficient men and women workers, giving their best to these Mexican boys and girls that they may see the light of right living and good citizenship. In a meeting recently conducted by Rev. F. S. Onderdonk twenty students were converted and joined the Church. With this coming June Holding Institute closes its forty-second year of service to the Mexican people. In San Antonio we have work for Mexicans.

Homer Toberman Mission and Clinic, of Los Angeles, Calif., is a social service settlement for Mexican people. The plant is valuable, located in the rapidly growing manufacturing district of Los Angeles and consists of three buildings and a well-equipped playground. We have a corps of five well-trained and efficient workers, who are ministering to the needs of these people.

## Facts about our Graduates

1. Our five applicants for state professional license successfully passed the examination last year, although more than half the applicants of the State failed.
2. In the June (1924) examination for Lawrence County, our students got 80 per cent of the "first" grades.
3. More than half of rural teachers who are high school graduates in Lawrence County carry diplomas from Sloan-Hendrix.

For information or catalog write

**J. C. EATON, Principal**

SLOAN-HENDRIX ACADEMY

IMBODEN, ARKANSAS

## A Respected Music Store

It is with pride that we look backwards over the many years and think of the thousands of homes we have equipped with musical instruments.

It is indeed a pleasure to hear with what respect these families speak of our store and it is unmeasurable satisfaction to see the children and relatives of these families come here also for the instruments their homes need.

They buy here because they know that every purchase will be an absolutely satisfactory one—that their musical desires will be filled just exactly right. They know that their money will buy more real quality here than elsewhere.

Visitors are Welcome Here  
Without Feeling Obligated to Buy

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STANDARD FOR 50 YEARS  
**WINTERSMITH'S CHILL TONIC**

**A Fine Tonic.  
Builds You Up**

Prevents and Relieves

**Malaria-Chills and Fever-Dengue**



## 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.

### MT. SEQUOYAH LEADERSHIP SCHOOL.

It was the unanimous opinion of those in attendance upon the Sunday School Leadership school, held at Mt. Sequoyah, Arkansas, June 25-July 9, that the spirit of the school was the best ever experienced by anyone anywhere. From the start there was a spirit of serious study, and yet at the same time there was mixed with it a feeling of joyousness and fellowship that caused everyone to say the last day that they hated to go home. It was verily a mountain top exercise that will be known everywhere as the Mt. Sequoyah spirit.

The total enrollment of the school was 168, 38 of whom being enrolled in the advanced courses and 130 in the Standard training courses. 203 certificates were given in the standard work and 27 in the advanced leadership. Other awards made were one diploma without seal, eleven gold seal, and one leadership diploma. In speaking of the enrollment and the number of awards made Mr. L. F. Seisabaugh, director of teacher training of the General Sunday School Board, said that the showing made was beyond all expectations and much better than was made at Lake Junaluska for several years. In fact, there were more certificates given in the advanced work than at Lake Junaluska last year, notwithstanding the fact that this was the first year of the leadership school at Mt. Sequoyah.

Texas contributed its share of the number of students and as everyone admitted, more than its share of the spirit and enthusiasm. It is impossible to give the names of those from the various Texas Conferences, but there were over forty enrolled. Three of the conference superintendents were in attendance: Rev. R. F. Brown of the Central Texas Conference, Rev. W. H. Terry of the Northwest Texas Conference and Rev. O. W. Moerner of the North Texas Conference. Rev. B. L. Nance of the New Mexico Conference was also present. The North Texas Conference led in the number of enrollments, having seventeen present; while the Central Texas Conference came second with fifteen. The harmonious spirit and the enthusiasm of the Texas people became quite the talk of the Assembly, so much so that whenever any group got together for any particular purpose whatsoever, passersby would always ask what Texas was up to next.

On the last night of the Assembly Sequoyah Clubs were formed by the various state groups, for the two-fold purpose of arousing a greater interest in Mt. Sequoyah for next year and also for the purpose of securing memberships to the Founder's Fund Society.

Rev. O. W. Moerner of Dallas was elected chairman and Mrs. F. T. Israel of Dallas, secretary. An executive committee was appointed by the chairman, composed of Mrs. G. R. McDonald of San Antonio from the West Texas Conference, Mr. Stanley Carter of Houston from the Texas Conference, Rev. W. H. Terry from the Northwest Texas Conference, Rev. R. F. Brown from the Central Texas Conference, with the chairman of the Texas Sequoyah Club as the fifth member, representing the North Texas Conference.

It was very cool during the greater part of the school. Summer clothes were rather unpopular, blankets were needed every night, and most of the time we had two double blankets. The instruction given by the instructors was splendid and the lectures both inspirational as well as instructive. Sequoyah is destined to become one

of the leading assemblies of the country; the democratic spirit manifested throughout the Leadership School is bound to bring practically everyone back next year with a large number of others. Resolutions that were adopted at the close of the school will appear next week.

The distinction of having been the only presiding elder at the Leadership School at Mt. Sequoyah goes to Rev. E. A. Hunter, presiding elder of the Lampasas District, West Texas Conference. Not only was he the lone P. E., on the Assembly grounds, but Brother Hunter was one of the eleven who received their gold seal diploma at the close of the school. He lacked one specialization unit. This he took and in addition one of the advanced courses toward the Leadership diploma. Congratulations to Brother Hunter! No, rather we should say, congratulations to the Lampasas District and the West Texas Conference!

Two other presiding elders spent a few days at Mt. Sequoyah, but owing to the fact that they were delegates to the General Conference which met at Chattanooga during the Leadership School, they were not permitted to take work for credit. These two elders were Rev. E. L. Egger, of the Paris District, North Texas Conference, and Rev. D. E. Hawk of the Austin District, West Texas Conference.—O. W. Moerner in Texas Christian Advocate.

### NEWS NOTES FROM THE LITTLE ROCK CONFERENCE.

All the material is on the ground for the new Sunday School building at First Church, Texarkana. It is expected that the building will be ready for occupancy by October.

Rev. O. L. Walker says that the regular Sunday School offering at Gurdon has not fallen below \$10.00 any Sunday this year. On a recent Sunday it ran over \$60.00. Charley Goodlett must be the treasurer.

Superintendent R. E. Martin of First Church, Texarkana, had three representatives at the Sequoyah Training School and was so well pleased that he is already planning to send every departmental superintendent.

Rev. E. C. Rule was in Little Rock on his way from Sequoyah consulting architects concerning plans for a new church at Dermott.

Rev. and Mrs. L. A. Smith of Gillette are spending the summer studying in Peabody College, Nashville, Tenn. Mrs. Smith is making special preparation for teaching in our Fall series of Training Schools.

Rev. J. A. Hall, junior preacher on the Horatio charge, has qualified for a place on the Conference Honor Roll. The Sunday Schools on his charge have all observed Sunday School Day and reached the full apportionment. Brother Hall expects to complete the work for his Blue Seal Diploma this year.

Rev. J. W. Rogers sends in a \$25.00 pledge for the Fowler-King Special from our Sunday School at Lake Village. Mr. W. S. Peel is the good superintendent.

Rev. J. F. Taylor of the Winthrop charge deserves great credit for placing his charge on the Honor Roll this year and Brother Taylor is another preacher who is making a good record in Teacher Training.

Rev. L. T. Rogers is planning a Two-Unit Training School at New Salem in the near future. He is to be assisted by Presiding Elder Hundley.

Dr. R. W. McKay and Hon. A. R. Cooper have recently prepared and mailed out over the Pine Bluff District a strong appeal for the observ-

ance of Sunday School Day. We believe that the brethren down there will respond to this appeal and bring the old Pine Bluff District out of the "Cellar."

Rev. Jesse Galloway is now on "his feet" again and able to do full work on the Blevins charge. Brother Galloway is superintendent of Wesley Bible Class work in the Prescott District.

Rev. O. C. Birdwell has recently reorganized the Sunday School at Cornersville on the Star City charge. Mrs. Sam Stephens is the superintendent and Miss Josie Stephens is the secretary.

Mr. F. T. Fowler after a visit with home folks in Kentucky and Ohio and a siege with malaria is back on the job again. Mrs. Fowler is still at the bedside of her sick mother in Ashland, Kentucky.

Mr. C. E. Hayes returned to Little Rock Friday, the 25th, after a six-weeks' automobile trip through the New England States. Mrs. Hayes who accompanied him on the trip went on to Junaluska where she will spend the rest of the summer.

Mr. A. B. Simmons, the fine treasurer of our Sunday School Board, has been spending the last four weeks in Louisiana and Texas looking over the trade territory of his firm. Bert says crop conditions were never better and that Sunday School Day offerings should beat the record this year.

Rev. R. E. Fawcett sends in a pledge of \$5.00 per month for the Fowler-King special from Dumas. You can count on Fawcett and Dumas.

Superintendent John R. Sanders of First Church, Pine Bluff, in a fine note assures us that old First Church can be counted on to pay her Sunday School Day apportionment in full this year. And we are assured by Brother Monk that Lakeside will do the same. The Pine Bluff District will come yet.

Dr. W. A. Smart of Emory University is to be with us in three Standard Training Schools in the Little Rock Conference this fall. This is good news.

Rev. J. B. Hoover recently organized a new Sunday School at Mt. Moriah on the Oak Hill-Maumelle Charge. Mrs. J. R. Glaze is the superintendent. This school grows out of a great revival meeting in which the pastor was assisted by Rev. W. M. Mears.

A new Sunday School has just been organized at Mill Camp in the Arkadelphia District with Mr. Lewis Sanders as superintendent.

The big "Annual Round Up Campaign" for the Little Rock and North Arkansas Conference has been set for October 5-9. A dozen other Conferences are putting on similar campaigns this fall.

The Little Rock Conference Sunday School Board furnished free literature to three new mission Sunday Schools last week. This is part of the good accomplished by the Sunday School Day offerings.

Among those calling at Methodist Headquarters last week were: Rev. L. E. N. Hundley of the Arkadelphia District; Rev. J. H. Cummins of the Prescott district; Rev. O. L. Walker of Gurdon; Rev. S. T. Baugh of England; Rev. and Mrs. Rex B. Wilkes of Stuttgart; Rev. A. B. Barry of Wilmot.

A good letter from Rev. A. T. Clanton now stationed at Pickens, Mississippi, states that he is happy in his new charge, but has not forgotten his many friends in Arkansas.

### STANDARD TRAINING SCHOOL AT GLENWOOD NEXT WEEK.

A Standard Training School is to be held at Glenwood-on-the-Caddo next week, beginning Monday, August 4, 7:30 P. M. and closing Friday night, August 8. The courses to be taught are: "Pupil Study," by Rev. O. L. Walker; "Principles of Religious Teaching," by Rev. J. F. Simmons; "The Life and Letters of Paul," by Rev. R. H. Cannon and "Sunday School Organization" by Rev. Clem Baker. Rev. W. C. Yancey of Glen-

wood is the dean of the school. The people of Glenwood are furnishing free entertainment to all who will come and take credit. There is no more delightful place in Arkansas to spend a summer vacation than at Glenwood-on-the-Caddo and we prophesy that this training school will become an annual affair with increasing numbers in attendance from year to year.—Clem Baker.

### HOPE READY FOR TRAINING SCHOOL.

I spent last Sunday in Hope attending Sunday School and preaching in the morning and meeting with the Board of Managers for the training school in the afternoon. I found that Brother Davidson has a very fine congregation for this time of the year, and that Brother Walkup is holding his great Sunday School together in spite of the absence of many teachers on vacations. At the meeting of the Board of Managers I found them looking for the third session of the Prescott District Standard Training School with the same characteristic zeal that always inspires one on a visit to Hope and the Prescott District. The school is to be held the week of September 8-12. It is the specialization school for the entire district and from every indication every charge in the District will be represented this fall. Brother Cummins usually succeeds when he sets his head, and he is determined to make this one of the great schools of the state this year.—Clem Baker.

### ALL READY FOR SCHOOL AT ASHDOWN.

Running up to Ashdown last Sunday night, I met with the Board of Managers for the Ashdown Training School and found that Simmons, Hamilton and the others have things in fine shape for our Standard School to be held there the week of September 8-12. His friends will be glad to know that Jesse Hamilton is entirely recovered from his operation in the spring and is as frisky and active as ever. Jesse has a wonderful hold on the

## "Mother Why Not Try The Newer Form Of Iron"

And Be Strong and Well and Have Nice Rosy Checks Instead of Being Nervous and Irritable all the Time and Looking So Haggard and Old?"



"The doctor gave some to Susie Smith's mother and she was worse off than you are and now she looks just fine." There can be no healthy, beautiful rosy-checked women without iron. Good physicians have strongly emphasized the fact that doctors should prescribe more of the newer form of iron—Nuxated Iron—for their nervous, run-down, weak, haggard-looking patients. When the iron goes from the blood of women the roses go from their cheeks, and strength and vitality from their bodies. This newer form of iron, like the iron in your blood and like the iron in certain green vegetables, is highly recommended to thousands who wish quickly to increase their strength, power and endurance. It is surprising how many people suffer from iron deficiency and do not know it. Iron is absolutely necessary to enable your blood to change food into living tissue. Without it, no matter how much or what you eat, your food merely passes through you without doing you the proper amount of good. You don't get the strength out of it, and as a consequence you become weak, pale, and sickly-looking, just like a plant trying to grow in soil deficient in iron. You can tell the women with plenty of iron in their blood—beautiful, healthy, rosy-checked women, full of life, vim and vitality. You can get Nuxated Iron from any druggist under an absolute guarantee that it will do the same for you or your money back.

people of Ashdown and they have completely won the heart of their pastor. I have never known of a pastor who did not fall in love with the Ashdown people. I enjoyed a night as a guest in the Ashdown parsonage. Monday morning I met Frank Simmons at the depot and ran down to Texarkana for a conference concerning the great training school to be held there, the week of October 6-10. We are getting things lined up for a great fall campaign in the Little Rock Conference.—Clem Baker.

#### S. S. DAY OFFERINGS LITTLE ROCK CONFERENCE.

Since our last report the following Sunday School Day offerings have been received in the Little Rock Conference:

Bluff Spgs., Prescott Dist. ....	\$ 1.75
Parker's Chapel, Camden Dist. ....	20.00
Hopewell, Prescott Dist. ....	4.35
Wheeler Spgs., Monticello Dist. ....	2.45
Pisgah, Prescott Dist. ....	1.58
Mablevale, Little Rock Dist. ....	5.83
Carthage & Tulip, Arkadelphia District .....	25.00
Holly Grove, Prescott District ..	2.30
Oaklawn-Lonsdale Charge, Arkadelphia District .....	7.00
Dierks, Texarkana District ....	17.70

Total for the week .....\$87.86

#### Standings by Districts.

Arkadelphia District .....	\$ 738.49
Camden District .....	393.52
Little Rock District .....	1017.81
Monticello District .....	345.55
Pine Bluff District .....	202.91
Prescott District .....	636.54
Texarkana District .....	643.39

Total to date .....\$3,977.21  
—C. E. Hayes, Chairman.

#### FOUR MORE LITTLE ROCK CONFERENCE PASTORS GO ON 1924 CONF. HONOR ROLL.

During the past week the Sunday School Day offerings came in fine and thus placed four more pastors on the Honor Roll to be displayed at Conference this fall. The following pastors go on the Honor Roll this week:

Rev. L. W. Evans, Carthage and Tulip Circuit.  
Rev. E. M. Peters, Delight Ct.  
Rev. J. L. Leonard, Dierks Circuit.  
Rev. J. A. Hall, Junior preacher, Horatio Charge.—Clem Baker.

#### PROGRESS OF ORGANIZED CLASS WORK IN THE NORTH ARKANSAS CONFERENCE.

Our efficient Conference superintendent of Organized Class Work, Mrs. J. A. Joseph of Paragould, has received from every side congratulations for the magnificent bulletin which she has been publishing in the interest of this work. This bulletin is mailed in quantity to all District superintendents of Organized Class Work, who mail them to pastors, secretaries of organized classes and others who desire them. If you really want to know what fine promotion work is and get abundant help in missionary and organized class work, see that your name goes to your District superintendent of Organized Class Work and Missionary Promotion.

Please note that two changes have recently been made in these District offices. Mr. M. A. Dorman of Prairie Grove, is the superintendent for the Fayetteville District, and Mr. J. F. Watkins, who is the superintendent for the Searcy District, is now at Heber Springs.

In a letter received from Mr. Owen

**Sure Relief FOR INDIGESTION**



**BELL'S**  
FOR  
INDIGESTION  
25 CENTS

**6 BELL'S**  
Hot water  
Sure Relief  
**BELL'S**  
25¢ AND 75¢ PACKAGES EVERYWHERE

of the Central Staff, the statement is made that the Arkansas Conferences now have more organized classes paid up to date proportionally than any other Conferences in the Church. The records for this work and for our missionary pledge and payments are more accurately kept than we have found anywhere in the connection.

All Sunday Schools that are paying on the Conference A-K Special are being automatically cleared from the Centenary obligation and we are very glad to note how many of our Sunday Schools are cleared in this way.—H. E. Wheeler.

#### ELAINE TRAINING SCHOOL.

The Conference superintendent has just concluded holding a Junior Training School at Elaine.

There were some twenty enrolled in the class and interest was maintained throughout the week. Papers turned in by members of the class indicated unusual interest. One Elementary Department in the school was checked up and found to be progressive and the whole school qualified for five seals on its Program of Work and lacks only in a very minor way credit for three more seals and these seals are the objective for the School between now and the October Round-up.

The pastor, Rev. M. N. Johnston, has been doing a very constructive work, not only at Elaine, but also at Mellwood and Wabash and showed us many courtesies in visiting construction work on the new Mississippi levees and other points of interest on his charge.

It is interesting to note how many of our smaller rural communities are developing a splendid corps of training teachers for their Sunday Schools.—H. E. Wheeler.

#### CHILDREN'S WEEK IN THE HELENA DISTRICT.

The following places for the observance of Children's Week in the Helena District have been selected by the newly appointed District Elementary Superintendent, Miss Jennie Hare of Wynne, and we feel sure that she will do a magnificent piece of work in this District, even though she has taken up this responsibility late in the Conference year.—H. E. Wheeler.

#### SUNDAY SCHOOL PROGRAM, SEARCY DISTRICT, 1924.

The Searcy District has made remarkable progress in its Sunday School work, and is more thoroughly organized this year than ever.

The Staff is as follows: Chairman, Rev. Jefferson Sherman; Executive Secretary Rev. O. C. Lloyd; Superintendent of Teacher Training, Rev. H. C. Hoy; Superintendent of Organized Classes, Mr. J. F. Watkins; Elementary Superintendent, Miss Lottie McDonald.

The District is further divided into six groups, with the following leaders: Rev. W. F. Blevins, Rev. Elisha Dyer, Rev. T. C. Chambliss, Rev. Clarence Crow, Rev. Andrew McAllen, and Rev. E. W. Faulkner.

Among the goals in this District may be mentioned the following:

1. **Enrollment.**—To increase the membership of the Sunday Schools by 700, and make Church and Sunday Schools numerically equal. The carefully planned survey with follow-up work, such as visitation, by teachers and Organized Classes, and the effort to do repeated personal work, was adopted.

The plans for evangelistic work as featured by the central office were adopted, and last year it is interesting to note that every charge reported accessions to the Sunday School except two.

2. **Missions.**—The District is endeavoring to clear every Sunday School from the Centenary, and continue its support of the Conference A-K Special.

3. **Organized Classes.**—The goal for organized class is 60 per cent of all eligible classes.

4. **Elementary Work.**—The District hopes to report "C" Standard elementary work by Conference, pro-

#### LAYING OF CORNER STONE EPWORTH LEAGUE BUILDING, MT. SEQUOYAH, AUGUST 14.

The corner stone of the Epworth League Building at Mt. Sequoyah, Fayetteville, Arkansas, will be laid the afternoon of August 14, with appropriate services. Dr. F. S. Parker, editor of the Epworth Era and general secretary of the Epworth League Board, will deliver the address, and Dr. A. C. Millar, editor of the Arkansas Methodist and president of the Western Assembly, will lay the corner stone. The building will be officially opened August 11 which is the date of the opening of the second Western Epworth League Assembly.

A daily paper "The Epworth Sequawker" will be published during the Assembly, August 11-22. The Rev. Byron Harwell of Conway, Arkansas, will be the editor-in-chief. This promises to be one of the most attractive features of the Assembly this year.

Professor C. C. Washburn, who will occupy the Chair of Religious Music and Worship at Scarritt College, Nashville, Tennessee, will direct the music and conduct a class in "Studies in the Methodist Hymnal."

Other instructors and speakers are as follows:

Dr. F. S. Parker, Nashville, Tenn.  
Rev. W. Harrison Baker, Decatur, Texas.

Rev. H. U. Campbell, Kansas City, Mo.

Dr. Carl C. Gregory, Dallas, Texas.  
Miss Lelia Beth Roberts, Nashville, Tenn.

Dr. R. E. Goodrich, Shreveport, La.  
Dr. M. T. Haw, Columbia, Mo.

Dr. C. T. Tally, Houston, Texas.  
Dr. Elmer T. Clark, Nashville, Tenn.

Dr. R. S. Saterfield, Nashville, Tenn.

Rev. H. C. Hoy, Searcy, Ark.

Rev. James W. Workman, Fayetteville, Ark.

Rev. C. Q. Smith, Brownwood, Texas.

Rev. and Mrs. Byron Harwell, Conway, Ark.

Mrs. J. M. Workman, Arkadelphia.

note at least one Elementary Institute, and promote Children's Week in at least the following schools: McCrory, Cotton Plant, Augusta, Searcy, Heber Springs, Leslie, Harrison, Valley Springs, Clinton, and Gregory.

5. **Extension Work.**—The organization of Cradle Rolls and Home Departments was made a definite objective for every school in the District.

6. **Training Work.**—The District, supported by the Conference and General Sunday School Boards, will have one Standard School in Galloway College this year. Junior Schools are to be scheduled on the basis of one for each Pastoral Charge. On the list of approved instructors are the following: Rev. W. F. Blevins, Rev. F. E. Dodson, Rev. O. C. Lloyd, Rev. E. W. Faulkner, Rev. Jefferson Sherman, Rev. A. N. Storey, Rev. H. C. Hoy, Rev. Horace M. Lewis, Prof. Harry King, Prof. M. J. Russell, Miss Eleanor Neill, and a group of Senior and graduate students in Galloway College.

7. **The 1000 Study Club.**—The District is promoting this important movement in the interest of enrolling every pastor and superintendent, but requests the pastors to complete at least two units for credit in the Standard course.

8. **Financial.**—The Budget for the year is \$800. Of the part refunded the District, \$50 is appropriated to the Elementary Superintendent, and

## Epworth League Department

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

Ark.  
Rev. J. O. J. Taylor, Waverly Hall, Georgia.

Miss Effie Jones, McCrory, Ark.

Mrs. Lester Weaver, Bentonville, Ark.

Rev. M. S. Monk, Pine Bluff, Ark.

The following courses will be offered:

#### Leadership Courses.

1. Epworth League Administration. For pastors, chapter presidents, vice-presidents, secretaries and treasurers.

2. Departmental Methods. For Chapter Superintendents of Departments.

3. Conference District and Union Activities. For Conference, District and Union Officers.

4. Junior Leadership.

5. Intermediate Leadership.

**Studies in Methodism.**

1. Our Doctrinal Background.

2. Our Providential History.

3. Our Modern Organization.

4. Studies in the Hymnal.

**Departmental Theory.**

1. The Life of Paul.

2. The Social Mission of the Church.

3. Recreation and the Church.

4. The Fundamentals of Missions.

The afternoons will be free for directed recreation. There will be a song service and moving picture show each evening at 7:30 followed by an inspirational address.

Dr. Carl C. Gregory, pastor of the First Methodist Church, Dallas, Texas, will deliver the address Friday evening, August 15, and preach Sunday morning, August 17.

#### THE MISSIONARY WHO DECIDED NOT TO BE A BISHOP.

Speaking recently at the Moody Bible Institute of Chicago, Rev. E. Stanley Jones, D. D., for sixteen years a Methodist missionary in India, told why he did not accept appointment as Bishop when it was offered at the General Conference at Springfield, Mass.

"No one would turn down an office like that lightly," said Dr. Jones, "but in the quietness of my room I faced

\$50 to the Executive Secretary. The balance is available for Junior Training Schools.

9. **Institutes.**—Sunday School Institutes will be promoted in three group centers: Harrison, West Searcy (Haygood Memorial) and at McCrory. The District has published this objective in a very attractive folder, and has been growing steadily in the program of work.—H. E. Wheeler.

#### RECENT MEMBERS ADDED TO THE 1000 STUDY CLUB.

The following have recently qualified for membership in the 1000 Study Club in the North Arkansas Conference:

Rev. C. J. Wade, Sulphur Rock.

Mr. B. S. Cornwell, Leachville.

Mr. A. H. Matthews, Norfolk.

Mr. F. A. Rodgers, Mansfield.

Mr. L. L. Evans, Atkins.

Mr. Fred Kinder, Atkins.

Mr. Reese Alewine, Atkins.

Mrs. Wade Henry, Atkins.

Mrs. Fred Kinder, Atkins.

Mrs. W. J. Bowden, Atkins.

Mrs. Wade Oates, Atkins.

Mr. Luther Hammond, Atkins.

Mr. Owen Hays, Atkins.

Mr. Ellis Barnett, Atkins.

Mrs. Frank Griffin, Atkins.

Miss Thelma Oates, Atkins.

We are glad to welcome so many into this popular and interesting Club, and it seems to be proving itself most helpful in many ways.—H. E. Wheeler.



things. The soul of India is awaking. The atmosphere is being soaked and saturated with Christianity, the inevitable result of the combined onslaught of Christianity and education, and the opportunity must not now be lost. As I waited upon God there in my room, just as plainly as I am speaking to you this morning I heard Him say: 'If you will renounce this I will walk with you in Asia.'

"I said, 'Lord, I would rather walk with Thee in Asia than do anything else in heaven or earth. It is done.'"

Dr. Jones said: 'If certain things are inevitable, then let us evangelize the inevitable. Today India is seeking national expression in the movement led by Gandhi, and asking for freedom. A great many have felt that they must get at the heart of it with the gospel of Jesus Christ—evangelize the inevitable.'

"Two great movements are taking place. First, the movement among the masses. In the last ten years 100,000 souls, over and above the losses, have been added to the Christian Church in India. These have come largely from the outcast section, thousands of them surging to the light. We thank God for these, but now a more remarkable mass movement is taking place in the mind of the intelligentsia, or educated classes."

Dr. Jones asked Gandhi, the idol of the Indian people, who call him "a Christlike man": "How may we hope to make Christianity contribute its power to India's spirit—to see Christianity become a part of India?" And Mr. Gandhi replied: "First, you must begin, missionaries and all, to live more like Jesus Christ. Second, I would suggest that you practice your religion without adulterating it or toning it down. Third, I want to suggest that you emphasize love, for love is central in Christianity, not love as a sentiment, but love as a working force. Fourth, I would suggest that you study the non-Christian religions more sympathetically in order to have an approach to the people."

These suggestions Dr. Jones summarizes as follows: "Live more like Jesus. Do you feel the thud of that upon your souls? Here is an individual, but 300,000,000 people are speaking through him (their idol, whom they follow at all hazard), and he looks you full in the face and says, 'If you want to win, be more like Jesus Christ.' I thought it a great thing to be a missionary for sixteen years, but I am overwhelmed with my sense of responsibility when broken humanity looks up and says, 'If you want to conquer us, be more like your Master!'"

And "do not tone down"—take the gospel in its rugged simplicity. When it says "leave all and follow me," take that. Illustrating the third point, on emphasizing love, Dr. Jones said an Indian asked him, 'Why didn't Jesus strike back when He was struck in the judgment hall?' Dr. Jones replied, "I suppose He had a right to do so, but if He had I wouldn't be talking about Him today. He would have been too much like me." As to studying sympathetically the non-Christian religions, Dr. Jones avers, "We should not be afraid of truth anywhere. Christ is life. Jesus is truth itself, rooted in eternal fact, and nothing can overthrow Him." Appealing to the Institute students, he urged, "If Christ is calling you to a difficult situation, remember there are unlimited resources at your command. Take all you need. He will walk with you."

He will give you peace and power. It is a great time to be alive, and to have a Christianity, such as we have, centered in Jesus Christ the Lord."

Eighteen years ago E. Stanley Jones was a student in a small college of the South, a slender, gracious, immaculate youth, keenly intellectual and deeply spiritual, beloved of faculty and students. In the general dining-room where students and faculty sat together in rare fellowship, his smile was the most winning, his companionship the most coveted, his friendship the most cherished.

Here when the food was passed by the student waiters this youth always chose for himself the poorest piece of meat, the smallest portion of dessert and the least attractive helping, day after day. This was so quietly and unobtrusively accomplished as to be unobserved by the casual guest, but to those who loved him and studied him these things symbolized E. Stanley Jones, the student, as the incident at the General Conference typifies E. Stanley Jones, the missionary.

#### LITTLE ROCK CONFERENCE STARTS WITH A BOOM.

The Little Rock Conference has put her foot on the self-starter and things are moving along at a rapid speed. I fear that the field secretary will soon have no job.

The first job after the Assembly was to see one of the "long-called for jewels" married. We only hope Nita can give more time to her work of the League. We will all miss her, especially at the Cabinet meeting.

#### Hot Springs Union.

While in Hot Springs we organized one of the most enthusiastic League Unions anywhere. All the Leaguers of the city and the ones on the Hot Springs Circuit compose the Union.

Before the first Union meeting was held the Chapters all had a Council meeting and outlined their policy and made the budget. They are to give a prize to the Chapter scoring the highest per cent on a Standard League. This has created quite a bit of enthusiasm. I am wondering how they are going to decide who wins for "they all say" they will get a Gold Seal this year.

Mr. Dewell Jackson, the most efficient president of the Union, presided as though he had been the president for many years. He had the business well in hand and with the assistance of the secretary, Miss Ruth Smith, was able to name all the members of the several committees. They have a wonderful policy, a copy of which will appear on the League Page soon.

#### Buckville Trip Was Planned.

A trip to Buckville was planned and only those who had to see me waiting for four hours can tell how disappointed I was when a phone message came from the mail carrier saying the Ford is still in the garage and we couldn't go. That being the only way poor folks can get there I gathered my bundles together and went back to the home of the bride.

#### Monticello District Institute.

On July 14 the Monticello District Institute began at Lake Village, one of the best towns in Arkansas. I find it never pays to feel too care free. I enjoyed driving from Pine Bluff and could just see myself walk in without the responsibility of the meeting upon me, but before we had been there many minutes I learned that Miss Gaddy, the District secretary, was sick and couldn't be there and I had to take her place. It wasn't so bad after all for every person on the program was there save the secretary, Miss Matthews, and Bro. Rogers, who was away on account of the death of his father. They all did so well there was little left for me to say or do.

The Lake Village people are to be congratulated for the manner in which they entertained, those young people and old married-looking ones, too. It surely was a crowd that seemed to be of one mind and one place. When they said, "Let's swim in the lake," they went, when they said 'time for church,' they were there, and when they said "dinner," useless to say more.

#### Wilmar Will Hold Institute.

This meeting was great as far as it reached, but it did not reach far enough, so Wilmar is going to have a similar meeting July 29, 30, 31, and we want every Chapter represented.

We shall not stop until an Institute is held in every District. I want to thank all the pastors for their co-operation and prayers. I am sorry I cannot go to every place where invited. Write me again and I will try to get there next time.—Miss Bess McKay, Field Secretary.

#### SEND REPORTS.

(Tune: "Come to Jesus.")  
Send reports, send reports,  
Send reports on time.  
On time send reports.  
Send reports on time.  
WHEN? Before the 10th of July, October, January and April.  
Pay your pledge, pay your pledge,  
Pay your pledge on time;  
On time pay your pledge,  
Pay your pledge on time.  
WHEN? The first of every month.  
Send it to Mr. Leslie Helvie, 1612 West 8th St., Pine Bluff, Ark.

#### MORE ABOUT THE MONTICELLO DISTRICT INSTITUTE.

On July 14 and 15 the Monticello District held a District Institute at Lake Village, Ark.

While only six Chapters were represented, it was one of the best District meetings ever held. In the absence of the District secretary, Miss Gertrude Gaddy, on account of sickness, Miss Bess McKay, field secretary, took charge of the program.

The following is an outline of the program:

- Devotional led by Mrs. Peel, Mr. Akenhead and Rev. F. G. Roebuck.
- 1st Dept. Methods, Rev. F. G. Roebuck.
- 2nd Dept. Methods, Rev. Roy Fawcett.
- 3rd Dept. Methods, Mr. Leslie Smith.
- 4th Dept. Methods, Rev. Roy Fawcett.
- Junior and Intermediate Work, Mr. Leslie Smith.

Talks: "Do's and Don'ts of League Work," and Round Table discussion on Business and Council meetings, by Miss Bess McKay.

Vesper Service, by Mrs. Akenhead. All the delegates enjoyed the swims, rides, and the dinner on the ground.

To prove that we all had a good time we all decided that we would like to make this an annual meeting place.

Too much cannot be said in favor of the way in which the Lake Village people entertained.

The following is an outline of the policy:

It shall be the aim of the Monticello District:

1. To have two District meetings during this year.
2. To have a District organization (details to be worked out by a committee).
3. To assist the pastors and local young people to organize Leagues in churches where needed.
4. We will strive to have eight 100 per cent Chapters.
5. To have every Chapter represented at the Summer Assembly at Arkadelphia.
6. To create a sense of responsibility and an atmosphere of devotion and a spirit of loyalty to our District.
7. To have each Chapter make and pay a pledge to the Conference Budget.
8. We recommend that the Epworth Leagues of this District raise the sum of \$10 to be applied on a scholarship for some worthy young man or woman to go to college.
9. To have a copy of this policy sent to the president of each Chapter in this District.

#### CONFERENCE CABINET WILL MEET SEPT. 8.

The Executive Meeting of the Little Rock Conference Cabinet met in Little Rock, July 23. They decided to have a meeting of the Assistant District Secretaries Aug. 30 and 31 at the First Methodist Church, Little

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#### POSITION WANTED.

I am a teacher of ten years' successful experience. Would like a place as principal or teacher in a good school. References furnished. When writing give full information about school. Address U. T. Jobe, Siloam Springs, Ark.

#### GALLOWAY GRADUATE WISHES POSITION TO TEACH PIANO.

I wish a place in the state for Miss Ila Johnson, a graduate of our Piano Department of this year.

Miss Johnson has been the official college accompanist for the past session. She is a young woman splendidly equipped, and will do great credit to any community where she may be employed.

Those interested in securing her services may write to Miss Ila Johnson, Judsonia, Arkansas.—J. M. Williams, President.

#### HOUSE FOR RENT.

For Rent—Large boarding or apartment house. Will sell my furniture, \$1,000, cost \$3,000, to party renting house. Will not rent unless furniture is bought.—Mrs. Pittman, 200 Ash St., Conway, Ark.

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Purifies the Blood and  
makes the cheeks rosy. 60c

Rock. The other Cabinet members are to meet Sept. 7 and 8 at the First Methodist Church.

The Conference will send the Conference president and the field secretary as delegates to Mt. Sequoyah and will pay half the expense of all other Conference officers who can go. It is hoped that every one who possibly can will go. The best and cheapest way will be to go in cars. If you know of any one who can or will go, and take some of these let it be known.—Bess McKay.

#### INTERCITY LEAGUE UNION.

The Intercity League Union of Little Rock and North Little Rock met at Henderson Church in July. Every seat was taken and many people remained on the outside. The July meeting is usually lacking in numbers on account of so many people taking vacations at this time of the year, but that didn't make any difference with Highland for they had a delegation of 73.

The Union pledged its support to the joint meeting of the B. Y. P. U. and the Christian Endeavor and the Epworth League. One meeting to be held every four months.

After an excellent program led by the pastor, Bro. Lowry, the Union dismissed and went on the lawn where the fine ladies of that church served us refreshments. The next meeting will be held August 24 at Pulaski Heights.—H. T.

#### RAVENDEN SPRINGS LEAGUES.

Our Senior Epworth League has been doing good work since the great Assembly. We have organized a Junior and an Intermediate League. Miss Eva Miller is superintendent of the Juniors and Mrs. Earnhart of the Intermediates.

We are having a wonderful revival under the direction of able men. Some of our League members have found Jesus Christ and other members are seeking to know Him. We have organized a group of Leaguers who have pledged themselves to fast and pray for the salvation of souls. I am thankful that I have full and free salvation and can fast and pray for lost souls. Come on Christian Leaguers, let's fast and pray more that through this organization we may bring more to know Jesus Christ. "Not slothful in business, fervent in spirit, serving the Lord." "The King's business requires haste." Leaguers, let's not be careless or neglectful for when we become careless in our League work we are sure to meet with reverses and failures.

Our pastors have done much for our Leagues and we thank them for their willingness to help when called upon.

A few weeks ago we gave a social stunt party, at the big school building in our town, putting on some of the stunts we saw at the Assembly. We made eight dollars.

Our League is very sorry Miss Mary Catlett could not be with us longer. We hope she may have a nice time while in Minnesota.—Sadie Stewart, President Ravenden Springs League.

#### OUR CONFERENCE SECRETARY.

Word has been received that our Conference Secretary, Noel S. Chaney, underwent an operation in Little Rock last week. We are glad to learn from Mrs. Chaney that he is doing well and will be at work in two weeks.—I. M. W.

#### WIDE AWAKE CROWD.

Morrilton's young people don't go to sleep on their job, not even to take beauty naps. You cannot find a livelier bunch of boys and girls anywhere than is in the Methodist Senior League. Proof of this was given last Thursday night on the moonlight picnic.

As soon as they started down the pike in the big wagon that was used as a conveyance, they began to sing and kept it up all the way to Sardis and back. Their destination was three miles from town but just as the

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### CHILDREN'S PAGE

#### STRIPES OR SPOTS.

I'll tell you how it came about, The trouble in the ark. They'd hardly closed the nursery door, And left it still and dark, When the tiger said she thought that stripes Were prettier than spots, That the leopard was quite out of style With her ugly polka-dots.

The snake, of course, at once must tell

The leopard what was said, Who snarled with indignation and Her eyes blazed fiery red. The zebra thought the tiger right, And so spots did deride. Giraffe, though, spoke with equal heat Upon the leopard's side.

And now the quarreling quickly spread

Throughout the Noah's Ark. The lion roared, the donkey brayed, The dog began to bark, The parrot and the screaming jay Both entered in the fuss, The monkey chattered wildly at The huge rhinoceros.

The elephant was in a rage, The bear was growling, too, The ark was in a wild uproar, What could poor Noah do?

No matter where he turned or looked, No matter what he said, It seemed that every animal Would fly at the other's head. He called a family council then, And asked them for their aid. Ham, Shem and Japheth, all, were there

But no suggestions made. And while they vainly sought a way The peace soon to restore, The snarling, roaring, growling ceased, 'Twas quiet as before.

They hastened out to learn the cause, And saw with much surprise, The gentle, timid little dove The center of all eyes. They heard her gentle cooing voice, "And so you see, my friends, If spots are stripes seen endwise, then Here's where the quarreling ends." —Cora Work Hunter.

#### MR. GRASSHOPPER JOINS THE CIRCUS.

Now, Mr. Grasshopper has very long, very strong, and very scratchy legs. His legs are so scratchy that they often get him into trouble.

One July day he took a notion he wanted to ride a pony or a horse or something, so he started out to find some animal that would take him for a ride.

As he came to the meadow, who should be sitting upon a dandelion but his pretty cousin, Katydid? She was polishing her music box.

"Wherever are you going, Cousin Grasshopper, in such a hurry-flurry?"

Journey was begun the moon came over the horizon and so enchanted and charmed them that they felt it was beckoning them to Romance Land. However when they reached the place designated they were ready to spread lunch. After partaking of the bountiful feast until they had had plenty it was found there was an abundance left to eat on the return trip.

It was voted unanimously that every one had more fun than any other time this season.

They came to their service Sunday evening with renewed vigor and gave one of the most interesting programs ever rendered. The six or eight Leaguers who had topics had their parts up so well that none had to be read. In that way the subject, "Sojourners and Settlers from over the Rio Grande" taking up the Mexican's characteristics and customs was all much more enjoyable.

The best was saved until last when it was announced that the League had five new members. They were all given a hearty handshake and were promised a welcoming reception at a later date.—M. C.

"I'm going to find a pony or a horse or something to ride. I'm tired of walking," said Mr. Grasshopper.

"Mr. Mud Turtle will take you for a ride any day," suggested Katydid. "Fiddlesticks! I want to ride fast."

Off he hopped down the road. He came at last to Mr. Farmer's barnyard, close to the edge of the big green forest.

Mr. Grasshopper was very tired and very, very thirsty. Just inside the barnyard gate he spied a basin of cool water; so he crept between the bars of the gate and stood on the rim of the basin to drink and drink and drink.

One, two, three times he filled his long snout with the cool water from Mrs. Hen's drinking basin. Just as he balanced his long body for another cool drink he heard a dreadful cackling noise close behind him.

Mrs. Hen had spied him at her drinking basin. Now, if ever there was anything Mrs. Hen liked more than a nice fat "wiggler," that was a nice young, juicy, proud grasshopper.

All this Mr. Grasshopper knew, for his mother and father had told him and warned him to keep away from hens, turkeys, guineas and especially geese and ducks.

He was so frightened that his long legs rattled together and his big glassy eyes nearly popped off the side of his head. His wings trembled too.

Just as Mrs. Hen made a plunge into the water basin, he gave a great hop and spread his trembling wings. Together, his legs and his wings just did save him.

Somehow he managed to fly to the roof of the barn, where he hung on by his sharp claws until his legs and wings grew brave again.

Again on and on and on he went until he flew over the big, big gate to the pasture. He saw a flock of white sheep nibbling the sweet grass and said to himself: "Now I see where I get a ride. I wish Katydid was here to see me," and he puffed himself up.

Up to the first sheep he hopped. "Mrs. Sheep," said he politely, "may I have one of your frisky lambs for my pony?"

"Yes, indeed! But remember, if you get your sawlike legs fastened in their thick wool, you can never get out again," warned Mrs. Sheep.

Mr. Grasshopper surely didn't want to starve to death on a sheep's coat, so he shook his head sadly and went on and on.

At last along came Mr. Elephant. down the highway. He flew to the top of a fence, and there he sat to watch for something which had no wool or hair to tangle his legs in.

There were all kinds to choose from. The camels passed, the white ponies, the lions, the bears, and even the kangaroos carrying their twin babies in their apron pockets; but all of them had hair or fur.

No hair! No fur! No wool! Nothing to make his legs tangle up!

"Chree-ee-ee!" shouted the happy grasshopper. "Here's my horse!" And upon the huge beast's back he sprang, nimble as a cricket.

Never a time did Mr. Elephant feel little Mr. Leggy Grasshopper on his thick-skinned back. Never once did Mr. Grasshopper's scratchy legs tickle the elephant, though Mr. Grasshopper pranced and slid about upon his giant horse.

When he was tired doing "stunts" on Mr. Elephant's broad back, he crept up and perched his long, brown self right behind Mr. Elephant's ears on the tip of his big flat head.

By that time the circus had reached the city gate. As they rocked along the streets boys and girls shouted and whistled with delight at the queer sight. Mr. Grasshopper looked for all the world like a chigoe setting upon a watermelon. Seeing he was attracting so much attention, he sat up very straight and began to play his fiddle with all pride and might.

Of course the managers asked Mr. Grasshopper to join his circus. And this is how it all came about.—Nashville Christian Advocate.

#### THE WHITE HOUSE DAD.

A dozen boys visited President Coolidge the other day, spending nearly half an hour with him in the White House. Here are some of the things he said to them:

"A good boy now will make a good citizen later. When I was a boy I did not care so much about going to school. I was rather glad when school was over, but boys must remember the expense and pains to which their government and their parents go for their good, and they should take every advantage of their opportunities.

"The boy is the father of the man. Remember that when you grow up you will be about the same kind of a man that you are a boy. You don't need to rob yourself of your boyhood, but you can take your pleasures in a manly way. You will find when you grow up that the things you learn now will be the things you must know then. You will have to obey the laws, and it is important for you to learn the lesson of obedience now.

"Remember that this is your country, and the country will be what you make it. I think it was President McKinley who said, 'A boy doesn't amount to anything unless he is good to his mother.'

"I have two boys of my own. I tell them there are only two things necessary in a boy—hard work and to behave himself. Do that and there will not be any doubt about the future of this country."—Washington Christian Advocate.

#### THE HOOP RACE.

Doris was sitting on the garden fence, looking at her doll carriage where Rosalind's head was peeping from the covers.

"It's too bad; it's too bad!" and Doris shook her head. "I don't see how you can go to the garden party without a party dress."

Suddenly she heard three "hoo-hoos," and looking down the road, she saw three playmates. They were laughing gayly and rolling their hoops.

"All ready for the party this afternoon?" they asked.

Doris shook her head. "No," she said.

"What is the matter?"

"Something very funny has happened. I was sewing some little blue ribbons on Rosalind's party dress here in the yard when mother called me. I put down my sewing and ran into the house. When I came back the dress had disappeared."

"Oh!" they exclaimed.

"My Linda doll has two party dresses," said Elsie. "Rosalind may have her choice."

Doris looked at her doll carriage and thought: how disappointed Rosalind would be if she didn't go to the party. "Thank you," she said at last, but she had to choke back a sob, for she had counted on Rosalind's wearing the new dress.

"Now, come," pleaded Elsie. "Get your hoop, for we are to have a race. And to make it more exciting we are going to take different paths from the starting point back to the finish at my house. Mother has some new cookies and cold milk waiting for us. Don't you think that that will be fun?"

"But you forgot the best part of it," said Barbara. "Each of us is to take something back that has attracted her on the way. It may be an apple or a flower or anything."

"Yes, and the one that brings back the best thing gets a gingerman," added Elsie.

Doris ran for her hoop. "There's no use sulking about Rosalind's dress," she said to herself, and when she joined her little friends her face was as pleasant and smiling as it could be.

"Now, all get in line," ordered Elsie. "You take the path that leads over the brook, Janie. You, Barbara, go down the mill road; and you, Doris, go in the direction of the saw-mill."

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

I shall go this way," and she pointed. "Now—ready—go!"

Laughing and waving at one other, they separated.

It was pleasant to Doris to hear her hoop humming over the path. There were many pretty things to notice—the trees, with branches bent so low that she could easily have picked their leaves; pretty flowers that nodded gayly, and sparkling stones. Doris couldn't decide just what she wanted to take back.

Whir-r-r, whir-r-r went the hoop; tap, tap went the hoopstick. Oh, what fun, and how fast Doris went! Up a hill, down a hill; then she came to the road that led near the sawmill. She slowed down a little because there was a cart ahead filled with brush and small trees.

The cart came to a standstill; so did Doris.

She had found nothing to take back from the race. Then she glanced at the cart; she stared, for there on one of the little trees was her prize. She picked it up and started on her way again.

Whir-r-r, whir-r-r, tap, tap, the hoop and Doris hurried on to Elsie's house.

The three other girls had arrived and were waiting for her. "Hurry, hurry!" they said. "We are going to have cookies now and then show our prizes," said Elsie.

Doris threw down her hoop and danced about. She hugged each little girl in turn. "Oh, oh, I can't wait. I must show you mine right now," and she held up a little white dress with blue ribbons.

"Why, Doris!" they exclaimed.

"It is Rosalind's party dress," and Doris told the others where she had found it. "I remember now that the cart turned in at the gate just as my mother called me, and some of the branches must have picked up the dress."

How they all laughed! Then they agreed that Doris had rightfully won the gingerbread man. It was the best prize found in the hoop race because it made everybody happy.—Mary A. Bowers, in *The Youth's Companion*.

#### READINESS IN SERVICE.

When Queen Victoria was a middle-aged woman, she took great pleasure in going unknown through the streets of the village of Windsor.

On one such occasion, during a shower, she stepped into a peasant's cottage and asked the loan of an umbrella.

The peasant woman looked at the queen doubtfully. At last she said: "I have two umbrellas—one an old, shabby one, and my Sunday umbrella. I shall give you my shabby one, for I never expect to see it again."

The next day a messenger wearing the royal livery brought back the shabby umbrella with a handsome present in money.

The peasant woman was appalled. "Oh, sir, who was it borrowed my umbrella?"

"Madam, it was your queen."

"O! My queen, my queen! Would I had known! I would gladly have given her my best."

Her wallings were all in vain. She never had the opportunity again to do a personal favor for the queen.

Our King is daily calling upon us for the use of our talents and means. How do we respond?—*The King's Business*.

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## NEWS OF THE CHURCHES.

### REVIVAL AT GLENWOOD.

Our meeting at Glenwood began July 6 and closed July 16. Rev. J. A. Henderson of Malvern did the preaching. Every denomination in Glenwood responded nobly to the call to help reach the unsaved and build God's Kingdom. Rev. L. C. Tedford, the local Baptist pastor, with all his good people, worked faithfully through the meeting. I have never seen a finer spirit of co-operation in any meeting. Our crowds were unusually large and were responsive from the beginning.

The preaching of Bro. Henderson was plain, forceful, inspiring, and spiritual. He was uncompromising with sin and revealed the beauties of the Christian life so as to make it attractive to every right-thinking person. We received 27 into the church and will receive several more. There were 48 conversions and reconsecrations. The church was revived and the town was stirred to the extent that sin and law violation has no sympathy. A general house-cleaning has taken place, one family of low type has gone to parts unknown and others have cleaned up. The Church of God has a greater place in the hearts and lives of the good people of Glenwood than ever before.—W. C. Yancey, P. C.

### THE MEXICAN QUARTET.

A splendid audience was present last Sunday evening to hear the Mexican quartet from Wesleyan Institute of San Antonio, Texas. In addition to the musical program, President Jackson and two of the members of the quartet made brief talks telling of the work which the Institute is undertaking. The program itself was entertaining but the real good derived from the evening comes through a more intimate understanding of the work which our church is endeavoring to effect with the Mexican people. Much that has been accomplished by this institution as well as hundreds of others is the result of the Centenary movement. We feel that the program of last Sunday evening will deepen the interest of all of us in that great movement. President Jackson and his boys left early Monday morning to take part in the Missionary program which was being given at Mt. Sequoyah. It was a real privilege to have had them with us.—Bulletin, 1st Church, Ft. Smith.

### FORREST CITY, ARKANSAS.

We have just recently closed a three weeks' meeting having had with us Evangelist Burke Culpepper and his music director, Mr. J. U. Robinson. The meeting was held in a large tabernacle built for the occasion. The congregations were the largest this section has ever seen at a revival meeting. People came from surrounding towns and country covering a section for seventy-five miles. This was the second meeting for Brother Culpepper in this place. The work of these two men is of high order. Scores of men and women came forward during the meeting for reconsecration. Many professed faith in Christ for the first time. All of the local churches received new members. We have received 66 into the local church to date, making a total of 103 new members for this year. We have several more names for membership.

At the recent session of the third quarterly conference the pastor was granted a vacation. He expects to take his family to Junaluska for two weeks for special work and recreation.—W. V. Womack, Pastor.

### BAYOU METO.

Two weeks of services have just come to a close on Bayou Meto Circuit, resulting in twenty-four additions and two babies baptized.

Rev. A. E. Jacobs, a man of God and one who knows the hearts of the rural people, did the preaching.

Rev. M. C. Smith, the pastor, is much appreciated by every one who knows him and the success of the meetings was largely due to his zeal and sincerity in his labors for our

Master.—Chas. B. Wyatt, Evangelist Singer.

### REVIVAL AT BOONEVILLE.

On Sunday, July 6, our pastor, Rev. E. H. Hook, opened the revival in the local Methodist Church and the services continued for two weeks and closed out on Sunday night, July 20.

Bro. Hook did the preaching and was assisted by Mr. Hutton, a very fine singer, and Rev. Mr. Anglin who is junior pastor. The following from the local paper speaks in detail of the musical features of the meeting: "The revival at the Methodist church, closed Sunday night, after two week's faithful and profitable work by Rev. Hook, local pastor, and his able assistants.

The meeting was well attended from the beginning, in spite of extreme hot weather, and much interest was manifested all during the meeting.

The song services, under the leadership of Mr. Hutton, assisted by Misses Helen Hook and Roberta Gray at the pianos, and Messrs Rees and Mott playing cornets, and Paul X. Williams and Edward Ervin with saxophones, added greatly to the meeting, and the vast audiences lent their support in these services."

The preaching of Bro. Hook was excellent, and the thing that makes it count for so much is that he lives every day the gospel that he preaches.

There were probably 35 additions to the church and a general awakening and renewal of energy and the church is in the best condition that it has been in for many years, due to the untiring labors of Bro. Hook.

Bro. Hook is now holding a two weeks' meeting in the country near here and when he completes that one will start another at an inland town eight miles from here. He is an untiring worker; in fact his stewards are insisting on his slackening the pace, but the insistence seems of no avail.

Seven hundred or eight hundred dollars were contributed at the close of the meeting; all expenses paid and a generous bonus paid Bro. Hook.—Chas. I. Evans, Charge Lay Leader.

### REVIVAL AT HOUSTON.

The local pastor, Rev. A. E. Goode, has just closed an old-time revival at the Methodist church. The whole country was stirred as it had never been. Nearly all the young men and young women surrendered to God, and many of the old people who have been inactive have taken a new stand for God and the right. Bro. Goode is a gifted revivalist and he led us on to victory. There were 35 additions to the Methodist church and some to the other churches. The Christians of the other churches cooperated and perfect harmony prevailed.—H. M. Powell.

### A TWO-DAY VACATION.

A cancelled engagement, on account of a typhoid epidemic in one of our Little Rock Conference towns, made it possible for me to take a two-day vacation with my family and relatives at Ozark, last week-end. My work has only a few undesirable features attached to it, the greatest, that of being away from my family almost all the time. Otherwise, it is wonderful, indeed, because I never have time to consult my physical needs, don't have time to become blue.

But last week-end was a most wonderful period to me. I was with my wife and our two boys, James and John, Jr., and our relatives, Mr. and Mrs. W. L. Haskew. Just think what a blessing it is to spend one Sunday out of 24 with your loved ones! Of course, it would be delightful if my work would permit me to be at home over week-ends.

While in the beautiful little city of Ozark our every want was gratified. The Haskews are royal entertainers. We also had the pleasure of visiting with Mrs. J. W. Glenn, one of Ozark's choicest citizens. I do not know whether we are related to this royal character or not, but I would be will-

ing to claim kinship. God has no purer saint on earth than Sister Glenn. This is the expression of all who know her, too.—J. C. G.

### A NOBLE FATHER AND TWO WORTHY SONS.

It was my happy privilege to be in the Rev. J. B. Stevenson's pulpit last Sunday night. A large and most appreciative congregation greeted me. I always feel very much at home with this excellent man of God. No greater hearts throb than that of Brother Stevenson. He is one of the most brotherly, sympathetic and consecrated ministers I ever knew. It does my heart good to visit him.

Ozark has rallied, to a man, to this faithful pastor this year. He enjoys the whole-hearted support and the universal love of the town in his work. The Bills, Haskews, Kings, Bryants, Conanters, and a score of other choice Methodist families are holding up his hands in the work of the church.

Eugene H., his fine young son, who completed his work at Oxford University in 1922, and who has been teaching in Wilmington, Del., for the past two years, took the examination in Washington, D. C. on July 17 for consular service. He will doubtless be assigned by the department to the Consular Service in a European country sometime in October. He is also a graduate of Hendrix College. This wonderful young man, who has so gloriously succeeded in his educational pursuits, reflects credit not only upon his splendid father and godly mother, but upon Arkansas Methodism and Hendrix, his alma mater.

The eldest son, J. B., Jr., who has been at the Russellville Agricultural School for the past eight years as head of the Science Department, has just returned from the University of Missouri where he has completed the required work for his M. A. degree. He will continue his work as Science instructor at Russellville.

Brother and Sister Stevenson's daughter, Mrs. Fletcher Smith, also a graduate of Hendrix College, resides in Conway. She is one of our cultured members of 1st Church, that city.—J. C. G.

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### PROGRESS OF SOUTHERN METHODIST UNIVERSITY.

"Southern Methodist University has given a good account of herself this year not only in the field of athletics, but in the realm of intellectual combat," said President Sealeman yesterday. "In journalism, debate, poetry and athletics our actual achievements have become a thing of history, so that in the language of Disraeli we may say 'I appeal to time.'"

"With an increase in the student body of twenty per cent that numerically exceeds any annual increase heretofore; with an enlarged faculty and an expanded program of education, there are many reasons to justify the confident expectation that Southern Methodist University will soon become one of the great institutions of the Southwest, and will take a worthy place among institutions of national importance."

#### Ideal Is Most Important

"The problem before us is one of building, first a physical plant, second a faculty, third a student body, fourth an alumni, and fifth a loyal constituency of friends and supporters," continued President Sealeman. "But towering above all these we must build an ideal that is spiritual, altruistic and inexorable in its demands for genuineness and reality."

"The motto of my old college, Central College, Fayette, Missouri, is *Esse quam videri*, or 'To be rather than to seem.' The essence of that motto has gone into the very blood and sinew of the student body of that excellent institution. It is something like this that I covet for Southern Methodist University."

"A dignity, a harmony of effort in faculty and student body and between the two, a broad, charitable, cheerful application to the great tasks of life, a loftiness of aim that will enable us to ignore petty, trivial and unworthy issues. That is what I mean by building the ideals and traditions of the University. This temple is going up, like the ancient temple at Jerusalem, without sound of hammer, but noiselessly is rising, stone on stone, until

it shall stand at last in fair proportions and radiant lines adored and respected alike by friends and strangers."

#### Two New Buildings.

During the past scholastic year the second million dollar campaign was successfully completed which gave a second endowment to S. M. U. The General Education Board, New York, gave \$333,333.33 according to their agreement after S. M. U. had raised \$666,666.66. This endowment fund is known as the 1920 Million.

Harper and Annie Kirby Hall, the new Theological building, made possible by a gift of \$100,000 for that purpose, was begun last winter and will be ready for occupancy in September, 1924. Plans are now being drawn for a new \$300,000 auditorium which will seat 3,500 persons. This building is the recent gift of R. M. McFarlin of San Antonio, Texas. It will be furnished with a pipe organ to cost \$25,000 the gift of Mrs. McFarlin.

#### Win Conference Championship.

In athletics during the past year S. M. U. won the Southwest Conference championship in football, closing the season undefeated by any member of the conference. Also, the glory of the Southwest Conference golf championship went to the Methodist institution. S. M. U. stood third in the Conference race for tennis championship, winning five games of the eight played.

Five of the seven debates in which S. M. U. participated in 1923-24 were won by the local debaters. Five of these were graduate debates of which S. M. U. won four. One of the undergraduate debates was the first intercollegiate debate that S. M. U. girls have entered and was won from the Baylor girls unanimously.

The first two of the graduate debates were held at the universities of Denver and Colorado. L. Riggelman and DeWitt Harry represented S. M. U. and won unanimously from the University of Denver and lost to the University of Colorado by a vote of 2 to 1. The next three graduate debates were won by Jack Anderson

and Paul Quillian for S. M. U. from the Vanderbilt, Baylor, and Emory Universities. Miss Janet Bogardus and Miss Margaret Pilley represented S. M. U. in one undergraduate debate while William Rippey and Jack Spears represented the University in the other. Rippey and Spears lost to Southwestern University.

#### Teachers' Books Published.

Three books, written by members of the S. M. U. faculty, were published the past scholastic year and many more are in course of preparation. President Sealeman's "Christ or Chaos" is the published form of a series of sermons which he delivered during the Easter season of 1923. The book has made a wide appeal and has been increasingly successful since its appearance last October.

Dr. C. F. Zeek of the department of French has prepared an edition of "Maitre Guerin," by Emile Augier. "Maitre Guerin" is a comedy in five acts and Dr. Zeek has arranged his book with an introduction, questions, notes and vocabulary. Two thousand copies of the book have been published by Henry Holt & Co. The book will be adopted for use as a text book in many colleges.

"The Cokesbury Hymnal," a collection of old Methodist hymns and other popular hymns, has been compiled and edited by Prof. Harold H. Todd, of the School of Music. Several of the hymns were arranged by Prof. Todd and three are of his own composition.

#### S. M. U. Poet Wins Prize.

The first prize of \$100 in the third annual poetry contest conducted by "The Makers," S. M. U. poetry club, was won in 1924 by Ottys E. Sanders, a senior in the University. "The Birth of the Idol" is the name of Sanders' poem which describes in a mixture of poetic and biological terms the six days of the creation of the world, and the history of life and of man from a one-cell beginning to homo sapiens.

George Bond of Hillsboro, also a senior at the university, and winner of the first prize the first year of the poetry contest, won third place in 1924 and Aubrey Burns at Ft. Worth, another S. M. U. student, fourth place. Bond's poem is named "The Last of Life for Which the First Was Made," and Burns, "Reactions."

There were thirty-five universities represented in the poetry contest and thirty-seven colleges. Among those represented besides S. M. U. were: the Universities of California, Columbia, Harvard, Missouri, Colorado, Stanford, and Arkansas, and the colleges of Beloit, Wellesley, Mount Holyoke, Occidental, Randolph-Macon, and Washington and Jefferson.

#### Seven New Prizes Offered.

Seven new prizes were established at S. M. U. in 1923-24 as follows:

The Louise Golden Award of \$25, given annually to the best woman debater in the university, which was won this year by Miss Margaret Pilley, of Mineral Wells, a junior at the University.

Alpha Kappa Psi, national honorary commerce fraternity, offers annually a prize of \$25 to the sophomore who does the best work in the School of Commerce. The award was won by Meyer Romotsky of Dallas this year.

The William Russell Clark prize is an annual award of \$25 to the sophomore, junior or senior who, in the opinion of the Department of English, has shown the best combination of originality and scholarship in his work in English. This award was won by George Bond of Hillsboro, a senior in the University.

Alpha Delta Epsilon, local professional journalistic fraternity, petitioning Sigma Delta Chi, offers an annual prize of \$25 to the student who writes the best news story or feature story of the year. This award was won by Robert Johnson of Orange, Cal.

Recently established prizes that have not been awarded are: An award in classical languages of a watch, valued at \$100, to the best student in Latin or Greek, or in both languages; the Newman medal, awarded to the

member of the Salesmanship class of the School of Commerce who writes the best series of sales letters, as assigned in the class; the W. W. Gibbard prize of \$100 awarded annually in June for the highest scholastic average made by any young man student who (1) is below the rank of senior, (2) working his way through the university, and (3) is receiving no scholarship, remission of fees, or other concessions from the university.

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**Journalists Place High.**

In the Texas Intercollegiate Press Association contest the S. M. U. newspaper took second prize for the best college newspaper. In this contest, Ottys Sanders, senior, won first in the poetry contest; Miss Mattie Lou Frye, a junior at S. M. U., took the first prize for the best short story, George Bond, a senior at the university, won first place in the formal essay contest, and Janet Bogardus, a junior at the university, won third place in the news story contest. S. M. U. also entertained the convention this year.

Miss Alice Jones of the S. M. U. School of Music won the scholarship to the Cincinnati Conservatory of Music this year.

"For three years in succession an S. M. U. student has won the highest place in the annual students' contest held by the Dallas Music Teachers' Association," said Dean Paul Van Katwijk of the School of Music. "Considering the many excellent Dallas music teachers outside of S. M. U. and considering the fact that these contests have been held for three years only, I think that this victory speaks well for our School of Music."

**Theology Department Expands.**

Three new departments have been added in the School of Theology: The City Church, Town and Country, and Foreign Missions. A definite plan of co-operation has been worked out by which the School of Theology becomes the official training school for ministerial missionaries for the territory west of the Mississippi river. A plan has been approved by which the extension department of the School of Theology may be greatly enlarged and will take over the training of a large number of ministers by correspondence and extension work. This plan is in co-operation with the Methodist boards doing education work with headquarters in Nashville, Tenn.

**Dallas Schools Opened to Grads.**

Co-operation has been obtained with the City of Dallas in the training of elementary teachers, according to Dr. C. A. Nichols, head of the education department. In the spring term of 1924, Miss Mary C. Spears, who has been serving for five years as director of the Dallas Teacher Training School, began to devote her time to the offering of advanced courses in elementary education in the University. She continues to devote half her time to the supervision of teacher training in the Dallas elementary schools.

According to the agreement under which she works a limited number of prospective teachers, after completing certain prerequisite courses, may be admitted to training in the elementary grades of the city schools as cadet teacher for eighteen weeks. On the satisfactory completion of this period of training and the requirements for the bachelor's degree, such students will be eligible for appointment as probationary teachers in the elementary schools of Dallas.

In the spring of 1924, the University also began a co-operative arrangement with the faculty of the Dallas Kindergarten Training School, controlled by an association in the city of Dallas. Under the plan adopted, kindergarten training is made available for students of S. M. U. in an institution that has been in operation in Dallas for twenty-three years. In return, students of the Kindergarten Training School will take certain courses in the University.

**\$120,000 Endowment Given.**

Establishment of the George F. and Ora Nixon Arnold foundation to endow with \$120,000 a chair of American Statesmanship at S. M. U., announced January 1, 1924, has aroused considerable interest among outsiders interested in the University. The announced purpose is the training of leaders who will lend their influence toward perpetuating long established

and well-tried American institutions of government.

Recently a special committee headed by George B. Dealey of Dallas and composed of Judge Joseph E. Cockrell, president of the Board of trustees of S. M. U., E. A. DeWitt, R. A. Gilliam, former city forester, and President Selecman, was chosen to make a careful study of the University campus, with a view to developing a plan for beautifying it by roads, terraces, fountains, trees, and flowers.

"This committee will probably employ a landscape architect of national reputation for the purpose of coming to Dallas and making a careful study of our entire situation," said President Selecman, "with a view also to the location of future buildings. The committee has had several meetings lately and reports progress."—R. L. Johnson in The Campus.

**NATIONAL EDUCATION ASSOCIATION.**

One thousand educators representing every department of American education met in Washington during the last week in June, at the annual convention of the National Education Association. Several thousand teachers came to the Capitol to attend the sessions. Scores of conferences were held and hundreds of papers read covering every phase of educational activity.

At one of the last sessions of the great convention President Coolidge was present and in unequivocal terms put himself on record as favoring the Sterling-Reed education bill. His outspoken declaration was received with tumultuous applause by the great audience of ten thousand people.

Miss Olive M. Jones of New York City, the retiring president of the N. E. A., gave the opening address. Her remarks on certain important questions follow:

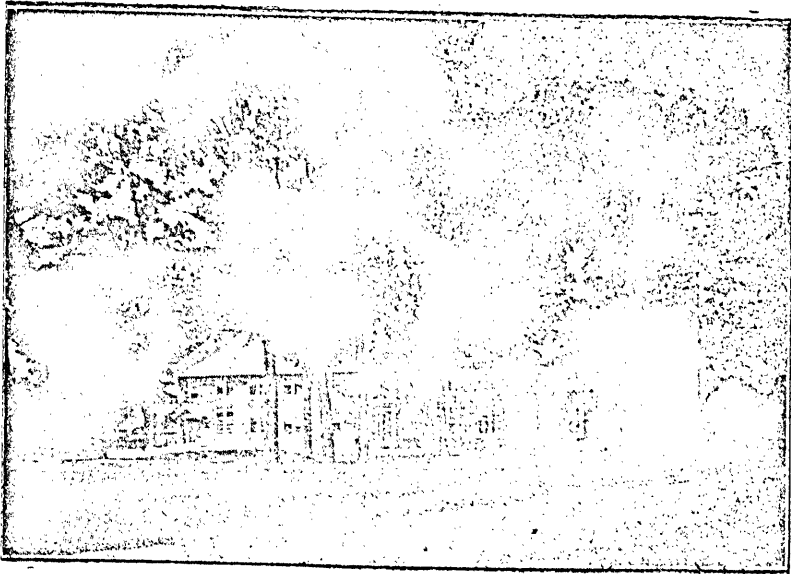
**Three Problems.**—My experiences of the year convinced me that the three problems of pensions, tenure,

and the Education Bill are the most urgent problems of education today. I gave them the most honored place and the greatest length of time possible in any business session of our convention. Involved in these three reports are all the fundamental conditions which must be satisfactorily met for teachers if they are to fulfil their mission in our American democracy. No trade, occupation, business, or profession can long achieve its aims or maintain a respected place in the community unless it provides adequately and honorably for helpless old age and for securing well-trained beginners. No man or woman of talent and self-respect today, when the field of choice of career is so varied and unrestricted, will enter or remain long where his permanency of position is dependent upon fear or favor or any factor except the character of his services. What the past few years have seen in unjust removal of superintendents and others in unprotected official positions, in attempts at lowering of standards for admission to teaching positions, and in the defeat of legislation aimed to improve or protect tenure in teaching positions and to provide a just basis for promotion from rank to rank, demands the utmost watchfulness on the part of every State and local association of teachers.

**Need of History.**—One of the most dangerous movements afoot for the breaking down of American democracy affects the teaching of American history.

Our business with children is to teach facts as told by reliable historians of the past and leave the formation of positive conclusions on the issues of today to maturity and to what time may sift out as true and valid in today's theories and events.

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discount all the experiences of the past? How can we preserve America as America unless we teach its ideals and traditions to the children of people who know more about Mussolini and that disputed strip of land in the Adriatic, about the Talmud, or the Soviet, than they do of our history or even our speech? Do not mistake me. I am not contemptuous of the history or traditions of other lands. But they are the problems of Russians, Italians, and Swedish in Russia, Italy, and Sweden. Once here to live on our soil and become voters in the American democracy, they must become steeped in America's theories and history, the story of the Declaration of Independence and the Constitution, the services and ideals of Jefferson, Hamilton, Marshall, Adams, Washington, Lincoln, Wilson; the story of Lewis and Clark, the Oregon Trail, cotton, railroads, telegraph, telephone, and radio.

**Vocational Training.**—A long argument, recently advanced against the Education Bill, calls to my mind a distinction in aims regarding industrial and vocational education, which must speedily be made clear to parents, or great harm is going to result to the progress of vocational education. Teaching a child to make a living is one thing. Teaching him a trade or a job so that it perforce becomes his career and because the industry has need of workers is another thing. Teaching him how to choose a career and then teaching him how to work in it happily, industriously, and worthily is different from either.

The three ideas as aims of vocational and industrial education are becoming confused in people's minds. They were confused in the mind of the speaker referred to. There are industrialists who would control vocational education with the second aim in view. There are even parents, as well as young people themselves, who see no higher than making a living. Making a living and the needs of industry, as final aims, are low motives, selfish and debasing to both the individual character and the community life. Either one is destructive to the progress of vocational education, is deeply and justly distrusted by labor organizations, and will undermine American democracy. The third is sane and safe Americanism and what every teacher means by vocational education. Therefore we must contend against the imposition upon us in our teaching of any other aim, we must make parents understand the real values of vocational education, we must protect the child from any abridgment of his right to choose his own career and occupation according to his intelligence and aptitudes.

**Religion But Not Dogma.**—There are people, conscious or unconscious agents of propaganda against democracy and its correlative, popular education, who say that the schools develop lawlessness, that they are godless; and foolish imitators take up the cry, when right at hand lies the evidence of the serious, painstaking thought teachers have always given to character development, and of the fact that no child can possibly go through a public school without a strict training in the most essential habits of character—self-control, consideration for others, justice, respect for law and order.

It is not God, but dogma, the originators of this slander would have. And dogma has no place in education supported wholly or in part at public expense. God, yes, for a belief in and knowledge of God is an elemental need to the human soul. Principles of right conduct and establishment of right habits by practice and precept—these we must have and we always have had. If Nicholas Murray Butler's indictment of the youth of the land as lawless is true, it is not the fault of the public school, but of the other institutions of our social life whose opportunities for influence on the morals of young people outweigh the school two to one.

Why is it taking us teachers so long to see that the very people who shriek against the failures of education are identically the same people

who are hampering and obstructing education in appropriations, in plans to remove illiteracy, in the extension of teacher-training, in legislation aimed to remove positions of the top ranks from unethical influences?

**Education Imperative.**—After a year's experience as your president, I feel more strongly, if possible, than ever before that the Nation's teachers must keep a path with a single goal in sight—equal opportunity to all children for an education which fits them to be citizens of higher character in a genuine democracy.

## QUARTERLY CONFERENCES

### ARKADELPHIA DISTRICT

(Third Round.)

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.

### BATESVILLE DISTRICT

(Third Round.)

Pleasant Plains Ct. at Pleasant Plains, July 26, 3 and 8 p. m. and July 27, 11 a. m.  
First Church, Batesville, July 29, 8 p. m.  
Sulphur Rock-Moorefield, at Moorefield, Aug. 2 and 3.  
Charlotte Ct., at Charlotte, Aug. 6, all day.

—W. A. Lindsey, P. E.

### BOONEVILLE DISTRICT

(Third Round.)

Seranton and New Blaine, Seranton, July 26-27.  
Paris, July 27-28.  
Dardanelle, July 28.  
Dardanelle Ct., Fields Chapel, Aug. 2-3.  
Danville, Aug. 3-4.  
Belleville and Havana, July 5.  
Belleville Ct., Moores Chapel, Aug. 9-10.  
Magazine, Wesley's Chapel, Aug. 16-17.  
Abbott and Washburn, Washburn, Aug. 17-18.  
Booneville, Aug. 18.  
Walnut Tree Ct., New Prospect, Aug. 23-24.  
Plainview, Aug. 24-25.  
Rover Ct., Rover, Aug. 25.  
Hartford, Aug. 30-31.  
Mansfield, Aug. 31-Sept. 1.  
Ola Ct., Homewood, Sept. 6-7.  
Perry and Houston, Houston, Sept. 7-8.  
—B. L. Wilford, P. E.

### CAMDEN DISTRICT

(Third Round in Part.)

Camden Ct., at McMahan's Chapel, July 26-27.  
Smackover, July 27, 8 p. m.  
Other dates will be sent later.—J. W. Harrell, P. E.

### CONWAY DISTRICT

(Third Round.)

N. L. Rock, First Church, June 22, A. 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.  
Beebe, Aug. 10, A. M.  
Cabot, 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.)

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.  
Eureka 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.

### HELENA DISTRICT

(Third Round.)

Holly Grove-Marvell, at Holly Grove, 8 P. M., July 27.  
Earle, August 3.  
Crawfordsville, 8 P. M., August 3.

Elaine Circuit, at Mellwood, August 9-10.  
West Helena, 8 P. M., August 10.  
Hunter Circuit, at New Home, August 16-17.  
Brinkley, 8 P. M., August 17.  
Clarendon, August 24.

—William Sherman, P. E.

### JONESBORO DISTRICT

(Third Round.)

Marion, 11:00 a. m., July 27.  
Tyroneza, 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 11-15 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.

### LITTLE ROCK DISTRICT

(Third Round.)

Hazen, DeVal'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.

### MONTICELLO DISTRICT

(Third Round.)

Tillar, at Newton's Chapel, July 26-27.  
Dumas, July 27, 8 p. m.  
Arkansas City, Aug. 3, 11 a. m.  
Snyder, at Extra, Aug. 9-10.  
Hamburg, Aug. 10, 11 a. m.  
Fountain Hill, at Zion, Aug. 16-17.  
Crossett, Aug. 17, 8 p. m.  
New Edenburg, at Hebron, Aug. 23-24.  
Mt. Pleasant, at Camp Ground, Aug. 31, 11 a. m.  
Wilmar, Aug. 31, 8 p. m.  
—J. A. Parker, P. E.

### PARAGOULD DISTRICT

(Third Round.)

Black Rock & Portia, July 27, a. m.  
Imboden, July 27, p. m.  
Pocahontas, Aug. 3, a. m.  
Biggers & Success, Aug. 3 p. m.  
Salem, Aug. 9-10.  
Mammoth Spg., Aug. 10, p. m.  
Piggott, Aug. 17, a. m.  
Rector, Aug. 17, p. m.  
Marmaduke, Aug. 18.

Gainesville, Aug. 23-24.

Smithville, Aug. 27.  
Walnut Ridge Ct., Aug. 23.  
Walnut Ridge, Aug. 31, a. m.  
Hoxie, Aug. 31, p. m.  
Maynard, Sept. 1.  
Sedgwick, Sept. 3.

Please note that there are several appointments for fifth Sunday in June. Pastors will preach for the presiding elder on that day as follows: Rev. C. R. Ellis, at Reyno, Pocahontas Ct.; Rev. C. L. Castleberry, at Nimmons, Rector Ct.; Rev. R. M. Black, at Hopewell, Ravenden Spgs. Ct.; Rev. C. E. Hall, at Liberty Hill, Ash Flat Ct.; Rev. V. B. Utley, at Mt. Zion, St. Francis Ct.

The presiding elder will hold the quarterly conferences for these five charges as follows: Ash Flat, July 14; Ravenden Springs Ct., July 28; Pocahontas Ct., Aug. 4; St. Francis Ct., Aug. 15; and Rector Ct., Aug. 16.—J. A. Anderson, P. E.

### PRESCOTT DISTRICT

(Third Round.)

Orchard View-Highland, at Sweet Home, July 27, 2 P. M.  
Murfreesboro, July 27, 4 P. M.  
Blevins at Ebenezer, Aug. 2-3.  
Prescott, Aug. 8, 8 P. M.  
Hope, Aug. 10, 4 P. M.  
Mt. Ida-Oden, at Grenade, Aug. 17, 3 P. M.

—J. H. Cummins, P. E.

### PINE BLUFF DISTRICT

(Third Round.)

Roe Ct., July 27, 11 a. m.  
Stuttgart, July 27, 8 p. m.  
Swan Lake, Aug. 3, 11 a. m.  
Humphrey, Aug. 3, 8 p. m.  
Rison, Aug. 10.—R. W. McKay, P. E.

### SEARCY DISTRICT

(Third Round.)

Pangburn Ct., at Mt. Pisgah, July 26-27.  
Stuttgart, July 27, 8 p. m.  
Heller Springs, July 27-28.  
Bellefonte Ct., at Batavia, Aug. 2-3.  
Valley Springs at Western Grove, Aug. 3-4.  
Harrison, Aug. 10.

Jefferson Sherman, P. E.

### TEXARKANA DISTRICT

(Third Round.)

Ashdown, July 27, 11 a. m.  
Stuttgart, July 27, 8 p. m.  
Fairview, July 27, at night.  
Umpire Ct., at Smyrna during revival.  
Note that Ques. II calls for a new committee in our Church. I wish to call special attention to the second and sixth divisions of Ques. 12.—J. F. Simmons, P. E.

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