

# ARKANSAS METHODIST

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

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No. 16.

## CO-OPERATIVE METHODISM.

After the unhappy controversy over the proposed "Plan of Unification," we doubt the wisdom of seeking to "unify." However, as the tendency of our age is toward co-operative effort in all worthy enterprise and as a majority of those who were charged with the duty of settling the question voted in favor of the "Plan," and as most of those who opposed claimed to favor some sort of union, we believe that a Commission on Methodist Co-operation, composed wholly of new members, some of whom favored and some of whom opposed the "Plan," should be appointed by the General Conference, and authorized to confer with Commissions of any and all other Methodist bodies, or churches of like doctrines and polity, and report to the next General Conference a plan for closer co-operation, or even union of some kind.

We did not know until a definite plan was submitted for ratification, exactly what our people would approve. We are not yet sure that we know what would be approved, but we have a fair idea as to certain elements that would be fatal to a successful plan.

We capitally doubt whether any American Churches have reached the attitude of mind that would result in the complete merging of one denomination with another and the consequent loss of denominational identity; but we do believe that it is quite possible for two or more Churches, such as the Methodist Episcopal Church, the Methodist Protestant Church, the United Brethren Church, and possibly one or two small denominations, and our own to enter into what might be called The Co-operative Church of America, or the Associated Churches of America, each retaining its own name and identity; but recognizing the others as members of the same family so that there might be a free exchange of members and preachers, and with permission to merge congregations wherever the members agreed, with the privilege of retaining membership in the original organization. All would belong to the same general organization and have a common name, but each would retain his connection with his own denomination. Weak congregations in small communities would in many instances unite, but only on their own initiative and voluntarily, and even then with the privilege of retaining personal relation with the old organization. In larger communities, there might be congregations of the different denominations, but they would sustain the same relation, in many respects, that our first and second churches do in a large city. Thus historical relations would be preserved, sentimental attachments would be unbroken, and personal and congregational preferences would be respected; but a degree of co-operation and fellowship would be secured which in another generation might lead to even closer fellowship. Then the fear of a great protestant ecclesiasticism would cease.

There might be economical arrangements for publishing and educational interests, and complete union on mission fields, if desired by the members in those fields. In this way the people who accept Arminian doctrine and prefer the itinerant policy could associate themselves for larger usefulness and face more successfully the problems of overlapping and conflict in foreign fields.

In church affairs, we believe in the least possible machinery and the greatest possible individual and congregational liberty. We see no reason why we must attempt to standardize all local institutions, but strong reasons for allowing different aggregations large latitude in organizing.

In view of the fact that the Methodist Episcopal Church has expressed its confidence in us by voting overwhelmingly for the late "Plan," and in consideration of the overtures which have been made by the United Brethren and other bodies, we feel that it is our highest duty to appoint a Commission with large liberty to act, and let it confer with other Commissions and see what may be worked

**COUNSEL IS MINE, AND SOUND WISDOM; I AM UNDERSTANDING, I HAVE STRENGTH. BY ME KINGS AND PRINCES DECREE JUSTICE. BY ME PRINCES RULE, AND NOBLES, EVEN ALL THE JUDGES OF THE EARTH. I LOVE THEM THAT LOVE ME; AND THOSE THAT SEEK ME EARLY SHALL FIND ME.—Prov. 8-14-17.**

out. While we have advocated each of the proposed "Plans," we have never believed either perfect, but have had a conviction that some plan would be finally proposed which would secure acceptance and bring closer fellowship. It is practically certain that if we were all in one loose general organization, we would feel more kindly toward each other and be better able to devise plans for fuller co-operation. It would be a tragedy to cease all efforts toward understanding. Let us take no backward step, but make it possible to go forward in a well considered course, hoping and praying that the Holy Spirit may guide into the best way. Let us forget the word "Unification," but introduce the new word "Co-operation" or "Association."

## OUR EPISCOPACY: ADDITIONAL SUGGESTIONS.

In order to avoid misunderstanding, a further discussion of "Our Episcopacy" may be necessary. We believe that our bishops today are as capable as they have been at any time in our history, and that some of them would be perfectly willing to adjust themselves to new conditions; but even the latter are hampered by methods that are traditional and need to be swept away.

We want our bishops to be general superintendents, and not in any sense ecclesiastics. We want no suspicion of a "third order." If making the appointments is the chief duty, it is not certain that we need bishops at all. The Wesleyan Methodists, the Canadian Methodists (now merged with two other denominations), and the Methodist Protestants are able to make appointments without bishops, and the United Brethren have as superintendents men who are elected for four years. We believe that a president, elected each year by an Annual Conference and assisted by the presiding elders could make just as good appointments as bishops working under present methods.

What we are arguing for is general superintendents who are in the field with the preachers, who by using modern methods of getting and keeping information can keep in touch with every pastor and help and inspire him to do his best. Any business organization with the superintendency which we have in bishops and presiding elders would be ready to strengthen every weak man and put every worker on his mettle. Pastors in congregational denominations, without any kind of supervision, are getting results equal to ours. They have as many additions to their membership and raise as much money. With the complicated and expensive organization which we have, the net increase in membership and the financial results are so meager as to be humiliating. With inspiring personal leadership and efficient methods we should collect every dollar on assessments and have a net gain in membership of 250,000 every year.

We would not assume that church work is exactly like secular work. We believe in the leadership of the Holy Spirit; but, if we do not believe that the Holy Spirit works through organization, we had better abolish what we have and let every preacher fare forth uninstructed and unaided by man. As a matter of fact, our Book of Discipline proves that we believe in organization and even

very complete organization. Our complaint is that we do not use our organization for what it is worth.

Our assertion in last week's editorial that "we need either more bishops or no more," was not felicitous, in fact, it was a senseless remark if taken out of its setting. What we really meant to say was that, if we are not going to require anything more of bishops than at present, we need no more; but if we are going to expect them to become real leaders on the field, we need many more.

If we are going to give to our Mission Conferences the supervision which they need and demand, we should either elect a young man for each field with the understanding that he would make his field a life work, or we should elect men already on the field, in some instances natives, and give them very large authority to develop their fields, with a view to practical autonomy in the near future.

Then, in the home Conferences, we should have a bishop for every two or three Annual Conferences. He should live within the bounds of his Conferences, and give practically his whole time to these. First, the policy of the General Conferences should be fully adopted and then the policies of these Conferences in relation to local questions. When the first session of an Annual Conference for the new quadrennium, is held these issues should be fairly faced and accepted. At the end of the session, instead of permitting the preachers to scatter immediately, the old and new presiding elders and officers of all the Boards should be called into conference and the plans fully discussed so that the work would begin without delay and confusion. Each presiding elder should call his preachers together and have his preachers' meeting before separating. This would require another day, but it would save time and money and give a good start. If there were any re-adjustments to be made, it could be easily done. It should be agreed that certain things will be attempted each quarter, and by the use of proper blanks the bishop should get reports each quarter from each pastor, and if any are failing, through the presiding elder and correspondence and, if need be, personal visitation, the failing brother should be helped or a change made. If each pastor knows that his bishop is informed about his activities and ready to help him, he would be inspired to do his best.

Then, if each bishop has about twenty districts, he should arrange to give eight days, beginning one Sunday and ending the next Sunday, to each district, asking the presiding elder to arrange a series of appointments that will bring the bishop within reach of every pastor and official member. In this way he would know his territory and every one who wished to confer with him would have opportunity. He should use the intervening six days between each district itinerary, for his correspondence and study and special business. At the end of the year the bishop should furnish each pastor a blank on which he would report the condition of his health, his family needs, his financial condition, all of his previous charges, any peculiarities in his situation, and other items which the pastor might wish to submit. The bishop would also furnish each presiding elder blanks for a detailed report on each pastor and each charge. With all of this information in hand, a bishop could check up on the proposed appointments and avoid many of the heartbreaking blunders that are now made through lack of sufficient information. Then the bishop at conference should be ready to give audience to every pastor and representatives of every charge if desired. If any information is necessary to make appointments with the help of the Holy Spirit, full information will not embarrass the Spirit, but will enable Him to guide more surely and safely.

Then, in order that the presiding bishop may not be overburdened during the session of his Conference (Continued on Page 3, Col. 3.)

# THE ARKANSAS METHODIST

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## METHODIST CALENDAR.

Conway Dist. Conf., Russellville, April 27-28.  
Texarkana Dist. Conf., Ashdown, April 28-29.  
Pine Bluff Dist. Conf., Carr Mem., April 29-May 1.  
General Conference, Memphis, May 5.  
S. Meth. Press Assn., Memphis, May 12.  
Comden Dist. Conf., Waldo, June 1-3.  
Paragould Dist. Conf., Maynard, June 1-3.  
Searcy Dist. Conf., Beebe, June 2-4.  
Arkadelphia Dist. Conf., Malvern, June 3-4.  
Monticello Dist. Conf., Tillar, June 8.  
N. Ark. Conf. Lg. Assembly, at Searcy, June 7-12.  
L. R. Conf. Y. P. M. S. Conf., Arkadelphia, June 14-19.  
N. Ark. Y. P. M. S. Conf., Petit Jean Mt., July 5-10.

## PERSONAL AND OTHER ITEMS.

Read article on Page 3.

Pastors and Lay-Leaders are urgently requested to respond to the request of Bishop Cannon on Page 3.

Be sure to read Bishop Cannon's request on Page 3, and immediately respond. The situation is critical and your co-operation is needed.

Presiding Elder Parker announces that the date of Monticello District Conference has been changed to June 8, beginning Tuesday evening at 7:30.

Dr. W. P. Whaley, presiding elder of Searcy District, will preach the closing sermon for Sloan-Hendrix Academy, Imboden, May 16, and for Heber Springs High School, May 23.

Rev. Edward Forrest, pastor of Gardner Memorial Church, received 12 members during the Easter campaign. April 11 was a record day in his Sunday School, with an attendance of 497.

Last Sunday Rev. G. E. Patchell of Brinkley preached the closing sermon of the High School at Quitman, his boyhood home. May 16 he is to preach the sermon for the Brinkley High School.

Rev. A. M. Shaw, hospital commissioner of the Louisiana Conference, will broadcast a sermon on "The Call of the Christian Hospital," from the First Methodist Church, Shreveport, La., Sunday, April 25, at 9 p. m. The station is KWKH, wave length 312. Bro. Shaw, a former member of Little Rock Conference, has made a good start on his work and has good prospects. Louisiana Conference Hospital Day is to be observed throughout the Conference on May 2.

Invitation to the closing exercise of Plummerville High School has been received from the senior class and superintendent, Rev. N. S. Chaney. The editor will preach the closing sermon on May 2.

Dr. Watson, Pastor of Central Church, Hot Springs, had a wonderful day on Easter Sunday. The congregation packed the house, 517 were in Sunday School, and 56 were received into the church.

Miss Lucile Womack, daughter of Pres. R. E. Womack, has been appointed dean of women in Lambuth College, Jackson, Tenn. Miss Womack is a graduate of Hendrix College and has been teaching in Marianna High School.

Monday Dr. W. P. Whaley, the hard-working presiding elder of Searcy District, called. He is well pleased with his District and reports progress and good prospects. The collections on the Missionary Special have been among the best in the state.

The editor has received many letters expressing approval of his recent editorials on General Conference legislation and no criticism. He appreciates these letters and wishes he had time to acknowledge personally all of them; but he must content himself with this public expression.

It is a pleasure to announce that enough has been contributed for the wheel-chair for the invalid wife of Rev. R. N. Davis of Lanty to pay for the chair and a small sum in addition that will add to their comfort. May the Lord bless those who have contributed as well as those who have received.

On Easter Sunday, Dr. P. C. Fletcher, the wonderfully active and popular pastor of First Church, received 126 new members into the church. In the eight years of his pastorate he has received 2,828 members, and this is now one of the largest churches in our connection. The attendance at Sunday School approximated 1,000.

April 1, at a special session of the West Oklahoma Conference, meeting in St. Luke's Church, Oklahoma City, resolutions were adopted accepting a proposition for joint ownership of the Oklahoma City University with the Oklahoma Conference of the Methodist Episcopal Church. The East Oklahoma Conference was invited to join in the movement.

Rev. R. C. Morehead, who represented the Arkansas Methodist at Ft. Smith District Conference reports that the pastors who have adopted the Club Plan for circulation are well pleased and those who have not yet adopted it are preparing to put it on. Dr. Tolleson, the presiding elder, is standing behind his preachers in their efforts to advance all of the interests of the Church in that District.

The secular press reports the death on April 16 of Mrs. Smith, the wife of Rev. M. M. Smith, a beloved superannuate of North Arkansas Conference. The worthy companion of a faithful itinerant, she had shared all of the joys and sorrows of the parsonage. During recent years she had been in poor health and closely confined to her home. Bro. Smith and the six children have the sympathy of a multitude of friends.

Our Supreme Court, by a three to two decision, has declared that an amendment to the Constitution of the State which was submitted several years ago and thought to have been defeated, has been adopted, and consequently that the office of lieutenant governor has been created and a vacancy exists. This is a most remarkable situation; and grows out of the anomalies of the Initiative and Referendum Amendment.

"The Evolution of a Church College," a pamphlet, has been received. It is an address delivered recently by Bishop McMurtry, and is a brief but thrilling outline of the rise and progress of Central College, which has now become, under Bishop McMurtry's able presidency, the sole educational institution of our Church in Missouri. It has a great history and its prospects are now flattering. In devoting his masterful energies to the promotion of this strategic institution, Bishop McMurtry is doing a monumental piece of work. Under all the circumstances, we think he should be continued in charge of our Conferences in Missouri and be permitted to complete the far reaching program which has been adopted for the college.

April 17, the Rev. T. J. Simmons passed away at the home of his daughter, Mrs. Rupert Weems, at Conway. Bro. Simmons had been a member of Memphis Conference for fifty years, and during the period of his superannuation had resided with children at Conway. He is survived by his son, Prof. Guy A. Simmons of Hendrix College, and four daughters, Mrs. Rupert Weems and Mrs. V. D. Hill, both of Conway, and Miss Ora Belle Simmons of Eldorado, and a son, T. J. Simmons of Greenville, Miss.

Announcement is made of the resignation of Dr. J. T. Buchholz, professor of Botany at the University of Arkansas, to accept a similar position in the University of Texas, where he will have larger facilities to do research work in which he has been especially active. Dr. Buchholz, at the State Teachers' College and at the University, has made an enviable record as a teacher and investigator, and as a member of our church is recognized as a fine Christian character; hence we regret to lose him from our state, but are pleased that his ability is appreciated and rewarded.

The editor spent last Sunday in Fayetteville, visiting Sunday Schools and hearing Rev. R. C. Morehead preach a very strong sermon on "Financing The Church," at eleven, and at night addressing a great audience at a union meeting of all the churches, in the Baptist Church, on "Fayetteville and the Western Methodist Assembly." It was a lovely day and every one seemed to be rejoicing. While the trees were in full leaf in the town, on Mt. Sequoyia foliage was just beginning to show. Rev. H. Lynn Wade, the popular and efficient pastor, was helping Bro. Brumley in a meeting at Springdale, and Rev. J. W. Workman, the energetic student pastor, was lecturing at a S. S. Training School in Missouri and studying the Wesley Foundation at the University of Ill. Our people are happy because the debt on their church has been paid. Work on the Elza-Stephens Hall is progressing. The prospects for the Assembly are bright.

It was the editor's privilege to attend the Little Rock District Conference only on the closing day. It was held at Asbury Church, and the ladies served the noon meal in the basement. It was a good meal and thoroughly enjoyed, as was the fellowship. Dr. Steel, the able and obliging presiding elder, is a good presiding officer, dispatching business without unnecessary haste and with no red-tape. This is his last year, and his brethren by resolution expressed high appreciation of his services. The reports showed that the District is in good condition in every way and is making substantial progress on all lines. Dr. James Thomas, with several laymen, challenged the charges to pay out in full. He will see that the poorest circuit pays, if the other charges pay out. The interests of the Arkansas Methodist were ably represented by Drs. Thomas and Fletcher. The report on Temperance, presented by Dr. B. A. Few, was a strong document. Conference next year will meet at Loneoke. The inability of the secular papers to report a church meeting correctly is seen in the fact that they announced that there were seventy presiding elders in attendance.

## BOOK REVIEW.

The Reconstruction of Religion; by Charles A. Ellwood; published by The Macmillan Co., New York; price \$2.25.

In this volume the author attempts a constructive application of the principles of sociology and social psychology to the religious problems of our times. He says in his introduction: "The reality with which the sociologist is concerned is the objective Christian movement; and the animating principle of that movement is the Christian tradition, the fountain head of which is the Bible, especially the Gospels. The great value of the Bible is, therefore, in defining and fixing the Christian tradition; and if the discussions in the following pages shall move any to examine carefully and open-mindedly the teachings of the Gospels in connection with the great problems of our times, then the author will be more than repaid for his labors." These words of the author give an excellent idea of how this subject is treated in this volume, fairly, open-mindedly and reverently, but withal clearly, logically, thoroughly. We all agree that a crisis confronts religion today. Also, we agree that religion is for the purpose of serving humanity and lifting it to a higher plane of living and furnishing it with the lofty ideals con-

## CONTRIBUTIONS.

## HURRY! HURRY! HURRY!!!

In order that the friends of Prohibition may meet the assaults of its enemies, who are attacking the Prohibition Amendment and the Volstead Law before a Senate Committee, Bishop James Cannon, Jr., who is chairman of our Commission on Temperance and Social Service and who is representing the cause of Prohibition, has sent the Questionnaire below to all of our preachers and lay-leaders. Some have answered and sent in their replies; but others have delayed thinking it too late or unnecessary. Bishop Cannon now urges all pastors and lay-leaders to cut out the Questionnaire, fill in answers, and immediately mail to him, at 52 Bliss Building, Washington, D. C. Do not fail. Hurry! Your co-operation is needed.

## The Questionnaire

NOTE I. Strike out one of the words in brackets, leaving your answer unscratched.

NOTE II. The Commission regrets that it has not sufficient funds to enclose a stamped envelope for reply, but the cost to each individual will be a trifle and a special delivery stamp would insure safe and prompt delivery.

NOTE III. If possible adopt a resolution at your Sunday School and regular church services giving the attitude of your people on this question and forward to me promptly. Do not, however, delay mailing the questionnaire and your answers thereto.

Question 1. Did you favor the adoption of the Eighteenth Amendment? (Yes) (No.)

2. With about how many people

are you ordinarily in contact? .....

3. Are home conditions better or worse since the adoption of prohibition ..... (a) As to food? ..... (b) Clothing .. (c) Home comforts and conveniences? ..... (d) Increase in personal ownership of homes? ..... (e) Recreations and amusements? ..... (f) School opportunities? .....

4. Do you personally observe more or less drinking and drunkenness now than in the saloon days? (a) in the home? (more) (less); (b) in public places—hotels, restaurants, places of amusement, street, trains? (more) (less). (c) among young people of all classes, laboring, factory, clerks, stenographers, students, society (more) (less).

5. Would the sale of wine and beer make conditions better or worse in your community? (better) (worse).

6. Do you think wine and beer could be manufactured and distributed without the lawlessness and corruption of the saloon days? (Yes) (No).

7. Is there as much political graft and corruption today as when the saloon dominated town, city, state and national elections? (Yes) (No).

8. If the law is not as well enforced in your community as it should be what suggestions do you make to secure more effective enforcement? (Write answer on other side.)

9. In the light of all the facts as you personally see them, not as newspapers or other persons report them, do you still favor prohibition? (Yes) (No).

10. Is the church in your community as active in its efforts to uphold

the law and conserve its benefits as it was to secure its enactment? If not, why not? (Write on other side).

Write on other side any special statement you wish to make.

## PROHIBITION COMPARED WITH OTHER LAWS.

The wild statements which have been made about prohibition and its failure to prohibit are amusing to those who know and think. We are so prone to forget the things of yesterday that we only see things of today and then see them magnified by what is said about them.

Some of us can remember the "good old days" when the little towns were shot up, and the drunks would make it almost impossible to hold services in some places because of the drunken rowdies who would come and disturb. And when some went to town where the saloons were, they would come in home yelling, and howling like wild men, and their wives would hide out and the children have the shivers. Yes, I can remember these days.

But some say because it is difficult to enforce the law, that prohibition should be abolished. It is sad, that it is a fact that it is hard to do, yet it is only those who violate the Constitution of the United States and in that become outlaws, that make it hard to enforce the liquor laws. Yet all who know and see, know that the amount of liquor consumed today compared with the enormous amount used prior to prohibition, is not to be compared at all, and that that kind of argument is just campaign buncombe.

It is a fact, I suppose, that goes without question that, there are more murderers today than in the past, yet no one says anything about repealing the laws against murder. We have reached the unenviable distinction of being the leader of the world in murders. The law against murder is hard to enforce and people go ahead killing. Why not start a campaign to throw the murder law away and let everyone kill all they want to and go free, that it would be taking a man's personal liberty away from him to incarcerate him or put him in the chair for murder?

Why not start a campaign to abolish all laws against any criminal who breaks up homes, and let him go free? Why not do away with the marriage vows altogether and turn the people out like brutes to keep them from violating the divorce laws? This law has been hard to enforce. Why not repeal it?

We have laws against the seducer, and the white-slaver, and it has been hard to enforce these laws. Why not repeal all laws which this class violates and let the seducer and the white slaver go free because it is hard to enforce these laws, and it is taking the personal liberty from these who are caught in their crimes?

We have laws against stealing. Yet the thieves steal. Why not repeal the laws against stealing, because it has been hard to enforce?

We have laws against robbing and high-jacking. Yet the robbers and the high-jackers go ahead and do those things. So why take the robber's liberty from him just because he merely killed a few men and robbed a bank?

It would be just as reasonable to

tained in the teachings of Jesus. Then ought we not to seek to understand the nature, the needs and the problems of humanity, and seek to adopt religion to these needs and problems? Dr. Ellwood says: "Men still need help in life as much as in the ages gone by. They do not and cannot live by reason alone.....but need some sort of faith in unseen powers, which we term 'religion.' The end of all religion is in social and personal salvation, in help over the difficulties and redemption from the evils of life." The author, in his chapter on the Social Significance of Religion, gives a splendid discussion on the nature and functions of religion and makes it quite plain that religion is as natural and necessary to man as breathing or sleeping or eating. The history of religion as set forth in this book shows clearly how essential an element it is to social life, how impossible any high state of civilization is without it. Many religions have approached the humanitarian viewpoint, but only Christianity has in its teachings of universal peace, good will, mutual aid and brotherhood the qualities of an international religion. Christianity is distinctly a religion of love and service. Love of God implies service to humanity. Much of the pagan religion still remains in our civilization. Power and pleasure have remained its ideals instead of the Christian ideals of love and service. Positive Christianity is the only hope of society, as the author sees it. Positive Christianity is simply a return to the religion of Jesus. It will stress the relations of men to one another. It is a militant movement, directed against all the forces that oppress and degrade men. It is a moral substitute for war. The life and character and teachings of Jesus make him the ideal leader for Christianity, nor have the ages lessened in any way the strength of his leadership. The chapter on The Essentials of a Social Religion gives us this: Social religion must be a "religion which will release the creative energies of man; which will not only inspire faith and hope in individual life, but enthuse communities for progress; which will not only strengthen and uplift individuals, but send them forth to build a new and better social world" "The production of men, not commodities, must be the aim of sound social religion." "The strength of human groups consists in extending and intensifying their power to co-operate." "To

become dynamic to affect human motives, a social religion must promote human fellowship and so must teach men to cultivate sympathy, love." Such a religion would lay a foundation for lasting social peace. The meaning and place of sacrifice is set forth beautifully. Sacrifice for the sake of service to humanity was the example of Christianity's great leader and must be the willing gift of his followers. The chapter closes with this forceful statement: "Social religion would, in a word, make it the conscious end of all men's lives to have a share with God in the building of a world. Not personal pleasure or power, not mere self-development or self-culture, but the creation of an ideal human world would thus become, if it were accepted, the controlling aim of all men's endeavor." The chapter on Religion and Family Life is strong and well written and would be extremely helpful to heads of families and religious, and social leaders. "The family is society in miniature." "Historically and psychologically the intimate relations between the family and ethical religion are necessary and inevitable. Destroy one and sooner or later you will have destroyed the other." A very sane and helpful discussion shows how vain it is to attempt to base family life on anything other than the teachings of Jesus. The establishing of ideal homes is part of the task of social religion. If the ideals of Christianity are not adequate to govern men in the homes, there is no hope that they will control society. Economic life must be conducted according to the principles of Jesus' teachings and the service of humanity be made the end of the economic life. In the field of political life, where the ideals and methods are still largely pagan, there is great need for the leaders of positive Christianity to take an active part that they may lead our government to the ideal type of Christian Nation. Since individual character and the character of civilization depend as much upon the manner of spending leisure as upon the serious work of life, one of the chief functions of social religion is to control and direct social pleasures and amusements. Many helpful suggestions are given in the chapter on Religion and Social Pleasure. The book closes with a chapter on The Opportunity of the Church, and the task laid out therein for the church is indeed large, but the suggestions are so helpful and the results to be obtained so wonderful that every ser-

ious-minded person who reads Dr. Ellwood's book will feel stirred to take part in the building of this new social world.

## OUR EPISCOPACY.

(Continued from Page 1.)

ference and in order that the Conference may become acquainted with all of the bishops, each bishop should arrange with another bishop to assist him by conducting devotional services, preaching, and addresses, so that the presiding bishop might devote himself wholly to the business in hand.

The Conference session should not begin till Thursday, and the bishop and cabinet should have much of their work done before the opening. Beginning Thursday, the Conference would not be able to adjourn till Monday, and then the next day would be devoted to the post-Conference business of planning for the beginning of the year.

We would not say that such a program as this should be strictly followed; but we are simply outlining a program to indicate what we mean by introducing business methods into the activities of the episcopacy. With such supervision and an army of pastors ready to co-operate and do their best, we believe that results of a truly amazing character would follow, and the constant complaint about bishops and presiding elders would cease. Let us try it. Unless our episcopacy is modified in some such way as suggested, we predict that within a few years, either Constitutional changes will be made affecting the status of the bishops, or a multitude of our more progressive people will go to other denominations; because, as we see it, we are now at a crisis in our history.

The "Club Plan" is working beautifully where it has been "worked." But it is not being "worked" in 55 per cent of the pastoral charges in the two Conferences. This means that hundreds of laymembers have not subscribed, and scores of others have failed to renew, expecting their pastors to adopt the "Club Plan." Therefore, unless you put on a campaign this month, we will lose many hundreds of subscribers. Brethren, do not overlook this very important matter. Your people need the information; you need the impetus that will come from it; and we need the subscription price.



repeal all laws just because of the enormous expense of our courts, and because all laws are hard to enforce, as it is to say that prohibition should be repealed just because a few crooks violate the Constitution of the United States and for that reason prohibition should be repealed.

Of course, all crooks would be glad to have all laws that pinch them, repealed so that they could be free to do their work of evil.—Chas. L. Franks.

#### GENERAL CONFERENCE LEGISLATION.

I would recommend for favorable consideration the following to the General Conference:

1. The word "society" in our General Rules should give way to the word Church. When our Methodist movement, a holiness movement, began in 1739, the word "society" was suitable enough. But we have long since been organized into the Methodist Church and the better word Church should be used. I feel that I was admitted into the Methodist Church rather than "these societies," and that I am meeting the conditions to continue in the Methodist Church rather than "continue in these societies." It is said of the Church, not "societies," that Jesus purchased it with His own blood.

2. I would wish that our Conference organs would consolidate to a number half as many as we now have to increase prestige and patronage and make the problem of their support less difficult.

3. Among the collections ordered by the Annual Conference, place in budget the Conference Claimants and Bishop's Fund.

4. I believe the presiding bishop should appoint the presiding elders, but the Annual Conference should select by ballot a list amply large of traveling elders from which list the bishop should select the presiding elders.

5. The election of bishops for a quadrennium and unless re-elected by the General Conference, they should automatically go back into the pastorate.

6. The General Conference should not repeal the law against the use of tobacco by our young preachers. For an example to the childhood and youth of our country they should abstain from the indulgence of this injurious habit. The law should be enforced and not repealed on the ground that it is not enforced for the same reason that no good law should be repealed because it is not enforced. I do not put the use of tobacco on a par with breaking the Ten Commandments or the holy laws of love to God and to our neighbor as given

us by our Saviour, but our young preachers should for reasons of expediency if for none other abstain from the use of tobacco. Let us give the youth of our country a clean pattern for their following. Unnumbered good mothers who teach their children to have the utmost respect for the ministry and who entertain their pastors in their homes have the silent yearning that their preachers do not use tobacco. Let our ministers be clean mouthed.

7. I could wish, as more important than all the legislation that the General Conference could enact and as a need that no enactment of the General Conference can reach, that the preachers of Methodism have an undivided heart in their consecration to God and in their zeal for the salvation of the lost. No preacher among us from the commission he has on High to preach the gospel, has the right to side-track this gospel of infinite importance with a divided heart after money interests or any thing else secular. What a tragedy when a preacher loses his passion for souls! I have these few suggestions for the General Conference, but they and all other matters for legislation coming before that body are very small compared in importance with a holy revival of prayer throughout our Methodism and of a burning passion to get the lost to Christ. The little organ, the physical heart, could not survive a surgeon's taking away one-thousandth part of it. How great the heavenly Lover's anguish must be when, deserving and demanding of us an undivided heart, we, in the face of His whole-hearted gift of salvation to us, give in return a half-hearted devotion to Him and lukewarm zeal in rescuing them for whom He died! Our Savior, by His example, taught us to make quick work with the tempter. Our Lord was free to choose as He pleased and He chose to give, in His temptation, no part of His holy heart to the world or to any of its interests. He must and did give the Father a heart of complete devotion. Why should we, His preachers and followers, give Him any less?—J. F. Taylor.

#### THE CHURCH OF GOD.

This phrase, the Church of God, is found seven times in the New Testament and nowhere in the Old Testament. If the reader is concerned, he can find these words first in Acts 20:28; First Corinthians 1:2; Ibid 10:22; Ibid 11:27; Ibid 15:9; Gal. 1:13; First Tim. 3:5.

My aim in this article is to find where, when, and how the Church of God began on earth. I see in our literature such expressions as the "infant church," "early church," and that Jesus "established the church," and so on, all of which I think I can show to be erroneous and not in keeping with the facts in God's Word. John the Baptist never established a church. Jesus Christ never did. Neither was it established on the day of Pentecost. John the Baptist, Jesus Christ, and Peter at Pentecost only continued the church that had been established back in the early morning of time; and all the good men and women of all the past were members of this church and in good standing, most of the time. Abel belonged to this church of God. So did Seth, and his son Enos, for "then began men to call upon the name of the Lord."—Gen 4:26. Abraham, Isaac, Jacob, Moses, Joshua, Isaiah, Jeremiah, Ezekiel, Daniel, and all the holy men and women were members of this church of God. Where, when,

and how did it originate? Here is my creed on it, and I did not get it out of any book, only the Book of Books. Wherever and by whosoever the true knowledge of God was had by men, and service rendered to God in the spirit of worship, then and there the real true church of God, visible and invisible, began on earth. Abel had this knowledge and Abel rendered this service as a worshiper, and thereby "obtained witness that he was righteous." (Heb. 11:4) "God testifying of his gifts and by it he being dead yet speaketh." Paul's reference here to Abel and his endorsement of him and his offering witness, and his testimony sustains my contention that the church of God began with Abel and his altar, offering, service, and worship. And all through the long past the church of God has come on down to this good day. I base this claim on the immutability of God, on the immutability of Jesus Christ who is "the same yesterday, today and forever." (Heb. 13:8) And the immutability of the Holy Ghost, who like God and Jesus "is without variableness or shadow of turning." James 1:17. I submit this, if it is wrong, show me and when you show me, and I see as you see, I'll believe as you do, or try to.—Jas. F. Jernigan.

#### KEY MEN

The Church is faced just now by the necessity of leaders with vision and passion. None of her worthy aims can be realized without preachers who are "on their toes," any more than can the finest body of soldiers win battles without officers. But the Church has written programs without due consideration for the men who must effect them. Active pastors are able to eke out only a bare existence on the very small salaries they receive; superannuated preachers are laid on the shelf with a very small amount per year each, and many of them having no other income are forced to wear shredded garments and to suffer from want of proper food. And yet the call to the preachers is ringing clear and strong through the Church: "Brothers, you are the key men and the programs of the Church cannot be realized without you!" Let me remind my readers that a key is better kept.

The railroad corporation says to its engineers:

"You run our engines with skill; don't spare yourselves; keep in condition for efficient service; and you will each receive an average of \$2,000 per year for doing it. When it is necessary for you to be retired, on account of age, you shall receive annually 50 per cent of your average yearly salary during your last ten years of active service."

That is good business! The engineers give themselves wholeheartedly to their work, not fearful or distracted by the spectre of impending want; the trains dash hither and thither through day and night safely bearing thousands of men, women and little children; the traveling multitudes ride everywhere, unafraid; the world's commerce is borne to the ends of the earth. Big Business, you know what you are about. You see clearly.

The Methodist Episcopal Church, South, practically says to her preachers:

"You go where you are sent; visit the sick and comfort the dying; bury the dead and console the bereaved; edify the saints, restore the castaways, and save the lost; collect all the assessments on the charges in full; keep your libraries up-to-date

and have daily papers, Advocates, and magazines on your tables; be careful to entertain strangers, having open houses; dress neatly, as becomes the clergy, and see that your families are not remiss in this; keep out of debt, lest you bring reproach upon the Church; and for all these and other services, you shall each receive a bare living salary while you are active. When it becomes necessary to superannuate you, on account of age and physical impairment, you shall each receive the equivalent of a beggar's stipend per year."

I say, that is poor business. What do you say? The preachers try hard to follow instructions. Absolutely forgetful of themselves, they go about their appointed tasks. But the wolf howls today and the dread of poverty haunts tomorrow; the strong right arms fall limp, steps lag, minds become dull and preoccupied; it is night at mid-day. The miracle is that the Church has succeeded under such conditions; but if she really wants to do Big Business for Christ, she must quit this Small Business toward her preachers.—From Call of the Forgotten Man.

To create an Endowment Fund so that these faithful servants of the Church might be cared for in their old age is the greatest obligation of the Church. Write J. H. Glass, Commissioner for Superannuates, 407 Exchange Bank Building, Little Rock, Ark.

#### A PERSONAL CREED.

Here is a new day, bringing with it the full, clear consciousness that God is Father, and that I love Him; that all men are my brethren, and that I love them; that this new day is what I help to make it and in part is what I am.

Therefore, I am a being of happy views, happy feeling, happy aspirations, happy efforts, happy conduct, happy conversations.

And, knowing that all things work together for good to me, I am heading on, light of heart, with the program of today; and, possessing power, pleasure, and performance of self, I am giving it my best in interest, effort, thought, communion, and personal touch. And, trained to the personal thought of others, the powerful presence of good, and the positive course of action, I rejoice, and am exceeding glad.

And, having so related myself, I am, furthermore, natural, fresh, clear, spontaneous, simple; given to a variety of happy expressions of self from humor in laughter, look, and language, to eagerness in cheering force, fire, and figure; committed to the appreciation, production, and preservation, of the good; addicted to the beauty building, and bright side of things; devoted to faith, hope, and love; I am therefore; patient, brotherly, generous, humble, reverent, unselfish, good-tempered, unresentful, and sincere.—Clarence Crow.

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## A BRIEF HISTORY OF THE CENTRAL CHURCH AT SPRINGDALE.

By Sarah May Funk.

This little church started on its career as a part of the Elm Springs Circuit and continued in that relation until 1884 when it was made a part of the Rogers-Springdale Station. It was in 1884 when the first part of the building was erected and dedicated by Bishop Granberry.

At the Annual Conference, November 24, 1890 Bishop Fitzgerald presiding, Springdale was made a station with Rev. Arthur Marston, a transfer from Texas, as its first pastor and that prince of preachers, Rev. F. S. H. Johnston, presiding elder. Brother Johnston and Bro. Marston were presiding elder and pastor during 1891 and 1892. Bro. Marston both preached and practiced missions. He was a real missionary. If any other pastor in the District wanted a special missionary sermon, Bro. Marston was invariably called upon to deliver it. One of Bro. Marston's first acts upon becoming pastor was to organize the "Busy Bees," a society for the children, and a Christian Endeavor for the young people. This was a few years before the birth of the Epworth League. He was a pastor that was universally loved. In 1892 Bro. Johnston and Bro. Marston held a great revival, the influence of which was felt for many years.

At the Annual Conference of December 4, 1892, Rev. W. B. Johnsey was sent to us as pastor with Rev. V. V. Harlan presiding elder. Both of these have gone to their reward. December, 1893, Rev. W. H. W. Burns was sent as pastor with Rev. V. V. Harlan presiding elder. At the conference of 1894 Bro. Arthur Marston was again sent as pastor and Rev. V. V. Harlan presiding elder. They were here during 1895 and 1896. In November, 1896, Rev. T. A. Martin was sent as pastor and Rev. A. H. Williams presiding elder. During the year of 1897 the first Epworth League Convention of the Fayetteville District was held at this church under the leadership of Rev. Arthur Marston. Brother Marston is now a missionary in Mexico.

At the conference of November 1897 Rev. E. L. Massey was sent as pastor and Rev. Geo. W. Hill presiding elder. November, 1898, the Conference sent to us as pastor Rev. E. L. Massey and Rev. W. F. Wilson presiding elder. During the year 1899 a revival was conducted by Rev. J. B. Andrews under a large tent. November, 1899, the Annual Conference met in this church with Bishop C. B. Galloway presiding. It was during this year that the first annex was built to our church. There was a vestibule built on the front end of the church. Rev. W. M. Freer was sent as pastor with Rev. W. F. Wilson presiding elder for the year 1900. Rev. E. L. Massey transferred to the East Oklahoma Conference.

Rev. F. M. Tolleson was our pastor during 1901 and 1902, with Rev. Stonewall Anderson presiding elder. Rev. J. W. House was pastor during 1903 and 1904 with Rev. F. S. H. Johnston presiding elder. It was about this time that another change took place in our church building. The large vestibule was torn away and two little ones made on each side. On the inner side an arch was formed and on the outside a large window which added much to the appearance of the building.

Rev. B. M. Burrow was our pastor during 1905 and 1906 with Rev. F. S. H. Johnston presiding elder. Those

were the days when people really took time to commune with their Lord. It was almost like heaven to hear Brother Johnston pronounce the benediction at the communion table. Rev. J. D. Roberts was pastor during the year 1907 with Rev. William Sherman presiding elder. Rev. H. W. Ledbetter was pastor during 1908 with Rev. William Sherman presiding elder. Mr. Ledbetter transferred to the Louisiana Conference.

Rev. J. B. McDonald was sent as pastor for 1909 with Rev. J. M. Hughey as presiding elder. Mr. McDonald resigned in May and Rev. J. W. House was appointed to fill out the remainder of the year. Rev. J. W. House was appointed pastor for 1910 with Rev. J. M. Hughey as presiding elder. About the middle of the year Bro. House's health failed and Rev. W. V. Womack was appointed to fill out the remainder of the year. Mr. Womack was also pastor during 1911. During this year a protracted meeting was led by Rev. W. B. Wolf, who is now a member of the East Oklahoma Conference.

Rev. A. L. Cline was appointed pastor for 1912. He was here four years. During the first three years of Mr. Cline's pastorate Rev. J. B. Stevenson was presiding elder and the last Rev. G. G. Davidson. During the year 1912 a revival was led by Mr. Tol Tatum, a singer and personal worker. During 1913 an annex was built on the south side of the church. Following the erection of the annex a meeting was conducted by Ed. G. Phillips of Siloam Springs. During 1914 a meeting was held by Rev. J. L. Bryant and one in 1915 by Rev. John B. Cuiper.

Rev. J. E. Lark was our pastor during 1916 with Rev. G. G. Davidson presiding elder. Rev. A. H. DuLaney was our pastor during 1917 and 1918 with Rev. G. G. Davidson presiding elder. In 1917 a revival was led by Rev. W. H. Neale and in 1918 a revival was led by Rev. G. A. Klein, one of our great general evangelists. Many hearts were stirred and moved to a better life during this meeting. Rev. E. W. Faulkner was our pastor for the next four years, with Rev. W. F. Evans as presiding elder for the first year, and Rev. W. L. Oliver the last three years. During the last year of Mr. Faulkner's pastorate a revival was held by Rev. W. M. Edwards.

The last three years Rev. Ira A. Brumley, the great Sunday School pastor and worker with young people, has been with us. Rev. W. L. Oliver was presiding elder the first year and Rev. J. A. Womack the last two. During the year of 1923 under the leadership of Brother Brumley we put on an annex on the north side of the building which contains one department Sunday School room, four class rooms and one room for the library. During the year 1925 the Young Men's Class, taught by Bro. Brumley, dug a basement under the north annex which is to be fitted up into Sunday School rooms. The reason we are worshipping in such a building is because this church has always been doing for others.

This church has had the privilege of entertaining the District Conference four times. The last time in 1919 when Bishop Monzon presided. This church now has a membership of about 373 with all departments doing splendid work. We have a fine "C" type Sunday School, two Epworth Leagues, Missionary Society and as fine a bunch of laymen as can be found anywhere. We are pushing on to victory and expect to accomplish great things for our Lord and Master.

## SERMONIC DEPARTMENT

### SERMON ON THE FIRST PSALM By Rev. W. B. Hays, P. E. Booneville District.

This Psalm is a statement of truth which may be applied to every vocation in life. It is a song of success and failure. No doubt the author spoke more wisely than he knew. He must have had in mind the law of the Lord as contained in the Abrahamic covenant and in the teachings of Moses, but his is not a cold, literal interpretation of that law. To him it was spiritual; it was "perfect, converting the soul." As a type of Christ and a pre-interpretor of some of His teachings, he knew the "letter killeth but the Spirit maketh alive."

Any other method of interpreting the laws of God will make the text seem untrue to facts, or to the conclusions arrived at by our observation. But if we take the law of the Lord in which the righteous man delights day and night, and trace it from our spiritual intonations downward to the soil upon which we tread, we shall discover, not only as Henry Drummond did, "The Natural Law in the Spiritual World," but the Spiritual Law in the Natural World. We shall see that the law of the Lord is just as pervasive, its demands just as inexorable, and its effects just as inevitable down here where we live in our daily round of life, in the forest and in the furrow, in business and in social life, in the schoolroom and in the home, as it is up yonder at the sacred altar of the Church.

In this age of scientific discovery and development, the discovery of the laws and elements and forces of Nature and the multiplied possibilities of their combination and application—and with our broader conception of the possibilities of life and its relationships, it means more to be a Christian than it did in the days of our fathers. "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."

Therefore it is not only our privilege but our duty to make use of all of the means that God has placed within our reach for our use and benefit. Human life as we now see it is not spent in two worlds, the sacred and the secular, set over against each other. To the true Christian all things are sacred, as "unto the pure all things are pure." To those who delight in the law of the Lord, the sacred and the secular are one. They regard all things as having relative value, composing a sacred whole.

This brings us face to face with the importance and spiritual significance of all the relationships with which God has bound all things together. The fields and the gardens of today contain for us the same spiritual significance that made sacred the Garden of Eden. In them we learn that earth cannot produce a rose without the assistance of Heaven, and that Heaven cannot grow a weed without the aid of earth.

Men of righteousness, like trees, adapt themselves to every law of Heaven and of earth.

Two farmers were reared in the same neighborhood. They both inherited good homes from their fathers. One studied the laws of Nature—the soil, the climate, trees and stock. As a farmer he "delighted in the law of the Lord" and he increased in wealth. But he was not a Christian, and in that he failed. The other farmer was thought to be very

religious and he was greatly gifted in many church activities, but he did not take into account the law of the Lord in the natural world. He grew poorer year by year. As a farmer he was a failure. If the good that was in both of these farmers could have been combined, they would have made a righteous man. Both prospered wherein they "delighted in the Law of the Lord," and were failures in that part of their lives where God's law was neglected.

There were two stewards in the same Church whose children attended the same Sunday School. One studied God's laws with reference to the child life, age and development and child training. His children grew up to be godly men and women. Their father was a success. The other thought less of the training of his children and more of material gain for them and he taught them accordingly. His children grew up with disregard for the Church and for their father's God. They were failures. So was their father.

There were two churches seemingly of superb spiritual strength, both were served by pastors of eloquence and learning. In one God's law of missions, of finance, or relation of children to the Kingdom, of leadership training, and of the relation of the church to the community, were observed. In the other the ideals of popularity, social prestige and self-centeredness became dominant. Revivals ceased to be effective. The general program of the church was disregarded. The laws of God with reference to the living church were neglected. The one is now "like a tree planted by the rivers of water." The other is turned over to the owls and bats.

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## CHRISTIAN LIFE.

## THE SECRET PLACE.

Go thou into thy closet; shut thy door,  
And pray to him in secret; he will  
hear.  
But think not thou, by one wild  
bound, to clear  
The numberless ascensions, more and  
more,  
Of starry stairs that must be climb-  
ed before  
Thou comest to the Father's likeness  
near,  
And bendest down to kiss the feet so  
dear  
That, step by step, their mounting  
flights passed o'er.  
Be thou content if on thy weary need  
There falls a sense of showers and of  
the spring;  
A hope that makes it possible to  
fling  
Sickness aside, and go and do the  
deed.  
For highest aspiration will not lead  
Unto the calm beyond all question-  
ing.—George Macdonald.

## METHODS OF THE DEVIL.

The Bible tells us that the devil, like a roaring lion, goes about seeking some one to devour, or, whomsoever he might devour. The devil's similarity to the lion is in his purpose, not in method and action. The devil seldom roars. His business requires stealth, and he is shrewd enough to be careful. The roaring-lion attitude would not attract children, with whom he desires special intimacy. To them he comes through a playmate who wishes to match pennies, or play marbles for keeps, or use the punch board. Some Catholic girls of eight or ten years were soliciting store patrons to punch the board they were carrying. Here, the devil came in the suggestion of some priest or sister. Giving proceeds of gambling to a church doesn't sanctify the gambling.

Nor could the devil enlist timid women by roaring over the land. Some men are no bolder, and would go the other way at sound of roar. The devil does not begin by frightening those he seeks to beguile and conquer.

The lion does not roar all the time. While roaring is characteristic, he cuts out the roar when stealth is needed. The point of similarity is in the purpose to devour. The lion must have food—if he lives. He seeks that food, impelled by natural appetite. The devil cannot live—like a devil—without devouring. He must seek his prey, and does so, impelled by devil nature. Does he devour? Does he?

Let every police court answer. Let every penitentiary express its opinion. Let every asylum speak. Let the divorce mill talk while it keeps grinding. Let the physician give his conclusions if the ethics of his profession allow. Let the battle field respond amid thunder of cannon. Let every cemetery give dead tongues voice long enough to impress truth. Let the Jewish sanhedrin, Pilate's court, and Calvary's cross have the final word. The devouring process is about all there is—so it might seem. Something devours; somebody consumes. Call these whatever you will. The common term is sin and Satan. If we rule sin out, we must substitute something just like it. Rule the devil, out and somebody must be admitted to take his place and become responsible for the havoc we see wrought on every hand.

The devourer is here. Mutilated carcasses are visible on every hand, showing every degree of consumption. The devourer is at work—work of destruction. Body perishes, mind gives way, spiritual nature succumbs. The devil is successful in his search for food. And every man becomes a fool who offers himself a sacrifice upon the devil's altar-table. But no one can be offered by another, as animals were placed on the altar. Every man who is devoured by Satan presents himself a living sacrifice, wholly, acceptable unto the devil, which is his most unreasonable service.—Religious Telescope.

## WHAT LIFE IS TEACHING US.

Surely life ought to be teaching us many things from day to day as it hurries past us: things, too, of very great meaning and importance. If we are not getting wiser as the days go by it would seem as if it must be a very serious matter indeed. If we are not getting wisdom, all the other things that we may be getting must surely be of trifling moment. But what is wisdom, that wisdom that may be thought of as the very supreme thing in life? It cannot be merely a getting together of any great mass of facts, no matter of what importance they may be. It cannot be the acquiring of some special skill or aptness or ability or efficiency for the doing of the things that life presents to us. One might come to be very clever and capable and efficient and yet not be very wise. The real wisdom must surely be some special gift for seeing the right relationship of things; some special ability to understand the true meanings of life and of the things that happen in it; some deep insight into reality that will enable us to put things about where they belong. The man who is spending his days in a mad, feverish haste to be rich cannot be a wise man, for that, manifestly, is not what life is for. The man who shuts his eyes and his soul to all the beauty and joy and gladness of life must surely be a fool, for what was life given all these things if not for our delight and use? And if life isn't giving us the wisdom of a broadening vision and a deepening insight, what is it giving us that is worth while?—Christian Guardian.

## THE LIFE MUST FOLLOW THE VISION

There is no standing still in life. Jesus came in touch with the teachers, and His heart and life opened in response. He awakened, and He matured. Many times one is awakened, but instead of maturing, the life just halts, and halt of that kind means a dulling vision. The life must follow close to the vision, else we lose instead of gaining in strength.—S. D. Gordon.

## THE SUMMONS OF THE CROSS.

A mother was showing her six-year-old boy a picture of the crucifixion of Jesus, and as she told him the wondrous story, she said, "The big tear drops rolled down his little cheeks." It reminded us of what we once heard Bishop Warne, of India, say when he returned to America from that far-off land. Over there, he declared, one could not tell the story of the Cross but that men and women would be moved to tears, so deeply were they stirred by the love and sufferings of our Saviour. But here, where it has become so familiar to many, it seemed terrible to him that it could be told and heard with so little emotion. At the Cross of Jesus, as no-

where else, we see the heart of our loving heavenly Father; there of all places in the universe we come to see "the Love that will not let us go."—Reformed Church Messenger.

## THE CHILD.

"Train up a child in the way he should go" is not so easy to do. The task is hard, though the text is short. And no man can recount the history of it. I think that the most wonderful book that could be written would be a book in which an angel should write all the thoughts that pass through a faithful mother's mind from the time that she first hears the cry of her child and knows that it is born into the world and rejoices in the midst of her griefs.—H. W. Beecher.

## GOD AND ETERNITY.

Remember that God is working for eternity, and has eternity to work in. It takes centuries to make an oak tree; things without worth complete their life-course in a day or a week or a year. As for yourself, for you are building up a character which shall have eternal worth, have patience with God in the working out of his purpose, for he is making a kingdom which shall endure forever. Be patient with other people, and out of the patient expectation try to help them.Selected.

## HOW'S YOUR TAPROOT?

Faith is the taproot of the Christian life. It goes deep into Jesus, out from whom come all the promises for growth and fruitage. The fruit tree roots deep down. When leaves and blossoms appear in the spring, we know the root is active; then we may indeed expect fruit. When the life shows forth patience, loving-kindness, self-control, and a Christ-likeness, then we know it roots down deep in Jesus. If not—well, there's a big question, to say the least.—S. D. Gordon.

## MAN'S RIGHT PLACE.

No man is in his place so long as he is out of church. To say that a man can be as good outside as inside the church is absurd. As well might one say that a man who continuously neglects his civic duties is as good a citizen as the man who performs them. Man is a home-making animal, and he mars his life if he is not loyal to the home. He is a political animal and he curtails his life if he is not faithful to the state. He is a religious animal, and if he holds aloof from the church he starves and stunts the highest instincts of his nature.—Charles E. Jefferson.

## "THE CEMENT OF CIVILIZATION"

"And he came to Nazareth, where he had been brought up: and, as custom was, he went into the synagogue on the Sabbath day, and stood up for to read." These words show clearly that Jesus supported the church of His day. At many points He found Himself at variance with the institution. Some of His most caustic criticisms were of churches, if not of the church. Many and bitter were the experiences He had, and yet, in spite of all its shortcomings and weakness and failure, we find the Master going, as His custom was, into the synagogue on the Sabbath day. There is for us a whole-some lesson in this attitude.

The church has been called the "cement of civilization." Without some form of organized religions, no civilization could long endure. It is just the qualities the church brings that make possible a civilization.

One of our great preachers who recently spent some time in the Orient, bore this testimony before his people: "It is a healthy thing to have been to a land where Christianity has not had a chance to touch the surface of the vast and ancient culture. It is a healthy thing to have come home, wanting to take your hat off to every Christian church spire that you see. For with all our perversions and mistakes, the best hopes of civilization today do lie in this Christian heritage that we carry about in such unworthy vehicles."—John A. McAfee in Ex.

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Please send me in plain sealed envelope, your Free Trial Offer for cure of Rupture.

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**FOR YOUTH.****SMILE**

Smile once in a while!  
It does no harm,  
And it doesn't cost a cent;  
A smile that is warm  
With the hidden charm  
That a generous heart has lent.

Smile once in a while!  
"Twill do you good,  
For a smile will shine, both ways;  
It will warm the heart  
Ere it depart  
On its mission of cheer and praise.

Smile once in a while!  
Or twice if you wish,  
For the world has need of cheer;  
There are plenty around  
Who are willing to frown,  
But few who help life's sky to clear.

Smile once in a while!  
It doesn't cost a cent.  
A smile that is warm  
With a hidden charm  
That a generous heart has lent.  
—Herald of Light

**LUCK COMES HIS WAY.**

The principal of the school heard of a group of boys talking about one of their comrades.

"Fred will probably win the prize this year," one of them said. "Luck always comes his way."

The teacher interrupted at this point.

"Fred may win the contest as you boys say. But if he does it will not be because of luck, but a reward for faithful work. A lot of thing which people call luck are really rewards for conscientious service. You boys know that Fred has been working hard for weeks. He has denied himself the good times that some of the rest of you have insisted on. These things will furnish the reason, if he wins. Surely that is not luck."

Luck is supposed to be the good fortune which comes accidentally. But as some one has said, real luck is found more seldom than four-leaved clovers. Another person explains why the finding of four-leaved clovers will bring luck. "The man who sticks to the search until he finds a four-leaved clover will be apt to stick to any other task until he wins out." Then his reward comes as a result of service; but people carelessly call it luck.

There is an eastern parable which illustrates the system of rewards very well.

A certain king divided up the kingdom into farms, giving to each subject the same-sized plot. To all those who worked faithfully, and brought to him the fruits of the harvest, he would give a valuable reward.

Among the subjects was Alphonse. His plot lay along the king's highway. He carefully put in his seed near the highway. The rows were

straight, and the seed carefully sown. But back a few rods from the road he decided to skip every other row. He went to the highway, and looked back.

"The king can't tell the difference from here," he said.

In a little while the sun became hot, and his body tired, and he decided that he could skip two rows and plant each third. Again he saw with satisfaction that the king passing by could not detect the missing rows.

In the fall each subject brought the fruits of the harvest to the king and awaited the prize which he had promised to give. The sack that Alphonse received seemed smaller and lighter than that given his fellows. He complained because of the injustice which was done him.

"I have not done you injustice," said the king. "Each man has received as a prize the exact value of the grain he brought to the storehouse. If you neglected to get the most from your plot, you have done yourself the injustice and you have none else to blame."

And that is the way our rewards are given in life. Real luck is scarce. —Church Management.

**A LAMP UNTO MY FEET.**

A ragged errand boy was printing with chalk on a gate this Bible text.

"Well done, my boy, well done!" said and old gentleman who was passing, "where did you hear that?"

"At the mission Sabbath School sir."

"Do you know what it means?"

"No, sir."

"What is a lamp?"

"A lamp? Why, a lamp is a thing that gives light!"

"And what is the Word that the text speaks of?"

"The Bible, sir."

"That's right. Now, how can the Bible be a lamp that gives light?"

"I don't know, 'less you set it afire."

"There is a better way than that, my lad. Suppose you were going down some lonely lane on a dark night with an unlighted lantern in your pocket, what would you do?"

"Why, light the lantern, sir."

"What would you light it for?"

"To show me the road, sir."

"Very well. Now suppose you were walking behind me some day and saw me drop a shilling, what would you do?"

"Pick it up and give it to you again, sir."

"Wouldn't you want to keep it for yourself?"

Nicholas hesitated; but he saw a smile on the old gentleman's face, and with an answering one of his own, he said, "I should want to, sir, but I shouldn't do it."

"Why not?"

"It would be taking what wasn't my own and the Bible says we are not to steal."

"Ah! so it is the Bible that makes you honest, is it?"

"Yes, sir."

"If you had not heard of the Bible you would steal, I suppose?"

"Lots of boys do," said Nicholas, hanging his head.

"And the Bible shows you the right and safe path, the path of honesty?"

"Like the lamps!" said Nicholas, seeing now what all these questions meant. "Is that what the text means?"

"Yes, there is always light in the Bible to show us where to go. Now, my boy, do you think it worth while to take this good Lamp and let it light you through life?" —Exchange.

**FOR CHILDREN.****THE BUTTERFLY'S PROVERB**

A Butterfly once said that he Would rather blue than yellow be; And so he thought that he would fly To get this color from the sky. Straight up he flew but soon he found That not too far above the ground Would it be wise for him to go. "All right," said he, "I'll stay below; For after all, I think that green Is best of colors I have seen, And I can get it from the grass, If over it I lightly pass."

So through the grass that night he flew, And drenched was he with evening dew; But still he found his wings, poor fellow,

The same familiar, soft-toned yellow! "Well, never mind," he sadly said. "I think I'd rather have them red." The poppy garden then he spied, Where poppies blazed on every side. He fluttered here; he fluttered there. The poppies had much red to spare— Or so he thought; but even they Their color could not give away.

Now maybe you, if you were he, Would then have felt more woe than glee;

But this good, yellow Butterfly Would not so much as one tear cry. Instead, he thought the matter out, And cried, "I have it, without doubt! Each one of us has his own shade, And so must be as he was made. So here's a proverb worth the while: If you can't change your color, smile!" —Blanche E. Wade in Zion's Herald.

**ANNA'S ARITHMETIC LESSON**

Every one among the many fifth grade pupils was very busy that morning. They sat very still at their desks. Only the rattle of paper and click of pencils reminded the teacher that this was her usually noisy grade. The pupils were very busy, indeed. They had nearly forgotten that the winter wind was whistling outside, piling the previous night's snowfall into deep drifts.

What were they doing? Their teacher, Miss Brown, had given them ten difficult arithmetic problems to work. This mark would count much toward the month's standing. Each one wished to do his best. The best pupils were working to gain the head of the class.

Among these was Anna June, a quiet, serious girl, with dark hair and eyes. At last she wrote down the answer for the tenth problem and, after glancing over her paper, folded it with a feeling of relief. She was sure that her problems were all right and, that this mark added to her other marks, was sure to bring her to the head of the class.

"Is everyone through?" asked Miss Brown. "All right. Exchange your papers, and we shall correct them."

Anna took the paper handed to her, and started correcting. But her thoughts were back on her own paper. She was growing more and more excited.

"Did I get this answer?" she wondered; "and this one, and this one?"

As she could not remember, it was hard to wait while the teacher answered questions about some of the papers. At last her own was returned. Trembling she opened it.

At the top were the big figures "80." The tears rushed to Anna's eyes.

"Two wrong! How did I ever do that? And what shall I do?"

Many of the boys and girls cheated daily by reporting higher marks, when asked by the teacher, than what they really received. Anna had never been tempted to do this. Usually her marks were the best. Now the thought came to her to say when her name was called, that her paper was perfect.

"They won't tell on me," she thought "because they do it. But it would not be right."

"Anna June," called the teacher as she read her list over.

Startled, Anna looked up. Then as quickly she looked down again, and answered, "One Hundred."

How her heart was beating! What would the teacher do? But Miss Brown went right on, for she was not so surprised as she would have been if Anna had said eighty instead of one hundred. But oh, what a shame Anna felt. She was professing to be a Christian, but she felt very wicked now.

"You told a lie, a lie, a LIE," something seemed to say.

Anna hardly knew how she passed the rest of that miserable day. At home she was gloomy and sad, and went about as though she hardly knew what she was doing. She wondered what to do. "I cannot tell anyone, because then they will know what I have done," she thought.

At that night God talked to Anna's heart and pleaded with her to seek pardon from Him. At last she yielded, and kneeling beside her bed, she told her best friend all about it. How much better she felt! Again Heaven's peace filled her soul.

The next morning she told her next best friend, mother, and asked her what she should do to make it right at school. Mrs. June was very much surprised and grieved. But she saw how bad Anna felt about it and that she meant to do better next time.

"Must I tell Miss Brown, mamma?"

"Yes, dear, you must ask for her forgiveness. And since God has forgiven you, He will give you courage to go to Miss Brown."

That morning Anna asked Miss Brown to wait a few minutes at noon. Together they talked it over, and Anna promised to never cheat again. Miss Brown forgave her and Anna felt happy again.

"How much better it would have been if I had told my right mark in the first place," thought Anna afterward.

I am glad to say that Anna kept the promise which she made to Miss Brown, and found that she came out better in the end every time. Also she finally did stand at the head of her class.

Later in life Anna saw that it pays no one to cheat in anything. And whenever she was tempted to be dishonest, she remembered the arithmetic lesson and firmly said "No." —Sunbeams.

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other Districts so much trouble. And in the meantime we will see what Charley can do with the Little Rock District.—Clem Baker.

#### BROTHER WHEATLEY SENDS OFFERING FROM HAZEN

The third offering received for Sunday School Day comes from Hazen and is sent by Brother H. B. Wheatley, who is the kind of a superintendent that never puts off an important matter. Rev. W. R. Jordan is the new pastor. Hazen is in the Little Rock District and Charley holds third place to start.—Clem Baker.

#### S. S. DAY OBSERVANCE NOW ON IN FULL BLAST

When this is read the "Third Sunday in April," which is the date set by the Discipline for Sunday School Day observance will be past and many schools will have observed the day. We trust that all such schools will send the offering at once to Mr. C. E. Hayes, Box 118, Little Rock. Mr. Hayes needs the money awful bad to stop interest on the money that he and Bert Simmons have borrowed to run our work since conference. We trust that all other schools will order programs and observe the day just as soon as possible. We know that our friends want to help us in our great program and this is the best way just now. This is going to be the best year yet. Just watch and see. Look at the large number of schools that have already ordered programs.—Clem Baker.

#### LITTLE ROCK DISTRICT CONFERENCE RE-ELECTS ALL DISTRICT OFFICERS

The Sunday School committee made an encouraging report at the Little Rock District Conference last week. Brother Steel gave full time to the consideration of the report. Charley Goodlett made a rousing speech on Sunday School Day and was cheered when he said the banner must come to Little Rock this year. All District officers were re-elected.—Clem Baker.

#### S. S. IN LITTLE ROCK CONF. THAT HAVE ORDERED S. S. DAY PROGRAMS SINCE APR. 10

Arkadelphia District.—New Salem, Benton, Ebenezer, Traskwood, Camden District.—Parker's Chapel, Smackover.

Little Rock District.—Forest Park, Highland.

Monticello District.—New Edinburg, Wilmar.

Pine Bluff District.—Cornerville, Mt. Carmel.

Prescott District.—Center Point, Pike City.

Texarkana District.—Bellville, Gravelly Point, Rock Hill, Kingree's Chapel, Barnesdale, Winthrop, First Church, Texarkana.—Clem Baker.

#### INSTITUTES AT HELENA AND WYNNE.

Dr. Anderson and his efficient District staff again scores on two very fine group Institutes. One at Helena for the South end of the District held on Monday and one at Wynne for the North end of the District held on Tuesday. Rev. Vance Womack, the executive secretary, presided and the programs for these Institutes showed careful planning and each member of the District staff was present to make their contribution to the success of the work. Twenty-seven Schools were represented in these Institutes and most of these schools had good delegations present. The reports show fine progress in the work in the District. The Institute

at Wynne deserves special mention since there were seventeen schools represented and each school made a good report of the work through a lay delegation. Dr. Anderson is to be congratulated upon the splendid staff of workers who labor with him in that great District. They have planned for two Standard Schools to be held later in the year.—G. G. Davidson, Conference Supt.

#### S. S. DAY PROGRAMS. N. ARK. CONFERENCE.

A large number of our Sunday School superintendents have ordered Sunday School Day Programs. This is fine, but the number who have not yet ordered is far too great. Send in your order at once and let us make it unanimous. In the check-up, which is coming a little later, we want every School to make point IX on the program of Work. Send in your order for programs at once and observe the day in the best possible manner.—G. G. Davidson, Conf. Supt.

#### FT. SMITH INSTITUTE.

The first day of the Ft. Smith District Conference, which was held at Alma last week, was largely given to Sunday School work. That wide-awake Elder, Dr. Tolleson, had planned wisely for this work and had had a large delegation both pastors and laymen present. Our Sunday School work in this District will not suffer this year. Dr. Tolleson and his co-laborers expect to realize on the goals set for the District this year, and the reports made to the Conference indicate splendid progress throughout the District. Their Standard Training School will open on April 28. This school will be held at Van Buren. Brother Hook has just closed a three-course Junior School at Dodson. A number of other Junior schools have been planned for and a large program for Cokesbury Schools has been outlined.—G. G. Davidson.

#### COKEBURY SCHOOL AT LUXORA

A report of the Approved Cokesbury School at Luxora in the Jonesboro District has just been received. Fine enrollment and good work in every way. Rev. F. R. Hamilton and Rev. Guy Murphy were the instructors. This was Brother Murphy's first school and we welcome him to the fellowship of service in and through the Cokesbury Schools.—A. W. Martin.

#### ONE UNIT SCHOOL AT ALPENA

Reports have just come from a One-Teacher Cokesbury School at Alpena. Rev. J. A. Womack, the presiding elder of the Fayetteville District, taught the course on "The Small Sunday School." Twelve were enrolled, nine doing the work for credit. Sunday School work is going forward in this District as never before. Brother Womack is very enthusiastic over the possibilities of the Cokesbury Training Courses in helping to solve the problems of the small school.—A. W. Martin.

#### FINE TRAINING CLASS AT HOLLAND.

Rev. H. R. Nabors, pastor of the Conway Circuit, reports a very fine training class in "The Small Sunday School" at Holland. Twenty-seven were enrolled; twenty took the examination. Brother Nabors did the teaching himself. This was certainly a fine piece of work and we hope that more of our pastors will plan for these training classes. Brother Nabors plans for a similar class at Mt. Olive in the near future.—A. W. Martin.

## Epworth League Department

MISS EFFIE BANNON.....Treasurer, Little Rock Conference  
2012 Wright Ave., Little Rock, Ark.  
HOWARD JOHNSTON.....Treasurer North Arkansas Conference  
Conway  
MRS. E. D. GALLOWAY.....Editor Little Rock Conference  
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Helena, Ark.



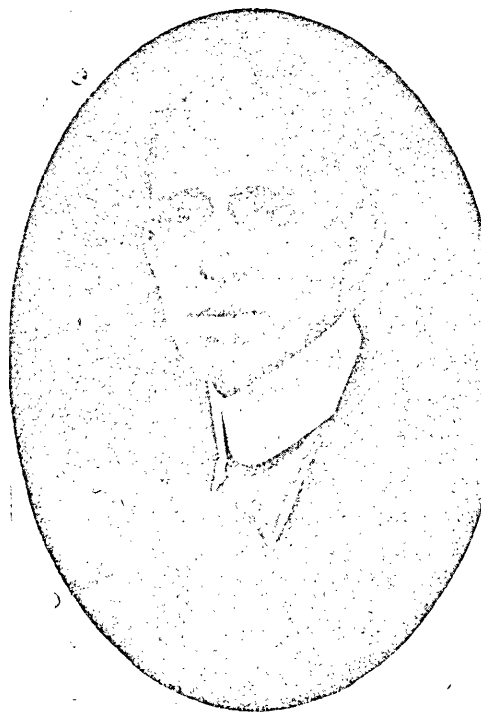
J. M. Williams, LL.D., President Galloway College.

#### MAKE IT A SUCCESS.

"We will do all we can toward making the Epworth League Assembly a success this year." Thus speaks Dr. Williams in a letter to the president, and nobody save those who have attended previous Assemblies can know just how much it means for Dr. Williams to say this. Indeed, the quotation is typical of both Dr. and Mrs. Williams. Nobody at previous Assemblies ever dared work as long hours as the host and hostess of the Assembly for the comfort and needs of the hundreds of delegates who annually gather there.

These genuine friends of Leaguers cannot be satisfied unless they are doing something for the young life of Arkansas. Therefore, Dr. Williams writes: "We will do all we can toward making the Epworth League Assembly a success this year."

Leaguers, let us determine that we shall not allow Dr. and Mrs. Williams to do more than we towards making the Assembly a success. Let us confidently look toward June 7 to 12 as the greatest week we have yet spent together at Galloway.—Noel S. Chaney, President.



Rev. Harry King

#### LET THIS MAN AROUSE THE MIGHTY POWERS WITHIN YOU

What do you want most in life? Do you want to be proficient in your work? Would you be healthy? What is your great desire in life? And do you feel yourself able to achieve your desire?

If you need help and enlightenment to achieve your ambition why not let me recommend to you a

source through which you may be assisted in reaching your great aspiration. Dr. Harry King, dean of the Galloway Assembly, brilliant thinker and lecturer, will again have charge of the Bible Study Course at the Epworth League Assembly at Searcy June 7 to 12.

The young people's part in the program of the church stands pre-eminent in its importance. It is a constant endeavor of those in control to



exert an influence of an up-building character. We especially try to give the Assembly its due reverence. The ideals back of the Epworth League make the future Methodism. When you love the League, religion, and the Bible you are not only making a dependable future for yourself, but you are building for those who share the church with you. Whatever your material success may be, if your religious life is guided constructively, you are always amply rewarded for your efforts. You are building for yourself and posterity.

It is with this in mind that we rejoice to announce Dr. Harry King for the Bible Study Course. Having been in charge of this work for the past several Assemblies, he has fixed himself in North Arkansas League-dom as no other man. A great speaker—he, a wonderful character, and truly loved by the hundreds of Leagues who have heard him in previous years. Do not miss his addresses at the Assembly.—Noel S. Chaney, President.

#### PRESCOTT DISTRICT INSTITUTE

An Epworth League Institute for the Prescott District was held at Glenwood last Sunday. Indications are that it will be a very fine Institute.—S. T. Baugh.

#### LITTLE ROCK CONF. ANNIVERSARY OFFERINGS TO APRIL 17

Reports of Anniversary Day observance are coming in with a rush the first week. This important Epworth League day is receiving more recognition each year, and this year promises to be the banner year.

Below we list the Churches reporting this service with the amount of their offering, and the District. It is fine that six of the seven Districts are represented in the very first report.

<b>Arkadelphia District:</b>	
Bethlehem, Dalark Ct. ....	\$ 2.60
<b>Camden District:</b>	
Taylor .....	3.64
<b>Little Rock District:</b>	
Asbury .....	30.00
Henderson .....	3.66
Hunter .....	3.20
Carlisle .....	12.00
Mt. Tabor, Austin Ct. ....	1.70
Total .....	50.56
<b>Monticello District:</b>	
Hamburg .....	3.65
<b>Pine Bluff District:</b>	
Star City .....	7.40
<b>Prescott District:</b>	
Murfreesboro .....	2.00

Grand total sent in for the first week \$69.85. Official receipts have been mailed each sender.

Send all Epworth League Anniversary Day offerings to Miss Effie Bannon, Treasurer, 2012 Wright Avenue, Little Rock, Arkansas.

An Honor Roll will be made up later and every Church reaching its goal will be placed upon that Honor Roll, with the name of the pastor.

The District showing the greatest per cent of Churches observing the Day, and the largest per cent paid on the designated goals, is the Banner District, and a beautiful leather purse with a \$5.00 gold piece in it will be presented the presiding elder as a token of your Board's appreciation of his efforts.—S. T. Baugh, Chairman Board.

**WANTED**—Gospel tent to use two or three weeks in May. Anyone having a tent please write G. W. Robertson, Richmond, Ark., giving size of tent and stating amount of rent per day.

#### LAYMEN'S CORNER.

##### FAMILY ALTARS.

When we consider what the percentage of Family Altars in the homes of church members in these United States amounts to, we almost shudder at the thought of what would be the inevitable result if God was not far more patient with his so-called followers than we are with those with whom we have to do. If business obligations and promises were thrown in the discard as are the promises and obligations made and assumed to and with God and His Church when individuals assume the responsibilities of church membership, men would be business bankrupts and in exceeding bad repute in the business world. If then, that be true of worldly affairs, how much more is it true of spiritual affairs. If we cannot find ten or fifteen minutes for communion and counsel with God around the Family Altar each day, how can we consistently expect God to find time to counsel with and confront us in times of deepest sorrow and distress. We may have established a business reputation of which we are justly proud, but have we so lived spiritually that we can point with the same degree of pride to our spiritual reputation? Are we less interested in the eternal future than we are in the present? We believe it would not be amiss for every "Methodist of record" to conduct a personal examination of their innermost self.

As one walks through the Jewish Quarter of the City of Jerusalem today, he sees a small cylinder-shaped contrivance, made of olive wood and placed over the doorways leading into the Hebrew homes. When the traveler asks the meaning of this contrivance, he is told that the little cylinder contains a scroll of paper with a quotation from the Old Testament, and that the owner of the home is trying to obey literally the injunction found in Deuteronomy 11:20: "And thou shalt write them upon the doorposts of thine house, and upon thy gates."

Religious instruction in the home was enjoined upon every family under the old Mosaic dispensation, as may be seen by reference to Deuteronomy 11:19, 20. The basis of God's confidence in Abraham was found in the statement contained in Genesis 18:19: "For I know him, that he will command his children and his household after him."

"Train up a child in the way he should go, and when he is old, he will not depart from it," says the author of Proverbs, and the prophet Samuel is an illustration of the truth of this declaration. Samuel was dedicated to the Lord from his birth by his godly mother Hannah, and it was said of John the Baptist that he should be filled with the Holy Ghost from his mother's womb.

In a time of national peril, when the spirit of compromise and apostasy was prevalent in the land, Joshua made that noble decision which concludes with the statement: "But as for me and my house, we will serve the Lord." If one seeks to know the influences which shaped the life of Timothy, he will find them in the well-known words of Paul: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice, and I am persuaded that is in thee also."

John and Charles Wesley were born and reared in a godly home in England. Their mother, Susannah Wesley, was one of the really great mothers of history. She was the mother

of nineteen children, and the discipline and well-ordered program of this English rector's home has been a model and an inspiration to many thousands of mothers all over the world.

There are many things which threaten the security and integrity of our American homes today. It is a tragic fact that during a recent year there were 20,000 more divorces granted by the courts of the United States than were granted by the courts of all the civilized nations put together. Many of our people are living today in apartment houses and boarding houses, where it is difficult to maintain the conditions of the most whole-

some and sacred home life.

A family altar is essential to every well-ordered home, and we believe that nothing will bring our American homes back to sanity and security except the enthronement of Jesus Christ in the very heart of the family circle.

"What led you to Christ?" was asked of a group of distinguished Christian men. One of them quickly responded: "My father's praying for me at the family altar. At the time the prayers were offered, I little appreciated this part of our family life, but the influence of my father's praying followed me until I became a

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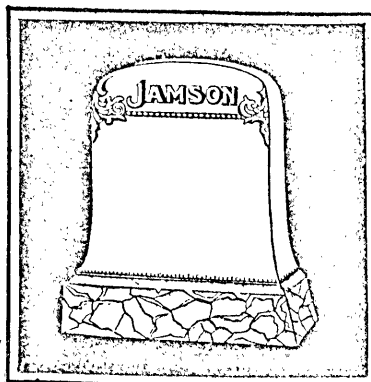
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LITTLE ROCK, ARK.



### TO MOTHERS

Baby's diet is an interesting question with always something new to learn.

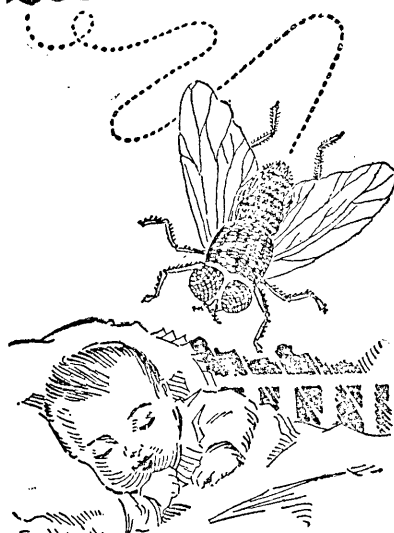
We are learning for you a very interesting diet book for babies, and will mail it to you upon receipt of your name and address. Thousands of mothers the world over find

#### Mrs. Winslow's Syrup

a wonderful ally in regulating the minor ills, and stopping baby's fretfulness and loss of sleep.

It is harmless, pleasant, effective. Non-narcotic, non-alcoholic. Babies love it.

AT ALL DRUG STORES  
ANGLO-AMERICAN DRUG CO.  
215-217 Fulton St., New York City



## Bee Brand protects the baby!

Flies are filthy things. They carry germs and disease. They are a menace. Keep them out. You can if you use Bee Brand Insect Powder. It will kill every fly if you use it correctly and that's easy to do. It's quite harmless to human beings. It can't explode. It's safe.

It also kills Mosquitoes, Roaches, Bed Bugs, Ants, Fleas, Water Bugs, Moths, Lice on Fowl and many other house and garden insects.

Get Bee Brand in red sifting top cans at your grocer's or druggist's. Household sizes, 10c and 25c. Other sizes 50c and \$1.00.

If your dealer can't supply you, send 25c for large household size. Give dealer's name and ask for free booklet, "It Kills Them," a guide for killing house and garden pests.

MCCORMICK & CO.,  
Baltimore, Md.



I still have some open dates for revivals and would like to communicate with any one needing my services. Address Grover Cleveland, Pine Bluff, Ark.

Christian."

In the haste and strain of our modern life, we may find it difficult to fix a time for family prayer, and yet the rich returns of this beautiful custom will repay us throughout eternity for all that it costs. We believe the entire day will be happier and richer and all the members of the household will be safer when commended to God's guidance and care. When some portion of God's Word is read each day in the presence of the children, and then the members of the family circle kneel down while father and mother ask God to help them and their boys and girls to live according to His will that day, a new sacredness is added to the home life and the benediction of heaven comes down upon a scene like that.

To the father or mother who thinks it impossible to find the time to observe family prayer as it was formerly observed, some one has made the following valuable suggestion: "Let the family assemble around the breakfast table, let the head of the household read two or three verses of Scripture; or, better still, have a New Testament at each plate and read one verse each as the lesson. Then with head bowed, if the father or mother could do no more than just to say: 'Our Father, bless our household today. Take care of our children, protect them in the time of danger, help them in their work and in their play. Bless their father and mother and keep us all an unbroken family circle until we are safe at home with Thee. Amen.'"

A prominent lady of Charleston was a guest sometime ago in the elegant home of Mr. J. W. Ivey, our district lay leader, in Florence, S. C. When the members of the family and guests assembled for breakfast, the sixteen-year-old son of the home, in the absence of his father, read a few verses of Scripture and then read a brief prayer from a little volume of daily devotional readings and prayers. It was a simple incident, and yet it made a profound impression upon the guest, who has related it many times since to others. It was a simple observance of family worship, and yet it was a beautiful recognition of God's place in the home.

Let every member of the Wesley Brotherhood establish a family altar, and there will be a revival throughout Methodism among our laymen of home religion and family worship. One of the notable achievements of the Wesley Brotherhood in Highland Grove Methodist Church, in Orlando, Fla., is the establishment within the past twelve months of 54 family altars in the homes of the congregation.

"We would erect an altar, Lord, to Thee,

And here at morning, noon, or evening pray;

Our household gathered at Thy throne of grace,

To seek Thy blessing on our unknown way.

Here would we come to read our daily chart,

Here for our duties strength and grace obtain;

Here find direction for our faltering feet,

And peace to keep us in life's stress and strain.

O, that Thy children everywhere, our God,

May in their homes to Thee an altar raise!

For on our land Thy smile again may rest,

If thou art honored by our prayer and praise."

## ALL-STATE CHURCH NEWS.

### BUSINESS MANAGER VISITS JACKSONVILLE AND CONCORD.

Accompanied by his wife, the writer visited Jacksonville and Concord Sunday, April 11, speaking at the former at the morning hour and at the latter in the afternoon. The congregation at Jacksonville was very gratifying, while the attendance at Concord was small, due to the inclement weather. Rev. Elisha Dyer is the faithful, consecrated pastor this year. Recently, Presiding Elder Hughey saw fit to enlarge Brother Dyer's work by adding Washington Ave., North Little Rock, to his charge.

As usual Jacksonville entertained us beautifully. At the noon hour we were in the home of Mr. and Mrs. W. Dupree, a choice home, indeed. Brother Dyer and Miss Minnie Stone, the latter making her home with the Dupree's, also added much to the delightful visit there.

At both places we made an appeal for subscriptions and the response was most gratifying. While the charge is not 100 per cent as yet, Brother Dyer is working at the job this week and expects to report every active Methodist home at an early date. We appreciate the hearty support of the Jacksonville-Concord people. Under the wise leadership of Brother Dyer we believe that this charge will prosper this year.—J. C. G.

### THE GUICE-MCCLESKEY REVIVAL AT MORRILTON.

The Guice-McCleskey revival began at Morrilton on April 4 and closed on the 18th. It was the writer's privilege to spend the day there during the revival. Brother Guice preached forceful, sane, and uplifting sermons throughout the meeting. His messages were characterized by brotherliness, directness and earnestness. Much good was accomplished. From the outset the co-operation of the pastor and town-folk was great. The business establishments closed for the morning service.

Brother C. Norman Guice, one of our general evangelists, uses no clap-trap, sensational, or high-pressure methods. He employs no "catch" methods, either. He delivers strong, deeply spiritual gospel sermons. His assistant, chorus leader and soloist, Mr. Fred McCleskey and the latter's wife are splendid revival workers.

The church has been strengthened numerically and spiritually and the religious life of the people deepened.

Rev. A. E. Holloway, pastor, is highly pleased with the results of this town-wide evangelistic campaign. He speaks in the highest terms of General Evangelist C. Norman Guice and Soloist McCleskey and the pianist, Mrs. Fred McCleskey.

The writer never heard more convincing messages nor experienced such helpful services as these that he heard and witnessed at Morrilton. Any pastor who needs a revivalist will do well to wire or write Brother Guice at Conway. He has an open date for May.—J. C. G.

### HOME COMING DAY AT MT. FEW MEMORIAL

All the old friends and neighbors are especially invited to attend, May 8-9. Services Saturday night, Sunday and Sunday night. Dinner on the ground Sunday. Every body invited.

This is for the benefit of the old settlers of Mt. Few neighborhood. We

are planning for a great day. There are many of the old settlers that would like to come and enjoy the day together.

We are planning to make every thing as pleasant for them as possible.—J. A. Ginnings, P. C.

### BABY CHICKS, STANDARD BRED.

Eleven varieties from pure-blood, standard-bred range flocks. 15 years breeding and selection. Methodist measure and quality. Free catalogue. Sipple Poultry Ranch and Hatchery, Laddonia, Missouri.

## Mother!

Baby's Best Laxative is "California Fig Syrup"



When baby is constipated, has wind-colic, feverish breath, coated-tongue, or diarrhea, a half-teaspoonful of genuine "California Fig Syrup" promptly moves the poisons, gases, bile, souring food and waste right out. Never cramps or overacts. Babies love its delicious taste. Ask your druggist for genuine "California Fig Syrup" which has full directions for infants in arms, and children of all ages, plainly printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

## BILIOUS ATTACKS

From Which Kentucky Man Suffered Two or Three Times a Month, Relieved by Black-Draught.

Lawrenceburg, Ky.—Mr. J. P. Nevins, a local coal dealer and farmer, about two years ago learned of the value of Theodor's Black-Draught liver medicine, and now he says:

"Until then I suffered with severe bilious attacks that came on two or three times each month. I would get nauseated. I would have dizziness and couldn't work.

"I would take pills until I was worn-out with them. I didn't seem to get relief. After taking the pills my bowels would act a couple or three times, then I would be very constipated.

"A neighbor told me of Black-Draught and I began its use. I never have found so much relief as it gave me. I would not be without it for anything.

"It seemed to cleanse my whole system and make me feel like new. I would take a few doses—get rid of the bile and have my usual clear head, feel full of 'pep' and could do twice the work."

One cent a dose.

NC-161



It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

# "THE GROWING SPOT OF THE SOUTH"

## Portland ASHLEY COUNTY Arkansas

*"A Land of Opportunity that Extends a Welcome to the Home Seeker and Investor"*

### PORTLAND BOASTS OF:—

A United, Harmonious and progressive citizenship. With room for more industrious people.

Rich Agricultural and pasture lands in every direction.

A Live Cotton Market.

Modern High School Building.

Splendid Churches.

On Jefferson Highway and Lone Star Route.

A water system ample for domestic use and fire protection.

Deep-water artesian well.

Mild Climate.

Telephone Exchange.

Electric Lights.

Ice Plant.

Two Strong Banks.

Two Drug Stores.

Three Cotton Gins.

Seven General Merchantile Firms.

Exclusive Hardware Company.

Two Exclusive and Fancy Grocers and Markets.

Ginned and shipped 5,000 bales of cotton in 1925.

Cotton Firms that handle 20,000 bales annually.

Active Chamber of Commerce.

### PORTLAND OF YESTERDAY.

Portland of yesterday was situated on Bartholomew Bayou, 2½ miles northeast of the present prosperous cultured town which bears the same name. Bartholomew Bayou afforded the only connection with the Ouachita River and hence the only transportation route except Grand Lake which was 20 miles east of Portland, situated on the "Father of Waters." However, the latter landing was widely used during the late summer and fall months. Portland (the "landing") of yesterday, was situated in a dense, undrained forest, sparsely populated, mosquito infested, with unwholesome water. This was truly the Portland of yesterday, say in the Seventies and Eighties, for, in 1890, as if some magic wand intervened, the situation began to change. "There was a reason." We shall discover it presently.

### The Coming of the Iron Horse.

In 1890, the Missouri Pacific Railway Company extended its ribbons of steel from McGehee to Mer Rouge, La., passing through the thriving town of the "Portland of Today," which was a vast, wilderness then. This was the first railroad to enter Ashley County. As is always the case, one by one, the inhabitants of and near Portland of yesterday, on Bartholomew Bayou, moved nearer the railroad. Portland of today is situated on the main line of the Missouri Pacific, 130 miles southeast of the Capital City, 87 miles southeast of Pine Bluff, and 65 miles north of Monroe, La. It is also on one of the most important highways of America.

### Town Site Donated

Mr. W. J. Camak, who witnessed the growth of Portland, donated the town-site. That is, he gave every other lot of a 10-acre block as a premium for a station. The growth and

progress of this town and the surrounding community have been marvelous. Huge drainage ditches have reclaimed thousands of acres of alluvial soil, helped to drive out mosquitoes and improved health conditions; the cleaning of multiplied acres and the cutting of the timber have materially decreased malaria; modern sanitation, screens and other facilities have made Portland a healthful place in which to live.

### Portland of Today in the Making

The first residence to be built in Portland was the home of Mr. E. J. Camak, who moved there in March, 1890. He and his estimable wife still reside there. Mr. Camak and Mr. C. B. McQuiston, both former residents of Monticello, were Portland's pioneer merchants, opening a general mercantile establishment there in March, 1890, under the firm name of Camak and McQuiston. These were soon followed by a store of the same character opened by Pugh and Killian, which was later reorganized and operated for many years as the Pugh Mercantile Co. In 1925, this popular and prosperous firm was reorganized, and out of the reorganization grew two large mercantile establishments, Pugh and Co. (J. W. Pugh, sole owner) and the T. R. Pugh Sons, Mercantile Co. These stores were soon followed by others, whose founders may be justly classified as "Pioneer Merchants" of Portland of Today. They were as follows: J. C. Bain; J. D. Holloway and J. D. Dean.

### Other Pioneers.

The pioneer station agent was Mr. Frank Pierce. Mr. T. Y. Wall, an excellent Methodist and a fine citizen, is the present efficient agent. Mr. J. D. Holloway was Portland's first post master. Prior to this, the post office was located at "Boat Log," on Bayou Bartholomew. His successors were: Miss Mamie Savage, W. E. Edmiston, Ed Herren, J. W. Cammak, and the present incumbent, Mr. W. E. Edmiston, who had the distinction of serving Portland as its third postmaster.

### Town Incorporated in 1895

Only five years elapsed after Portland was founded and the town was incorporated. The pioneer mayor was R. A. Pugh. Others serving as the civil fathers of Portland include: Messrs. Geo. Tucker, D. L. Bain, A. J. Gregory and H. H. Naff, present mayor.

### Early Methodism

The first church to be erected in this section was built in 1858 about one mile west of town, on the Bayou Bartholomew, and at a point known as Alligator Bluff. This was a union church and was first served by a Methodist minister, the Rev. Mr. Pryor.

He was succeeded by Rev. Mr. Benson and Rev. Nicholas Benson, a Baptist divine, now residing in Dermott. After Portland was moved bodily to its present site, in 1890, a Methodist Church was organized, and a building erected in 1894. The charter mem-

bers were: R. A. Pugh, E. J. Cammak and J. D. Dean.

### Methodism Today.

It reads like a fairy tale—the progress and development of Methodism in Portland. Today a fine organization is functioning beautifully. The officary is as follows:

BOARD OF STEWARDS: J. W. Pugh, Chairman, H. E. Cockerham, E. J. Camak, W. W. Cochran, H. H. Naff, T. F. Pugh, J. W. Brown, J. A. Monk, S. A. Herren, T. Y. Wall, H. G. Gregory, G. A. Lindsey.

SUPTS. OF SUNDAY SCHOOL: J. Homer, Hudson; H. H. Naff, Assistant.

OFFICERS MISSIONARY SOCIETY: Mrs. T. Y. Wall, President; Mrs. F. M. Sherrer, Vice President; Mrs. G. A. Lindsey, Secretary; Mrs. W. E. Edmiston, Treasurer; Mrs. J. R. Dickerson, Voice Agent; Mrs. H. H. Gregory, Cor. Secretary; Mrs. J. W. Brown, Supt. Supplies; Mrs. S. A. Herren, Supt. Social Service.

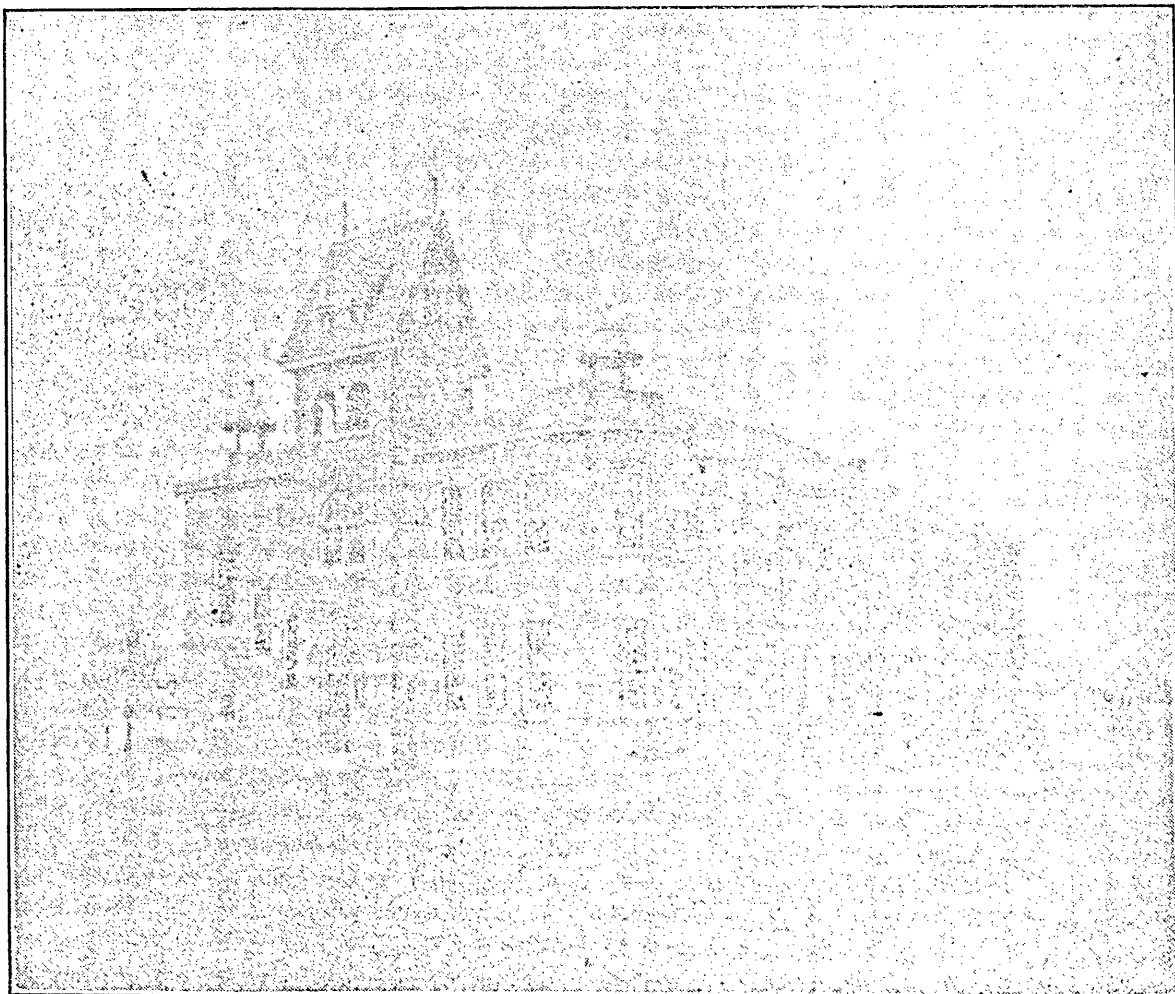
LAY LEADER, J. A. Monk.

EPWORTH LEAGUE PRESIDENT, Esper Rogers.

Mrs. Walter Alexander, Choir Director, Mrs. G. A. Lindsey, Assistant, Mrs. W. P. Sherrill, Organist.

Rev. J. R. Dickerson, pastor, is justly proud of his great Church which has just been completed, and which is valued at \$50,000. He and his people have wrought well. They inaugurated and successfully completed a great building program.

(Continued on Page 14.)



PORTLAND HIGH SCHOOL.



### The Public School

Portland High School has long been classed among the best schools of Southwest Arkansas. The present school year has seen several improvements which give it higher rank. The Supervisor of High Schools speaks in complimentary terms of Portland High School. The library and laboratory are equal to the best in that section. Equipment for four courses in the Sciences has been installed. Sanitary toilets, drinking fountains, and lavatories are to be installed this year.

**FACULTY:** J. Homer Hudson, Supt.; W. H. Brummett, Prin.; Miss Evelina Hutchess, Miss Zura Jones, Miss Freda McNutt, Miss Elizabeth Fleming, Miss Helen Simpson, grade teachers; Mrs. Susie B. Cone, Music and Expression.

**ENROLLMENT:** 140 pupils in grades, 41 pupils in H. S. Average per cent of attendance for current year is 93 per cent.

Portland has 28 contest cups, which show what she has done in literary and tract events. Several of these are state cups. In the recent county contests, Portland ranked 3rd in literary events, being surpassed only by the much larger schools of Crossett and Hamburg.

Portland is one of the largest districts in the state. There are about 1,200 negro pupils enumerated in the district.

Within two years Portland expects to be out of debt and then she will be able to do great things.

### 1926 SENIOR CLASS

Portland High School is justly proud of her 1926 seniors. The class includes: Misses Martha Lindsey, Dorothy Cockerham, Frances Herren, Bessie Sherren, Mary Lee Wall, Doryse Hudgens, Lottie Bain, Esta Lee Harris and Cleo Herter, and Messrs. Wesley Evens, Ellis McArthur and Charlie Collins.

Superintendent Homer Hudson is a splendid, sincere and faithful man. He is utterly free from cant and affectation. He is a civic booster, church supporter and educational enthusiast.

### PORTLAND'S CITIZENRY.

Portland is made up of a united, harmonious and progressive citizenship. It has more "workers" than "drones"; more flowers than weeds; more dogs than flees; more homes than houses; more children than troubles and more smiles than tears.

### PORTLAND'S LEADING COMMERCIAL ENTERPRISES

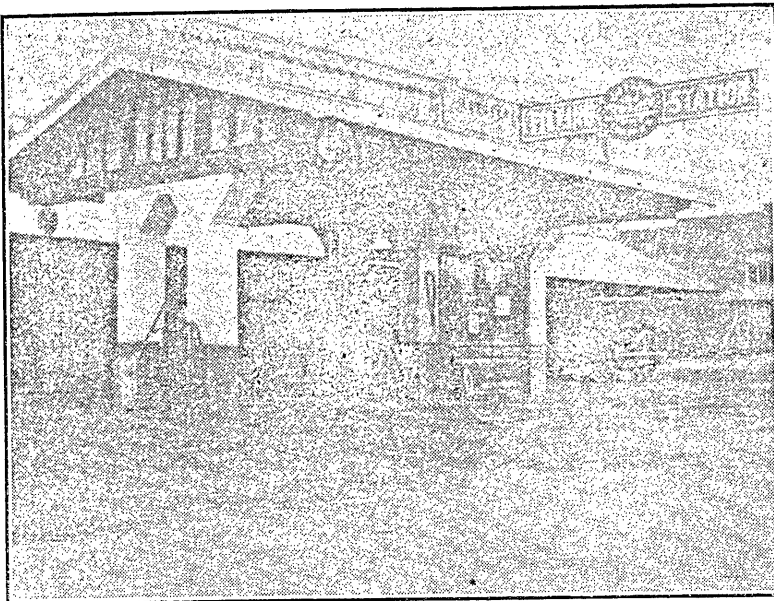
Portland, not unlike other progressive towns, enjoys a thriving business. It is the trade center of a large area, being surrounded by fer-

## Getting Up Nights

**Can Be Stopped** often in 24 hours. To prove that you can be rid of this strength sapping ailment, have more pep, be free from burning sensation, pain in groins, backache and weakness I'll send you Walker's Prostate Specific free and postpaid under plain wrapper. No obligation. No cost. If it cures your prostate gland trouble, you can repay the favor by telling your friends—if not, the loss is mine. Simply send me your name and prove that you can feel 10 years younger and be rid of prostate trouble.

# 666

is a prescription for  
**Colds, Grippe, Flu, Dengue,  
Bilious Fever and Malaria.**  
It kills the germs.



Brown's Filling Station.

The City Drug Co., is Portland's "Rexal" store—Mr. G. W. Brown is proprietor. In addition to the owner, Mr. J. H. Holloway is a registered pharmacist, guaranteeing day and night service. This successful bus-

ness was established in 1909. A complete line of fancy and staple stationery, Kodak supplies, Sherwin-Williams paints, Hungerford-Smith's chocolates, school books, toilet articles and drugs are carried.

### Pugh & Company

This is the oldest mercantile firm in Portland. This well known and firmly established business enjoys a tremendous volume of business. The annual sales will aggregate \$125,000. Mr. J. W. Pugh is the proprietor, and Robert Dean Pugh, his son, is buyer for the establishment. Mr. J. A. Monk is the efficient office manager. This pioneer concern does a large and advancing business. Everything for the family, home and farm is handled. Auto accessories; farming implements; coffins and caskets; furniture; dry goods; groceries; shoes; hats, notions; clothing; fertilizer; farm machinery; cotton buyers and planters.

They specialize in the following well known makes: John Deere Farm Machinery; Tennessee Wagons; Morris-Hoffman Men's Clothing; Stetson Hats; Florsheim Shoes.

### Doak Drug Company.

This is the "Nyal" store, where sanitary soda fountain service, standard line of drugs, toilet articles, the famous Westclox, stationery, tobaccos, and kindred lines may be had,—and "Service with a Smile." The proprietor, Mr. H. M. Doak, is the son of our own Rev. F. P. Doak of Hot Springs, an honored member of the Little Rock Conference. The Doak Drug Company enjoys a good business. He is a prescription druggist, formally registered.

### Doak Filling Station

Mr. H. M. Doak also operates a modern Filling Station. He handles the best in gasoline, oils, tires, and auto accessories. To the automobilist he offers expert, courteous service and free air and water. "Nuf sed."

### Portland Bank.

This is the bank "Where courtesy centers" and therefore, "Where currency centers." The officers of the bank make courtesy their armor and service their shield. This strong bank was established in 1900 and has grown with the passing years. It has capital stock, undivided profits and surplus, totaling \$156,375.85. The officers are: J. W. Pugh, president; Felix Pugh, vice president; F. P. Harvey, Cashier, and Dr. H. E. Cockerham, director, with the two former

officers.

### Brown's Filling Station.

We are carrying in this section a picture of Brown's Filling Station, showing in the back ground, the City Drug Co. Post Office building, and T. R. Pugh Sons Co. Stanocola gasoline, Polaris oils, Mobiloils, Goodyear Tires and other accessories.

### The Peoples Bank

This safe, strong banking institution was organized in 1908. Those in active charge are: Mr. J. W. Brown, cashier and director; A. J. Gregory, president and chairman of the board of directors; Mr. H. H. Naff, assistant cashier. Other officials include: E. J. Camak, vice president, S. J. Wilson, T. Y. Wall, H. H. Naff and J. R. Edwards (of Conway). This bank has always been a friend to its customers. It has a capital stock and surplus of \$83,000. The motto of this bank and its advice to customers is: "Do not use your check book more often than you do your Bible and watch your bank account grow."

In addition to a general banking business, this institution writes all kinds of Insurance, Fire, Tornado, Casualty and Indemnity Bonds.

### Boyen's Staple and Fancy Grocery and Meat Market.

This growing firm was established 21 years ago. It is the oldest grocery and market in town. It has an immense refrigerator with an 1,800 pound ice capacity and a McCray Display Case, with ice-refrigeration facilities. This is one of the best equipped meat markets in Arkansas.

### T. H. Pugh Sons Company

This large mercantile establishment handles "everything." Is a wholesale and retail firm. The proprietors are Felix, Joe and Gus Pugh,—three brothers, who are business-like, successful, hard-working young men. Mr. Henry Hudgens is cashier and bookkeeper. This progressive concern was established in 1925, but grew out of Portland's oldest mercantile house, the Pugh Mercantile Company. A large stock of dry goods, plantation hardware, feeds, groceries, ready-to-wear, millinery, farming implements, and fertilizer, is carried. They also handle the famous Star Brand shoe; Thoroughbred hat, Curlee clothing, and White Crest flour. They also act as agents for the Hudson-Essex automobiles and Home Fire Insurance Co. If you need fire insurance be sure and see Mr. Hudgens.

### The "Why" of Towns

If every little hamlet grew to the proportions desired by its enthusiastic sponsors, the now remote villages would soon find themselves in Germany's recent plight—warring for extended boundaires.

A town, in the first place, has to have a reason for existence—a fundamental base on which to construct—a logical axis from which to radiate—or it soon becomes an excursive apology.

And yet there are towns with logical reasons for existence and unusual advantages and opportunities for growth, whose beginnings date back to the birth of Arkansas, that were dwarfed through the petulance and bickerings of their founders.

And again there are towns with no seeming or real excuse for being that, through the aggrandizing efforts of over-zealous visionaries, flourish for a season.

But the day of the boom town has about passed. The public has too often been caught in the meshes of reaction.

This display section is to tell of two spots where Nature has been generous, and mankind a comparative stranger; where two thriving little towns have displaced the chaos of a densely wooded delta without sparing effort, in almost magic time.

This Display Section was made possible by the generosity of the following banking institutions and business establishments of Portland:

Pugh & Co., The Peoples Bank, City Drug Co., Doak Filling Station, T. R. Pugh Sons Co. Doak Drug Company, Portland Bank, Brown Filling Station, M. Boysen, Rev. J. R. Dickerson.

## FRECKLES

Get Rid of These Ugly Spots  
Safely and Surely and Have  
a Beautiful Complexion With

## OTHINE

(DOUBLE STRENGTH)  
MONEY BACK IF IT FAILS SOLD BY DRUG  
AND DEPARTMENT STORES EVERYWHERE.

**FOR RENT**—Ten room house, furnished or unfurnished, \$35.00 per month to responsible person or I will sell furniture and rent the house for \$30.00 per month. This is a beautiful home near the schools. Reason for renting, I no longer live in Arkansas. Write Mrs. Anna Pittman, Conway, Ark.

### WANTED

1,000 WORKERS, men and women, to place our Bibles, Testaments and Religious Books in homes. Big profit. Full or spare time. JOIN HANDS WITH US. Write TO-DAY for FREE information. Dept 88.

**WILMORE BOOK & BIBLE CO.**  
443 S. Dearborn St., Chicago, Ill.

### Makes Pumping Up Tires Unnecessary.

Chicago, Ill.—F. E. Hughes, Suite 161-C, 423 North Homan Avenue of this city has perfected a new airtight valve cap that enables auto owners to pump up their tires once and never touch them again until punctured or worn out. Leading tire manufacturers, after thorough tests, have approved Mr. Hughes' invention and banished the old theory that air escapes through rubber. One inflation lasts the life of a tire, and the mileage is doubled. These caps retail for \$1.25 for set of five. The inventor wants agents and will send proof and sample Free. Write him today.

# "KING COTTON'S CAPITAL"

## ASHLEY PARKDALE COUNTY

*Hospitality---*

*Southeast Arkansas*

*---Co-operation*

ON THE

Missouri Pacific Railway, The Jefferson Highway and Lone Star Route.

### PARKDALE HAS:—

Contented, happy and aggressive citizenship that thinks more of life and less of living.

Modernly constructed and equipped Grammar and High School building. Good Churches—with plans for erection of new Methodist Church formulated.

Mild climate.

Splendid health conditions.

Fertile grazing and farming lands for miles in every direction.

Large Hardwood Lumber Mill employing scores of men.

Great highways—The Jefferson and Lone Star Route.

Electric lights.

Water works.

Fertile Fields offering expansion and opportunity.

One progressive, sound bank.

Wholesale grocer.

Good Hotel.

Progressive farmers.

Modern homes.

Oldest town on Missouri Pacific between Pine Bluff and Monroe, La.

One Drug Store.

Ten Mercantile Firms.

Two cotton gins.

Garage and Filling Stations.

Sanitary Meat Market.

Visit Parkdale, "The Town That's Different."

### EARLY PARKDALE.

The history and development of Parkdale indicate that "names of towns" as well as "times" change. The original name of the prosperous town which now bears the name of Parkdale, was Poplar Bluff. In those pre-railroad days, Bayou Bartholomew was the one and only transportation route save the infrequented dirt roads leading to Pine Bluff and Monroe, La. All supplies that came from Arkansas were shipped via Pine Bluff. Cotton and other agricultural products were shipped via Bayou Bartholomew, finally making their way to the Mississippi River, thence to New Orleans.

The name was changed from Poplar Bluff to Parkdale when the town was removed to its present site on the Missouri Pacific Railway. Parkdale is on the Jefferson Highway and Lone Star Route. It is 136 miles southeast of Little Rock, 87 miles from Pine Bluff and 60 miles from Monroe, La. It is the oldest town on the Missouri Pacific line between Pine Bluff and Monroe, La.

### Town Incorporated.

Parkdale is incorporated. Mr. J. H. Caldwell, one of the leading merchants, is mayor. It is a clean town socially and morally. The citizens are law-abiding and peaceful. Mr. Ned P. Atkins is the genial postmaster.

### Principally Agricultural.

Agriculture is the important and chief industry that has caused the remarkable growth of Parkdale and

the surrounding country. "King Cotton's Capital." Cotton is the main crop, and the one crop which is making this particular section of the fertile delta known throughout the cotton section. The trade territory of Parkdale produces annually about 5,500 bales of cotton, about 4,500 of which is ginned and marketed in this town.

There are two large, modern cotton gins, that during the season just passed, ginned about 4,500 bales.

### Grammar and High Schools.

Parkdale has one of the best schools in the delta of Arkansas. The superintendent is an excellent school man, Prof. Nat R. Griswald, A. B. graduate of Henderson-Brown College. Prof. John A. Trice is the popular and efficient principal. Other instructors in the high school are: Mrs. Lerlean White an A. B. graduate of Hendrix, and Miss Ruth Patton, Piano and Voice. The Grammar School teachers are Misses Eva Knight, Rhea Byron and Iva Kuykendall.

The High School enrollment for 1925-26 is 52 and in the Grammar School it is 103. The High School offers a standard four-year course, having added the "4th year" this term.

### Senior Class.

The 1926 Senior class is composed of Mr. Jack Burgess, Misses Lois Kindness and Lottie Hawkins, and Mr. Louis Morscheimmer.

### School Ranks High.

Parkdale ranked third in the literary and athletic contests for Ashley county held April 2, 1926. She was surpassed only by Crossett and Hamburg. Particularly encouraging was the school's showing in the con-

test in the Grammar school subjects. Without any special tutoring, representatives of the grades took four "first places" out of a possible twelve.

The High School has the goal of a "B" rating. It has grown from a "D" grade to "C" this year and has all the requirements of a "B" rating in reach. This means four hundred volumes in the Library and one hundred dollars of science equipment. The one characteristic of the school, which so many schools lack, is the unwavering support and enthusiasm of the patrons.

### METHODISM IN PARKDALE

Rev. J. R. Dickerson is the live, hard-working pastor of the Parkdale Methodist Church. He and his loyal membership are now entering upon a building program. They plan to erect a \$6,000 church within the next 90 days. With such a successful Church-builder at the head of this enterprise, I am sure that the building will be complete and ready for occupancy by July 4.

Brother Dickerson has a group of loyal officials at Parkdale. They include: L. A. Finch, Sunday School Supt.; Prof. Nat R. Griswald, assistant supt.; Mrs. A. F. Monrotis, president of the W. M. S., and Messrs. T. W. Echols, J. H. Caldwell, L. A. Finch, A. F. Monrotis, J. K. Barnes, Dr. R. G. Williams, Ernest Gregory, and Ned P. Atkins.

The church forces are harmonious and unified. We predict for Parkdale Methodism a tremendous growth this year.

### THE PROGRESSIVE ESTABLISHMENTS OF PARKDALE.

Parkdale has the most modern

stores for a town of its size the writer has ever seen. They are handsome, substantial bricks, filled with standard, fresh lines of merchandise.

### T. L. Nichols.

This progressive mercantile business was established in 1906. It is now enjoying an annual volume of sales aggregating \$80,000. A fine assortment and an unusually large stock along the following lines are handled: McElroy-Sloan Shoes; McCormick-Deering farm machinery; ladies ready-to-wear; men's clothing; dry goods; notions; fancy and staple groceries; fresh meats. Mr. Nichols is also a large planter and cotton buyer.

### T. W. Echols.

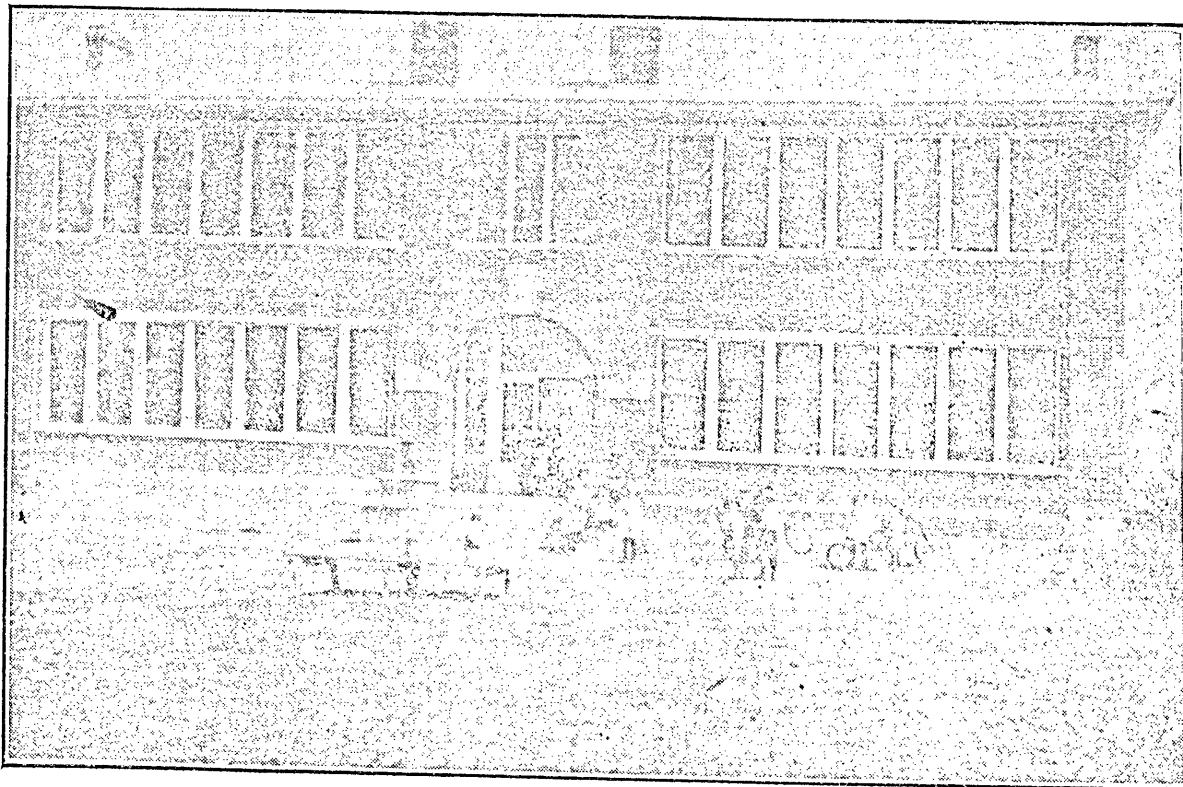
This growing institution was established in 1918, and is now enjoying an annual volume of business exceeding \$40,000. This is one of the few strictly cash stores in Parkdale. Mr. Echols handles the following nationally advertised brands: Peters shoes; Head-Light overalls; Omega flour; shelf hardware; dry goods and notions.

### J. H. Caldwell.

This is one of Parkdale's largest stores, carrying a full assortment in every line needed by the individual, family, home, and farm. This firm is 22 years old, making it one of the pioneer mercantile firms of Parkdale. It enjoys annual sales of \$91,000. The famous Brown shoes, Stetson hats, and John Deere farm machinery are carried. A modernly equipped filling station is also operated.

### Jackson & Gregory.

This is a well-known mercantile concern of Parkdale. It has been doing business there for 21 years, selling on an average of \$100,000



PARKDALE HIGH SCHOOL.

worth of merchandise annually. They carry the Robert, Johnson — Rand shoes, Harris-Polk hats, Oliver farm machinery, and the Owensboro wagons. A large stock of dry goods, notions, groceries, feeds, etc. is carried. They are also big cotton-buyers and ginners. The proprietors are B. O. Jackson and E. D. Gregory.

J. K. Barnes.

This is another strictly cash store and one of the newest in Parkdale, featuring staple and fancy groceries, soft drinks, and candies. The widely advertised "Dulle's Lily" flour is carried. Fruits and vegetables in season are handled. A new filling station, handling the Magnolia products, has been installed. A complete line of tires, tubes, etc. is carried. Free air and water to all automobilists.

Bank of Parkdale.

Parkdale is fortunate in having a conservative, yet courteous banking institution. It has been doing business for 16 years, serving the merchants and planters of Parkdale and the surrounding country. The president of this institution, since the day of organization, is Dr. R. G. Williams. The cashier, Mr. W. W. Morris, likewise, has been with the bank since its establishment. Capital,

surplus and undivided profits total \$38,000. Other officers are Mr. J. H. Caldwell, director, and E. D. Gregory, vice president and director. This bank stands for co-operation, service and friendship. It seeks to promote the interests of its customers, the town of Parkdale and the surrounding territory.

This Display Section, devoted to Parkdale, "The Town That's Different," was sponsored by the following mercantile establishments and the bank:

T. W. Echols, T. L. Nichols, J. K. Barnes, J. H. Caldwell, Jackson & Gregory, Rev. J. R. Dickerson, Bank of Parkdale.

#### REV. R. R. MOORE: AN APPRECIATION.

I first met brother Moore at Waldo, at the Camden District Conference, in 1889. Rev. H. H. Watson was presiding elder and brother Moore was stationed at Fordyce. Brother Moore preached what was, to me, a spiritual sermon, full of zeal and of the spirit. It fed my soul to that extent that I never forgot him and his sweet spirit. I thought him a man of God desiring to do good in building character in human lives. From that early opinion I have never swerved.

When I met him at Arkadelphia last fall, I found him the same Bro. Moore that I left when I came to Eastern Arkansas, twelve years ago with a brother's heart and a mind to please God. For these thirty-seven years we have gone hand in hand, as brethren and builders of the Kingdom of our Lord and Master. He is gone and our Arkansas Methodism loses a good man, a true man, a lover of men and of God. Who will take his place in the great brotherhood? We will all miss him, but his sweet spirit will abide in the mind and heart of many.

In sympathy and brotherly love we breathe from a brother's heart a prayer for his loved ones.—W. F. Evans.

#### QUARTERLY CONFERENCES

##### TEXARKANA DISTRICT (Third Round)

Paraloma Ct., at Paraloma May 2, at 11 a. m.  
Horatio Ct., at Williamson's May 9, at 11 a. m.  
College Hill, May 9, at 8 p. m.  
Umpire Ct., at Langley, May 16, at 11 a. m.  
Hatfield Ct., at Hatton, May 23, at 11 a. m.  
Wilton Ct., at Wilton, May 23, at 8 p. m.  
Gillham, Ct., at Egger, May 30, at 11 a. m.  
Lewisville and Bradley at L. June 6, at 11 a. m.  
Stamps, June 6, at 8 p. m.  
Lockesburg, at Gravelly, June 13, at 11 a. m.  
First Church, Texarkana, June 20, at 11 a. m.  
Texarkana Ct., at N. Heights, June 20, at 3 p. m.  
Fairview, Texarkana, June 20, at 8 p. m.  
Doddridge Ct., at Olive Branch, June 27, at 11 a. m.  
Ashdown Ct., at Fomby, July 3, at 11 a. m.  
Foreman, July 4, at 11 a. m.  
Richmond Ct., at Wade's, July 4, at 3 p. m.  
Fouke Ct., at Harmony, July 11, at 11 a. m.  
Dierks, at Green's Chapel, July 18, at 11 a. m.  
DeQueen at Wofford's Chapel, July 25, at 11 a. m.  
Mena, July 25, at 8 p. m.  
Dallas at Mena, July 26, at 10 a. m.  
—Francis N. Brewer, P. E.

#### SUNDAY SCHOOL.

##### Lesson for April 25

#### THE STORY OF CAIN AND ABEL

LESSON TEXT—Genesis 4:1-16.  
GOLDEN TEXT—Am I my brother's keeper?—Gen. 4:9.  
PRIMARY TOPIC—Cain Quarrels with his Brother.  
JUNIOR TOPIC—Cain Loses His Self-Control.  
INTERMEDIATE AND SENIOR TOPIC—What Jealousy and Anger Lead to.  
YOUNG PEOPLE AND ADULT TOPIC—The Sin of Hate.

##### I. The Birth of Cain and Abel (vv. 1-2).

In obedience to God's command to multiply and replenish the earth, the first children were born into the world. In the birth of Cain Eve thought that the promise of Genesis 3:15 was in process of fulfillment, and exclaimed, "I have gotten a man from the Lord." Soon afterwards she gave birth to Abel. Both sons were born outside of Eden. It was after the fall of our first parents and their expulsion from Eden that they brought forth children in the likeness of their fallen nature. Through the law of heredity this stream of corruption has been flowing on from generation to generation.

##### II. The Respective Callings of Cain and Abel (v. 2).

Cain was a tiller of the ground and Abel a keeper of sheep. This shows that the primitive employment of man was agriculture and stock raising; in fact, before the fall, man's occupation was horticulture.

##### III. The Respective Offerings of Cain and Abel (vv. 3,4).

Both were worshipers; both brought offerings—Cain of the firstfruits of the ground and Abel of the firstlings of his flock. They both recognized God and His claims upon them. "The Lord had respect unto Abel and his offerings, but not unto Cain." Why this difference? Is God a respecter of persons? Was Abel better by nature than Cain? By no means, for there is no difference (Rom. 3:22). They both were born outside of Eden, therefore they both possessed the same depraved nature. The answer is given in Hebrews 11:4—"By faith Abel offered unto God a more excellent sacrifice than Cain." This leads us to the conclusion that God had taught the necessity of offering a bloody sacrifice, a vicarious substitute, that acceptance with Him was dependent upon the offering of a being apart from themselves as their substitute, which prefigured the atonement of Jesus Christ (Rom. 10:17).

##### IV. The Lord's Attitude Toward Their Offerings (vv. 4-11).

##### 1. He accepted Abel's offerings (v. 4).

The reason for this acceptance was not because of Abel's goodness, but because he recognized his need as a sinner and by faith brought the sacrifice which represented the substitutionary offering of another in his stead (Heb. 11:4, Rom. 10:17).

2. He rejected Cain's offering (v. 5). This was not because of the moral badness of Cain, but because he in the energy of his self-will, brought the fruit of his own toil.

##### 3. Cain rebuked (vv. 6, 7).

Cain, having sullenly resisted the Lord's action, the Lord put a question of searching rebuke to him. As He extended His mercy to Cain, so He will give consideration to all who forsake their self-will and approach Him through the Lamb which was slain. The sin offering is lying at the door of everyone.

##### V. Cain Slays Abel (v. 8).

He showed hypocritical friendship for Abel (I John 3:2) to get a good chance to kill him. It is strange that

the first murder grew out of the first recorded act of worship. This first murder was but a forecast of the oceans of blood which have been shed in the name of religion.

##### VI. God's Judgment Upon Cain (vv. 9-16).

Soon after Cain's sin, God asked Cain to account for Abel, his brother. Instead of confessing his guilt and suing for pardon, he tried to lie out of it, even answering God with defiance, disputing His right to bring him into judgment.

##### 1. Unrequited toil.

The earth failed to respond in fruitfulness to Cain's toiling.

##### 2. A degraded outcast.

He was condemned to perpetual exile.

##### 3. Banished from the presence of God.

He not only was thrust out from home and society, but from the divine presence. Cain realized the greatness of his punishment, but showed no repentance of his sin.

##### 4. God set a mark upon him.

#### 27 ENROLL FIRST WEEK FOR PASTORS SCHOOL—LITTLE ROCK CONF. LEADS.

The very first week after the cards were sent out 27 Arkansas Methodist preachers signed up for attendance. This is fine. We are going to have the biggest school we have ever had this year. The preachers are all coming back. The old-time fellowship will be there. The program is rich. The time is shortened. Only one Sunday away from home. Let us all get in the game and make the old Hendrix Campus ring with laughter, singing, shouting, studying, and play for those wonderful ten days in June. The following is a list of those signed up. Watch the list next week.

##### Little Rock Conference

J. A. Parker, Monticello Dis.  
M. K. Irvin, Monticello Dist.  
L. J. Ridling, Monticello Dist.  
T. O. Owen, Monticello Dist.  
Fred G. Roebuck, Prescott Dist.  
J. M. Hamilton, Prescott Dist.  
T. L. Stinson, Prescott Dist.  
E. R. Steel, Little Rock District.  
W. M. Miller, Little Rock Dist.  
W. W. Christie, Camden Dist.  
U. G. Hayden, Camden Dist.  
S. F. Goddard, Texarkana Dist.  
J. A. Hall, Texarkana District.

##### North Arkansas Conference

J. E. Cooper, Searcy Dist.  
Harvey S. Anglin, Searcy Dist.  
T. C. Chambliss, Searcy Dist.  
J. B. Stewart, Booneville Dist.  
V. F. Harris, Booneville Dist.  
Ira H. Russell, Booneville Dist.  
J. C. Johnson, Conway Dist.  
E. B. Williams, Conway Dist.  
Edward Forrest, Conway District.  
F. R. Hamilton, Jonesboro Dist.  
J. W. Crichtow, Jonesboro Dist.  
W. T. Bone, Fayetteville Dist.  
T. J. Justice, Batesville Dist.

The following facts are apparent from the above list:

The Little Rock Conference leads with 14 enrolled.

The Monticello District is the leading District with four enrolled.

Six Districts in each Conference are represented in the enrollment.

Three presiding elders have already signed up for credit work.

The presiding elders are the enrollment secretaries for each Conference and we are expecting to be able to announce them all signed up by next week.—James Thomas, G. G. Davidson, Clem Baker, Enrollment Committee

**SORE EYES** Dickey's old reliable Eye Water cools and relieves a sore eye. Once used always wanted. Doesn't hurt when applied. Call for the genuine in red folding box. Price 25c. Does not burn or hurt. DICKY DRUG COMPANY, Bristol, Virginia.

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**WOMAN COULD  
NOT SLEEP**

**Her Mother-in-Law Knew  
A Remedy**

Mrs. Belle Thompson was in a very weak and run-down condition for four years. She had great difficulty in getting to sleep at night and even then did not sleep soundly. She would wake up again and again. Besides this her appetite was poor. "My mother-in-law told me of Lydia E. Pinkham's Vegetable Compound and Lydia E. Pinkham's Sanative Wash," she writes. "I took six bottles of the Vegetable Compound and I was not the same woman at all. I could sleep and would get up in the morning singing and feeling fine. I am the mother of three children and always after the babies came I had to take treatments, but I can truly say that this last time I have only used the Sanative Wash. It does me more good than the treatments. It keeps me on my feet to care for my children and I do most of my work. I feel it my duty to let you know how both of the medicines have helped me." —MRS. BELLE THOMPSON, R. 2, Rossville, Georgia.

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